EXPLORING THE CULTURAL FOUNDATIONS OF LEADERSHIP IN ECUADOR

Jeffrey L. McClellan, Frostburg State University
jlmcclellan@frostburg.edu

ABSTRACT

Leadership is a cultural phenomenon that, to be understood requires an understanding of the cultural foundations upon which it is based. This article explores the cultural foundations of leadership in Ecuador by examining and comparing the sources of power, goals, and means of influence used by leaders in the precolonial indigenous societies, the Inca Empire, and Spanish Colonial system. The connections between these foundations and modern managerial/leadership culture and practices are also explored.

INTRODUCTION

In recent years, a significant increase has occurred in the number of cross-national, international and global leadership studies. Scholars have found the exploration of differences across international boundaries to be a fertile field for research and publication. As a result, tremendous insights have been gleaned from this proliferating body of literature. Nonetheless, there is a need for research that probes more deeply into the structural and historical accounts of leadership with different societies. As Dickson, Castano, Magomaeva, and Den Hartog (2012) explained, "level of analysis is one of the main concerns between universality and cultural contingency. Multi-level research suggests that to make conclusions about a certain phenomenon across cultures, it has to be studied at the individual, organizational, and national level" (p. 487).

Schein (1992) argued that in relational to cultural development and leadership, "A group has a culture when it has enough of a shared history to have formed such a set of shared assumptions" (p. 12). Consequently, he defined culture as

> …a pattern of shared basic assumptions that the group has learned as it solved its problems of external integration that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think. And feel in relation to those problems. (p. 12)

Furthermore, he believed culture is heavily dependent upon initial conditions. For example, in organizations, the values and practices of founders lay a cultural foundation that typically continues to drive the evolution and expression of culture long after the founders have left the organization. The same can be said of countries. Consequently, it is essential for leadership scholars to explore the cultural foundations of nations in order to better understand the modern contexts in which their studies take place. Similarly, it is valuable for practicing managers to

understand the cultural underpinnings of modern practices in order to increase their cultural intelligence. To this end, this article explores the cultural foundations for leadership in one Latin American Country, Ecuador, and addresses how these foundations relate to modern practices and the development of cultural intelligence.

Leadership in Ecuador is currently an understudied phenomenon. Consequently, this article takes an historical approach to the study of leadership cultural models in Ecuador. In particular, three historical groups and periods that influenced the foundation of Ecuadorian leadership culture are explored and examined to identify the dominant sources of power, goals, and means of influence that drove leadership within each cultural context. These contexts include the precolonial indigenous society of Ecuador, the Inca society that overlaid this foundation during the conquered period, and the Spanish colonial social structures that overlaid both of these cultural foundations. Finally, the impact of these models and the value of understanding them in relation to modern managerial practices will be explored.

INDIGENOUS LEADERSHIP TRADITIONS

Prior to the colonization of Ecuador by Spain, the country was inhabited by various different tribal and agricultural societies that remained largely politically independent. The country is divided into three main regions: the Costa (the western coastal plain), the Sierra (the mountainous highlands), and the Selva (the Amazon Basin). In the Sierra, a "general dispersal of houses and small settlements prevailed.... Common religious devotion brought people from fairly wide areas to worship at central temples or shrines, while needs for defense were met by mountain forest in which the common people found refuge" (Steward & Faron, 1959, p. 58), Although large scale political integration was rare, social and economic interaction were common as family-oriented societies and groups collaborated and united, or traded and interacted, with other groups. In some cases, these social groups became quite large.

These societies were referred to by the chroniclers as *cacicazgos*, or chiefdoms. Bray (2008) explained "each *cacicazgo* was composed of numerous villages, or *llacta*" (p. 24). These consisted of small groups of people who held hereditary rights to the land and often practiced a certain skill or produced a certain commodity. They were led by a *cacique*, or chief. The head of the most powerful *llacta* was recognized as what would later be called the *caudillo*, or "ruler among caciques" (Hamill, 1992, p. 10). In general, *caciques* practiced leadership through reciprocity where, in exchange for labor and obedience, they collected and distributed resources acquired through trade and agricultural production. Thus resources, access to resources, and the size of one's house were indicators of status, power, and wealth (Salomon, 1986). It is likely a *cacique* or *caudillo's* power was absolute and authoritative, as in many cases they appear to have held power even over the giving and taking of wives and children. Many of these leaders ruled through fear and used corporal punishment (Salomon, 1986). Though rarely fully established as states or kingdoms in the traditional sense, these *cacicazgos* "were highly stable and successful political entities that produced surplus, had considerable wealth, and participated in a complex web of strategic interactions with neighboring groups" (Bray, 2008, p. 25).

The level of integration and collaboration among social groups in the Sierra proved unique in comparison to some of the tribal societies of the amazon and those of the costa. In the amazon in particular, societal groups were much smaller and more clan like (Steward & Faron, 1959). Structured more around religion and hunting/fighting, these tribes were typically led by either shamans or warriors who influenced others through kinship relations, religious prowess, and/or strength. Communities in the costa were also often smaller in size than those in the sierra and more localized (Steward & Faron, 1959). Nonetheless, they tended to be larger and more structured than those of the amazon, where it was more difficult to generate the resource surpluses necessary to sustain larger and more stratified social structures (Steward & Faron, 1959). Thus, the larger and more stratified societies generally demonstrated clearer distinctions between leaders and followers and their roles and privileges. Nonetheless, formal leadership tended to be patriarchal in nature and characterized by reciprocity and redistribution of resources. The basis for leadership, however, varied depending on each society, with an emphasis on religion, strength, and wealth/power as a primary means of acquiring and exercising power and influence.

While what we know about these precolonial societies is limited, some generalizations can be made about the nature of leadership in precolonial Ecuador. Most leaders appeared to have derived their authority from their wealth, religious power, or strength (Bray, 2008; Salomon, 1986; Steward & Faron, 1959). This allowed them to acquire positions of influence and establish networks of influence that facilitated strategic alliances and trade. Through these they acquired additional wealth which they redistributed to those they led. This allowed them to increase their status and authority.

As leaders, they appear to have been focused on increasing status and wealth so as to generate the surpluses necessary to structure society and engage in redistribution which allowed for the paternalistic care of followers. This provided them with the means to exact obedience and labor from those they led. In accomplishing these goals, they used the following means of influence: authoritative decision-making, demonstrations of strength and courage, fear and corporal punishment, management of strategic relationships, acquisition of resources through trade, and redistribution of resources. This model is depicted in Table 1.

TABLE 1. PRECOLONIAL INDIGENOUS LEADERSHIP IN ECUADOR

Sources of Power	Goals as a Leader	Means of Influencing Others
Social Status	Increase status	Authoritative decision-making
Networks of Influence	Increase wealth and surpluses	Demonstrations of strength and courage
Wealth, religion, and strength		Fear and corporal punishment
	Exact obedience and labor	Redistribution of resources
Positions of Power	Take care of followers	Manage strategic relationships
		Acquire resources through trade
		Reciprocal Relationships

THE INCA INFLUENCE

While the Inca only governed a geographically narrow portion of Ecuador (never venturing much beyond the Sierra) for a relatively short period of time, their influence on leadership culture and identity was significant. This is evidenced by the general perception that the last Inca king is often revered as being Ecuadorian, given his birth to an Ecuadorian mother in Quito (Handelsman, 2000).

In Inca society, all leadership power and influence radiated from the Sapa Inca (Steward & Faron, 1959). His authority was derived from a combination of military prowess, divine right, and kinship. His paternal and maternal heritage defined his right to the throne, while his military success typically determined his ultimate access to power and provided the basis for maintaining his authority. Often supernatural assistance was inferred as a source of legitimacy and there is evidence to suggest Inca expansion was, at least partially, a result of a desire to evangelize and civilize as well as to conquer. Effective oratory skills were also highly respected among the Inca (D'Altroy, 2002).

Once in power the Inca ruled via the principles of reciprocity, effective bureaucratic organization, divine right, and strength. This is not to suggest the Inca's power was absolute, as there is sufficient evidence a powerful aristocracy had some influence over the kingdom. Nonetheless, power generally flowed from the top down (D'Altroy, 2002).

At local levels, and for practical purposes, the Inca generally relied on previously existing caudillo structures, which often resembled those of the Sierra in Ecuador, to oversee the regional areas of the empire (Salomon, 1986). The individuals in power were responsible for collection of the mita (labor tax) and the redistribution of goods and resources, as all property and goods were "owned" by the Inca (Hurtado, 1985). However, groups that opposed the Inca were usually dealt with harshly through military conquest and resettlement practices, (Hurtado, 1985)

In Ecuador, the Inca influence was more significant as some more resistant populations, such as the Canari, near modern day Cuenca, were nearly decimated in the conquest and were then reorganized consistent with the methods used by the Inca to deal with societies that were perceived as threats to security (D'Altroy, 2002). In Quito, in contrast, the Sapa Inca founded a city that ultimately became a second "capital" from which he lived and ruled the empire for a time. Thus, the influence of the Inca was likely quite significant in Ecuador.

With regards to leadership, the Inca invasion and reign likely reinforced traditional leadership structures and processes, while at the same time adding an increased acceptance of and deference to, even if reluctantly, a higher ultimate authority than that of local, kin-based leadership (Salomon, 1986). Additionally, the Inca rule likely weakened the concept of private land ownership, while further strengthening the idea that labor is owed to leaders (Hurtado, 1985). Finally, Inca leadership was more bureaucratic and structured, focused more on military strength, and emphasized an evangelical, expansionist mission and oratory skills than was likely the case in Ecuadorian indigenous societies.

Based on what is known about Inca leadership, it appears the sources of leadership power included: kinship, divine right, and military prowess (D'Altroy, 2002; Steward & Faron, 1959). Once in power, leaders were focused on military expansion, resource and wealth acquisition, and maintenance of authority (D'Altroy, 2002; Hurtado, 1985; Salomon, 1986). These goals were achieved through strong oratory skills, effective bureaucratic organization, redistribution of resources, demonstrations of strength and courage during military campaigns, use of pre-existing power structures, reciprocal relationships, decisive and authoritative decision-making, and punishment of those who opposed their rule (D'Altroy, 2002; Hurtado, 1985; Salomon, 1986; Steward & Faron, 1959). Thus, while Inca leadership had some things in common with the traditional leadership structures of the people over whom they ruled, namely the dependence on traditional structures and processes, the Inca added a layer of leadership that was more complex and structured than traditional pre-colonial societies. For more information, see Table 2.

TABLE 2. MODEL OF INCA LEADERSHIP

Sources of Power	Goals as a Leader	Means of Influencing Others
Kinship Divine right Military prowess	Expansion of kingdom Increase Wealth Maintain Authority	Strong oratory skills Effective bureaucratic organization Redistribution of resources Demonstrations of strength and courage Use of preexisting power structures Reciprocal relationships Decisive and authoritative decision making Punishment of opposition through military campaigns and conquest

SPANISH CULTURAL INFLUENCES

In the late 1400s, the Iberian Peninsula had undergone significant changes, having fairly recently driven the Moors from Spain. With the monarchy firmly established and feudalism serving as the dominant political and social structure of society, Spain possessed a unique leadership culture that would ultimately facilitate the conquest of the new world and further influence the leadership culture of all of their territories, including modern day Ecuador.

Spanish society was culturally dependent upon a combination of Catholic (especially the works of Thomas Aquinas), Roman, and Renaissance philosophy, such as Machiavelli (Dealy, 1992; McIntosh, 2011). Spanish society was also feudalistic and monarchical in nature with a strong Roman cultural heritage. Illiteracy rates were high and years of war and disease created a limited labor pool. Power came from hereditary wealth and centered on the importance of relationships. At the same time, the crown was striving to create a commonwealth society based in the ideals of the enlightenment (Behrens, 2009). This effort would ultimately have more of an impact on society in Spain than in the colonies, where the founders of Latin American society "were the

cultural heirs of the *reconquistadores* of Iberia, [such as] warriors like the Cid who re-established Christian culture and society behind a moving frontier" (Johnson, as cited in McIntosh, 2011, p. 15).

As a result, the men who conquered western South America carried with them certain cultural tendencies that would help shape the nature of leadership in Ecuador and the surrounding countries. Most of these men were adventurous individuals who were seeking to elevate their status in Spanish society through service to the crown and the acquisition of land, wealth, and power (Kryzanek, 1992). The means whereby they sought to do so was through cultural domination and resource acquisition. Cultural domination was sought through military and missionary efforts to bring the populous into submission. Once this was achieved, the indigenous people were used as a means of acquiring and extracting resources for the benefit of the crown (Kryzanek, 1992). In the process, the conquistadores acquired immense wealth and significant power over the population. In doing so they left a legacy of authoritative, fear-based leadership. Courage, strength, and daring characterized their exploits. Their administration of the areas they conquered was characterized by limited planning, authoritative decision-making, limited concern for royal authority, and distribution of wealth and power among friends and family (Kryzanek, 1992). These patterns laid a foundation for some of the leadership trends that would follow as the Spanish crown sought to curb the excesses of the conquistadores and bring more structure to the new world.

As a result of Spanish cultural heritage (via the conquistadores) and the contextual contributions of the environment, Latin America developed a unique leadership approach known as cuadillaje, rule by caudillos or strongmen (Spillan, Virzi, & Garita, 2014). *Caudillaje* refers to a style and approach to leadership characterized by authoritarianism, charisma, and personalism that was often legitimized through formal political processes (Hamill, 1992). This approach to leadership was undergirded by a set of rational virtues (Dealy, 1992). These included: dignidad, leisure, grandeur, generosity, manliness, and deception. The practical leadership of colonial Ecuador exemplified these virtues.

Dealy (1992) defined *dignidad* as the acquisition of a "personal presence wrought out of multiple traits known to accentuate the individuals impact upon significant others" (p. 99). Key components of this dignified persona are wrapped up in social conventions and appearances grounded in an inherent belief in the rank order of society and what it means to be noble. Consequently, "dignity is synonymous with rank" (p. 100). Furthermore, rank is reflected by ones behavior and appearance. As a result, social customs reflecting nobility and manners were central to the perception management processes of cuadillos. These customs and manners are reflected in the other virtues of cuadillo society.

Leisure was a particularly important component of caudillo society. As Dealy (1992) explained, "the caudillaje vision of social ascendency, and the roads leading thereto, requires depreciation of toil" (p. 113). Simply put, a noble person did not work. The nobler one was the less work one did. Furthermore, as perception of nobility was more important than nobility itself, indolence became a virtue that reflected one's status that all social groups sought to demonstrate to the best of their ability.

The third virtue of caudillaje society is grandeur, or charism. Charisma, in Latin America, places a high value on charming personal interaction and tremendous, emotive oratory skills. Bordas (2007) defined it as "a special quality that gives a leader the ability to convey ideas with influence and power so that people are inspired and moved to action" (p. 130). In Latin America, charisma is characterized by passion, humor, charming interpersonal skills, and flowery and highly emotive verbal fluency that gives rise to a populist, paternalist approach to leadership (Behrens, 2009; Bordas, 2007; Dealy, 1992). The four time president of Ecuador, Velasco Ibarra, is commonly cited as a stereotypical charismatic Latin American caudillo leader who reflects this tradition (Behrens, 2009; Hurtado, 2010; Margolis, Byrnes, & Conger, 2008; McIntosh, 2011; McIntosh & Irving, 2010).

Generosity is the fifth virtue of caudillo society, according to Dealy (1992). It is reflected in the hospitality and willingness of Latin Americans to give to others even when they themselves have very little (Bordas, 2007, 2013). In relation to leadership practice, it is grounded in the paternalistic concept of the leader as a parental figure who is bound to reward followers for their service based on reciprocity (Dealy). On a societal level it is manifest in the generosity that accompanies family relationships, compadrazgo (the tradition of Godparents), and personalism in Ecuadorian society. Dealy explained that this value often caused leaders to lead through intermediaries or overseers when taking actions that would be seen as contrary to this ideal. In contrast, they operated in person with followers when they exhibited generosity.

Perhaps the most widely recognized of the caudillo virtues is manliness, or machismo. Characterized by female domination through sexual conquest, authoritative family relationships, fearlessness in society, and physical violence when dishonored, machismo represents a lingering ideal of Latin American leadership that traces its roots to precolonial Spain and the conquest (McIntosh, 2011; Moser, 2009). Furthermore, it represents a prevalent component of Ecuadorian culture (Handelsman, 2000; Moser, 2009), with some travel experts arguing that Ecuador is one of the stronger machismo cultures in Latin America (Foster, 2002).

The final virtue delineated by Dealy (1992) is deception. Throughout Latin America this manifests itself in the general disrespect for laws and the value placed on actions that circumvent the bureaucratic system to benefit the individual and his family network (Behrens, 2009; McIntosh, 2011).

The manifestations of these values in Ecuadorian society were evident in the cultural characteristics of the Audiencia of Quito as outlined by Hurtado (2010). One of these core characteristics was the highly stratified and exclusivist society. As Hurtado explained:

> …the Spanish came from a hierarchically organized society dominated by the nobility that benefited from land ownership, the economic surpluses that compulsory work generated, and the tribute paid by peasants subject to the status of servitude. It was widely held that land constituted the main source of wealth, as a result of which other economic activities and manual labor were disparaged. (Loc 72-76)

In Ecuador, nobility came to be defined by one's ethnic and cultural status. At the top of this social hierarchy were the Spaniards. This social status was held only by those born in Spain. To

these individuals belonged the rights of leadership and governance. Most of the highest positions in government and the church were reserved for those of this status (Hurtado, 2010). Next in line were the Criolles, individuals born in the colonies to those of pure Spanish descent. Throughout the colonial period, most of the higher positions of authority were held by individuals from these two upper class groups either through appointment or as a result of the purchasing of an appointment (Burkholder & Johnson, 1998). As part of the encomienda system, individuals were given control over the land and the conversion of the Natives. In practice, though contrary to royal law, this gave them control, even ownership, of those who lived on and worked the land (Hurtado, 1985, 2010).

Next in the hierarchy came the mestizos, individuals of mixed Spanish and indigenous decent. One's status within this group was largely determined by his or her skin color and lifestyle. The lighter one's skin and the more one appeared, through dress and lifestyle, to be of noble birth, the higher his or her status (Hurtado, 2010). This group often included individuals who had been chiefs or caciques in the pre-colonial societies and whose power was sought and supported as a means of managing the population.

Beneath the mestizos were the blacks, mulattos (those of mixed European and African heritage), and the indigenous people of Ecuador, whose status as servants was justified philosophically due to their natural inferiority (Hurtado, 1985). As a result, racial and ethnic characteristics became a central component of leader-follower relations in Ecuador as those of higher status were expected to direct and to be served by those of lower status.

A second characteristic of colonial Ecuador that impacted leadership was widespread idleness. Based in the caudillo value of leisure as the highest ideal and the demonstrable evidence of one's nobility, to be a leader meant one did not engage in manual labor. As a result, while the white nobility controlled much of the land, the mines, and the obrajes (workshops), few were actively engaged in working the land or directly overseeing this work. Instead, a hierarchy of overseers, usually from lower class individuals or former caciques, was instituted to direct the actual labor of the people (Hurtado, 1985, 2010). As these individuals sought to demonstrate their own status, they tended to pursue a similar lifestyle of leisure, to whatever extent possible. Thus the desire to avoid work by delegating it to others became a cultural ideal.

The third characteristic of colonial society in Ecuador with implications for leadership was the general lack of entrepreneurial spirit. As an extension of the idleness of the people, Hurtado (2010) argued colonial society was characterized by a general lack of effort to make improvements in production or financial, economic, or structural development. Indeed, the only creative endeavors that seemed to merit the attention of society were the construction of churches and convents. As a result, visionary leadership grounded in daily activities was all but absent.

One of the characteristics that most influenced leadership was the paternalistic nature of society. Paternalism refers to a system characterized by a hierarchy within a group, by means of which advancement and protection of subordinates are expected in exchange for loyalty, usually to a father figure, or patriarch, who makes decisions on behalf of others for their good even if this may be against their wishes. (Behrens, 2010, p. 21)

This style of leadership was pervasive in Latin American society and manifested itself in all aspects of life, including the selection of Godparents and the formation of social networks upon which people depended for meeting their daily needs. Furthermore, it created a commitment to individual leaders resulting in the highly personalistic nature of political and business leadership in Ecuador. This manifests itself in the person focused as opposed to philosophy or issues based parties of the country.

The resultant impact of paternalistic leadership was that followers tend to become docile, highly dependent on leaders, and prone to focus on currying favor, petitioning leaders and building relationships as opposed to seeking recognition for work achieved or pursuing personal development (Osland, Franco, & Osland, 2007). This can lead followers to "decrease effort if they know the leader well, thinking that a good relationship will make up for a lack of effort" (McIntosh, 2011, p. 51).

Another byproduct of this approach to leadership is what Osland et al. (2007) referred to as the leader who is a "good cop" and his assistant and second-in-command, who plays the "bad cop" in the organization. (p. 229). This approach was common in the haciendas in colonial and post-colonial Ecuador where the owners, as mentioned previously, left the day-to-day oversight to others who punished and drove the employees, often mercilessly, while the paternalistic leader maintained his benevolent fatherly status (Lyons, 2006).

Paternalism, though likely an extension of pre-Columbian traditions as well as colonial activities, represents a lasting cultural element of Latin American leadership. Thus it represents a major theme in much of the literature on leadership in Latin America (Behrens, 2010; Dorfman et al., 1997; McIntosh & Irving, 2010; Osland et al., 2007).

Another characteristic of colonial society outlined by (Hurtado, 2010) was the limited commitment to education and knowledge creation and acquisition. Based in the leisure society of the era and the catholic opposition to scientific knowledge, colonial Ecuador placed little emphasis on learning. Schooling was limited primarily to the children of Spaniards. Even then, the quality of education was severely lacking. As a result, leadership was likely not grounded so much in educated planning and decision-making as it was in intuitive and authoritative declarations.

Non-compliance with the law represented a final characteristic of colonial Ecuador that shaped the culture of leadership in the country (Hurtado, 2010). As indicated previously, disrespect for laws was a core value of caudillo culture. The implications for leadership are significant. If the ability to engage in cunning behaviors that circumvent the directives of leaders is valued at all levels of society, a strong leader-follower ethic becomes all but non-existent. Obedience would, therefore, be reserved for leaders who are able to command respect through personal relationships or the provision of actual rewards and punishments. Laws, declarations, or orders, in the absence of such immediate reinforcement activities, would have little impact on followers.

As a result of the virtues and characteristics associated with leadership in colonial Ecuadorian society, a philosophical foundation was laid for leadership in Ecuador that has changed very little until recent decades. This model of leadership, as seen in Table Three, is grounded in the

motivational drive of leaders to develop strong relational networks to help them seek positions of power and authority. In so doing, they are dependent upon their social status, as a result of their ethnicity and race, and their ability to access wealth sufficient to allow for a noble, leisurely, lifestyle and redistribution to support and expand their networks. However, they must not place too many demands on followers that will limit their ability to live a leisurely lifestyle or damage their relationships, which will lead to disregard for their authority and decrees.

Once in power, they are driven to seek to benefit, or care for, those they lead in return for their loyalty and obedience and to maintain a leisurely lifestyle. This requires that they continue to increase their status, expand their networks, and acquire additional wealth. To do so, however, they must maintain their positions of authority, which is a key component means of achieving one's goals in a monarchical, highly stratified society.

The means whereby they influence others includes perception management, in that they must display the values of caudillaje so as to be perceived as a leader. This involves, of course, strong oratory and charismatic skills, developing and maintaining strong reciprocal relationships, demonstrating strength, courage, and the ability to subdue women (machismo), directive and authoritative decision-making, punishment when necessary through intermediaries, and redistribution of resources.

TABLE 3. MODEL OF COLONIAL ECUADORIAN LEADERSHIP

Sources of Power	Goals as a Leader	Means of Influencing Others
Social Status and Kinship	Increase Status	Perception management
Networks of Influence	Expand Networks	Charismatic interpersonal skills
Wealth	Increase Wealth	Reciprocal relationships
Positions of Power	Maintain Authority	Consolidation of power
Charisma	Take care of followers	Demonstrations of strength and courage
	Live in Leisure	Dominance over women and sexual prowess
		Decisive and authoritative decision making
		Punishment via intermediaries
		Redistribution of resources

This model of leadership is grounded in the cultural patterns of the indigenous traditions that preceded the conquest, as well as the cultural patterns of the Spanish conquest and colonization of Ecuador. Thus it represents a snapshot in the evolution of leadership culture in Ecuador that has shaped and influenced the practice of leadership up to the modern era.

TRADITIONAL LEADERSHIP AND MODERN MANAGEMENT PRACTICES

This snapshot is particularly valuable as it provides some perspective regarding the current managerial practices that are common within a Latin American context and provides some

insight on how these might vary within Ecuador. Unfortunately, very little has been done to explore managerial practices within Ecuador. Furthermore, what little literature exists is focused on the leadership function. Based on this research we can suggest that modern Ecuadorian leadership is characterized by high power-distance, collectivism, masculinity, and uncertainty avoidance (Hofstede, 1980, 2001). In relation to collectivism, the emphasis is more on in-group collectivism than on institutional collectivism (House & et al., 2004). Furthermore, this collectivist nature correlates with an increased likelihood to use both directive and supportive leadership at the same time, which implies a more paternalistic approach to leadership (Lenartowiczs & Johnson, 2003).

With regards to uncertainty avoidance, Ecuadorians appear to value the idea more than it is practiced (House & et al., 2004). In addition, they are relatively assertive with relatively low gender egalitarianism (House & et al., 2004), suggesting support for the continued emphasis on machismo in leadership. Finally, while their values and perceptions of what it means to be an effective leader suggest the importance of high performance and future orientation, their leadership practices do not appear to reflect this value (House & et al., 2004). This suggests that changes in leadership practices, which appear to be more aligned with the historical models provided here, are lagging behind shifting values and philosophies. Furthermore, the leadership values in the Andean region appear to differ significantly from Brazil, Mexico, northern South America, and the southern cone in that they display a significantly higher value for self-direction and security while demonstrating a lower value for achievement. Finally, Ecuadorian leaders score relatively low in their willingness to rely on subordinates for information or as targets of delegation (Vliert & Smith, 2004).

These tendencies reflect closely those of Latin America in general (Hofstede, 2001; House & et al., 2004; Osland et al., 2007). This alignment suggests that managerial practices in Ecuador would also likely be similar to those within the region in that they would be characterized by a low emphasis on planning, limited reliance on teams and delegation in the workplace, highly centralized decision-making, a high emphasis on family run businesses, and tendency to practice a charismatic, machismo oriented, paternalistic leadership style (Dorfman et al., 1997; Osland et al., 2007; Romero, 2004). Having addressed these common themes, it is worth noting that there is sufficient evidence to suggest that practices and approaches to leadership are changing in Latin America and that there may be more variation in approaches than what the current research suggests (Behrens, 2009; Hidalgo, 2012; Romero, 2004). Nonetheless, the connections between these modern leadership characteristics and managerial practices and the traditional leadership models presented in this article are significant. To provide one very specific example, Osland et al. (2007) mentioned that in their experience in Latin America, they have witnessed a tendency for CEOs to practice what they call a "good cop/bad cop" approach to leadership, where they act as the "good cop" and their second in command plays a more disciplinary "bad cop" role. It is likely that such an approach emerged from the "punish via intermediaries" approach of leaders in the colonial period. Additional conceptual connections between the modern characteristics and approaches and the cultural models outlined herein are displayed in Table 4.

These models facilitate the identification and understanding of some of the connections between the managerial practices in Ecuador and the underlying traditions of the past. It is worth noting, however, that these connections are conceptual in nature. Thus more research is needed

regarding specific managerial practices within Ecuador and to bridge the conceptual gap between these practices and the underlying cultural traditions summarized here. This is particularly important given that aspects of culture in Ecuador, such as the number and the political influence of the indigenous populations (Handelsman, 2000; Lauderbaugh, 2012; Meisch, 2002), could alter the nature of managerial practices and the trajectory of change in relation to these practices.

TABLE 4: CONNECTIONS BETWEEN MODERN CHARACTERISTICS AND PRACTICES AND INDIGENOUS, INCA, AND COLONIAL SPANISH LEADERSHIP MODELS

Modern Managerial Practices	Ecuadorian Leadership Research	Indigenous Model	Inca Model	Colonial Model
Limited planning	Low practice scores in uncertainty avoidance and future orientation		Effective bureaucratic organization (suggesting a greater emphasis on planning)	Live in Leisure
Limited use of teams and delegation	Emphasis on collectivism, high power-distance and paternalistic leadership with low reliance on subordinates		Maintain authority	Consolidation of power Maintain Authority
Centralized decision-making	High power distance and self-direction	Positions of power and authoritative decision-making	Decisive and authoritative decision making, use of preexisting power structures and divine right	Decisive and authoritative decision making and consolidation of power
Charisma			Strong oratory skills	Charismatic interpersonal skills
Machismo	High assertiveness with low gender egalitarianism and high masculinity	Demonstrations of strength and courage	Punishment of opposition through military campaigns and conquest and demonstrations of strength and courage	Demonstrations of strength and courage and dominance over women and sexual prowess
Paternalism	High collectivism, supportive leadership, and directive leadership	Fear and corporal punishment combined with reciprocal relationships and taking care of followers	Reciprocal relationships an redistribution of resources	Perception management, reciprocal relationships, punishment via intermediaries, redistribution of resources, and take care of followers
High emphasis on family run businesses	High in-group collectivism with lower institutional collectivism. High emphasis on security	Kinship based societies and networks of influence	Kinship	Social status and kinship and expansion of networks

Thus more research is needed to further develop and disseminate this knowledge. With such increased knowledge, both from this and further research in this area, managers should be able to enter the Ecuadorian cultural environment with a greater sense of context-specific cultural intelligence.

INCREASING CULTURAL INTELLIGENCE

As mentioned previously, it is essential that leadership scholars explore the cultural foundations of nations in order to better understand the modern contexts in which their studies take place. The same can be said for managerial practitioners. Through the study of the cultural foundations for leadership within a given country, managers can develop greater cultural intelligence. Cultural intelligence refers to "an individual's capability to function and manage effectively in culturally diverse settings" (Ng, Van Dyne, & Ang, 2012). Grounded in the four basic intelligences (motivational, cognitive, metacognitive, and behavioral), cultural intelligence scholars proposed a four factor model of intelligence (Ng et al., 2012). Livermore (2010) identified these four factors as: CQ motivation, one's interest in learning about and experiencing other cultures; CQ knowledge, one's awareness of differences one is likely to experience in cross-cultural interactions; CQ strategy, the ability to be aware of differences, plan responses, and verify and adjust as necessary; and CQ Action, the ability to display appropriate verbal and non-verbal behaviors.

As one develops his or her capacity in relation to these four areas, his or her cultural intelligence increases. Based on research findings, these increases contribute to improved cross-cultural judgment, lower cross-border environmental uncertainty, improved cultural adjustment, lower emotional exhaustion, increased trust, as well as more cooperative behaviors and individual performance in cross cultural contexts (Ng et al., 2012).

Given the value of cultural intelligence, managers benefit significantly from increasing their awareness of cultural differences that facilitate their growth in cultural intelligence. By understanding the foundations of leadership culture in the countries in which one is going to work, an individual is able to promote all four components of cultural intelligence. First, the study of the cultural history and foundations encourages and promotes greater interest and curiosity in understanding cultural differences in a specific country (CQ Drive). In addition, one's ability to understand the cultural differences one encounters and to understand the historical context for these differences deepens one's knowledge of cultural differences (CQ Knowledge). Armed with this knowledge, managers are able to plan for differences, recognize variations in cultural differences, and reflect on these differences within a framework of understanding (CQ Strategy) that facilitates their ability to respond in culturally appropriate ways (CQ Action). Thus, the knowledge acquired from this examination of the cultural roots of leadership in Ecuador and their relation to managerial practices both contributes to the body of literature on international leadership as well as the tool kit of managers who are interested in developing their cultural intelligence and applying it within Ecuador.
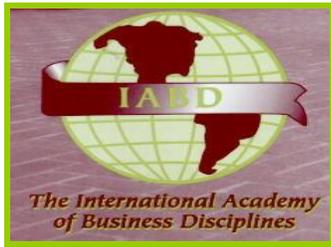
CONCLUSION

This article explored the cultural foundations for leadership in Ecuador by examining the sources of power, goals, and means of influence used by leaders within the three major founding societies of the region: the indigenous people, the Inca, and the Spanish colonizers. Ecuador's current leadership practices and culture have been heavily influenced by these historical models and approaches to leadership. While modern influences that have altered Ecuadorian culture are abundant and changes have occurred over time to the leadership dynamics discussed herein, resulting in what is likely a tremendous diversity of approaches to leadership. This diversity and variation has emerged from a common cultural core that shapes and flavors the expression of leadership in the modern era. Furthermore, it is likely these cultural foundations will continue to shape the future of leadership in Ecuador for many years to come.

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