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Title: Universal and variable leadership dimensions across human societies

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Abstract

Many researchers have turned to evolutionary theory to better understand diversity in leadership. Evolutionary theories of leadership, in turn, draw on ethnographic cases of societies thought to more closely resemble the smaller-scale, face-to-face communities in which humans evolved. Currently, though, there is limited systematic data on the nature of leadership in such societies.

We coded 109 dimensions of leadership, including costs and benefits relevant to evolutionary models, in 1212 ethnographic texts from 59 mostly nonindustrial populations in Human Relations Area Files (HRAF). We discovered evidence for both cultural universals in leadership, as well as important variation by continental region, subsistence strategy, group context, and leader sex. Candidate universals included that leaders were intelligent and knowledgeable, resolved conflicts, and received material and social benefits. Evidence for other leader dimensions varied by group context (e.g., there was more evidence that leaders of kin groups were older and tended to provide counsel and direction), subsistence (e.g., hunter-gatherers tended to lack leaders with coercive authority), and sex (e.g., female leaders tended to be associated with family contexts). There was generally more evidence of benefits than costs for both leaders and followers, with material, social, and mating benefits being particularly important for leaders, and material and other benefits important for followers.

Shamans emerged as an important category of leaders who did not clearly conform to influential models that emphasize two leader strategies: using knowledge and expertise to provide benefits to followers vs. using physical formidability to impose costs. Instead, shamans and other leaders with supernatural abilities used their knowledge to both provide benefits and impose costs on others. We therefore propose a modified scheme in which leaders deploy their cognitive, social, material, and somatic capital to provide benefits and/or impose costs on others.

Keywords: Cross-cultural, leadership, non-WEIRD, shamanism, universals, cultural variation

1. Introduction

Anthropologists and sociologists realized early on that leadership and followership were critical to understanding human psychology, social organization, and culture (e.g., Mumford, 1906; Firth, 1927; Morgan, 1877; Myres, 1917). Leaders are documented among every ethnographically observed society (Brown, 1991; Lewis, 1974), and in diverse contexts, such as kin groups (Dussart, 2000), ritual (Singh, 2017), economic groups (Macfarlan, Remiker, & Quinlan, 2012), conflicts between groups (Glowacki, Wilson, & Wrangham, 2017), and nonindustrial political groups (Cohen & Middleton, 1967). For review, see Garfield et al. (2019b).

Despite decades of scholarship on leadership, to our knowledge there is no systematic investigation of leader functions and qualities, and the costs and benefits of leadership and followership, across a representative sample of nonindustrial societies. Moreover, outside of anthropology, most scholarship on leadership is based on data from Western or Westernized, postindustrial societies (von Rueden & Van Vugt, 2015).

There is now a broad consensus on the importance of data from the full range of human cultural diversity. Since Henrich et al.'s (2010) seminal WEIRD people paper, many social scientists have sought data from “non-WEIRD” populations. Dichotomizing populations, their psychologies, or social dynamics as WEIRD or non-WEIRD, however, is a mistake.¹ As anthropology has conclusively demonstrated, there is enormous diversity across societies that does not remotely resemble a dichotomy. Conversely, anthropology has been criticized for essentializing diverse “Others” as part of its colonial history (Abu-Lughod, 2008; Said, 1979). In this regard, Abu-Lughod (2008) noted that the concept of culture operates much like its predecessor – race.

There is potentially more diversity within “non-WEIRD” populations than WEIRD ones, and there is also substantial overlap of the behaviors all people (Brown, 1991). Henrich et al. (2010) in their critique of the over-reliance on WEIRD samples emphasized a holistic approach to cultural diversity within and across “telescoping” levels of societies. Comparative research must assess cultural variation without assuming that all members within a population are essentially similar, and without putting undue emphasis on either the between-population differences or similarities.

Evolutionary scholars typically define leaders as individuals who maintain disproportionate influence over group decision-making (von Rueden & Van Vugt, 2015), whatever the group may be. One outstanding question is the degree to which theoretically important dimensions of leadership vary between cultures and across social contexts. Leadership studies have focused on community and political leaders, often overlooking leadership across contexts and levels of social organization, such as among kin and social groups. A second outstanding question is what benefits *and* costs leaders and followers incur. While the benefits leaders accrue have received substantial attention – fitness benefits in particular – the costs of leadership and followership have been relatively under-investigated (but see Cheng, 2019; Glowacki & von Rueden, 2015; Price & Van Vugt, 2014; von Rueden et al., 2014).

1.1 The functions of leadership across cultures and contexts

Roscoe (2009) proposed leadership in small-scale societies is structured by the joint demands of within-group conflict resolution and cooperation, and signaling coalitional strength to rival groups. Among many small-scale societies, which generally lack institutionalized political structures, community leadership is typically informal and emerges in response to group demands (Boehm, 1993; Kantner, 2010; Lewis, 1974; von

¹ A Google Scholar search for “non-WEIRD” produced over 1000 results.

Rueden & Van Vugt, 2015). Theoretical literature suggests these demands most commonly arise in the contexts of collective actions, resolving conflicts between families, and punishing norm violations (e.g., Glowacki & von Rueden, 2015; Gavrillets, Auerbach, & Van Vugt, 2016; Henrich, Chudek, & Boyd, 2015; Hooper, Kaplan, & Boone, 2010; von Rueden et al., 2015). Leaders also play important roles in ritual and religious contexts (Singh, 2017; Winkelman, 2020), facilitating marriages (Walker, Flinn, Ellsworth, & Hill, 2011), and organizing feasts (Wiessner & Schiefenhövel, 1996). Leadership in between-group conflict and cooperation is also common across nonindustrial societies, including hunter-gatherers (Apicella, Marlowe, Fowler, & Christakis, 2012; Glowacki et al., 2017; Hames, 2019; Richerson et al., 2016).

Stronger authority of community leaders, leadership beyond the community, and institutionalized managerial roles are associated with sedentarization, defensible resources, and social stratification (Ames, 1985; Johnson & Earle, 1987; Johnson, 1982; Kaplan, Hooper, & Gurven, 2009). Among horticulturalists and agriculturalists, managerial leadership can promote more efficient use of shared resources such as water reserves and cooperative labor (e.g., von Rueden et al., 2014). Pastoralists and coastal populations often face similar pressures concerning grazing lands and fishing access (e.g., Widmer, 1988; Stevens, 1990). Defensibility of resources creates increased opportunities for resource management and is often associated with increased territoriality and inter-group conflicts (Glowacki et al., 2017). Community leaders among populations more reliant on domesticated plant foods, livestock, and specific territories are often required to manage military operations (Lopez, 2017).

1.2 The qualities of leaders across cultures and contexts

Intelligent and knowledgeable individuals (e.g., Judge, Colbert, & Ilies, 2004; Antonakis, Ashkanasy, & Dasborough, 2009; Neel, 1980), elders, and respected individuals tend to have greater influence over community decisions across cultures, including among egalitarian hunter-gatherers, stratified chiefdoms, and nation-state organizations (Bass & Stogdill, 1990; Garfield et al., 2019b; Silverman & Maxwell, 1978; Tooby, Cosmides, & Price, 2006). Leaders also tend to have large social networks (von Rueden, 2014; von Rueden et al., 2014; Walker et al., 2012), and embody the qualities most respected by the group (Collier & Rosaldo, 1981; Henrich & Gil-White, 2001; Low, 1992a; Roscoe, Chacon, Hayward, & Chacon, 2019; Van Vugt, 2006). Leaders across multiple contexts tend to be taller and more physically formidable, which might facilitate resolving inter- and intra-group conflicts (Lukaszewski, Simmons, Anderson, & Roney, 2016; von Rueden et al., 2014). Charisma and oratory skills are common properties of leaders when they must rely on persuasion to influence community members (Grabo & Van Vugt, 2016).

Leaders have disproportionate influence, whereas status is often conceptualized as a relative indicator of the social value of the individual by the group and of their relative access to contested resources (e.g., Blader & Chen, 2014; von Rueden, 2014). Leaders are generally expected to be high status (e.g., von Rueden & Van Vugt, 2015; Buss et al., 2020; Cheng, 2019; Van Vugt & von Rueden, 2020). The causal relationship between the two, however, is likely to be context-specific and driven by underlying correlates (e.g., Blader & Chen, 2014; Cheng, 2019; von Rueden, 2014).

Substantial evidence suggests a near universal male-bias in community leadership (Low, 1992b; Sanday, 1981; Whyte, 1978), as well as across diverse nonhuman social species (J. E. Smith et al., 2020; Tiger & Fowler, 1978). Sex, however, is confounded with factors such as social network size, economic specialization, and education, that are also associated with leadership. After controlling for these factors, some studies have found that sex is not a strong predictor of community leadership (Garfield & Hagen, 2020; von Rueden, Alami, Kaplan, & Gurven, 2018; Yanca & Low, 2004).

In the context of institutionalized social stratification, such as among chiefdoms, community leadership is often highly influenced by heredity and class structures (Earle, 1997; Redmond, 1998; Stanish, 2004). Managerial elites maintain influence over community decisions and are endowed with privileged social status (Stanish, 2010). Within state-level societies, including nonindustrial kingdoms, leadership positions are proscribed and institutionalized. Ruling classes, parties, or political bodies monopolize political influence and maintain control through a variety of mechanisms including military force, ideologies, and control of information (Bodley, 2011).

1.3 The benefits and costs of leadership across cultures and contexts

Evolutionary models generally assume that, on average, the fitness benefits of leadership outweigh the fitness costs. The costs, however, have received less attention. Fulfilling group responsibilities and mediating conflicts can be physically and socially costly, and some decisions will upset some followers (Wiessner, 2010). In the absence of institutionalized authority, all group members are equipped to challenge leaders directly or indirectly using a variety of leveling mechanisms including physical aggression, gossip, and ridicule (Boehm, 2008; Hess & Hagen, 2017). Physically formidable individuals with strong social networks are better equipped to manage these costs than others (Glowacki & von Rueden, 2015).

Leadership positions are also commonly associated with numerous social, material, and reproductive benefits (Cheng, Tracy, & Anderson, 2014; Grammer, 1996; von Rueden, 2014; von Rueden, Gurven, & Kaplan, 2008). Leaders and high-status individuals are more likely to be the recipients of social support and material benefits in times of need (Gurven, Allen-Arave, Hill, & Hurtado, 2000; Sugiyama, 2004; von Rueden, 2014). Many leadership positions in industrialized societies are associated with increased financial compensation (Tsui, Enderle, & Jiang, 2017). High social status, wealth, intelligence, and leadership status are also generally viewed as sexually attractive, particularly to women (Buss, 2006; Stanik & Ellsworth, 2010). Most measures of reproductive success are positively associated with male social status, independent of subsistence type or status measure (von Rueden & Jaeggi, 2016).

Although, empirically, leadership is *associated* with benefits, evolutionary models require that leaders cause or generate benefits. Potential mechanisms include that leaders (1) facilitate collective actions that yield net benefits to themselves or close kin; (2) claim a fee or greater share of returns for their services; (3) receive reciprocal exchange in other currencies; or (4) gain other social or reproductive benefits by signaling their high qualities (von Rueden & Van Vugt, 2015). Leaders can also promote policies that either align with

their individual interests or that are not especially costly for themselves, their kin, or their social partners (Garfield et al., 2019a; Hagen & Garfield, 2019; Kantner, 2010).

2. Study aims

We seek to provide a systematic and near comprehensive view of the qualities and functions of leaders, and the costs and benefits of leadership and followership, from a representative sample of nonindustrial populations. We then explore how these dimensions of leadership vary within populations across social contexts and across populations with different subsistence strategies, as well as by leader sex and continental region. We aim to identify *features* of the qualities and functions of leaders (e.g., do particular qualities or functions tend to covary or cluster together?). Such features might lend support to existing theories; for instance they might correspond to qualities associated with “prestige” or “dominance” (Henrich & Gil-White, 2001) or functions associated with conflict or cooperation (Gavrilets, 2015; Glowacki et al., 2017; Hooper et al., 2010). Finally, we hope to synthesize empirically-derived features of leadership with evolutionary theories of social organization to propose essential elements of leadership.

Our approach was exploratory. Whereas previously we used the ethnographic record to conduct *a priori* tests of leadership theories (Garfield et al., 2019a), here we aim to let the ethnographic record of leadership “speak for itself.”

3. Methods

3.1 Ethnographic sample and coding

We use the database of 1212 ethnographic paragraphs (termed text records) on leadership, described in Garfield et al. (2019a) (<https://doi.org/10.5281/zenodo.2541999>), to code entirely new variables on the functions and qualities of leaders and the costs and benefits of leadership and followership. The text records were extracted from the 60-culture Probability Sample Files (PSF) of the electronic Human Relations Area Files (eHRAF) (Naroll, 1967). The PSF, which comprises over 212K pages of digitized text, aims to mitigate Galton’s problem of cultural non-independence by randomly sampling one culture with high quality ethnographic coverage from each of 60 regions.

The function and quality variables were not operationalized *a priori*. Instead, we used an iterative process whereby ZG and KS made multiple passes through the database, identifying leader functions and qualities (see Table S1). In contrast, operationalizations of the costs and benefits of leadership were developed *a priori* based on theoretical literature (Garfield et al., 2019b) (see Table S2). ZG and KS then coded all text records for the presence (1) or absence (0) of evidence for each variable, which we henceforth refer to as leadership dimensions. Some of the costs and benefits (e.g., mating) were similar to leader qualities (e.g., polygyny). The distinction is that costs and benefits were transactional whereas qualities were descriptive (e.g., leaders obtain wives vs. have wives). ZG then

created a measure of group context (see Table 1). ZG and KS coded all text records for group context. Finally, the sex of each leader was coded as male, female, both, or unknown.

TABLE 1 ABOUT HERE

ZG and KS discussed every instance of disagreement between their respective coding on all leadership dimensions and group structure variables to produce a consensus database. See the *Coding example* section of the supplementary information (SI). Finally, each culture was coded for continental region, total pages of ethnography for that culture in the eHRAF, and subsistence strategy.

3.2 Data analysis

Our data comprised one row for each text record. For all 109 leadership dimensions, each row was coded as 1 if there was evidence in the text record for that dimension, and 0 otherwise. Because absence of evidence is not evidence of absence, our data only inform the extent to which there is evidence for the operationalized leadership dimensions.

Our first goal was to assess if discovery of evidence for each leadership dimension was biased by publication date, total pages of ethnography for a culture, and sex of the ethnographer(s). Our second goal was to assess the proportion of text records and cultures that provided evidence for each coded dimensions. We computed the proportion of text records supporting each dimension, and their 95% confidence intervals (CIs), using intercept-only logistic mixed effects models with random intercepts for document authors nested within cultures, using the lme4 package (Bates, Mächler, Bolker, & Walker, 2015). We then computed the proportion of cultures with at least one text record with evidence for each dimension, with 95% CIs computed using a cluster bootstrap.

Our third goal was to assess variation in each leadership dimensions by four theoretically important factors for which we had data for all rows: group context, subsistence strategy, continental region, and leader sex. We again fit logistic mixed effects models using the lme4 package, with each leadership dimension as an outcome, all four factors as predictors, and author nested within culture as random intercepts. To investigate which words were associated with particular leadership dimensions, or which dimensions predicted evidence for other dimensions, we used elasticnet regression from the glmnet package (Friedman, Hastie, & Tibshirani, 2010). Elasticnet models are penalized regression models that are useful when the number of predictors is large relative to the number of observations. We used the “lasso” penalty ($\alpha = 1$), which will often set many coefficients to 0, thereby selecting the most important predictors.

Our fourth goal was to explore lower dimensional representations of these data that might reveal informative “features.” These included hierarchical cluster analysis, logistic PCA, and minimal spanning trees and k-nearest neighbors (mst-kNN). See the SI for additional details. Our fifth goal was to assess variation in our lower-dimensional features by group context, subsistence strategy, continental region, and leader sex, using logistic mixed effects models fit with the lme4 package. Our sixth goal was to evaluate the features in light of evolutionary theories of leadership. Guided by empirically derived features, we aimed to

construct “elements” of leadership that corresponded to elements of influential theories, examining intersections of these elements across all text records.

The analyses computing levels of evidence for each dimension used the entire set of text records. Analyses investigating lower dimensional representations used a smaller set that omitted rows with no evidence for any dimension (i.e., all zeros), and dimensions with very little evidence (almost all zeros).

Throughout, we compare regression models of the same outcome variable using the Akaike information criterion (AIC). $AIC = 2k - 2\ln(\hat{L})$, where k is the number of model parameters and \hat{L} is the maximum likelihood. AIC increases as model complexity increases, and decreases with improved fit. Hence, a model with a lower AIC value is considered to be superior.

All analyses were conducted with R version 3.6.1 (2019-07-05).

4. Results

The geographic distribution of the culture sample is displayed in Figure 1 (see also Figure S1). The database comprised 1212 text records from 321 documents describing 59 cultures.

FIGURE 1 ABOUT HERE

Subsistence strategy, group structure and continental region were confounded. Hunter-gatherer text records often referred to residential and kin leadership, but rarely to supracommunity leadership; agriculturalist text records rarely referred to residential leadership but often referred to supracommunity leadership. Community-level political groups were frequent across all subsistence types. African text records were predominantly from horticulturalists whereas North American text records were predominantly from hunter-gatherers See Figures 2 and S16, and Table S3.

FIGURE 2 ABOUT HERE

The majority of text records discussed male leadership (88.1%) and very few discussed female leadership (2.5%), with the remaining records not sex-specific (Table S3). There were female leaders in almost all contexts, however, except military and religious. Female leaders did tend to lead within kin and residential subgroups, though: 26.7% of female leaders led at the residential subgroup level, compared to 6.65% of male leaders. The majority of text records which exclusively described female leaders were from horticulturalists (63.3%) (Table S4).

We investigated if there were biases in the discovery of evidence for any of our 109 leadership dimensions by document publication date, female gender of any author or co-author, or total pages of ethnography from each culture. We found minimal evidence of bias, and therefore do not control for bias variables in subsequent analyses. For details, see the *Bias* section of the SI.

4.1 Evidence for leader functions and qualities

For all 109 coded dimensions (Tables S3 and S4), we computed the proportion of text records (95% CI) that provided support and computed the proportion of cultures with at least one text record providing support for that dimension (see Methods section). See Figure 3 and Table S9.

FIGURE 3 ABOUT HERE

The most common leader functions, documented in over 70% of cultures, were resolving conflicts, providing social functions, organizing cooperation, and providing counsel or direction to followers. In about half of cultures sampled here leaders punished group members and managed economic systems. Controlling group movement and immigration were notably rare functions.

The most common leader qualities were having high social status (over 90% of cultures), being experienced or accomplished, and being knowledgeable or intelligent (approximately 80% of cultures). Notably rare qualities included physical formidability, having many social contacts, and being feared (approximately 35% of cultures) and charisma and fairness (approximately 20% of cultures).

The random intercepts indicated that support for many variables did vary modestly by author and culture. Most of the standard deviations of the random author and culture intercepts for each model were between 0 and 1, on the scale of the linear predictor (Figures S25 and S26). In a few cases, one or the other was exactly 0, which can occur in models like ours that have many random effect levels (e.g., 312 authors) and a relatively small data set (Bates et al., 2015).

4.2 Benefits and costs of leadership and followership

Evidence for leader and follower costs and benefits were estimated similarly to the leader qualities and functions described above. Common leader benefits included greater access to material resources and increased social status (documented in 69.5% and 66.1% of cultures, respectively). Evidence for mating benefits and social services benefits was also relatively common. In general, the costs tracked the benefits. Leaders were often described as losing their high social status and greater access to resources (documented in 45.8% and 39% of cultures, respectively). See Figure 4.

Followers on the other hand most commonly benefited from leadership systems by receiving material resources (documented in 47.5% of cultures) but otherwise by receiving social services (documented in 35.6% of cultures). Evidence of mating and fitness benefits was relatively rare for followers. Followers were most frequently described as incurring costs in the form of material resources lost and in providing social services (documented in 37.3% and 25.4% of cultures, respectively). See Figure 4.

FIGURE 4 ABOUT HERE

Leadership and followership can evolve when their benefits exceed their costs. Our data did not allow us to compare benefits and costs. Instead, we compared levels of evidence for benefits vs. costs for each leader and follower benefit/cost dimension. Specifically, we fit a mixed effects logistic regression model of evidence (0/1) as a function of the leader dimension (e.g., *Mating, Food*), a binary term indicating if the evidence was for a benefit or cost, and their interaction, with random intercepts for author nested within culture. We fit separate models for leaders and followers. These two models allowed us to estimate the relative evidence for, e.g., leader mating benefits vs. leader mating costs, and follower mating benefits vs. follower mating costs, etc. For leaders, the odds ratio that a text record would provide evidence for a benefit vs. a cost (averaging across all benefit/cost dimensions), was $OR = 3.2$, and for followers, was $OR = 1.8$. Hence for both leaders and followers, there was more evidence of benefits than costs.

Within benefit/cost dimensions, there was relatively more evidence for mating and territory benefits than costs for both leaders and followers, and equal levels of evidence for protection from harm vs. risk of harm. For leaders compared to followers, there were noticeably higher odds ratios for mating, inclusive fitness, material resources, and social services. See Figure 5.

FIGURE 5 ABOUT HERE

4.3 Universality in leadership dimensions

We investigated four possible sources of variation in evidence for our 109 leadership dimensions: group context, subsistence strategy, continental region, and leader sex. Specifically, we fit separate multiple logistic mixed effects regression models of each leadership dimension as a function of these four factors, with random intercepts for author nested within culture. We then compared the AIC value of each model to a model with only the fixed and random intercepts. Models whose AIC values were at least two less than the intercept-only models were deemed to outperform the intercept-only model (Burnham & Anderson, 2002).

We first examined the leadership dimensions with the most evidence, i.e., the 15 for which evidence was found in at least 60% of cultures. Of these, 9 dimensions did not meaningfully vary by continental region, subsistence strategy, group context, or leader sex, and are therefore candidates for universal human leadership dimensions. See Table 2.

TABLE 2 ABOUT HERE

4.4 Variation by group structure, subsistence strategy, continental region, and leader sex

We then examined the 20 (out of 109 total) leadership dimensions that exhibited important variation by one or more of our four factors, i.e., whose AIC values indicated improved fits over intercept-only models (Tables S7 and S8). To determine which factor

contributed to improved fit, we dropped each factor in turn and computed the change in AIC. For most of these 20 varying leadership dimensions, one factor had a noticeably bigger effect on fit than the others. Variation in group context, in particular, was associated with variation in almost half of the dimensions (Figure 6).

FIGURE 6 ABOUT HERE

For each of our four factors, we then investigated which levels of the factor were associated with higher or lower levels of evidence for the leadership dimension. For instance, there were three dimensions in which subsistence strategy played an important role: *No coercive authority*, *Provide subsistence*, and *Distribute resources* (see Figure 6). Hunter-gatherers had particularly high levels of evidence for *No coercive authority*, relative to other subsistence strategies (and averaging over levels of the other three factors), and pastoralists had relatively low evidence for *Distribute resources* (see Figure S10). For group context, region, and leader sex see Figures S21, S23, and S24.

4.5 When do leaders have high status?

High status was the most frequently identified leader quality (32.3% of text records and 91.5% of cultures provided evidence of high status leaders). To explore factors that distinguished these records from those with no evidence for high status, we first created a document-term matrix (DTM) of all “informative” words in our corpus of texts and the frequency with which they occurred in each text record (see SI for details). We then fit an elasticnet logistic regression model (with the lasso penalty, $\alpha = 1$) of *High status* (0/1) as a function of the frequencies of all 9656 words. Words that were strong positive predictors epitomized the semantic content of the text records which provided evidence of high status leaders. These included *respect*, *prestige*, *status*, *reputation*, *honor* and *rank*, which were the strongest predictive terms. Notable weak-predictor terms included, *influence*, *authority*, *headman*, and *chief*, and *economic* was a negative predictor. See Figure 7A.

To determine which leader quality and function dimensions were associated with evidence for high status leaders, we fit an elasticnet logistic model of *High status* as a function of all quality and function dimensions, (with the lasso penalty, $\alpha = 1$). The non-zero coefficients indicated that *Punishment*, the only identified function, was a negative predictor, whereas *Wealthy*, *Strategic nepotism*, *Age*, *Experienced/accomplished*, and several other qualities, were positive predictors. See Figure 7B.

FIGURE 7 ABOUT HERE

High status meaningfully differed by levels of group context, subsistence strategy, continental region, and leader sex, with the most important factors being region followed by group context (see Figure 6). Examining the estimated marginal means, South America and East Eurasia had relatively high levels of evidence compared to Africa and North America, and kin and religious groups had relatively high levels of evidence compared to political groups. Nevertheless, the differences were quite modest. See Figure S7.

4.6 When do leaders have coercive authority?

Coercive authority was documented in 59% of cultures. Unlike other more frequent leader qualities, which were generally positive or prosocial traits, *Coercive authority* was the most frequent negative or dominance-style quality. Additionally, it was one of the few dimensions with a complementary dimension, *No coercive authority*, which was documented in 37% of cultures (Figure 3). *No coercive authority* demonstrated variability by subsistence strategy, with hunter-gatherers providing relatively higher levels of evidence. See Figure S6.

We therefore chose to perform additional exploratory analyses with *Coercive authority* and *No coercive authority* as the outcomes in logistic elasticnet regression models similarly as described above for *High status* (see Figure 8).

Words that were strong predictors of leaders with coercive authority included, unsurprisingly, *power* and *authority*, as well as *territory*, *chief*, and *control*; the word *leadership* was the only strong negative predictor. Words that predicted no coercive authority tended to be those that indicated either hunter-gatherers, such as *band* and *Mbuti* (Congo Basin foragers), or kinship and residential-level contexts, such as *lineage*, *house*, *clan*, and *village*. See Figures 8A,C.

Using all other quality and function dimensions as predictors identified *Punishment* as the strongest predictor of evidence for *Coercive authority*. *No coercive authority* was most strongly predicted by *Humility*. See Figures 8B,D.

FIGURE 8 ABOUT HERE

4.7 Dimension reduction

Our qualities and functions data comprised sparse 1212×46 and 1212×27 matrices of binary data, respectively. Most data reduction methods did not find strong or stable evidence of structure in the data. We therefore explored reduced matrices that removed uninformative rows with no evidence for any dimension, and dimensions with only a few rows with evidence. Stable clusters emerged with 796×42 and 633×27 matrices for qualities and functions, respectively.

Here we report the cluster analysis of dimensions that used the correlation distance metric ($1 - cor$), and the Ward agglomeration algorithm (for results from other methods, see the SI). Figure 9A displays a dendrogram from the cluster analysis of the 46 leader quality dimensions and Figure 9B a dendrogram from the cluster analysis of the 27 leader function dimensions. Each cluster analysis includes two estimates of significance for how strongly each cluster within the dendrogram is supported by the data. We rely on the AU (Approximately Unbiased) p values, which are computed by multiscale bootstrap resampling and represented as percentages (e.g., clusters with AU values > 95 are strongly supported, and the top-level clusters are automatically highlighted by rectangles).

FIGURE 9 ABOUT HERE

The leader quality cluster analysis (Figure 9A) identified two top-level clusters, one that comprised mostly dimensions related to prosocial qualities and one that comprised other individual-level qualities which were not necessarily prosocial. Within the latter top-level cluster we identified two interpretable and strongly supported subclusters: *Social, reproductive, and material success* and *Competencies*. Within the first top-level cluster, we also identified two subclusters, one of which contained measures related to group-level pressures (*Cultural conformity*) and one which contained the prosocial traits (*Prosocial competencies*); these subclusters were moderately supported.

The leader functions cluster analysis (Figure 9B) also identified two top-level clusters; the larger of which we identified as a management cluster and the smaller of which we identified as a *Prosociality* cluster. Within the management cluster, we identified two moderately supported subclusters: *Strategize* and *Organize*.

We identify these seven named subclusters as “features” of leadership dimensions in the ethnographic record. In naming these features, we gave extra weight to dimensions that were strongly supported empirically (Figure 3), therefore not all dimensions within these clusters were clearly related to the themes of each feature. These features correspond fairly well to major elements of evolutionary theories of leadership, with the possible exception of *Competencies*, a single feature that included at least two important theoretical elements: dominance and prestige. Because features were aggregated dimensions, they are more common at both the text record and culture level (see Figure 10).

FIGURE 10 ABOUT HERE

There were modest or no correlation between features (see Figure S22). We fit separate logistic mixed effects models of each of the 7 features as a function of group context, subsistence strategy, continental region, and leader sex, reported in the SI.

4.8 Shaman leaders and competencies

The *Competencies* feature combined dimensions of prestige-style leadership, such as knowledge and experience, with dimensions of dominance-style leadership, such as aggressiveness and feared. It also included supernatural qualities. The MST-kNN analysis similarly clustered leaders with ritual and medicinal functions, which rely on special knowledge, with those who had supernatural, feared or killer qualities (see Figure S21).

Shamans and leaders with supernatural qualities were surprisingly common. Of our 1212 text records, 33 used the word “shaman”, 77 provided evidence for supernatural qualities, and 95 provided evidence for one or both (7.84% of all text records). We term the latter variable *Shamanism*. We fit a logistic elasticnet model of *Shamanism* as a function of all leadership dimensions (minus *Supernatural*). This model revealed that shaman leaders combined dimensions of dominant leaders (*Feared*) with dimensions of prestigious leaders (*Medical functions*, a form of knowledge or expertise, and *Experienced/accomplished*). See Figure S11.

FIGURE 11 ABOUT HERE

There were no text records that described shamans or leaders with supernatural qualities who were exclusively female. However, there were 3 text records describing such leaders of both sexes. There was also more evidence of shamans and leaders with supernatural qualities in the Americas compared to other regions. See Figure S8.

4.9 Cognitive, social, and somatic capital

Motivated by our feature analysis, and the apparent importance of shaman leaders, we tentatively advance a scheme, similar to von Rueden (2014) (and inspired by Kaplan et al., 2003a, 2009; Borgerhoff Mulder et al., 2009), whereby leaders possess some combination of cognitive, social, material, and somatic capital that they deploy to provide benefits and impose costs (for further justification, see the Discussion). Hence, we should be able to find examples of leaders with various combinations of these six elements.

To test this idea, we operationalized the six elements using the leadership qualities cluster analysis (Figure 9A) as guidance (for variable operationalizations, see Table S9). About half of the text records (58%) had evidence for one or more of the six elements, in heterogeneous combinations. See Figure 12. In particular, not all leaders have evidence for high *Social capital*, leaders with *Cognitive capital* provide benefits *and* impose costs, and *Somatic capital* is rarely mentioned, but when it is, it is associated with providing benefits as well as imposing costs. Shamans are associated with evidence for *Cognitive capital* and imposing costs.

FIGURE 12 ABOUT HERE

5. Discussion

This exploratory study systematically evaluated ethnographic evidence for 109 leadership dimensions from a diverse sample of 59 largely nonindustrial cultures. Results revealed universal dimensions of leadership as well as important variation by group context, subsistence type, continental region, and leader sex.

5.1 Universal dimensions of leadership

We found strong evidence that several leadership dimensions were universal across cultures and across contexts within cultures. Leaders are seen as high status, knowledgeable or intelligent, and experienced or accomplished in about 80% or more of cultures, and function to resolve conflicts, organize cooperation, and provide counsel or direction in over 70% of cultures (Figure 3). Leaders benefited materially, reproductively, or socially in 50% or more of cultures (Figure 4).

Some common leadership dimensions were also relatively invariant across group context, subsistence strategy, continental region, and leader sex. These dimensions included the qualities, knowledgeable/intelligent, wealthy, strategically nepotistic, and generous; and functions, resolving conflicts and representing the group. These dimensions are therefore

candidates for universal dimensions of human leadership. By “universal” we do not mean all leaders have all these traits. Instead, we mean there is evidence for these traits across a solid majority of cultures that do not vary much by key measures of population or group variation (i.e., the four factors) (Table 2 and Figure 3).

The leadership features we derived by clustering leadership dimensions were represented across most cultures. Leaders performed three broad functions: providing prosocial services, strategizing, and organizing collective actions. Regarding characteristic traits, leaders possessed some combination of individual competencies, many of which are prosocial, conformed to cultural norms, and received various benefits (Figure 10).

These potentially universal dimensions of leadership correspond to several evolutionary theories that have drawn on select ethnographic cases (Garfield et al., 2019b). They partially correspond to the prestige model (Henrich et al., 2015; Henrich & Gil-White, 2001), which emphasizes knowledge, skill and generosity, but they do not include a key feature of that model: emulation of prestigious leaders. We labeled one of our leader quality features “cultural conformity”, however, in which leaders are culturally conservative and exemplify desirable traits such as honesty, humility, and “proper behavior” (Figure 9). This feature corresponds in part to leaders who serve as models for followers (see also Garfield & Hagen, 2020).

The universal dimensions also partially correspond to the service-for-prestige model (Price & Van Vugt, 2014, 2015) in which leaders receive special status in exchange for providing services, but that model does not emphasize the concrete material benefits seen here. The absence of *High status* and *Aggressiveness* on this list of universals corresponds to the reverse dominance hierarchy model (Boehm, 1993), which emphasizes knowledge, conflict resolution, generosity, and status leveling mechanisms among largely egalitarian societies.

Our candidate universal dimensions appear in the computational services model (Hagen & Garfield, 2019), in which knowledgeable and intelligent individuals provide computational (cognitive) services (e.g., conflict resolution, strategizing) to group members in exchange for a variety of fitness benefits (see also Garfield et al., 2019a). This model emphasizes mating benefits, however, which appear in 52.5% of cultures, below our arbitrary 60% threshold for “universality” (Figure 4). But there was evidence for the *Social, reproductive, and materials success* feature, which included polygynous leaders, having a high-quality spouse, and having many children, in more cultures (93.2%) than other features (Figure 10). Interestingly, the computational services model highlights women’s family leadership role, and there was proportionally more evidence for the *Social, reproductive, and materials success* feature among females leaders than male leaders (Figure S24), with the caveat that there were few text records on female leaders in our sample.

Pawnee chiefs illustrate leadership involving several of the universal dimensions, including intelligence, conflict resolution, and generosity (Murie & Parks, 1989):

...a chief was a regulator, not an absolute ruler or tyrant. Although chiefs had considerable authority, their decisions were generally based on a consensus of opinion rather than arbitrary whim. The chief, like his celestial forebear, was supposed to be a guardian of the people, always mindful of their wishes and needs. And even

though the office was hereditary in certain families, the man chosen to fill it had to demonstrate humility, generosity, and sagacity, because a jealous or aggressive temperament was considered unbecoming a chief.

Evidence of coercive authority is common in the ethnographic record of leadership and does not vary by any of our four factors, yet did not quite make the 60% cutoff for our candidate universals. This dimension features in several evolutionary models of leadership involving dominance hierarchies (Barkow, 1989; Cheng, 2019; Henrich & Gil-White, 2001; Tiger & Fox, 1971; Van Vugt & Smith, 2019) and the role of punishment in promoting cooperation (e.g., Marlowe et al., 2008; Boyd & Richerson, 1992; J. Henrich, Ensminger, et al., 2010; Henrich et al., 2006). Indeed, we found that coercive authority among leaders was associated with enforcing punishment, aggressiveness, being feared, and also with controlling economics, which evokes “resource holding power,” a concept from the behavioral ecology of dominance hierarchies (Figure 8). The authority of Trobriand chiefs is illustrative (Pospisil, 1993, pp. 64–65):

Power implies not only the possibility of rewarding, but also the means of punishing. This in the Trobriands is as a rule done indirectly, by means of sorcery. The chief has the best sorcerers of the district always at his beck and call....If anyone offends him, or trespasses upon his authority, the chief summons the sorcerer, and orders that the culprit shall die by black magic....As the natives are very deeply and genuinely afraid of sorcery, the feeling of being hunted, of imagining themselves doomed, is in itself enough to doom them in reality. Only in extreme cases, does a chief inflict direct punishment on a culprit.

5.2 Variable dimensions of leadership

There was substantial cross-cultural variation in evidence for most leadership dimensions: 83 of 109 leadership dimensions had evidence in less than 50% cultures (Figures 3 and 4). There was *systematic* variation in 20 leadership dimensions by group context, subsistence strategy, continental region, and/or leader sex, factors for which we had complete data for all text records.

These four factors were confounded. Evidence for leadership in residential subgroups and kin groups was relatively more common in hunter-gatherer and pastoralist societies, populations more likely to experience high residential mobility (Kelly, 2013; Rigby, 1985; Wild et al., 2019). Evidence for supracommunity political leadership was more common in horticultural and agricultural societies, which tend to rely heavily on cultivated land and maintain fixed, defensible territories (Figures 2 and S16). These patterns support perspectives suggesting restricted residential mobility and subsistence intensification are associated with increasing complexity of sociopolitical organization (Johnson & Earle, 1987; Powers & Lehmann, 2014; Steward, 1938). Perhaps as political structures become more institutionalized and economic systems transcend the household, leadership within households and residential groups diminishes.

The clearest pattern to emerge from analyses of systematic variation is that, not too surprisingly, many leadership dimensions are context-specific: aggressiveness and bravery were associated with military leadership, supernatural qualities and ritual functions were associated with religious leadership, organizing cooperation and being experienced or accomplished were associated with economic-group leadership, and providing counsel and older age were associated with kin-group leadership (Figure 21). (Six leadership

dimensions varied by continental region; Figure 23. We do not have clear theoretical interpretations of this variation, so we treat region simply as a control variable.) These results underscore recent trends in evolutionary approaches to leadership that emphasize the context-dependency of leader emergence and evolutionary selection pressures (Hagen & Garfield, 2019; Smith et al., 2016; J. E. Smith & Van Vugt, 2020).

Four leadership dimensions varied by subsistence strategy. There was more evidence that hunter-gatherer leaders lacked coercive authority compared to others, supporting much theory and ethnography discussing egalitarianism and the resistance of hierarchy among hunter-gatherers (e.g., Boehm, 1999, 2008; Woodburn, 1982). Reliance on a mobile and stochastic resource base is suggested to promote social norms of sharing (Cashdan, 1980; Peterson, 1993) and shape resource transfers and partner preferences (c.f., D. Smith et al., 2018; K. M. Smith et al., 2018). There was more evidence that both hunter-gatherer and pastoralist leaders generated food surpluses, but less evidence that pastoralist leaders distributed food and other resources. Thus, systematic ethnographic evidence supports the important role of provisioning resources by influential males among foragers (Alger, Hooper, Cox, Stieglitz, & Kaplan, 2020; Gurven, 2005; Gurven et al., 2009; Wood, 2006). However, there was more evidence that leaders in communities with mixed subsistence strategies distributed resources, lending support to males using economic productivity as an influence-seeking strategy (Hawkes & Bird, 2002; Hawkes, O'Connell, & Coxworth, 2010).

5.3 The rarity of some important leadership dimensions

Evidence for several theoretically important leadership dimensions was relatively rare in the ethnographic record. The nonhuman animal leadership literature, for example, commonly focuses on group movement (Couzin, Krause, Franks, & Levin, 2005), and “movement” was one of four leadership dimensions Smith et al. (2016) compared between small-scale human societies and nonhuman animal societies, yet movement or migration was identified as a leader function in only 13.6% of cultures, of which the vast majority (71.4%) were hunter-gatherers.

Several theories of leadership also emphasize the moral authority of leaders (e.g., Henrich et al., 2015; Bøggild & Petersen, 2016; Henrich & Gil-White, 2001; Richerson & Henrich, 2009; Tietjen & Walker, 1985), yet evidence for leaders as sources of moral authority or “fair” was found in only a minority of cultures (32.2% and 20.3% of cultures, respectively). The dominance theory of leadership (e.g., Chapais, 2015; Cheng, Tracy, & Henrich, 2010; Henrich & Gil-White, 2001; Tiger & Fox, 1971) emphasizes leaders' ability to instill fear, but in only 30.5% of cultures was there evidence that leaders were feared. Finally, a large literature on leadership in industrialized societies highlights the physical attractiveness of leaders (e.g., Sinclair, 1995; Altemeyer & Jones, 1974; March & Weil, 2009), but evidence that leaders were attractive was found in only 3.4% of the nonindustrial cultures sampled here.

5.4 Benefits and costs of leadership and followership

Leadership often involves the provisioning of a public good at an individual cost, raising the question of how the individual benefits of leadership outweigh the costs. Followership, on the other hand, involves relinquishing individual decision-making to a leader who might or might not act in the follower's interest. The benefits of followership (and by extension, group living) must also outweigh the costs for leadership to evolve and be maintained (e.g., Gavrilets & Fortunato, 2014; Bastardoz & Van Vugt, 2018; Garfield et al., 2019b; Hagen & Garfield, 2019; Hooper et al., 2010; Price & Van Vugt, 2014).

Leaders were widely reported to receive material benefits, social status, and mating benefits but loss of material resources and social status were also widely reported, suggesting leadership to be a high-risk, high-return strategy (Figure 4). Nevertheless, for most dimensions of benefits and costs, there was more evidence of benefits than costs (Figure 5), and the same was true averaging across all benefit/cost dimensions ($OR = 3.2$). Additionally, several positive leader qualities indicating social, reproductive, and material success clustered together (bottom cluster Figure 9A). These results are consistent with much theoretical literature that links leader benefits to their capacities to provide prosocial benefits (e.g., resolving conflicts, organizing collective actions, and generosity) and/or impose social costs (e.g., punishing and aggressiveness) (e.g., von Rueden & Jaeggi, 2016; Bowles, Smith, & Mulder, 2010; Gavrilets & Fortunato, 2014; Glowacki & Wrangham, 2013; Hooper et al., 2010; Price & Van Vugt, 2014; Smith et al., 2016).

Among the Trobriand horticulturalists in Papua New Guinea, Irwin (1983, p. 47) describes relationships between polygynous marriages, increased wealth, and widespread social contacts:

Chiefs managed unusually large quantities of resources and it is agreed that the basis of such wealth was polygamy. Rank was quite directly expressed in the number of wives. The chief of Omarakana had 16 wives in Malinowski's time, while his predecessor Enamakala had 19....In traditional Trobriand society it seems that all leaders of village clusters of guyau status became polygamists. An emerging leader might also expect to be given wives by traditional allies outside the cluster while he might demand them from traditional rivals of subordinate subclans....

Followers similarly benefited from increased material and social resources, but also often lost these resources. Followers were not reported to receive mating benefits, relative to leaders or other benefit types.

For both leaders and followers, individuals stood to lose what they were able to gain (Figure 4). Hauptman (1981, p. 183) describes Laura Cornelius Kellogg (also known as Minnie and Wynnogene, 1880-1947), a land-claims activist, writer, and perhaps the most famous Iroquois female leader, whose life exemplified the risks to both leaders and followers:

Despite her exceptional gifts – a brilliant mind, beauty, self confidence, unusual oratorical abilities, and her educational attainments – Kellogg is also the most controversial Iroquois leader of the twentieth century. It is clear from her many bizarre involvements that she misused her prodigious talents and/or was incapable of carrying out all the massive designs she had for her people's betterment. Although acknowledged today as a major force and brilliant person, she is accused by many Iroquois elders of swindling them out of hundreds of thousands of dollars

in her abortive efforts to bring their land claims to fruition and of creating debilitating factionalism that impeded tribal development for decades. Unfortunately, because of her questionable ethics and her inability to carry out what she espoused, Kellogg is blamed today for all that went wrong in Iroquois history in the interwar period. Consequently, her life story had the feel of a Greek tragedy: she wanted to use her extraordinary abilities to help her people but ended up accused by them of being a common outlaw.

5.5 Female leadership and sex differences

Only 30 of the 1212 text records discussed female leaders exclusively, and another 11 explicitly discussed both female and male leaders. Leader sex was only associated with variation in seven of our 109 leadership dimensions (Figure S12), and one feature variable (Figure S24), indicating that most dimensions of leadership probably characterize leaders of both sexes.

When ethnographic texts described female leaders exclusively, they were relatively more likely to be described as married to a high-quality spouse in a polygynous marriage, and the recipients of various mating benefits (Figure S12). Female leaders also had higher levels of evidence for the *Social, reproductive, and material success* feature (Figure S24). Evidence for female leaders was also more likely to be found in kin and residential subgroups. This suite of characteristics supports discussions of high status first-wives who gain and maintain social influence across the lifespan by leveraging their extended kin and social networks (Brown & Kerns, 1985; Goodale, 1971; Yanca & Low, 2004). Garfield & Hagen (2020) similarly found evidence of positive assortative mating of high status leaders in a small-scale society with relative gender-egalitarianism. Our results are also consistent with theoretical arguments emphasizing women as leaders of families (e.g., Garfield et al., 2019a; Hagen & Garfield, 2019).

5.6 Disentangling the relationship between leadership and high status

Although leadership and high social status often covary, leaders are not always high-status individuals, nor are high status individuals always leaders (see Van Vugt & Smith, 2019; Cheng & Tracy, 2020; Garfield et al., 2019b; von Rueden, Redhead, O’Gorman, Kaplan, & Gurven, 2019). Because individuals maintain multiple social “statuses,” social context is critical (see Wiessner, 2010). In many cultures, for example, communities form work-groups and appoint “chiefs-for-a-day” who manage the work but have little status or authority otherwise (e.g., Macfarlan et al., 2012). Garfield et al. (2019a) found that leader organization dimensions clustered separately from leader prestige dimensions, suggesting a distinction. Garfield & Hagen (2020) found that some leaders among recently settled hunter-gatherers had organizing responsibilities but unexceptional levels of respect. Some older individuals, on the other hand, were highly respected but had little influence or authority.

Our results (Figures 3 and 4) support the importance of high social status for leader emergence (Cheng & Tracy, 2020). Nevertheless, over two thirds of our text records on leadership did not mention status, and it was not one of our candidate universal leadership dimensions, with more evidence for high status from South American cultures (Figure S11).

The words and leadership dimensions predictive of high status leaders (Figure 7) resemble “Big men” (Garfield et al., 2019b): wealthy, accomplished, older men who are respected for their decision-making abilities, knowledge and intelligence, and who favor their kin. These associations implicate leadership in the evolution and emergence of inequality (c.f., Sanday, 1981; Borgerhoff Mulder et al., 2010; Bowles et al., 2010; Mattison, Smith, Shenk, & Cochrane, 2016; Price & Feinman, 2010; Shenk, Kaplan, & Hooper, 2016). Our results did not strongly implicate high status leaders with particular functions, with the exception that punishment was modestly negatively associated with evidence for high status. The word “economic” was a negative predictor of high status, hinting that organizational roles might not be high status.

J. E. Smith & Van Vugt (2020) speculate that, “leadership may...be more strongly correlated with high status in large, complex organizations, such as in corporations and governments (p. 2).” Evidence for high status leaders, however, did not substantially vary by group structure, which included levels of social organization ranging from sub-residential to supracommunity (Figure S7). This null result fails to support this hypothesis.

5.7 Beyond dual models of leadership

Our results support many aspects of influential evolutionary theories of leadership, but offer new directions for expansion and synthesis.

Dominance and prestige. Leadership styles have long been described as based on either force and strength (i.e., dominance) or respect and expertise (i.e., prestige) (see Mead, 1935; Barkow et al., 1975; Bernstein, 1976; Kracke, 1978; Lewis, 1974; Sahlin, 1963; Tiger, 1970). Barkow (1980; 1975), synthesizing the ethological evidence of primate dominance hierarchies with ethnographic evidence, distinguished human prestige from dominance, suggesting the evolution of human prestige was linked to intra- and inter-sexual selection of culturally acquired competencies. Henrich & Gil-White (2001) introduced this important distinction to social science disciplines outside of anthropology, agreeing with Tiger (1970) and Barkow (1980; 1975) on a primate heritage of dominance, but offering an evolutionary account of prestige rooted in social rather than sexual selection for culturally acquired competencies. Henrich & Gil-White (2001) inspired much subsequent work across the behavioral sciences (e.g., Van Vugt & Smith, 2019; Cheng, Tracy, Foulsham, Kingstone, & Henrich, 2013; Garfield et al., 2019a; Halevy, Chou, Cohen, & Livingston, 2012; Maner, 2017; Suessenbach, Loughnan, Schönbrodt, & Moore, 2019).

Our analyses supported the cross-cultural importance of leader aggression and coercion (dominance), as well as culturally acquired competencies (prestige). Our logistic PCA analysis of leader qualities, for instance, indicated that dominance qualities, such as coercive authority and aggressiveness loaded positively on PC1 and PC2, whereas prestige qualities, such as knowledge, experience, and high status loaded negatively on PC1 and PC2. See Figure S19. But our analyses also indicated that some important modifications are required.

Leader competencies, shamanism, and the use of knowledge to impose costs. The individual competencies cluster (Figure 9A) comprises dimensions associated with

dominance-based leadership, including coercive authority and aggressiveness, as well as qualities associated with prestige-based leadership, including knowledgeable/intelligent and experienced/accomplished. These dimensions are among the most strongly supported in the ethnographic record (Figure 3).

Shamanism appears to be a distinct form of leadership that combines a strategy of inducing fear, similar to the dominance strategy, but is based on knowledge and expertise, similar to the prestige strategy. The *Competencies* feature included supernatural and feared dimensions (Figure 9). The MST-kNN analysis similarly clustered leaders with ritual and medicinal functions, which rely on special knowledge, with those who had supernatural, feared or killer qualities (Figure S21). Our *Shamanism* variable (which was not one of our original leadership dimensions) was predicted by words that evoke both dominance and prestige, such as *supernatural*, *power*, *fear*, and *knowledge* (Figure 11A), and by four other leadership dimensions that also overlap with the dominance and prestige constructs: *Feared*, *Medicinal functions*, *Ritual functions*, and *Experience/accomplished*.

Winkelman & White (1987) found that in societies sampled from the HRAF ($n = 43$) shamans provided decision-making services within judiciary, economic, military, or political domains in 44% or more of societies, and held charismatic leadership roles in 19% of societies. Winkelman (1992) emphasized the influential positions of leadership shamans attain through their charisma, social unification, healing abilities, and use of supernatural powers to cause harm. Artistic performance is also implicated in this style of leadership, and ceremonial, artistic performances by shamans are common displays which often incorporate superhuman abilities (Singh, 2017). Earlier we quoted Pospisil (1993) on Trobriand chiefs' use of sorcerers to punish. Here, Bishop (1974) describes Ojibwa shaman leaders:

Leadership was vested in the heads of the co-residential groups who held their position through their hunting abilities and supernatural power as shamans. Shamans had the ability to foresee future events and the ability within certain limits to control them. These men were feared as well as respected and prior to 1900, most leaders were polygynists.

The potential evolutionary theoretical importance of shaman leaders (which in our data includes all leaders with supernatural qualities), highlights the importance of evidence on leadership from nonindustrial and non-Western populations. Shaman leaders, with their abilities to provide valuable benefits and impose severe costs, can play an outsized role in nonindustrial populations in numerous domains (Winkelman & White, 1987). The WEIRD notion of secular nationalism, which separates the religious and temporal spheres (Juergensmeyer, 1993), can perhaps blind scholars raised in this tradition from recognizing how weird this separation is.

Prosociality. The prosocial cluster (Figure 9A), comprising prosocial competencies such as generosity and charisma, along with cultural conformity, generally corresponds to a charismatic style of leadership that has been identified in industrialized settings and widely discussed in sociology and evolutionary psychology (Den Hartog, House, Hanges, Ruiz-Quintanilla, & Dorfman, 1999; Grabo, Spisak, & Van Vugt, 2017; Grabo & Van Vugt, 2016; Howell & Shamir, 2005; Weber, 1978). The importance of leader prosociality also supports the Henrich et al. (2015) Big-man mechanism by which positive assortment of followers to

prosocial leaders can facilitate the evolution of cooperative social norms and prestige-based leadership.

We also found leader functions often involve prosocial investments in group welfare (Figure 9B). The prosociality feature of leader functions included distributing resources and providing protection, which are commonly highlighted in the anthropological leadership literature (Boehm, 1993, 1999; Johnson & Earle, 1987; Johnson, 1982; Sahlins, 1963; Service, 1975). In the absence of institutionalized leadership roles, leaders often maintain social influence via continued community investment and the demands of followers can shape leadership functions to meet local needs.

Leaders are managers. Our results (Figure 9B) correspond very closely to what Van Vugt & Kurzban (2007) define as *strategic leadership*, where leaders increase the pay-offs of another individual's behavior, thereby incentivizing followership, versus *coordinating leadership*, where individuals must effectively organize collective effort. There is also a history within managerial studies among industrial populations of contrasting *leaders* from *managers* (Zaleznik, 1977).

Leaders, possibly drawing on their special competencies, devise and implement strategic solutions to group problems including resolving conflicts and providing counsel (strongly supported functions), as commonly noted in the literature (Boehm, 1999; De Cremer & Van Vugt, 2002; Knauft et al., 1991; Wiessner, 1982, 2019). The *Organize* feature aligns with many evolutionary theories that emphasize the role of leaders in organizing collective actions (e.g., Hooper et al., 2010; Glowacki et al., 2016; Perret, Hart, & Powers, 2020; Pietraszewski, 2020; Van Vugt & Kurzban, 2007).

5.8 Leadership and cognitive, social, material, and somatic capital

In our view, the dominance-prestige and “dual-model” theories of leadership, while advancing the discipline, cannot easily account for shaman leaders nor “chiefs-for-a-day” (managers). Critically, these models have conflated the ability to provide “benefits” with knowledge and expertise, and the ability to impose “costs” with physical formidability. Van Vugt & Smith (2019), for instance, state that the source of deference for prestige-style leadership is “Information asymmetry”, and for dominance-style, “Power asymmetry” (their Table 1). Instead, as shaman leaders demonstrate, knowledge and expertise can both provide benefits and impose costs, and the same goes for physical formidability. The use of knowledge to impose costs is widely recognized by many social scientists. The role of gossip and other forms of indirect aggression in social dominance, for instance, has been extensively investigated in industrial populations (e.g., Hawley, 1999; Hess & Hagen, 2006, 2017) and also among hunter-gatherers (Hess, Helfrecht, Hagen, Sell, & Hewlett, 2010).

Our revised model, inspired by von Rueden (2014) and others, proposes that leaders deploy cognitive, social, material, and somatic capital to provide benefits and impose costs on followers. If their abilities to do so are similar to other groups members, as in “chiefs-for-a-day”, they acquire little status, but if their abilities are exceptional relative to others, they gain status via biological market mechanisms (Garfield et al., 2019a; Hagen & Garfield, 2019; Hammerstein & Noë, 2016; Pietraszewski, 2020). There was strong evidence for

cognitive and social capital, with cognitive capital associated with both providing benefits and imposing costs, particularly among shaman leaders (Figure 12).

6. Limitations

Our results are conditional upon the content ethnographers chose to discuss, the way they discussed it, and the way we interpreted and coded their texts. There was a general male bias, which could reflect a male bias in community leadership or a more systemic bias of the ethnographic record (see Rosaldo, Lamphere, & Bamberger, 1974; Mukhopadhyay & Higgins, 1988). These data are also biased towards cultural models of leadership (rather than particular cases) and community leadership; descriptions of kin and residential group leadership were less frequent. The high proportion of text records discussing political leaders could be attributable to our broad search strategy or the content of the ethnographic record of “leadership.” Our sample of cultures and text records by continental region and subsistence strategy is also unbalanced. We also detected bias in evidence by date of publication for nine of our 109 leader dimensions (see Figure S6).

Another limitation lies in our ability to interpret the absence of evidence. The cross-culturally frequent measures discussed here are strongly represented in the ethnographic record and hence very likely to represent broad cross-cultural patterns. We cannot strongly conclude, however, that the relatively infrequent measures identified are truly infrequent dimensions of human behavior and culture, only that they are relatively less frequent in the ethnographic record.

This is an exploratory study. Our analyses were driven by data rather than by *a priori* hypotheses. This has the advantage that unexpected patterns can be discovered, such as the role of shaman leaders, but the disadvantage that some random variation can, and almost certainly will, be misinterpreted as meaningful patterns. In particular, our cluster analysis of leader qualities (Figure 9A) was sensitive to the choice of different clustering algorithms and inclusion or exclusion of dimensions with little evidence.

7. Concluding remarks: Beyond the non-WEIRD

The WEIRD people problem in behavioral science cannot be remedied simply by a “non-WEIRD” solution. Our results, and much of anthropology, clearly demonstrate enormous diversity among populations that are now often categorized as “non-WEIRD”, “traditional”, or “small-scale.” Anthropologists have often made the opposite mistake in essentializing diverse “others” and failing to recognize deep similarities among peoples of all cultures (Brown, 1991; Reyes-García, Zurro, Caro, & Madella, 2017; Said, 1979).

Our results support important, potentially universal dimensions of leadership, as well as systematic variation in other dimensions, especially by the specific context in which leadership occurs. We found leaders in the ethnographic record are widely portrayed as generally prosocial, equipped with special competencies such as knowledge and expertise, resolve conflicts and organize cooperation, and receive material, social, and reproductive

benefits. Cross-cultural evidence also supports a dominance style of leadership involving coercive authority, punishment, aggression, and control of resources. These results generally provide broad cross-cultural support for several influential theories, such as the dominance-prestige model, the service-for-prestige model, the computational services model, and numerous collective action models (for review, see Garfield et al., 2019a).

Shamans emerged as an important category of leaders that are rarely discussed in the evolutionary literature (but see Singh, 2017). Supernatural qualities were among the top ten leader qualities across cultures (Figure 3). Shamans share qualities with prestige-style leaders, such as having specialized knowledge and abilities, yet appear, at least at times, to use their knowledge to instill fear, similar to dominance-style leaders. We therefore suggest moving beyond dichotomous or “dual” models of leadership, which have tended to conflate knowledge and expertise with providing benefits. Instead, our data indicate that leaders deploy cognitive, social, material, and somatic capital to provide benefits and impose costs (Figure 12). This view aligns with the theoretical framework developed by many scholars that emphasizes the importance of embodied capital (neural and somatic) and social and material capital in the evolution of human social organization (Bowles et al., 2010; Kaplan et al., 2009, 2003a, 2003b; von Rueden, 2014).

Leaders across cultures rely a range of individual competencies, including cognitive, supernatural, material, social, and physical endowments, to organize group members, implement strategic actions, provide prosocial services to the group, and impose costs, all while conforming to cultural norms. Currently, no single theoretical perspective has yet captured the ethnographic reality of human leadership.

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Data availability

The data associated with this research are available at <https://doi.org/10.5281/zenodo.2541999>.

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Table 1: Operationalization of the group context variable.

| Group context | Description |
|----------------------------------|---|
| Residential subgroup | Informal groups of co-residents, social groups, age-based groups, or performance groups |
| Kin group | Groups based on kin relationships, such as lineages, phratries, and clans |
| Economic group | Subsistence groups, market groups, and other groups with primarily economic goals |
| Military group | All groups related to inter-group conflict |
| Religious group | Groups formed for spiritual or supernatural purpose |
| Political group (community) | Political groups at the level of the community, i.e., political leaders, such as village headmen, can potentially interact directly with most community members |
| Political group (supracommunity) | Political groups that encompass multiple residential communities, such as complex chiefdoms, regional political leaders, and kings or state-level leaders |

Table 2: Candidate universal leadership dimensions. These dimensions were common in the ethnographic record (appearing in at least 60% of cultures) and did not appear to meaningfully vary by continental region, subsistence strategy, group context, or leader sex.

| Variable | Type | Percent of cultures |
|---------------------------|-----------------|---------------------|
| Knowledgeable/intelligent | Qualities | 81.4 |
| Resolve conflict | Functions | 78.0 |
| Misc. social functions | Functions | 72.9 |
| Material resources | Leader Benefits | 69.5 |
| Increased social status | Leader Benefits | 66.1 |
| Wealthy | Qualities | 66.1 |
| Group representative | Functions | 64.4 |
| Strategic nepotism | Qualities | 64.4 |
| Generosity | Qualities | 61.0 |