Bridging Scales

Reputation, Prominence, and Social Structure

Eleanor A. Power

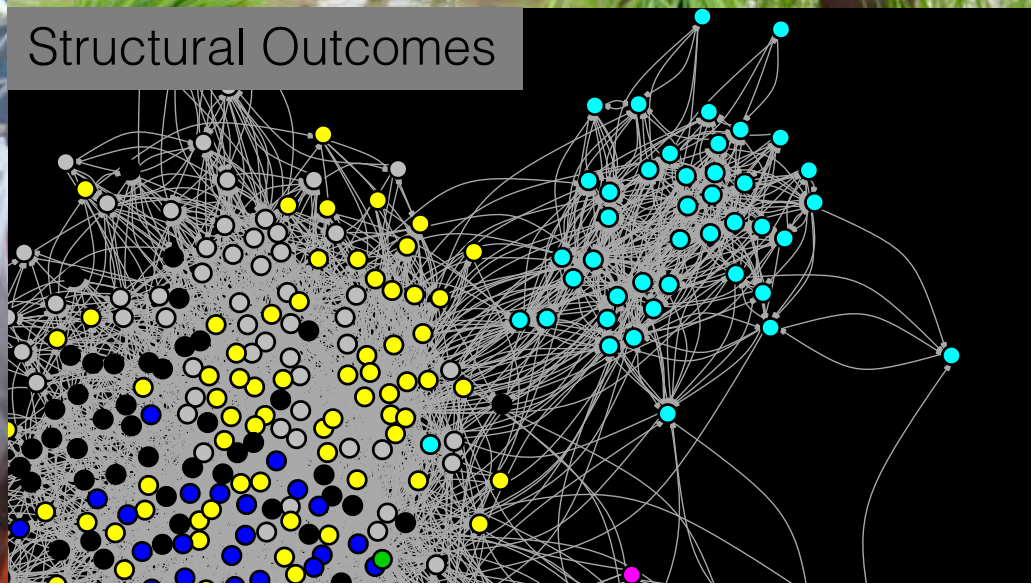
London School of Economics & Political Science

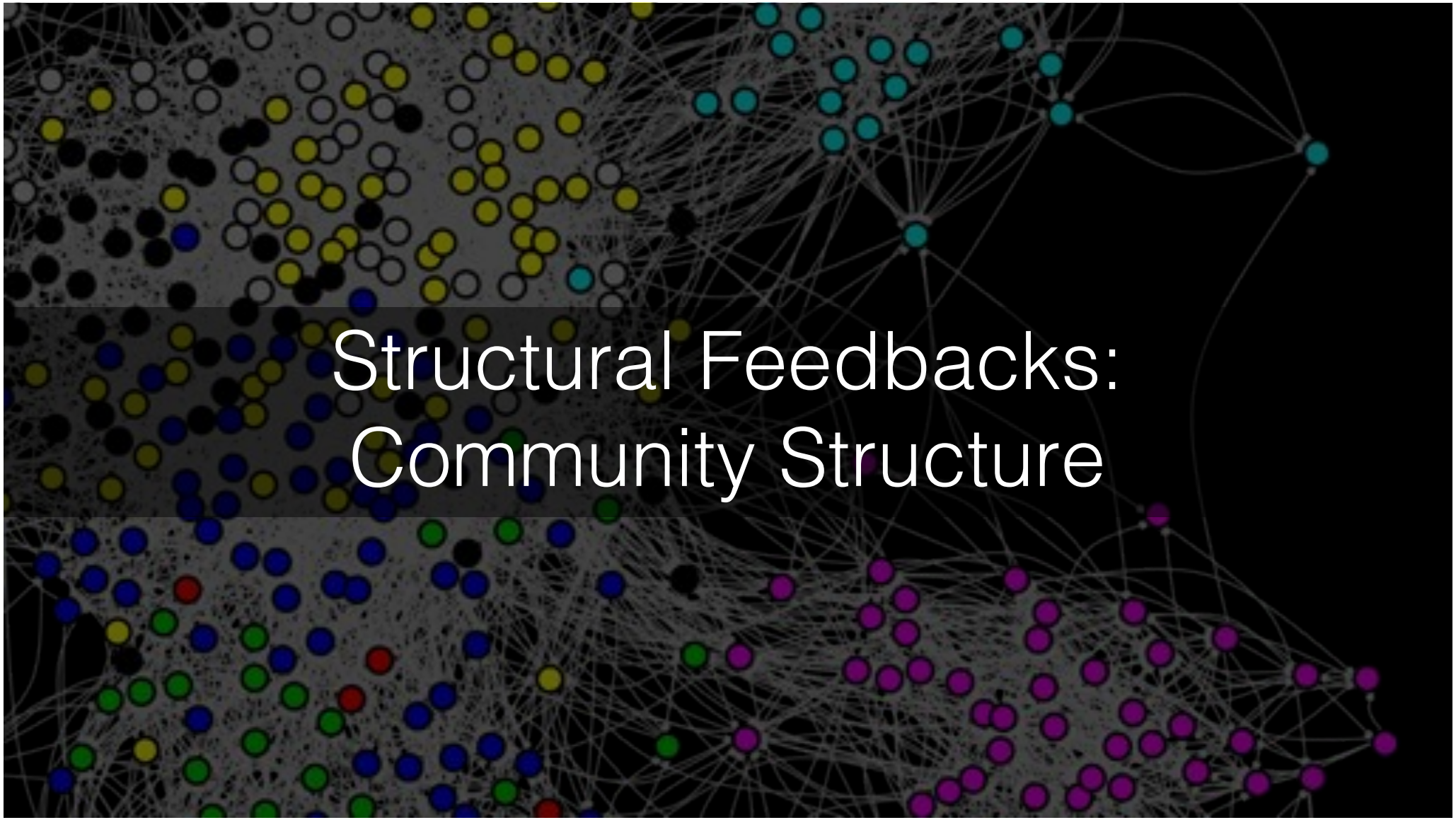
Communication

Cooperation

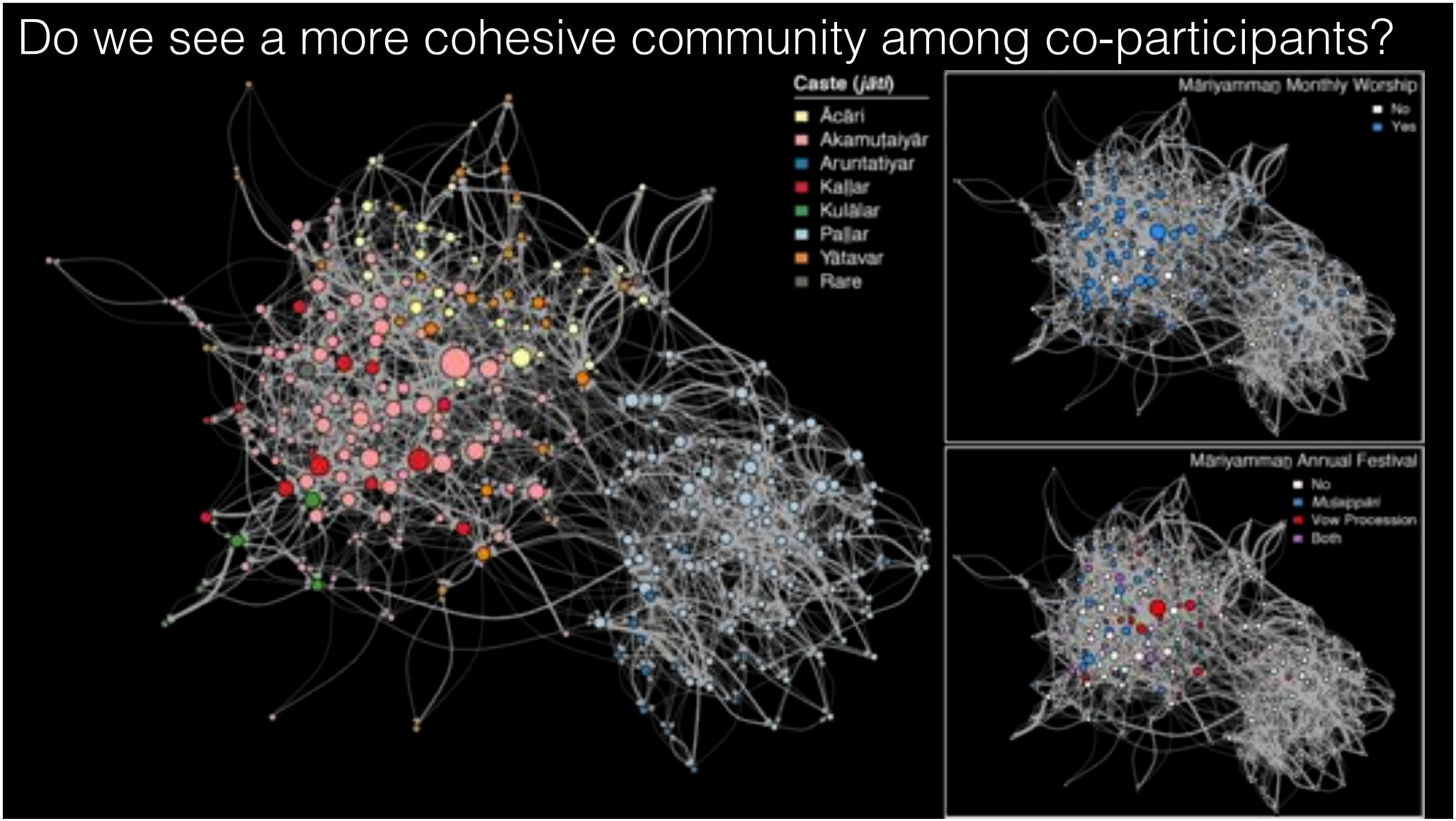
Community Formation

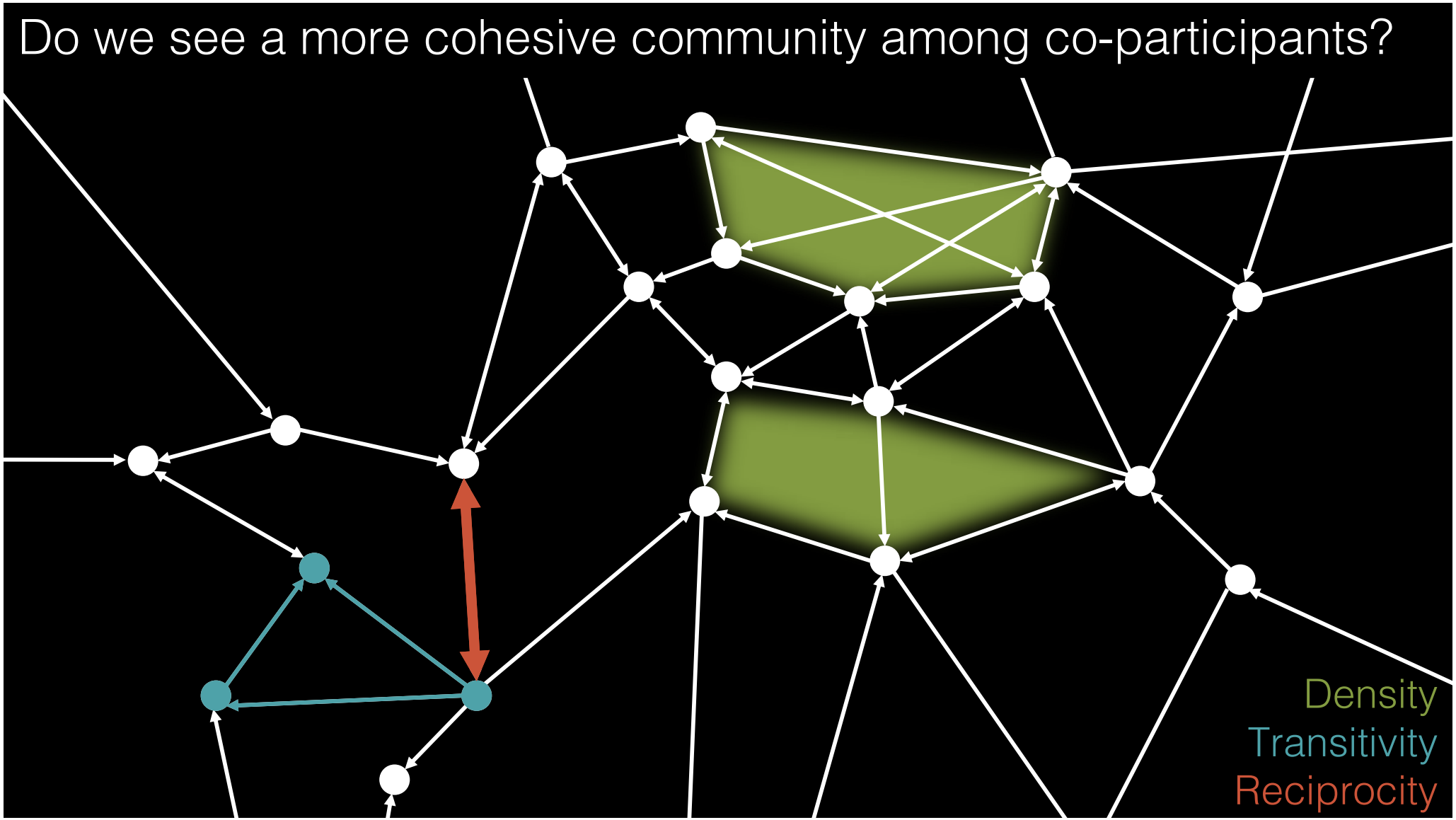
Structural Outcomes




Structural Feedbacks:
Community Structure

Do we see a more cohesive community among co-participants?




Do we see a more cohesive community among co-participants?
Density
Transitivity
Reciprocity

Do we see a more cohesive community among co-participants?

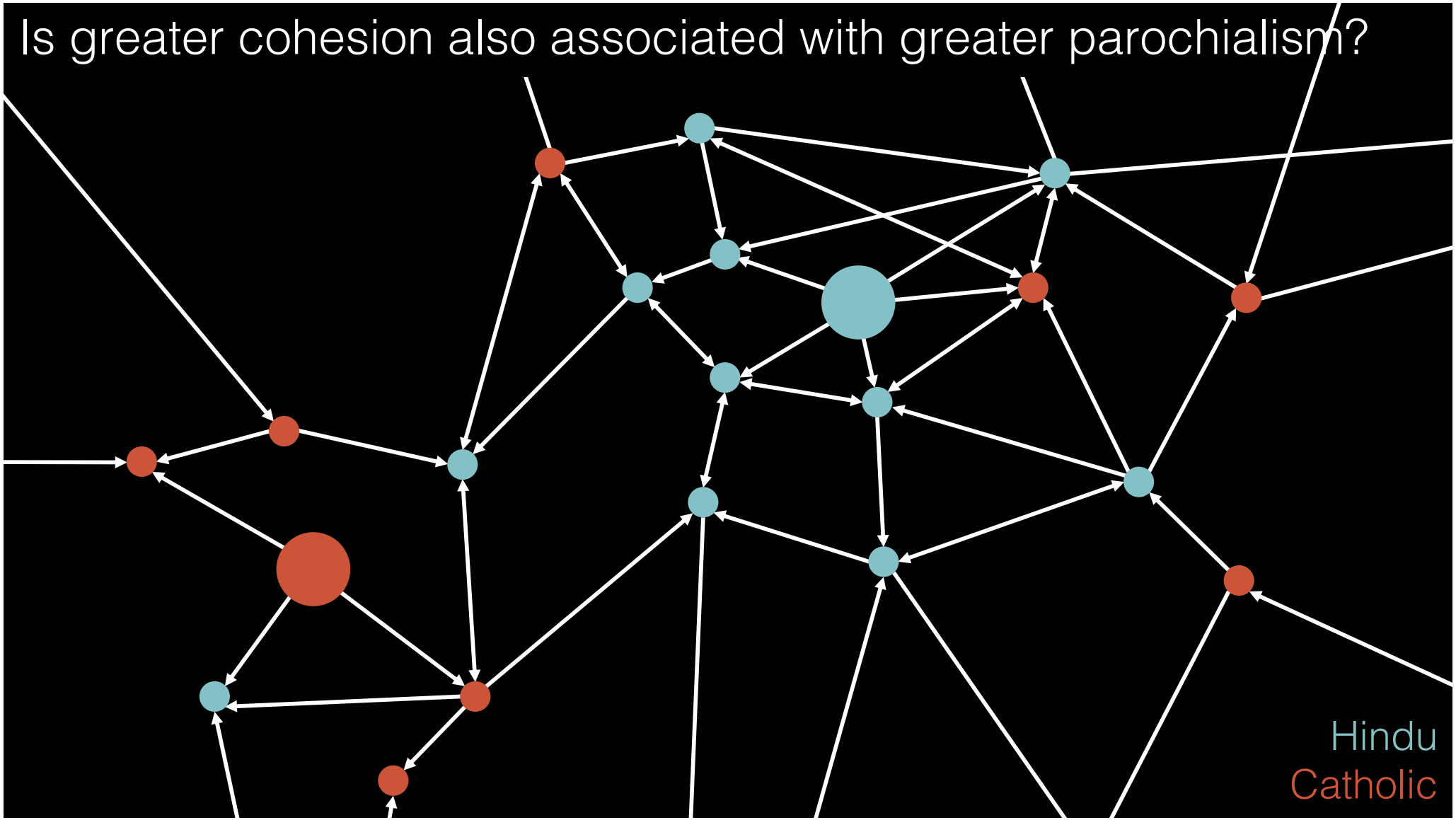
Table 2: Measures of the structure of the network subgraphs for each type of co-participant.

	Excess Edges		Density		Transitivity		Reciprocity	
	Value	*p*-value	Value	*p*-value	Value	*p*-value	Value	*p*-value
All Tenpaṭṭi			0.023		0.178		0.351	
All Hindu	396.444	<.0001	0.027	<.0001	0.208	<.0001	0.366	0.1289
Monthly Worship	95.047	<.0001	0.042	<.0001	0.208	0.4841	0.413	0.0376
Māriyamman Festival	50.045	<.0001	0.045	<.0001	0.272	0.1038	0.429	0.1369
Vow Procession	2.956	0.1610	0.058	0.0774	0.231	0.5529	0.364	0.7206

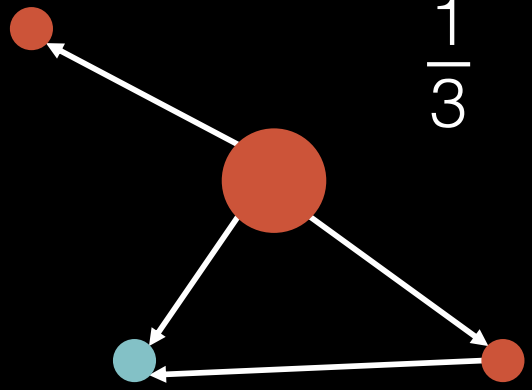
Power, 2018, *Proceedings B*


Does greater cohesion also mean greater parochialism?

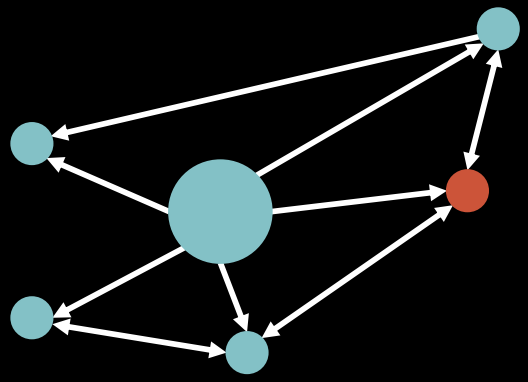
Is greater cohesion also associated with greater parochialism?



Is greater cohesion also associated with greater parochialism?



$\frac{1}{3}$



$\frac{1}{5}$

Hindu
Catholic

Is greater cohesion also associated with greater parochialism?

Table 3: Results of binomial regressions modeling people's ties to alters of other religious denominations, including whether they (a) participate in the monthly worship or (b) participate in the annual festival. (Full models in the electronic supplementary material).

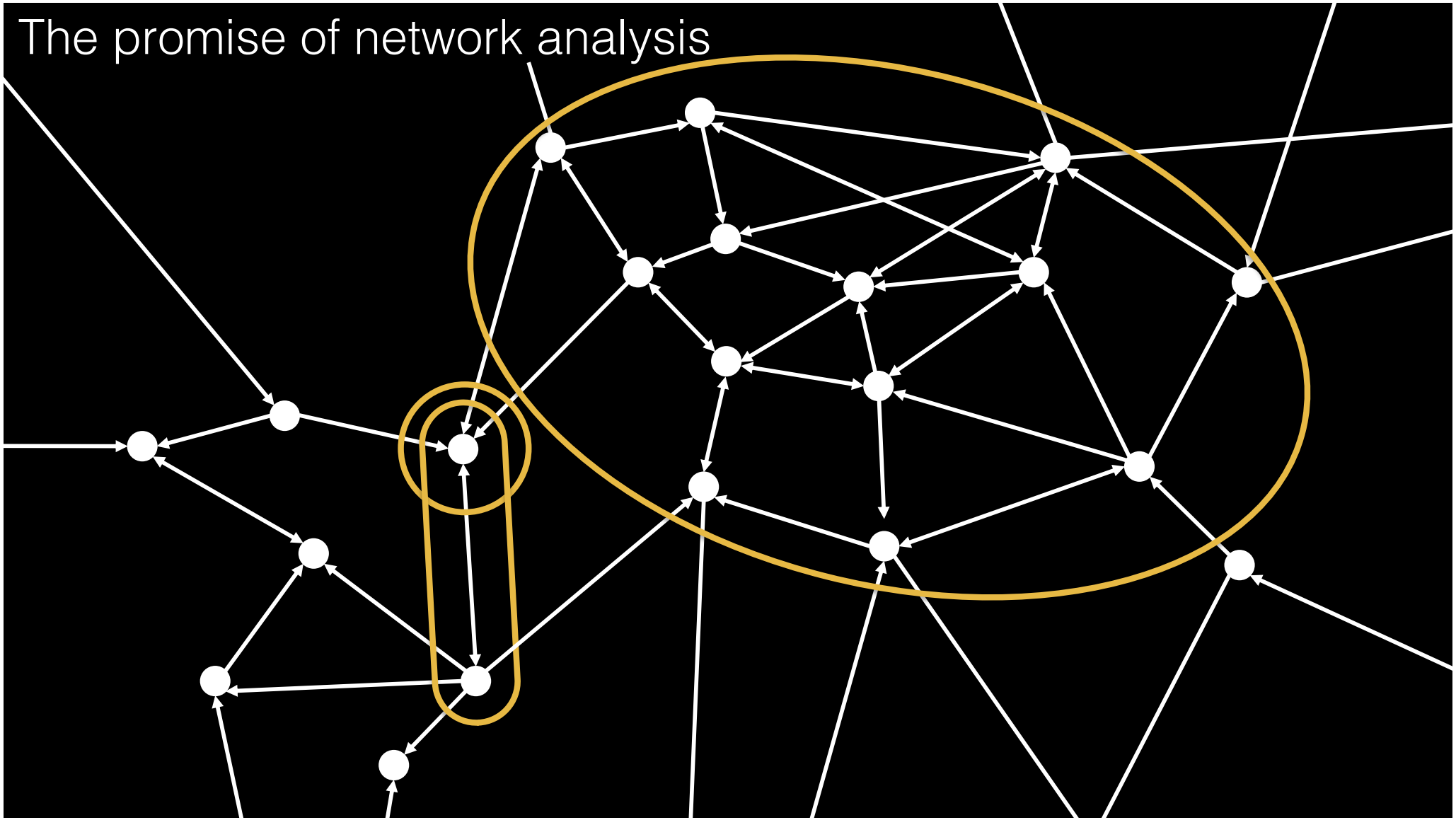
	Estimate	SD	HPDI Low	HPDI High
a: Monthly Worship (No = 0)	-0.024	0.184	-0.373	0.350
b: *Muḷaippāri* Procession (No = 0)	-0.001	0.243	-0.490	0.465
Vow Procession (No = 0)	0.011	0.248	-0.471	0.510

Also in the model: individual random effect, age, age^2, gender, education, caste (SC/BC), wealth. Variables centered and rescaled where possible.

Power, 2018, *Proceedings B*

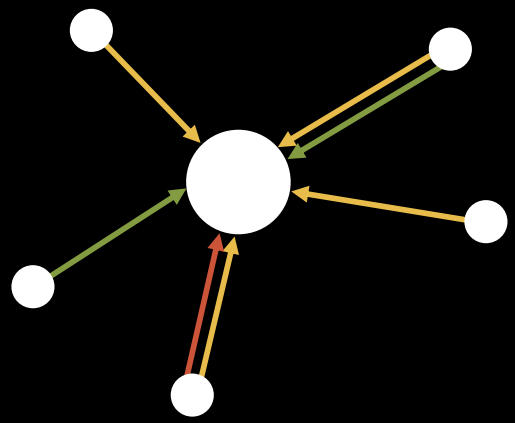
Conclusions

- Those who invest more in the religious life of their community are seen as more devout & prosocial.
- They are also more likely to be asked for help and have more reciprocal relationships.
- Those who worship *together* are more likely to support one another & form denser communities of co-participants.
- A network approach helps us work across scales to get at many of the fundamental questions about the evolution of religion.


The promise of network analysis

Reputation

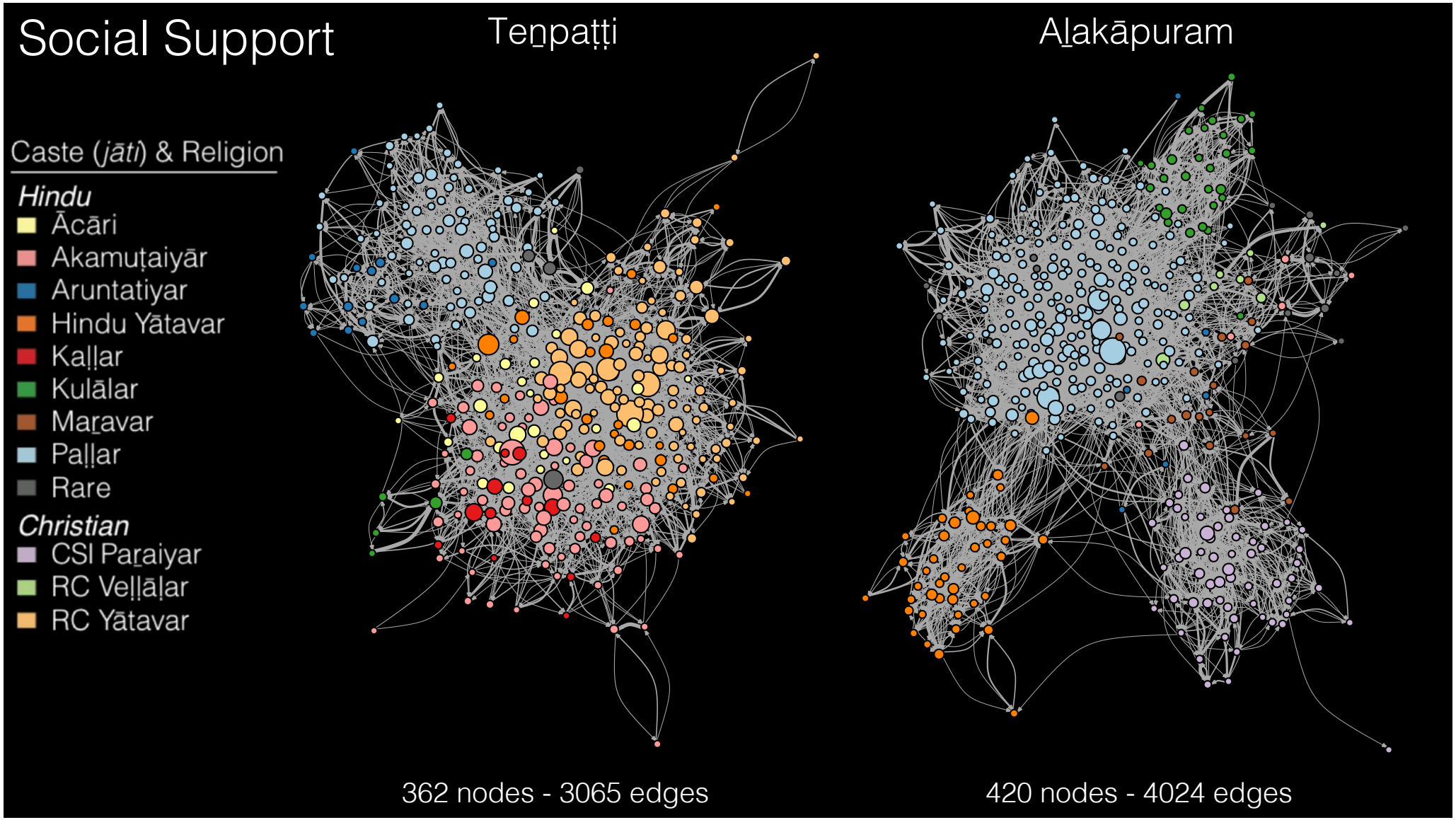
- Influential
- Good advice
- Generous
- Good character
- Hardworking
- Physically strong
- Devout
- Ritual knowledge



Good Character: 4

Generous: 2

Influential: 1


Social Support
Teṉpaṭṭi
Aḷakāpuram
Caste (*jāti*) & Religion
Hindu
Ācāri
Akamuṭaiyār
Aruntatiyar
Hindu Yātavar
Kaḷḷar
Kulālar
Maṟavar
Paḷḷar
Rare
Christian
CSI Paṟaiyar
RC Veḷḷāḷar
RC Yātavar
362 nodes - 3065 edges
420 nodes - 4024 edges


State Bank of India

Reputation, Prominence & Social Support

10. Cultural and Biological Success[1]

William Irons

This paper proposes a researc
man beings tend to behave
representation in future gen
theoretical principle is outlir
particular population, the T
tion of this research procedur
cieties will provide a good tes

WHY DO GOOD HUNTERS HAVE HIGHER REPRODUCTIVE SUCCESS?

Eric Alden Smith
University of Washington

**Anecdotal evidence from n
successful hunters experien
success. Detailed quantitativ
five widely dispersed cases (
and indicate that better hu
tive success than other men
account for this pattern are:
offspring, (2) dyadic recipro
ing, and (5) phenotypic corr
tative evidence bearing on t
none can be definitively reje**

PROCEEDINGS OF THE ROYAL SOCIETY B

Proc. R. Soc. B (2011) **278**, 2223–2232
doi:10.1098/rspb.2010.2145
Published online 8 December 2010

Why do men seek status? Fitness payoffs to dominance and prestige

Christopher von Rueden[1,*], Michael Gurven[1] and Hillard Kaplan[2]

[1]*Department of Anthropology,*
[2]*Department of Anthropology,*

In many human societies, high male s
status increases lifetime fitness have
which male status begets reproductive
likely to win a dyadic physical confro
their age, and men with more coma
intra-marital fertility and lower offspri
erence from competitors, but high sta
not dominant men marry wives who f
the strongest pathway between status
pursue status because of fitness gains
men have more in-pair surviving offsp

Keywords:

PNAS

CrossMark

Men's status and reproductive success in 33 nonindustrial societies: Effects of subsistence, marriage system, and reproductive strategy

Christopher R. von Rueden[a,1] and Adrian V. Jaeggi[b]

[a]Jepson School of Leadership Studies, University of Richmond, Richmond, VA 23173; and [b]Department of Anthropology, Emory University, Atlanta, GA 30316

Edited by Kristen Hawkes, University of Utah, Salt Lake City, UT, and approved July 19, 2016 (received for review April 28, 2016)

Social status motivates much of human behavior. However, status may have been a relatively weak target of selection for much of human evolution if ancestral foragers tended to be more egalitarian. We test the "egalitarianism hypothesis" that status has a significantly smaller effect on reproductive success (RS) in foragers compared with nonforagers. We also test between alternative male reproductive strategies, in particular whether reproductive benefits of status are due to lower offspring mortality (parental investment) or increased fertility (mating effort). We performed a phylogenetic multilevel metaanalysis of 288 statistical associations between measures of male status (physical formidability, hunting ability, material wealth, political influence) and RS (mating success, wife quality, fertility, offspring mortality, and number of surviving offspring) from 46 studies in 33 nonindustrial societies. We found a significant overall effect of

across male primates (16). In humans, the reproductive benefits of status reached their peak in premodern states and empires, where sultans, kings, and emperors could control access to a large number of women (17). Studies of the Y chromosome suggest a large increase in male reproductive skew with the rise and spread of agriculture 10,000 y ago (18), and common Y haplotypes can be traced to the lineages of high-status rulers such as Genghis Khan (19, 20). In modern industrial societies with monogamy and low fertility, several studies find that male fertility associates modestly with wealth, largely due to higher childlessness among poorer men (21–24).

Most of human history transpired in small-scale societies, who relied on foraging for subsistence. Observation and archaeology of foragers reveals tremendous variation in status hierarchy (25). In low-density relatively nomadic forager societies, decision-

ANTHROPOLOGY

Reputation, Prominence & Social Support

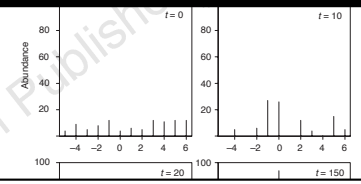
Indirect reciprocity, reputation

Correspondence and requests for materials should be addressed to W.J.L. (e-mail: WJL@tifton.cpes.peachnet.edu).

Evolution of indirect reciprocity by image scoring

Martin A. Nowak*† & Karl Sigmund‡

* *Department of Zoology, University of Oxford, Oxford OX1 3PS, UK*
‡ *Institut für Mathematik, Universität Wien, Strudlhofgasse 4, A-1090 Wien,*



letters to nature

2. Beckett, M. *House of Commons Hansard Debates, 22 October 2001* 373 (2001) (http://www.parliament.the-stationery-office.co.uk/pa/cm200102/cmhansrd/cm011022/debindx/11022-x.htm).
3. Det Norske Veritas *Assessment of Exposure to BSE Infectivity in the UK Sheep Flock* Report no. C782506 (The Meat and Livestock Commission, London, 1998).
4. Hadlow, W. J., Kennedy, R. C. & Race, R. E. Natural infection of Suffolk sheep with scrapie virus. *J. Infect. Dis.* **146,** 657–664 (1982).
5. van Keulen, L. J. M., Schreuder, B. E. C., Vromans, M. E. W., Langeveld, J. P. M. & Smits, M. A. Scrapie-associated prion protein in the gastrointestinal tract of sheep with natural scrapie. *J. Comp. Pathol.*

Reputation helps solve the 'tragedy of the commons'

Manfred Milinski, Dirk Semmann & Hans-Jürgen Krambeck

Original Article

Reputation-based partner choice is an effective alternative to indirect reciprocity in solving social dilemmas

Karolina Sylwester, Gilbert Roberts *

Centre for Behaviour and Evolution, Institute of Neuroscience, Newcastle University, Newcastle upon Tyne, United Kingdom

Trustworthiness and competitive altruism can also solve the "tragedy of the commons"☆

Pat Barclay*

Department of Psychology, McMaster University, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4K1

Received 4 November 2003; accepted 19 April 2004

Abstract

The benefits of a good reputation can help explain why some individuals are willing to be altruistic in situations where they will not receive direct benefits. Recent experiments on indirect reciprocity have shown that when people stand to benefit from having a good reputation, they are more altruistic towards groups and charities. However, it is unknown whether indirect reciprocity is the only thing that can cause such an effect. Individuals may be altruistic because it will make them more trustworthy. In this study, I show that participants in a cooperative group game contribute more to their group when they expect to play a dyadic trust game afterwards, and that participants do tend to trust altruistic individuals more than nonaltruistic individuals. I also included a condition where

Status, dominance, prestige

The evolution of prestige
Freely conferred deference as a mechanism for enhancing the benefits of cultural transmission

Joseph Henrich[a,]*, Francisco J. Gil-White[b]

Why do men seek status? Fitness payoffs to dominance and prestige

Christopher von Rueden[1,]*, Michael Gurven[1] and Hillard Kaplan[2]

[1]*Department of Anthropology, University of California, Santa Barbara, CA 93106, USA*
[2]*Department of Anthropology, University of New Mexico, Albuquerque, NM 87131, USA*

In many human societies, high male social status associates with higher fertility, but the means by which status increases lifetime fitness have not been systematically investigated. We analyse the pathways by

Two Ways to the Top: Evidence That Dominance and Prestige Are Distinct Yet Viable Avenues to Social Rank and Influence

Joey T. Cheng and Jessica L. Tracy
University of British Columbia

Tom Foulsham
University of Essex

Alan Kingstone
University of British Columbia

Joseph Henrich
University of British Columbia and Canadian Institute for Advanced Research, Toronto, Ontario, Canada

PHILOSOPHICAL TRANSACTIONS B

rstb.royalsocietypublishing.org

Research

Cite this article: Henrich J, Chudek M, Boyd R. 2015 The Big Man Mechanism: how prestige fosters cooperation and creates prosocial leaders. *Phil. Trans. R. Soc. B* **370**: 20150013. http://dx.doi.org/10.1098/rstb.2015.0013

Accepted: 16 July 2015

One contribution of 13 to a theme issue 'Solving the puzzle of collective action through inter-individual differences: evidence from primates and humans'.

The Big Man Mechanism: how prestige fosters cooperation and creates prosocial leaders

Joseph Henrich[1,2,3,4], Maciej Chudek[5] and Robert Boyd[4,5]

[1]Department of Human Evolutionary Biology, Harvard University, 11 Divinity Avenue, Cambridge, MA 03138, USA
[2]Department of Psychology, and [3]Department of Economics, University of British Columbia, 2136 West Mall, Vancouver, British Columbia, Canada V6S 1V9
[4]Canadian Institute for Advanced Research, 180 Dundas Street, Toronto, Ontario, Canada M5G 1Z8
[5]Institute of Human Origins, School of Human Evolution and Social Change, Arizona State University, Tempe, AZ 85281, USA

Anthropological evidence from diverse societies suggests that prestige-based leadership may provide a foundation for cooperation in many contexts. Here, inspired by such ethnographic observations and building on a foundation of existing research on the evolution of prestige, we develop a set of formal models to explore when an evolved prestige psychology might drive the cultural evolution of *n*-person cooperation, and how such a cultural evolutionary process might create novel selection pressures for genes that make prestigious individuals more prosocial. Our results reveal (i) how prestige can foster the cultural emergence of cooperation by generating correlated

Is a reputation for influence, generosity associated with support?

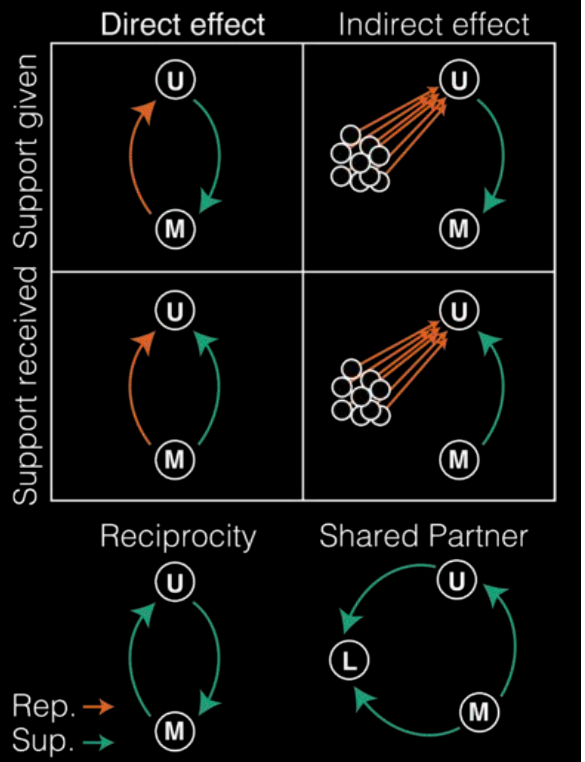
Focus on 4 reputational qualities

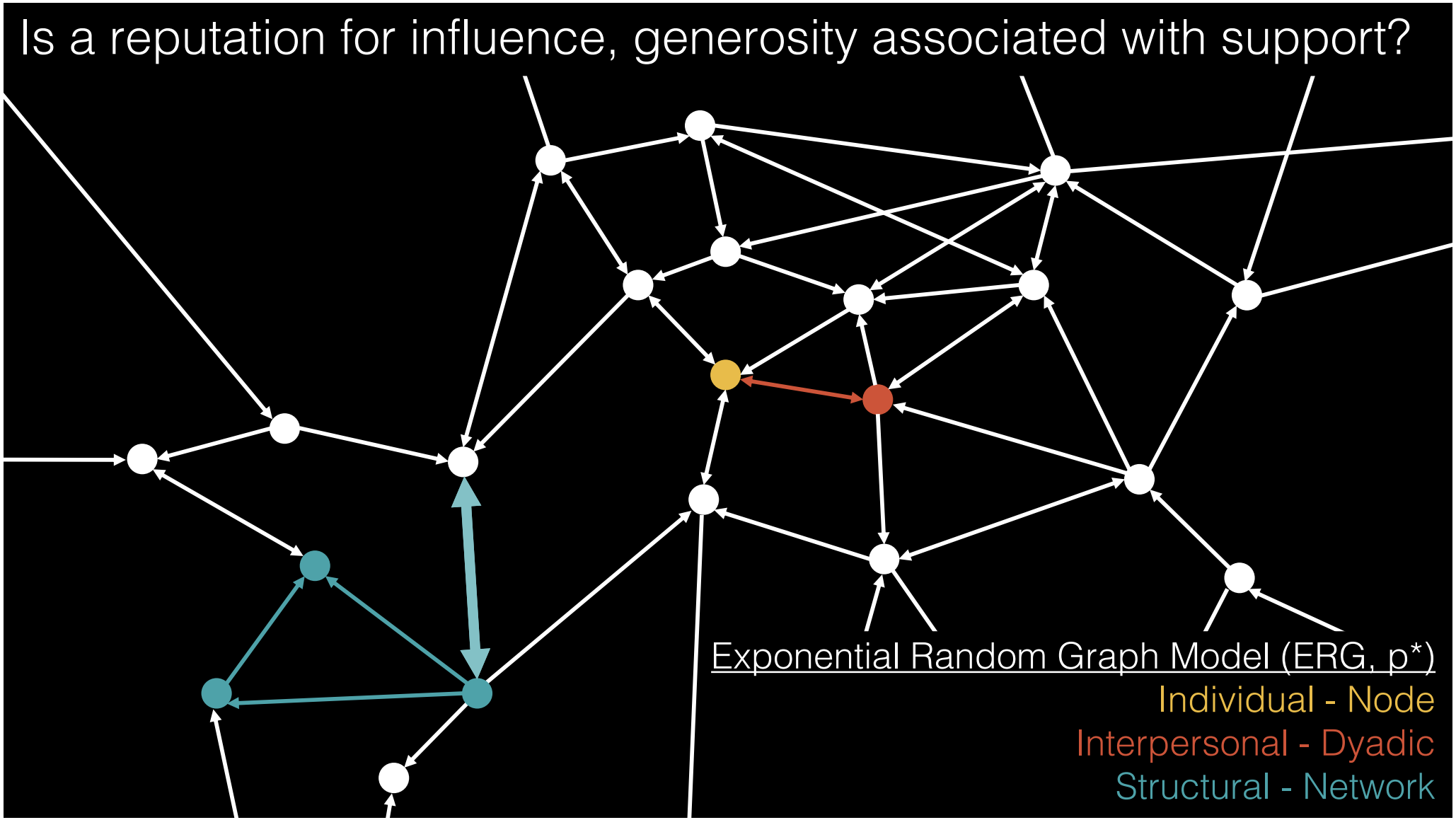
- Reputation for generosity, good character
- Reputation for giving good advice (~prestige?)
- Reputation for having influence & authority (~dominance?)

Operating at two levels, in two directions

- Indirect reputational effects
- Direct reputational effects

Include direct reciprocity & shared partners

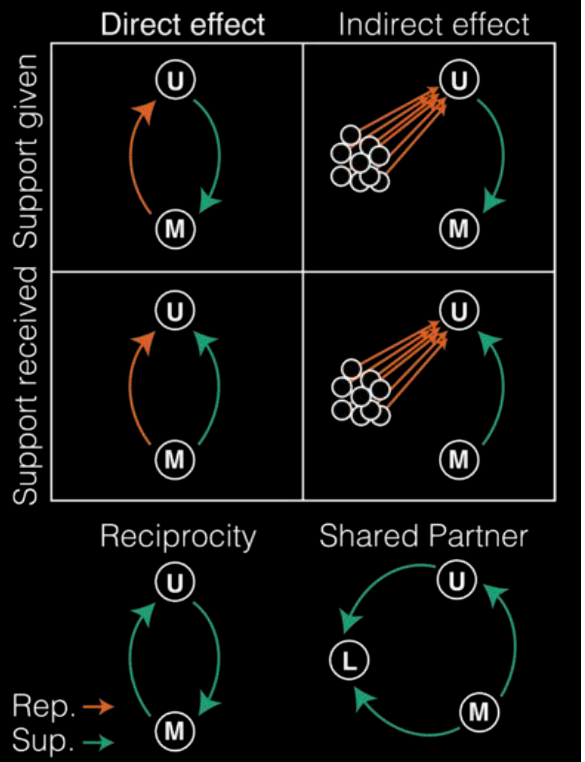



Is a reputation for influence, generosity associated with support?
Exponential Random Graph Model (ERG, p*)
Individual - Node
Interpersonal - Dyadic
Structural - Network

Is a reputation for influence, generosity associated with support?

	Generous	Good Char.	Good Advice	Influential
Aḷakāpuram				
Indirect eff., supp. given	1.67^{***}	1.53^{***}	1.20^{***}	1.18^{***}
Indirect eff., supp. received	-1.97^{***}	-1.82^{***}	-1.77^{***}	-1.79^{***}
Direct eff., supp. given	2.49^{***}	2.15^{***}	2.45^{***}	1.58^{***}
Direct eff., supp. received	0.62^{***}	0.71^{***}	0.29^{*}	-0.57^{**}
Reciprocity	1.67^{***}	1.58^{***}	1.69^{***}	1.73^{***}
Shared Partners	0.78^{***}	0.79^{***}	0.78^{***}	0.79^{***}
Teṉpaṭṭi				
Indirect eff., supp. given	1.15^{***}	1.04^{***}	0.94^{***}	0.84^{***}
Indirect eff., supp. received	-1.10^{***}	-0.92^{***}	-1.05^{***}	-1.11^{***}
Direct eff., supp. given	2.61^{***}	2.30^{***}	2.09^{***}	1.32^{***}
Direct eff., supp. received	0.64^{***}	0.34^{*}	0.54^{***}	0.08
Reciprocity	1.25^{***}	1.25^{***}	1.25^{***}	1.28^{***}
Shared Partners	0.96^{***}	0.97^{***}	0.97^{***}	0.98^{***}

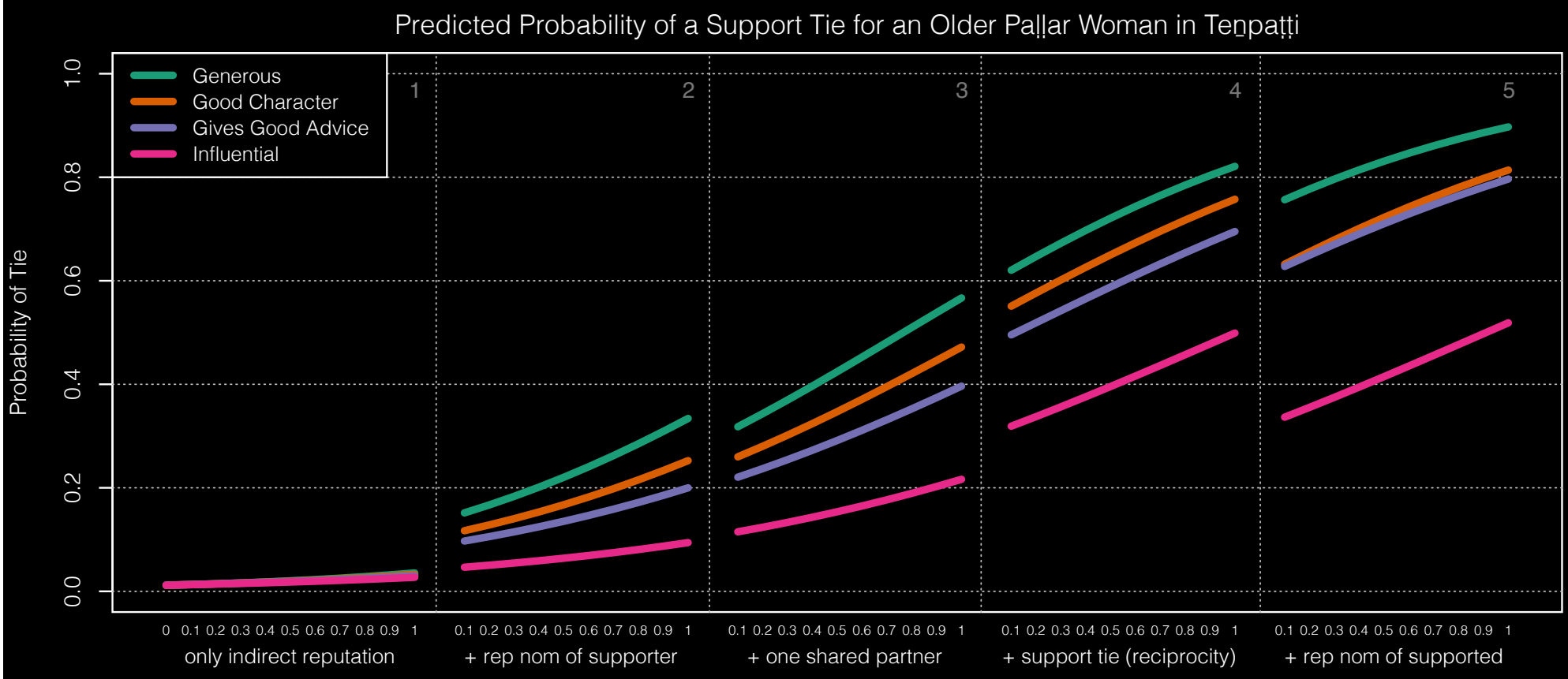
$^{***}p < 0.001$, $^{**}p < 0.01$, $^{*}p < 0.05$



Also in the model: node age, gender, caste, and wealth; dyad gender homophily, dyad caste homophily, dyad kinship, dyad difference in the number of years of education, dyad distance between households

Power & Ready, in press, *American Anthropologist*

Is a reputation for influence, generosity associated with support?

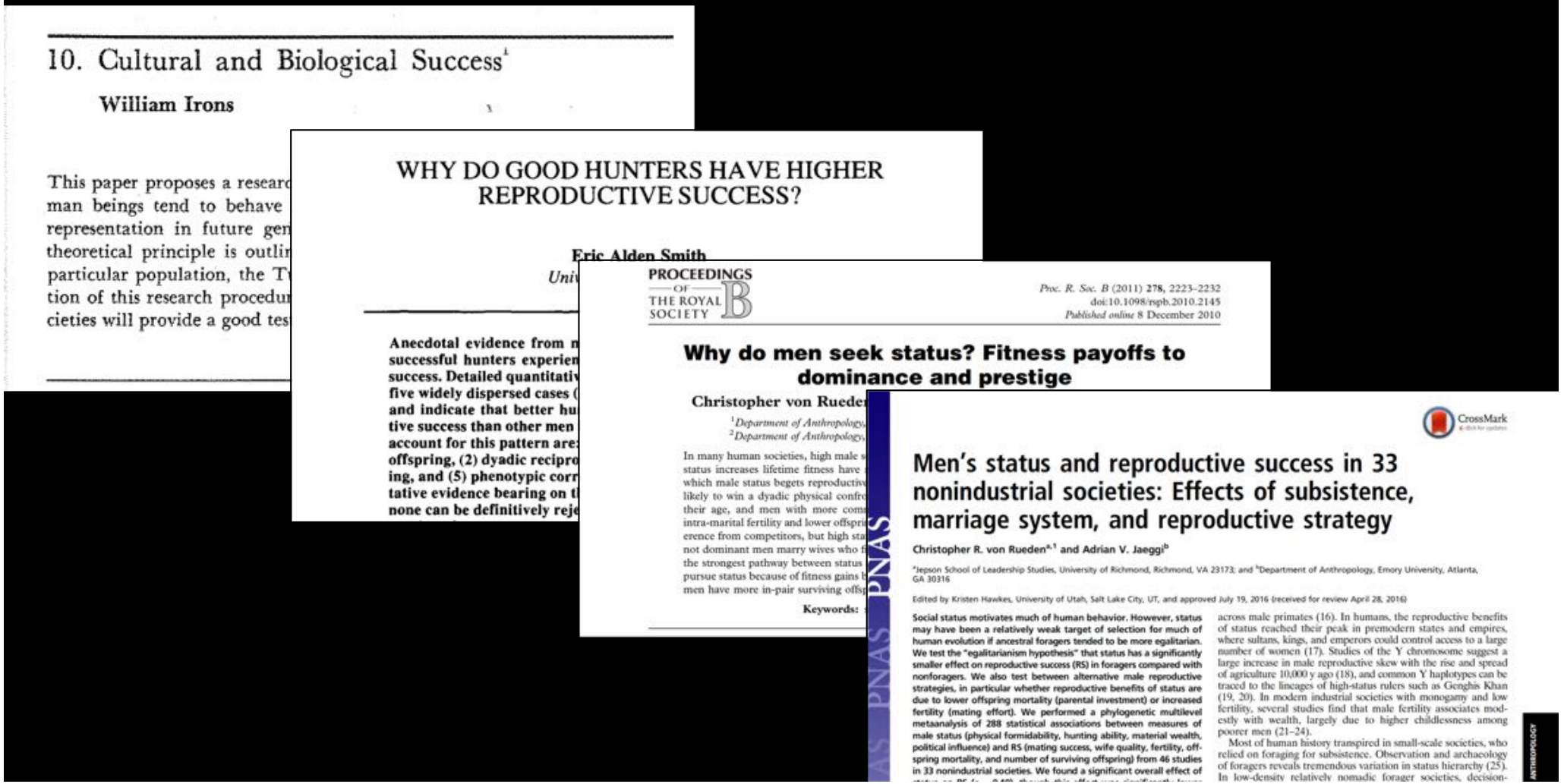


Power & Ready, in press, *American Anthropologist*

Is a reputation for influence, generosity associated with support?

- Reputation alone does very little.
- It is with greater social proximity – when people have shared support partners, reciprocal relationships, and mutually recognize one another as reputable – that reputation more substantively influences a person's ability to give and receive support.
  - *Support for reputation-based partner choice.*
- Within the reputational qualities, being seen as influential does the least and being seen as generous does the most.
  - *Little evidence of the returns to prominence (whether prestige or dominance); stronger evidence for generosity (both reputational & actual).*

What about the large literature showing returns to status?



10. Cultural and Biological Success[1]

William Irons

This paper proposes a researc
man beings tend to behave
representation in future gen
theoretical principle is outlir
particular population, the T
tion of this research procedur
cieties will provide a good tes

WHY DO GOOD HUNTERS HAVE HIGHER REPRODUCTIVE SUCCESS?

Eric Alden Smith

Anecdotal evidence from n
successful hunters experien
success. Detailed quantitativ
five widely dispersed cases (
and indicate that better hu
tive success than other men
account for this pattern are:
offspring, (2) dyadic recipro
ing, and (5) phenotypic corr
tative evidence bearing on t
none can be definitively reje

PROCEEDINGS OF THE ROYAL SOCIETY B

Proc. R. Soc. B (2011) 278, 2223–2232
doi:10.1098/rspb.2010.2145
Published online 8 December 2010

Why do men seek status? Fitness payoffs to dominance and prestige

Christopher von Rueden

[1]Department of Anthropology,
[2]Department of Anthropology,

In many human societies, high male s
status increases lifetime fitness have
which male status begets reproductiv
likely to win a dyadic physical confro
their age, and men with more com
intra-marital fertility and lower offspri
erence from competitors, but high sta
not dominant men marry wives who f
the strongest pathway between status
pursue status because of fitness gains
men have more in-pair surviving offsp

Keywords:

PNAS

CrossMark

Men's status and reproductive success in 33 nonindustrial societies: Effects of subsistence, marriage system, and reproductive strategy

Christopher R. von Rueden[a,1] and Adrian V. Jaeggi[b]

[a]Jepson School of Leadership Studies, University of Richmond, Richmond, VA 23173; and [b]Department of Anthropology, Emory University, Atlanta, GA 30316

Edited by Kristen Hawkes, University of Utah, Salt Lake City, UT, and approved July 19, 2016 (received for review April 28, 2016)

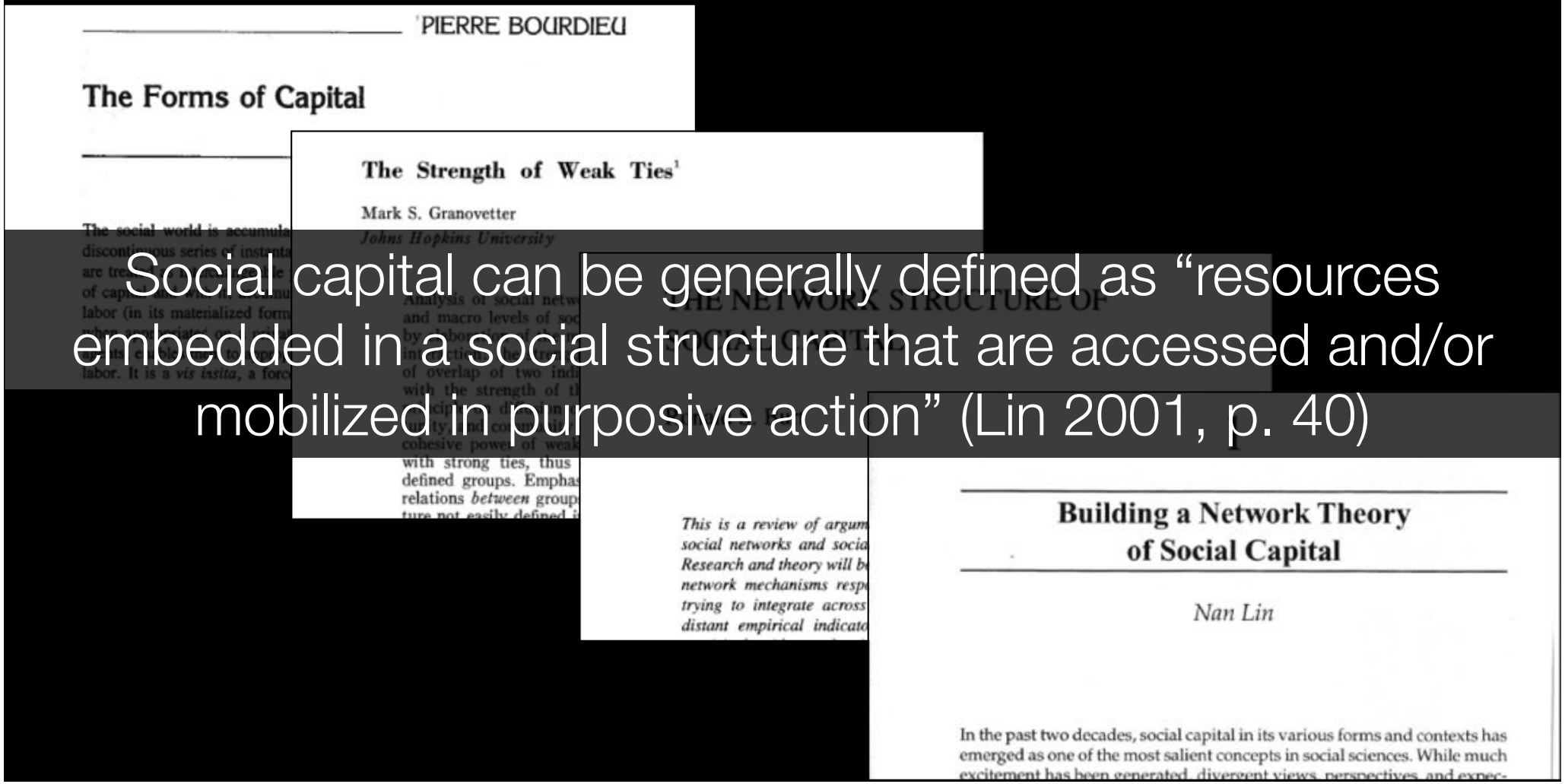
Social status motivates much of human behavior. However, status may have been a relatively weak target of selection for much of human evolution if ancestral foragers tended to be more egalitarian. We test the "egalitarianism hypothesis" that status has a significantly smaller effect on reproductive success (RS) in foragers compared with nonforagers. We also test between alternative male reproductive strategies, in particular whether reproductive benefits of status are due to lower offspring mortality (parental investment) or increased fertility (mating effort). We performed a phylogenetic multilevel metaanalysis of 288 statistical associations between measures of male status (physical formidability, hunting ability, material wealth, political influence) and RS (mating success, wife quality, fertility, offspring mortality, and number of surviving offspring) from 46 studies in 33 nonindustrial societies. We found a significant overall effect of

across male primates (16). In humans, the reproductive benefits of status reached their peak in premodern states and empires, where sultans, kings, and emperors could control access to a large number of women (17). Studies of the Y chromosome suggest a large increase in male reproductive skew with the rise and spread of agriculture 10,000 y ago (18), and common Y haplotypes can be traced to the lineages of high-status rulers such as Genghis Khan (19, 20). In modern industrial societies with monogamy and low fertility, several studies find that male fertility associates modestly with wealth, largely due to higher childlessness among poorer men (21–24).

Most of human history transpired in small-scale societies, who relied on foraging for subsistence. Observation and archaeology of foragers reveals tremendous variation in status hierarchy (25). In low-density relatively nomadic forager societies, decision-

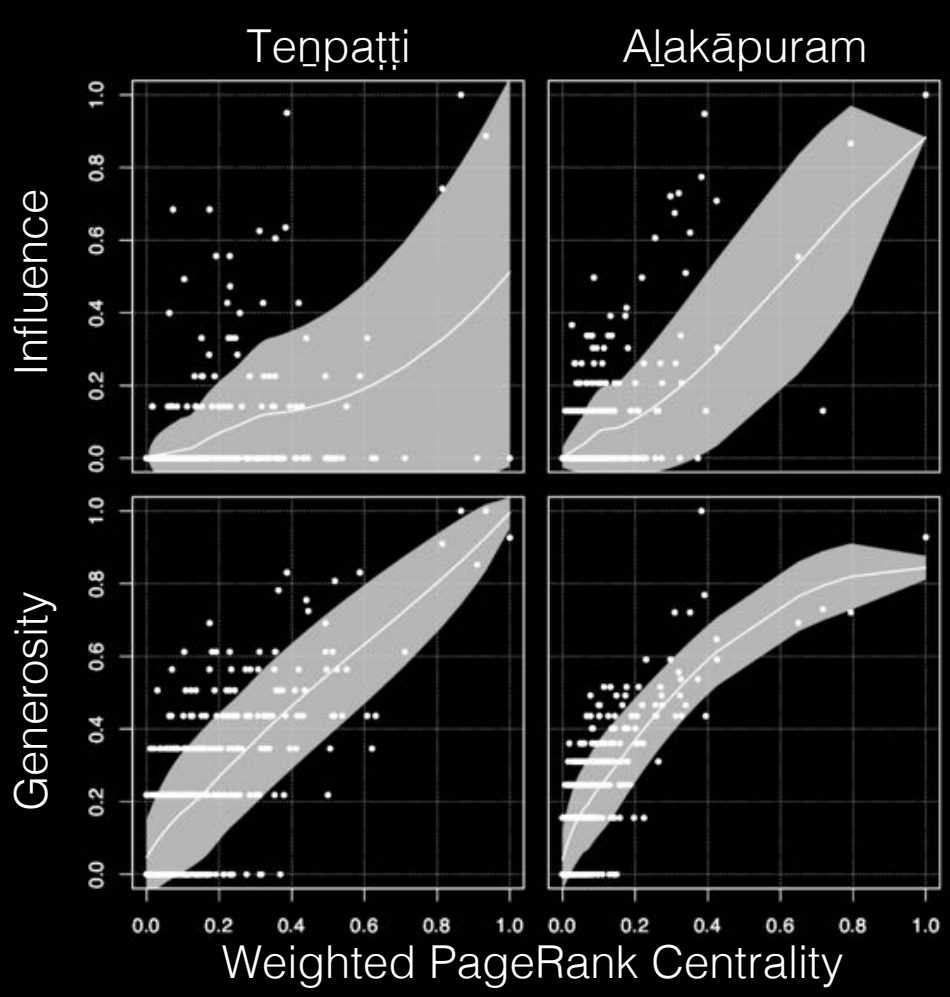
ANTHROPOLOGY

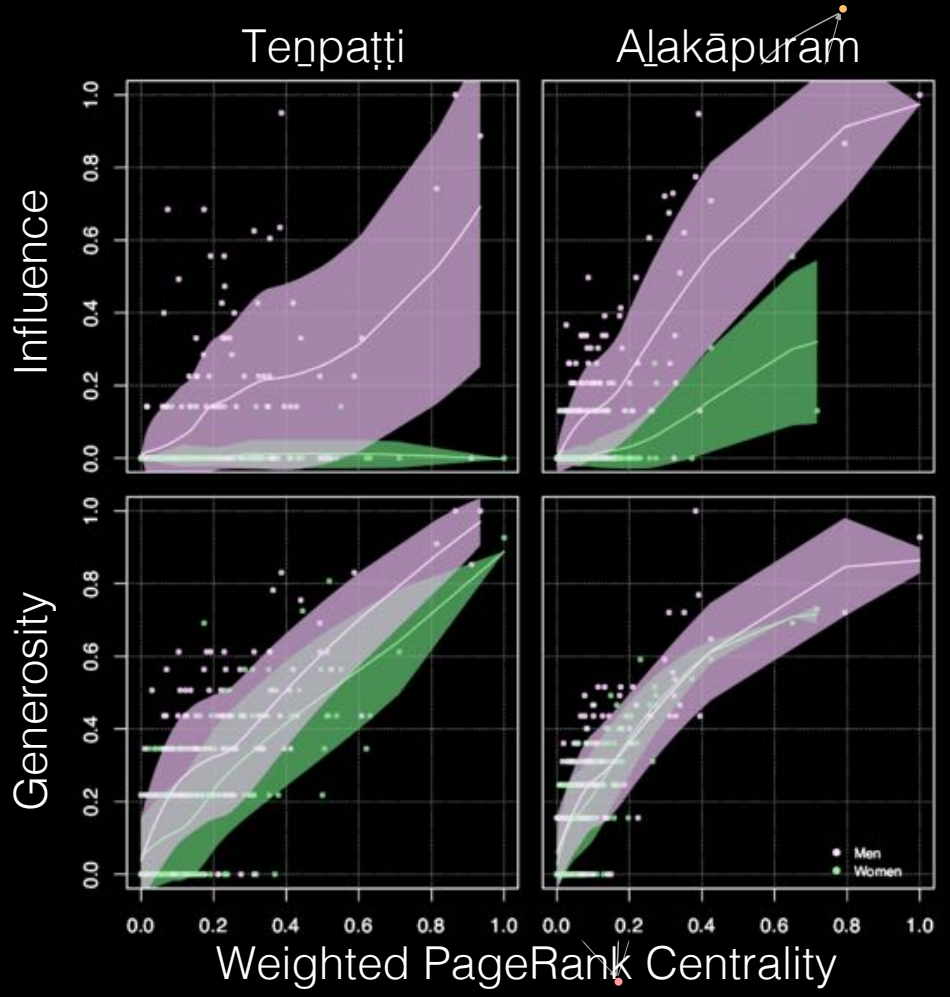
Another concept: social capital



Social capital can be generally defined as “resources embedded in a social structure that are accessed and/or mobilized in purposive action” (Lin 2001, p. 40)

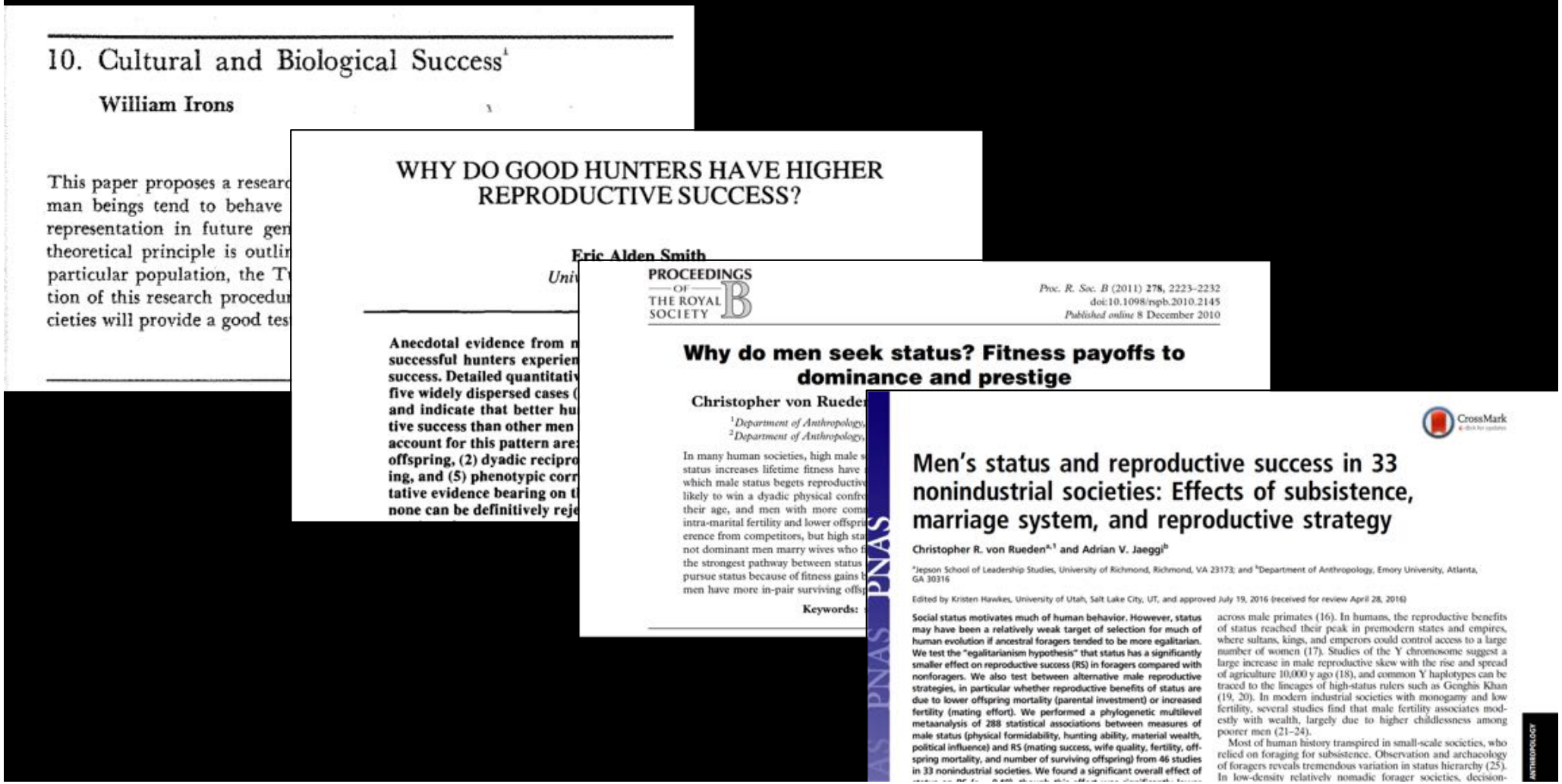
What about the large literature showing returns to status?





Power & Ready, in press, *American Anthropologist*

What about the large literature showing returns to *male* status?



10. Cultural and Biological Success[1]

William Irons

This paper proposes a researc
man beings tend to behave
representation in future gen
theoretical principle is outlir
particular population, the T
tion of this research procedur
cieties will provide a good tes

WHY DO GOOD HUNTERS HAVE HIGHER REPRODUCTIVE SUCCESS?

Eric Alden Smith

Anecdotal evidence from n
successful hunters experien
success. Detailed quantitativ
five widely dispersed cases (
and indicate that better hu
tive success than other men
account for this pattern are:
offspring, (2) dyadic recipro
ing, and (5) phenotypic corr
tative evidence bearing on t
none can be definitively reje

PROCEEDINGS OF THE ROYAL SOCIETY B

Proc. R. Soc. B (2011) 278, 2223–2232
doi:10.1098/rspb.2010.2145
Published online 8 December 2010

Why do men seek status? Fitness payoffs to dominance and prestige

Christopher von Rueden

[1]Department of Anthropology,
[2]Department of Anthropology,

In many human societies, high male s
status increases lifetime fitness have
which male status begets reproductiv
likely to win a dyadic physical confro
their age, and men with more com
intra-marital fertility and lower offspri
erence from competitors, but high sta
not dominant men marry wives who f
the strongest pathway between status
pursue status because of fitness gains
men have more in-pair surviving offsp

Keywords:

PNAS

CrossMark

Men's status and reproductive success in 33 nonindustrial societies: Effects of subsistence, marriage system, and reproductive strategy

Christopher R. von Rueden[a,1] and Adrian V. Jaeggi[b]

[a]Jepson School of Leadership Studies, University of Richmond, Richmond, VA 23173; and [b]Department of Anthropology, Emory University, Atlanta, GA 30316

Edited by Kristen Hawkes, University of Utah, Salt Lake City, UT, and approved July 19, 2016 (received for review April 28, 2016)

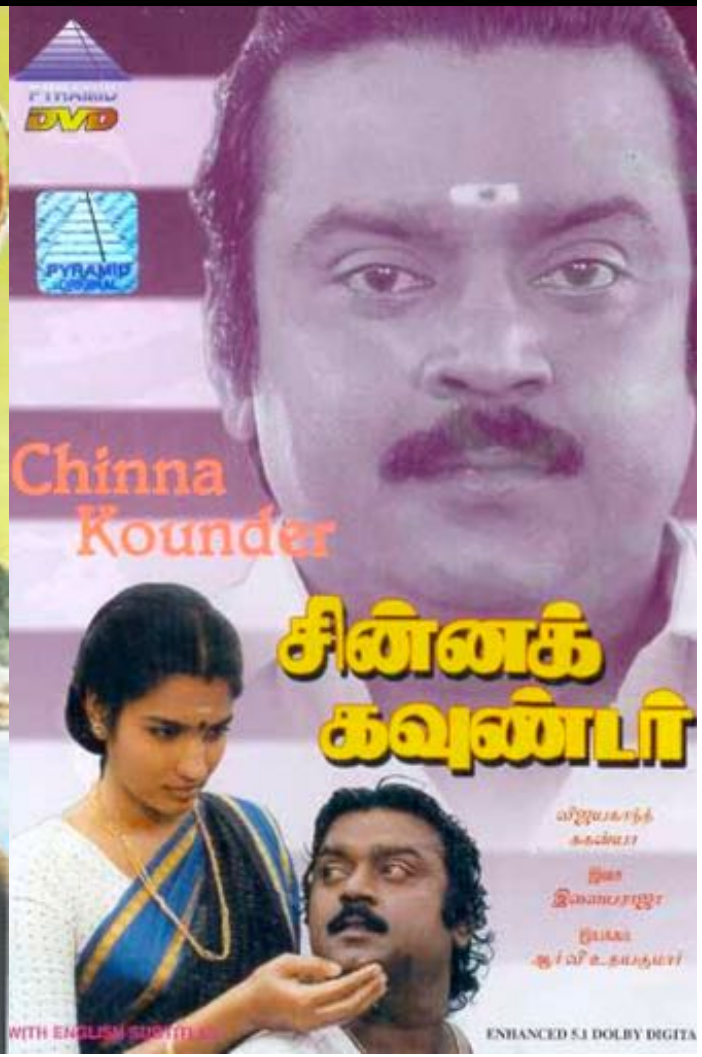
Social status motivates much of human behavior. However, status may have been a relatively weak target of selection for much of human evolution if ancestral foragers tended to be more egalitarian. We test the "egalitarianism hypothesis" that status has a significantly smaller effect on reproductive success (RS) in foragers compared with nonforagers. We also test between alternative male reproductive strategies, in particular whether reproductive benefits of status are due to lower offspring mortality (parental investment) or increased fertility (mating effort). We performed a phylogenetic multilevel metaanalysis of 288 statistical associations between measures of male status (physical formidability, hunting ability, material wealth, political influence) and RS (mating success, wife quality, fertility, offspring mortality, and number of surviving offspring) from 46 studies in 33 nonindustrial societies. We found a significant overall effect of

across male primates (16). In humans, the reproductive benefits of status reached their peak in premodern states and empires, where sultans, kings, and emperors could control access to a large number of women (17). Studies of the Y chromosome suggest a large increase in male reproductive skew with the rise and spread of agriculture 10,000 y ago (18), and common Y haplotypes can be traced to the lineages of high-status rulers such as Genghis Khan (19, 20). In modern industrial societies with monogamy and low fertility, several studies find that male fertility associates modestly with wealth, largely due to higher childlessness among poorer men (21–24).

Most of human history transpired in small-scale societies, who relied on foraging for subsistence. Observation and archaeology of foragers reveals tremendous variation in status hierarchy (25). In low-density relatively nomadic forager societies, decision-

ANTHROPOLOGY

பெரியவர் - *periyavar* - “big person”

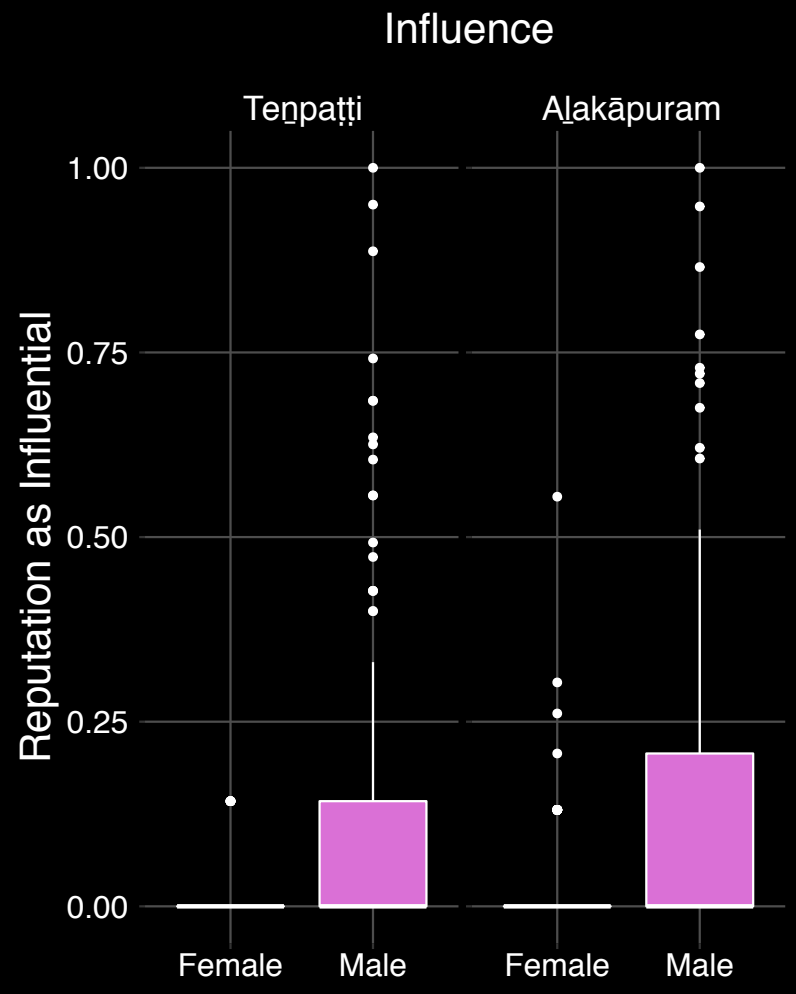


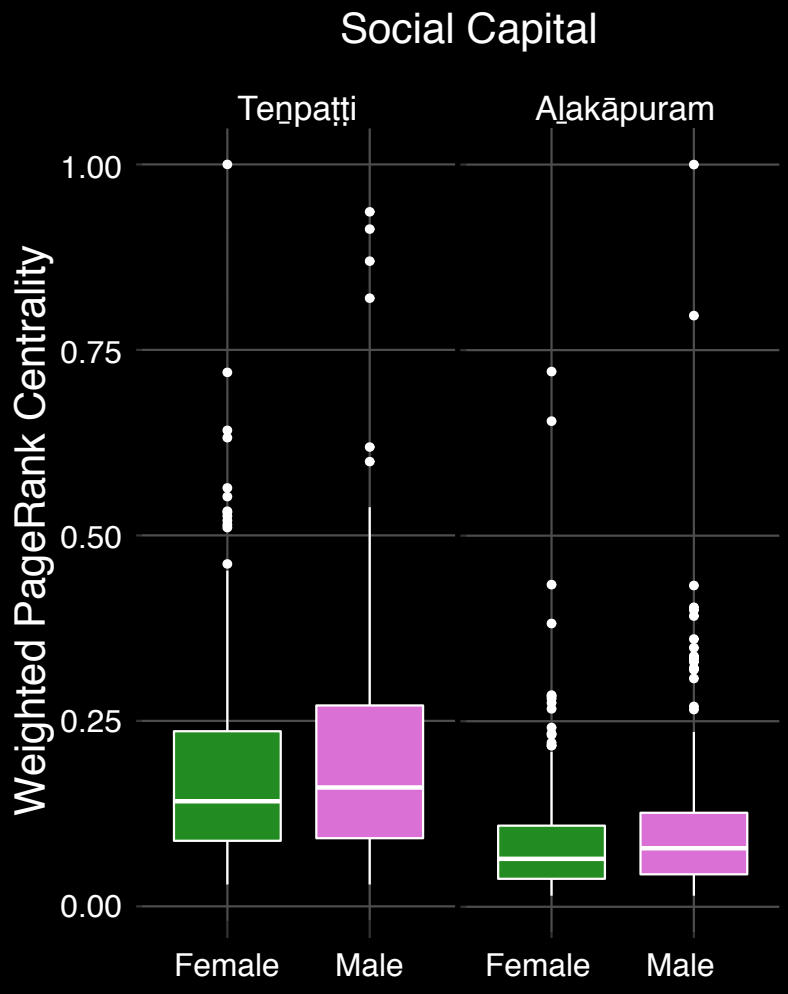
பெருமை – *perumai* - “bigness”

பெருமை – *perumai* - “bigness”

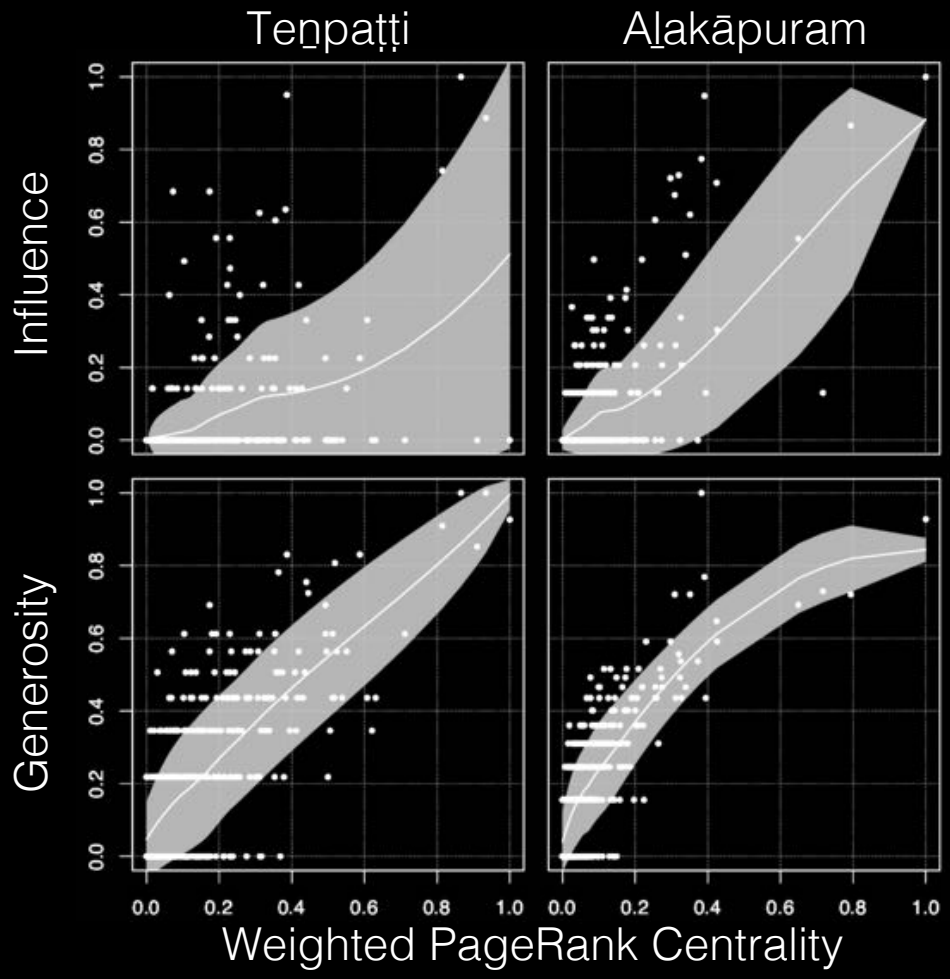
பெரியவர்		பெருமை
Periyavar	→	Perumai
Big Man		Bigness

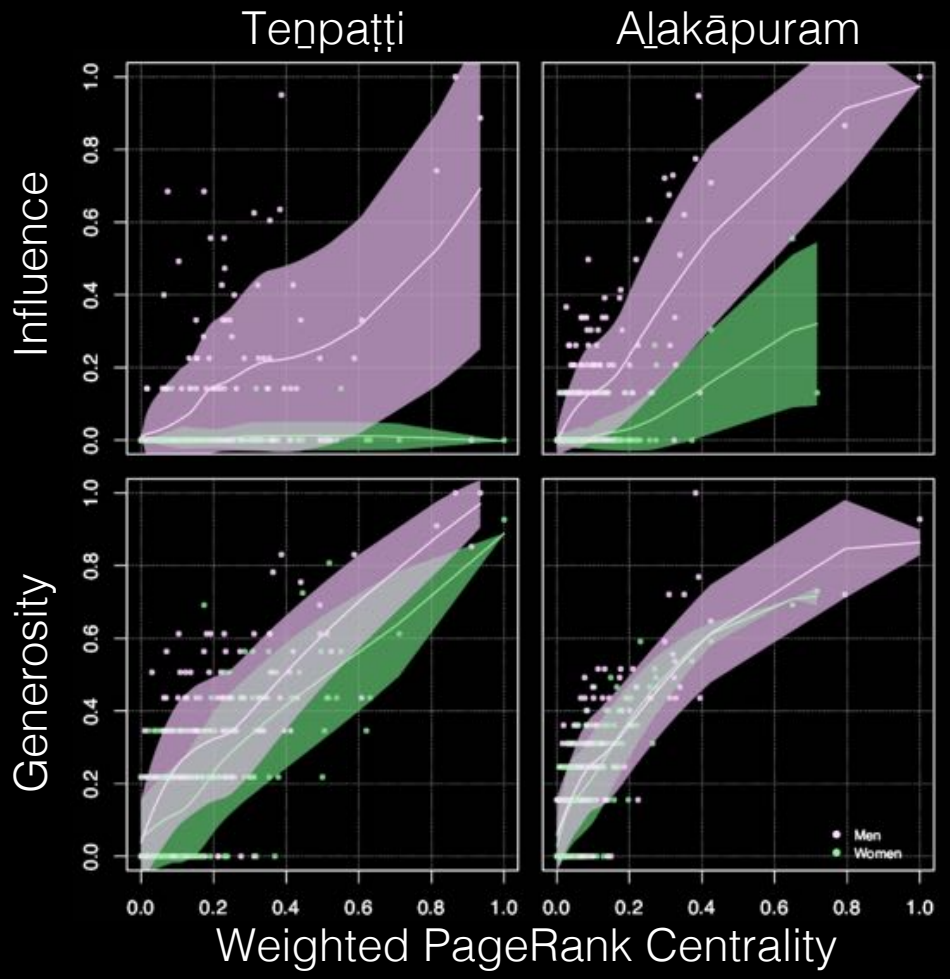
From big men to bigness (aka, from prominence to social capital)





From big men to bigness (aka, from prominence to social capital)





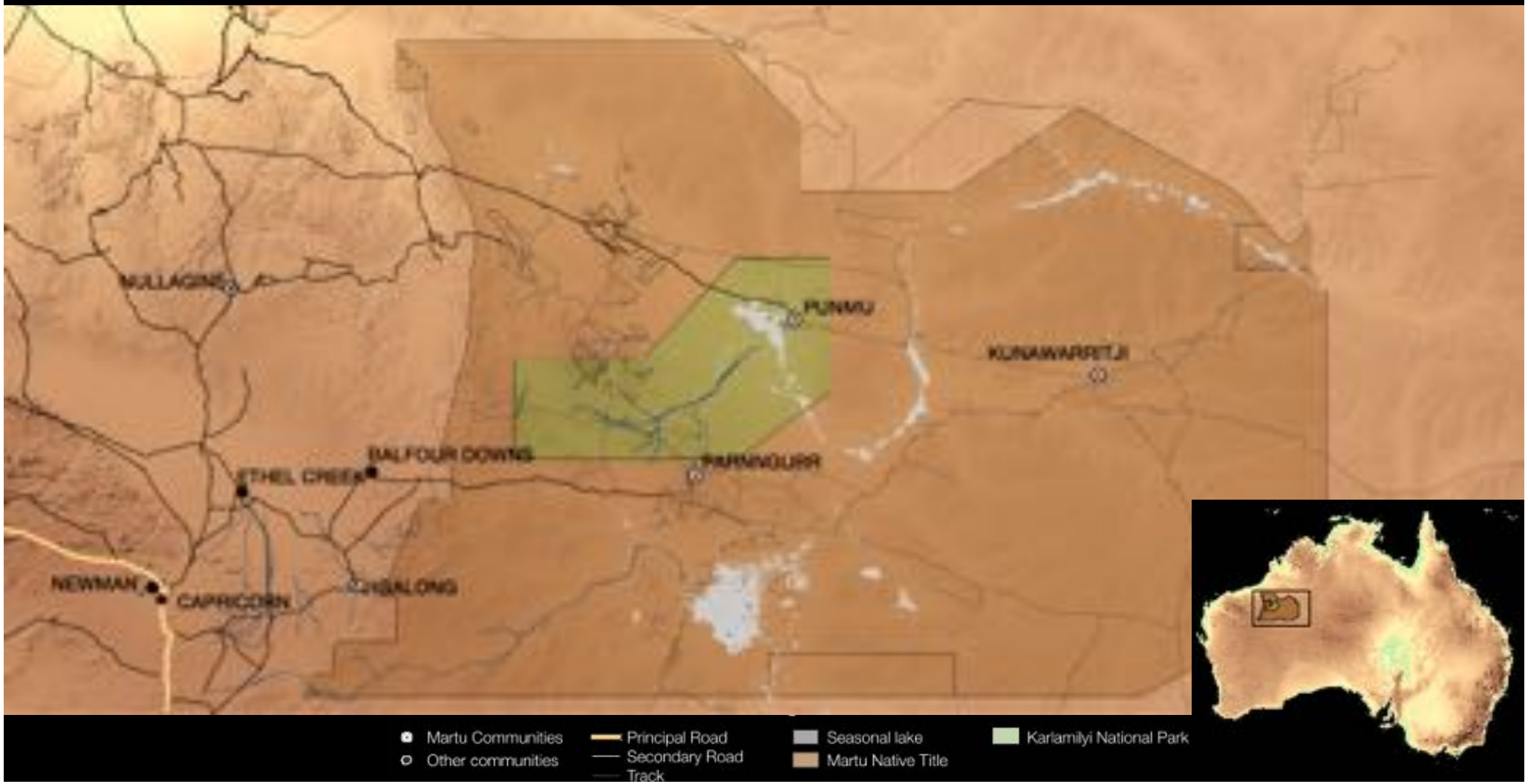
Power & Ready, in press, *American Anthropologist*

Conclusions

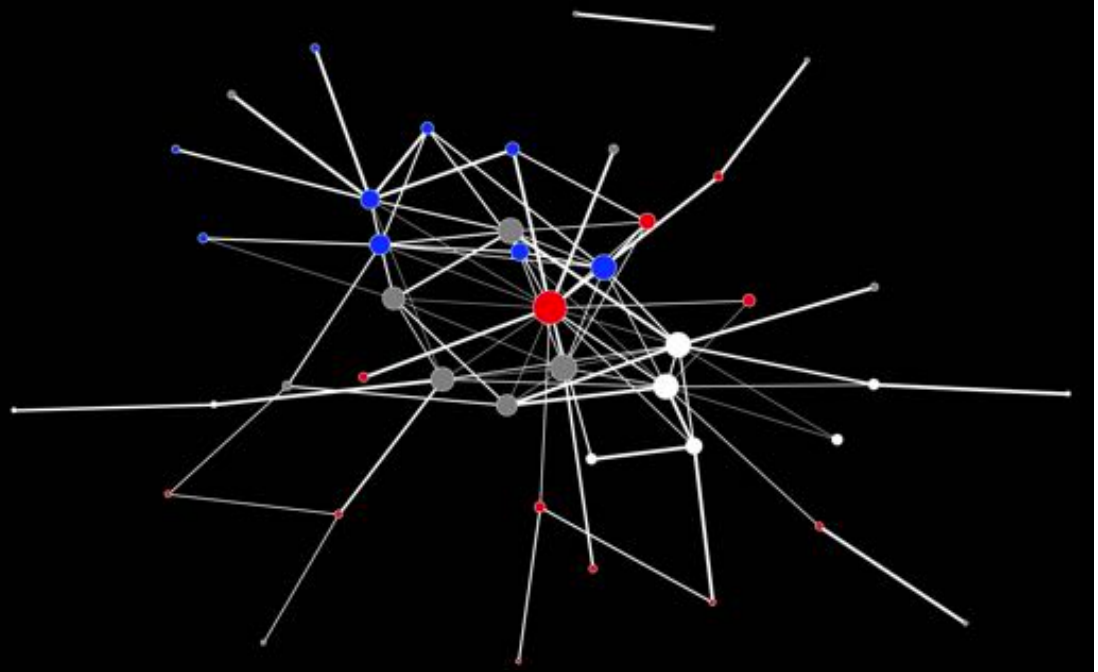
- Our focus on the most conspicuous measures of prominence may have made us somewhat shortsighted.
- Much of the evidence for the benefits of prominence may actually reflect the returns to greater social capital, and both may be shaped in large part by acts of generosity and mutual support.
- By studying social capital, we can achieve a more complete accounting of the many different social strategies employed by all persons, not simply the few who achieve prominence.
- Importantly, such a focus brings women and other marginalized people into the picture.

Food Sharing, Cooperation, and Generosity

The Martu


MULLAGINE
PUNMU
KUNAWARRITJI
BALFOUR DOWNS
ETHEL CREEK
PARNNGURR
NEWMAN
CAPRICORN
JIGALONG
Martu Communities
Other communities
Principal Road
Secondary Road
Track
Seasonal lake
Martu Native Title
Karlamilyi National Park

Among the Martu, hunters who share relatively more, *not* hunters who are better, are more central in the cooperative hunting network.



Bliege Bird & Power 2015, *Evolution & Human Behavior*

Food Sharing, Social Structure, and Political Influence

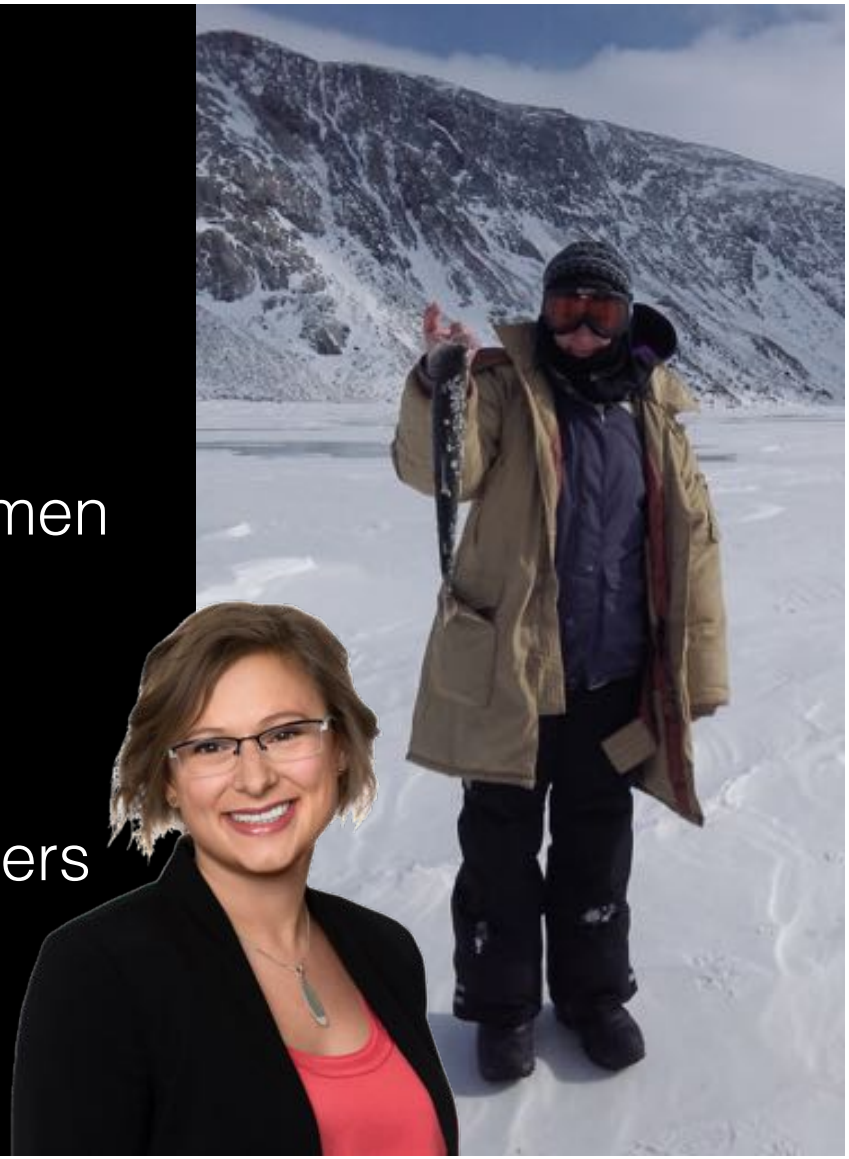
Kangiqsujuaq, Nunavik

Hunting in Kangiqsujuaq, Nunavik

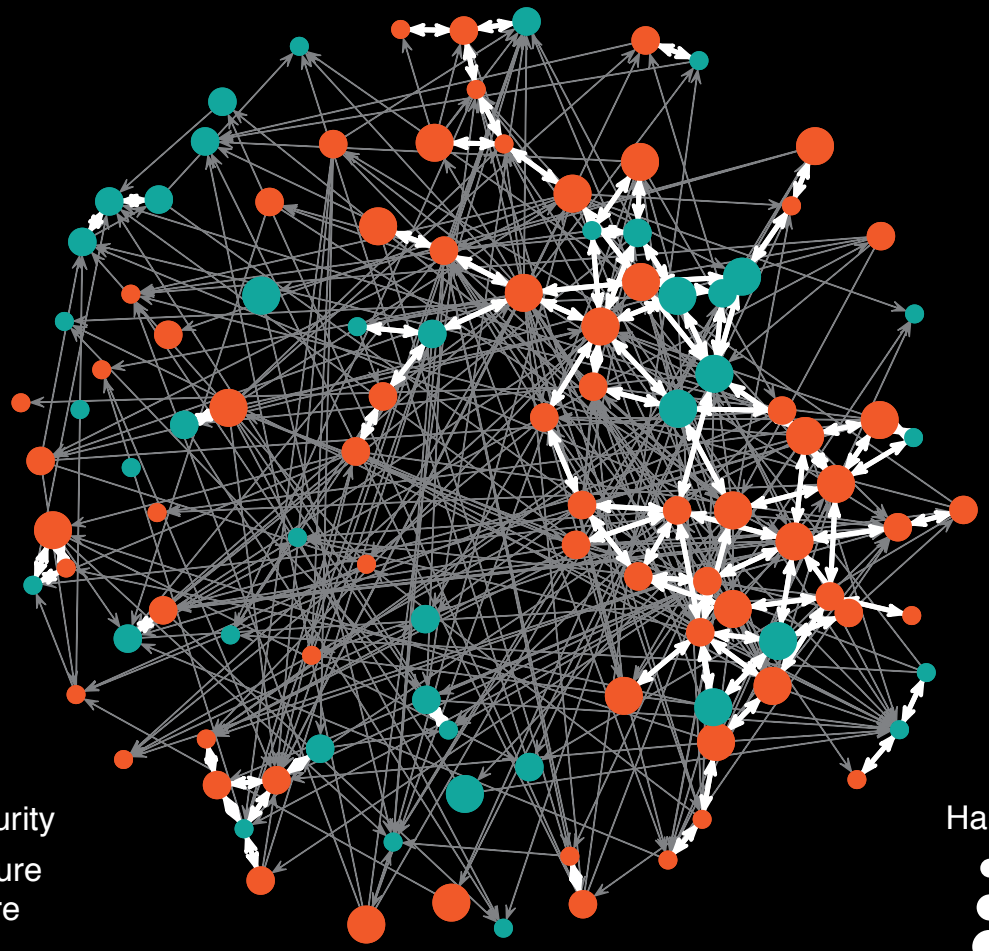
Hunting Today in Kangiqsujuaq, Nunavik

Data & Methods

- Fieldwork by Dr. Elspeth Ready
- 12 months of ethnography
- 110 household surveys
- 491 individuals, 145 women and 151 men over 18
- Includes marital status, employment information, hunting participation
- Freelists of country food sharing partners



Sharing Country Food in Kangiqsujuaq



Food security
- Insecure
- Secure

Harvest level
- Low
- Mid
- Super

Ready & Power, 2018, *Current Anthropology*

What are the socioeconomic consequences of sharing?

Table 2. Logistic regression results for 2013 council membership and historic council membership

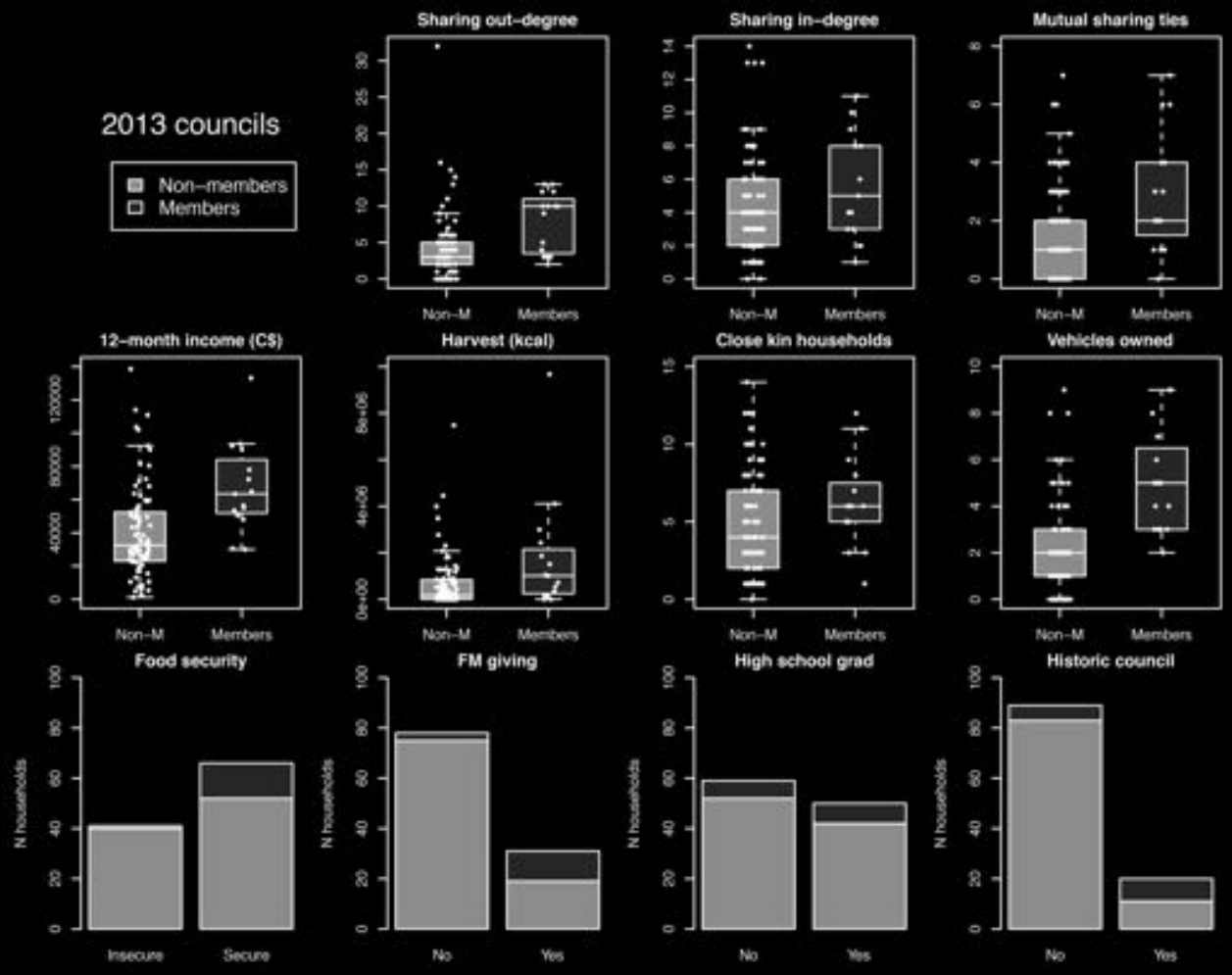
	2013 councils					Historical council				
Model parameter	Retained?	Odds ratio	Coefficient	SE	*p*	Retained?	Odds ratio	Coefficient	SE	*p*
Intercept	Yes	<.001	−7.708	1.915	<.001	Yes	<.001	−16.747	4.171	<.001
Sharing network out-degree[a]	No	…	…	…	…	Yes	4.970	1.604	.684	.019
Super-HH (0/1)	No	…	…	…	…	No	…	…	…	…
Harvesting HH (0/1)	No	…	…	…	…	No	…	…	…	…
Food secure (0/1)	No	…	…	…	…	No	…	…	…	…
HH income per CAN$10,000[a]	No	…	…	…	…	No	…	…	…	…
No. hunt vehicles[a]	Yes	11.355	2.430	.983	.013	Yes	4.893	1.588	.753	.035
Mean HH age[a]	No	…	…	…	…	Yes	20.346	3.013	1.003	.003
Single female headed (0/1)	No	…	…	…	…	No	…	…	…	…
HH size[a]	No	…	…	…	…	No	…	…	…	…
FM giving (0/1)	Yes	24.336	3.192	.978	.001	No	…	…	…	…
Historic council member (0/1)	Yes	8.209	2.105	.922	.022	NA	…	…	…	…
No. other HH with close kin	No	…	…	…	…	No	…	…	…	…
Kinship group size	No	…	…	…	…	No	…	…	…	…
	Null deviance = 87.333, df = 108 Residual deviance = 43.129, df = 105 Model vs. null deviance: $\chi^2 = 44.204$, $p < .001$					Null deviance = 103.907, df = 108 Residual deviance = 62.113, df = 105 Model vs. null deviance: $\chi^2 = 41.369$, $p < .001$				

Note. HH = household; NA = not applicable.

[a] Variables that were log-transformed ($\log(x + 1)$) in the model.

Ready & Power, 2018, *Current Anthropology*

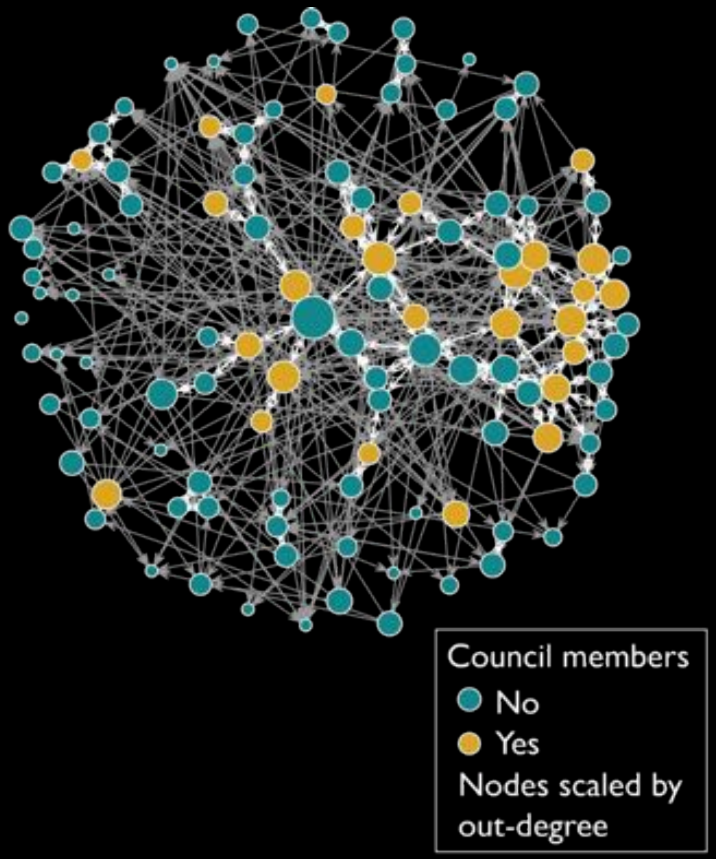
What are the socioeconomic consequences of sharing?

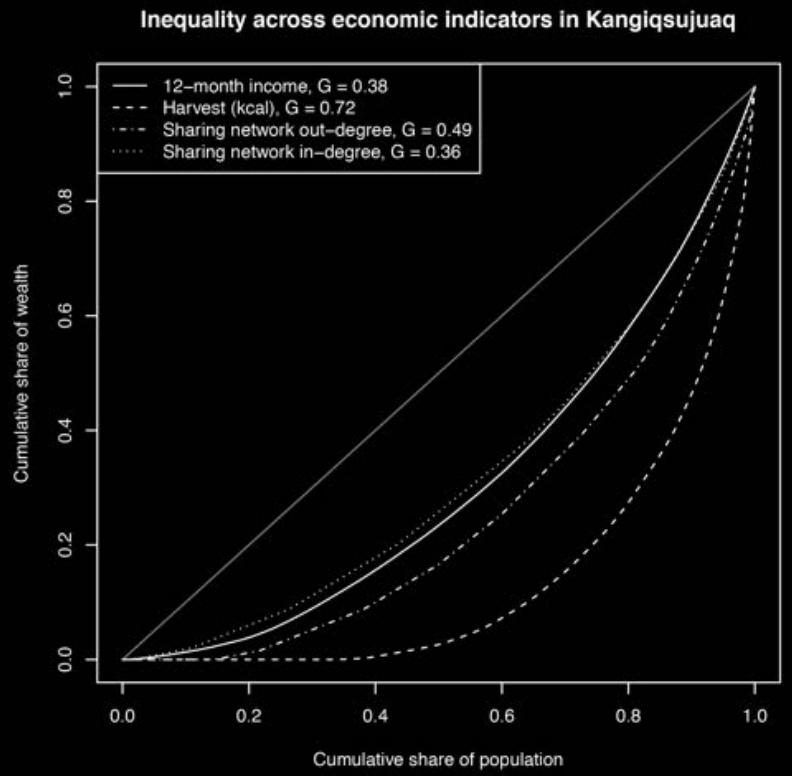


Ready & Power, 2018, *Current Anthropology*

What are the socioeconomic consequences of sharing?

Resource availability/affluence enables generosity…





…and giving leads to reciprocal ties, creates political influence?

Ready & Power, 2018, *Current Anthropology*

Thanks - நன்றி

The residents of Teṉpaṭṭi & Aḷakāpuram, and Kangiqsujuaq

My collaborators on these projects, Elspeth Ready

Funding:

FULBRIGHT

NSF

Stanford University

SANTA FE INSTITUTE

LSE