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Current position

2000- Henry Luce Professor of Individual and Collective Memory, Washington University
in St. Louis.
2013-15 Visiting Professor, University of Lyon, France.

Previous positions

1998-2000 Director of Research (Directeur de Recherche), National Centre for Scientific Re-
search, Lyon [France]
1993-98 Senior Researcher (Chargé de recherche), National Centre for Scientific Research,
Lyon [France]
1990-93 Senior Research Fellow, King's College Cambridge
1986-90 Junior Research Fellow in Anthropology, King's College Cambridge

Education

1983 PhD in Ethnology, Université de Paris-Nanterre
1979 Masters in Ethnology, Université de Paris-Nanterre

Research themes

[current] Evolution of human cultures: Cognitive capacities that make cultural acquisition possible. Connection between evolved human psychology, specially domain-specific learning principles, and the transmission of cultural knowledge.
[current] Cognitive processes engaged in threat-detection and precaution psychology. Developmental and cultural aspects of threat-detection.
[current] Cross-cultural, developmental aspects of trust, fairness and property. Ethnographic and experimental protocols in China, USA and Africa.
[past] Cross-cultural psychology of religious concepts. Memory processes engaged in supernatural and religious concepts. Ethnographic fieldwork, behavioral experiments in Gabon, Cameroon, Nepal.
[past] Anthropological research on memory and transmission of cultural knowledge concepts through oral literature (Fang, Cameroon). Cognitive aspects of traditional oral transmission.

Fellowships & Awards

- 2012 Visiting Professor Award, University of South Africa (UNISA), Pretoria.
- 2011 Guggenheim Fellow, John S Guggenheim Memorial Foundation.
- 2008 Sage Research Fellow, Sage Foundation & University of California.
- 2008 Templeton Fellow, JF Templeton Foundation & Goethe Universität Frankfurt.
- 1999-2000 Fellow, Center for Evolutionary Psychology, University of California, Santa Barbara.
- 1995-96 Fellow, Center for Advanced Study in the Behavioral Sciences, Stanford.

Main Grants

- 2013-16 “Package d’accueil”, University of Lyon, research on “Threat-Detection and Precaution in Post-Industrial Societies, €1.2M.
- 2010-13 US Air Force Office of Scientific Research, “Threat Detection in Mind and Culture”, \$465,000.
- 2006-08 Templeton Advanced Research Program Project on “Ritual Behavior and Supernatural Beliefs”, \$100,000.
- 2000-02 Research grant from Cognitique Programme, Ministry of Research, France : in collab. with Dr Jean Decety (PI), “The Perception of Causation: Behavioral and Neuro-Imaging Investigations”, \$60,000.
- 2000-02 Grant from “Emergence” Programme, Région Rhône-Alpes: in collab. with Dr Nathalie Bedoin (co-PI), “Entry-level and Domain-level Concepts in Cognitive Development and DAT (Alzheimer)”, \$15,000.
- 1998-2000 Research Grant from the “Aide a Projets Nouveaux” Programme of the Centre National de la Recherche Scientifique, for the “Ontological Categories in Development, Language and Culture” project, \$45,000.
- 1997-99 (co-PI) Research Grant from the “Programme Cognisciences”, Ministry of Technology, France, for a two year experimental project on “Intuitive Ontology in Cultural Acquisition”, \$32,000 of \$230,000.
- 1995-96 Grant # 8900078 from the John D. & Catherine T. MacArthur Foundation, for fellowship at the Center for Advanced Studies, Stanford.
- 1990-94 Special grant from King’s College Research Centre, King’s College Cambridge: “Acquisition of Religious Knowledge” project, \$45,000.
- 1984-86 Two-year Research Award, Fyssen Foundation Paris, \$37,000

Teaching

Courses

- 2000- *Depts of Psychology and Anthropology, Washington University in St. Louis.* Undergraduate courses: “Cognition and Culture”, “Human Evolutionary Psychology”, “Topics in Cognitive Development”, “Autobiographical Memory”, “Introduction to the Study of Memory”, “Human Nature in Genes and Cultures”.
- 1995-99 *Universite Lumiere, Lyon, Cognitive Science Programme: M.A. course: “Domain Specificity in Conceptual Development” PhD Seminar: “Categorization and Specificity in Development and Pathology”.*
- 1998 *Ecole Normale Supérieure, Libreville, Gabon. Graduate Course: Cognition and Culture.*
- 1986-93 *King's College Cambridge, Undergraduate supervision.*
- 1991 *University of California, San Diego: 1. Undergraduate “Literacy and oral tradition in a cognitive perspective”; 2. Graduate “Psychology of Religion”.*
- 1990 *University of Cambridge, “Religious Symbolism”, “Literacy and oral tradition”.*
- 1986-1993 *King's College Cambridge, Undergraduate supervision.*

Graduate Students

- 2013- *Nora Parren, Ecole doctorale Neurosciences & Cognition, Lyon.*
- 2010-13 *John Christner, Cognitive Psychology Program, Washington University.*
- 2009-14 *Jing Xu, Cultural Anthropology Program Washington University. [now at University of Washington, Seattle]*
- 2005-12 *Brian Bergstrom, Cognitive Psychology Program, Washington University. [now at Maryville University, St. Louis]*
- 2002-8 *Bianca Basten, Cognitive Psychology Program, Washington University. [now at University of Wisconsin LaCrosse]*

Publications

Books

- Boyer P (2010) *The Fracture Of An Illusion. Science And the Dissolution of Religion*
Göttingen: Vendenhoek & Ruprecht, 112p. [More info...](#)
- Boyer P (2001). *Religion Explained. The Evolutionary Origins of Religious Thought*
London: Random House & New York: Perseus, 404pp. Translated into Dutch (Amsterdam: De bezijge Bij); French (Paris: Robert Laffont); Spanish (Mexico: Taurus); German (Stuttgart: Klett-Cotta); Polish (Warsaw: Ksiloki); Finnish: (Helsinki: WSOY); Greek (Thessaloniki: Varnias); Japanese (Kyoto: NTT); Italian (Milan: Gli Editori); Korean (Dongnyok).
- Boyer P (1994). *The Naturalness of Religious Ideas*, Los Angeles/Berkeley: University of California Press, 412pp. Translated into French (Paris: Editions Bayard).
- Boyer P (1990). *Tradition as Truth and Communication. A Cognitive Description of Traditional Discourse*, Cambridge: Cambridge University Press, xi+244pp.
- Boyer P (1988). *Barricades Mystérieuses et Pièges à Pensée. Analyse du motif ekang*
Paris: Société d'Ethnologie, 184pp.

Edited collections

- Boyer P & Wertsch JW, Eds. (2010). *Memory in Mind and Culture*, New York: Cambridge University Press, viii+324pp. (Winner, Outstanding Academic Award, Choice).
- Boyer P, Ed. (1993). *Cognitive Aspects of Religious Symbolism*, Cambridge: Cambridge University Press.
- Boyer P & Szechtman H (Eds.) (2010) Threat-Detection and Precaution: Neuro-physiological, Behavioral, Cognitive and Psychiatric Aspects, Special Issue: *Neuroscience and Biobehavioral Reviews* 35(4): 989-1080.

*Articles & chapters (*peer-reviewed)*

- *Boyer P, Parren N (2015) Threat-related information suggests competence: A possible factor in the spread of rumors, *PLoS One* xx:xx-xx. [PDF](#)
- *Boyer P, Firat R, van Leeuwen F (2015) Safety, threat and stress in inter-group relations. A coalitional index model, *Perspectives in Psychological Science* xx:xx-xx. [PDF](#)
- Boyer P, Baumard N (2015). Projecting “WEIRD” features onto ancient religions [commentary], *Behavioral and Brain Sciences* xx: xxx-xxx.

- *Baumard N, Hyafil A, Morris I, Boyer P (2015) Increased Affluence Explains the Emergence of Ascetic Wisdoms and Moralizing Religions, *Current Biology* 25: 1-6. [PDF](#)
10.1016/j.cub.2014.10.063
- *Boyer P (2015) How Natural Selection Shapes Conceptual Structure: Human Intuitions And Concepts Of Ownership, in Margolis E & Laurence S (Eds), *The Conceptual Mind. New Directions in the Study of Concepts*, Cambridge, MA: The MIT Press, pp. 185-200. [PDF](#)
- Boyer P (2013) Why ‘belief’ is hard work: Implications of Tanya Luhmann’s *When God Talks Back. Hau, Journal of Ethnographic Theory* 3(3): 349-57. [PDF](#)
- *Keren H, Boyer P, Mort J, Eilam D (2013). The Impact of Precaution and Practice on the Performance of a Risky Motor Task, *Behavioral Sciences* 3: 316–329; doi:10.3390/bs3030316.
- *Keren H, Mort J, Boyer P, Weiss O, & Eilam D. (2013). Irrelevant idiosyncratic acts as preparatory, confirmatory, or transitional phases in motor behaviour. *Behaviour* 150(5), 547-568. doi: 10.1163/1568539x-00003071
- Boyer P (2013) Explaining religious concepts. Lévi- Strauss the brilliant and problematic ancestor, in D Xygalatas & L McCorkle (Eds.) 2013. *Mental Culture, Classical Social Theory and the Cognitive Science of Religion*, Durham, UK: Acumen, pp. 164-75. [PDF](#)
- *Baumard N, Boyer P (2013) Explaining moral religions, *Trends in Cognitive Sciences* 17 (6) pp. 172-180. [PDF](#)
- *Baumard N, Boyer P (2013) Religious Beliefs as Reflective Elaborations of Intuitions: A Modified Dual-Process Model, *Current Directions in Psychological Science* 22(4): 295-300. [PDF](#)
- *Boyer P, Petersen MB, (2013). Studying institutions in the context of natural selection: Limits or opportunities? *Journal of Institutional Economics* 9(2): 187-198. [PDF](#)
doi:10.1017/S1744137412000203.
- *Boyer P, Lienard P, Xu J (2012). Cultural Differences in Investing In Others And In The Future: Why Measuring Trust Is Not Enough *PLoS One* 7(7): e40750. [PDF](#)
- *Boyer P (2012). From studious irrelevancy to consilient knowledge: Modes of scholarship and cultural anthropology, in Slingerland, E & Collard, M (Eds.) *Creating Consilience. Evolution, Cognitive Science and the Humanities*, New York, NY: Oxford University Press, pp. 113-129. [PDF](#)
- *Boyer P, Petersen MB. (2011) The Naturalness of (many) social institutions: Evolutionary and Cognitive Background, *Journal of Institutional Economics* 8(1): 1-25. [PDF](#)
- *Boyer P (2010) Intuitive Detection of Mental Disorder: Cognitive Background to Folk-Psychiatry, *Philosophical Psychology* 23(6): 821-844. doi: 10.1080/09515089.2010.529049 [PDF](#)
- *Boyer P (2010) Why Evolved Cognition Matters to Understanding Cultural Variation, *Interdisciplinary Science Reviews* 35(3-4): 377-87. doi: 10.1179/030801810X12772143410449. [PDF](#)
- *Boyer P & Bergstrom B (2010) Threat-Detection in Child Development. An Evolutionary Perspective, *Neuroscience & Biobehavioral Reviews* 35(4): 1034-41, [PDF](#)
doi:10.1016/j.neubiorev.2010.08.010.
- *Keren H, Boyer P, Mort J, Eilam D (2010) Pragmatic and Idiosyncratic Acts in Human Everyday Routines, *Behavioural Brain Research* 212: 90-95. doi:10.1016/j.bbr.2010.03.051

- *Boyer P (2009) Extending the range of adaptive misbelief: Memory “distortions” as functional features, *Behavioral and Brain Sciences* 32(6): 513-4. [PDF](#)
- Boyer P (2009) What are memories for? Functions of recall in cognition and culture, in Boyer P & Wertsch JW (Eds.), *Memory in Mind and Culture*, New York: Cambridge University Press Pp. 3-31.
- Boyer P (2009) Cognitive predispositions and cultural transmission, in Boyer P & Wertsch JW (Eds.), *Memory in Mind and Culture*, New York: Cambridge University Press Pp. 288-320.
- *Boyer P (2008) Bound to Belief? *Nature* 455: 1038-9. [PDF](#)
- *Boyer P & Lienard P (2008) Ritual Behavior in Obsessive and Normal Individuals: Moderating Anxiety and Reorganizing the Action-Flow, *Current Directions in Psychological Science* 17(4): 291-4. [PDF](#)
- *Boyer P (2008) Evolutionary Economics of Mental Time-Travel?, *Trends in Cognitive Sciences* 12(6): 219-223. [PDF](#)
- *Boyer P & Bergstrom B (2008) Evolutionary Perspectives On Religion, *Annual Review of Anthropology* 37:111-130. [PDF](#)
- Boyer P (2007) Are Specialised Inference Engines The Precursors Of Creative Imagination? In Roth, I (Ed.), *Imaginative Minds*, London: British Academy Pp 239-258. [PDF](#)
- *Boyer P & Lienard P (2006). Why Ritualized Behaviour in Humans? Precaution Systems and Action-parsing in Developmental Pathological and Cultural Rituals, *Behavioral and Brain Sciences* 29: 1-56. [PDF](#)
- *Boyer P (2006). Prosocial aspects of afterlife beliefs: maybe another by-product, *Behavioral and Brain Sciences* 25(5): 466-466.
- *Lienard P & Boyer P (2006). Whence Collective Rituals? A Cultural Selection Model of Ritualized Behaviour, *American Anthropologist* 108(4): 814-827. [PDF](#)
- *Bergstrom B, Moehlmann B, & Boyer P (2006). How children evaluate the source and scope of cultural information, *Child Development*, 77(3): 531-538. [PDF](#)
- *Boyer P, Robbins P, & Jack A (2005). Varieties of self systems worth having, *Consciousness and Cognition* [special issue: The Self and Its Brain, ed. by Boyer P, Robbins P, & Jack, A], 14: 647-660.
- Boyer P & Barrett HC (2005). Causal Inferences: Evolutionary Domains and Neural Systems, Invited contribution to an Interdisciplines.org web-conference on Causation (Anne Reboul, Editor). <http://www.interdisciplines.org/causality>
- Boyer P (2005). A Reductionistic Model Of Distinct Modes Of Religious Transmission, in Harvey Whitehouse & Robert McCauley (Eds.), *Mind and Religion: Psychological and Cognitive Foundations of Religion*, Altamira Press Pp. 3-30.
- *Boyer P & Barrett HC (2005). Evolved Intuitive Ontology, in David Buss (Ed.), *Handbook of Evolutionary Psychology*, New York : John Wiley Pp. 96-118. [PDF](#)
- Boyer P (2004). Religion, evolution and cognition, *Current Anthropology*, 45(3): 430-433.

- *Boyer P (2003). Science, Erudition and Relevant Connections, *Journal of Cognition and Culture*, 3(4): 344-358.
- Boyer P (2003). Are ghost concepts “intuitive, endemic and innate”? *Journal of Cognition & Culture*, 3(3), 233-243.
- Boyer P (2003). Out of Africa. Lessons from a by-product of evolution, in Light, T & Wilson, B (Eds.), *Religion as a Human Capacity*, Leiden: Brill Pp. 27-44.
- *Blakemore SJ, Boyer P, Pachot-Clouard M, Meltzoff AN, & Decety J (2003). Detection of contingency and animacy in the human brain, *Cerebral Cortex*, 13: 837-844. [PDF](#)
- *Boyer P (2003). Religious thought and behaviour as by-products of brain function, *Trends in Cognitive Science*, 7(3): 119-124. [PDF](#)
- *Blakemore SJ, Fonlupt P, Pachot-Clouard M, Darmon C, Boyer P, Meltzoff AN, Segebarth C, & Decety J (2001). How the brain perceives causality: An event-related fMRI study. *Neuroreport: For Rapid Communication of Neuro-science Research*, 12(17), 3741-3746.
- *Boyer P, & Ramble C (2001). Cognitive Templates for Religious Concepts: Cross-cultural Evidence for Recall of Counter-Intuitive Representations. *Cognitive Science*, 25, 535-564. [PDF](#)
- *Boyer P, Bedoin N & Honoré S (2001). Relative contributions from kind- and domain-concepts to inferences concerning unfamiliar exemplars, *Cognitive Development* 15: 457-479. [PDF](#)
- Boyer P (2001) Cultural Inheritance Tracks and Cognitive Predispositions: The Example of Religious Concepts, in H. Whitehouse (Ed.), *The Debated Mind: Evolutionary Psychology and Ethnography*, Oxford: Berg Pp. 57-89.
- *Boyer P (2000). Natural Epistemology or Evolved Metaphysics? Developmental Evidence for Early-Developed, Intuitive, Category-Specific, Incomplete, and Stubborn Metaphysical Presumptions *Philosophical Psychology*, 13: 277-297. [PDF](#)
- *Boyer P (2000). Functional Origins of Religious Concepts: Conceptual and Strategic Selection in Evolved Minds (Malinowski Lecture 1999), *Journal of the Royal Anthropological Institute*, 6: 195-214. [PDF](#)
- *Boyer P (2000). Evolution of the modern mind and the origins of culture: religious concepts as a limiting case, in Carruthers P & Chamberlain, A. (Eds.), *Evolution and the Human Mind: Modularity, Language and Meta-Cognition*, Cambridge: Cambridge University Press Pp 93-112.
- *Heckhausen J & Boyer P (2000). Evolutionary Psychology and the Behavioral Sciences: Introductory Notes. *American Behavioral Scientist* (Special Issue: Evolutionary Psychology), 43: 917-924.
- *Boyer P (2000). Evolutionary Psychology and Cultural Transmission. *American Behavioral Scientist*, 43: 987-1000.
- *Boyer P & Walker SJ (2000). Intuitive Ontology and Cultural Input in the Acquisition of Religious Concepts, in Rosengren, K., Johnson, C. & Harris P (Eds.), *Imagining the Impossible: Magical, Scientific and Religious Thinking in Children*, New York: C.U.P Pp. 130-156.
- Boyer P (1999). Human Cognition and Evolution, in Moore, H. (Ed.), *Anthropological Theory Today*, Cambridge: Polity Press Pp. 206-233.

- *Boyer P (1999). Cultural Evolution, in Keil, F. & Wilson, R. (Eds.), *The M.I.T. Encyclopedia of the Cognitive Sciences*, Cambridge, MA: The MIT Press Pp. 209-211.
- *Boyer P (1999). Cultural Symbolism, in Keil, F. & Wilson, R. (Eds.), *The M.I.T. Encyclopedia of the Cognitive Sciences*, Cambridge, MA: The MIT Press Pp. 215-216.
- Boyer P (1999). Cognitive Aspects of Religious Ontologies: How Brain Processes Constrain Religious Concepts, in Alhbäck, T. (Ed.), *Approaching Religion*, Åbo-Turku, Finland: Donner Institute.
- *Boyer P (1998). If “tracking” is category-specific a “common structure” may be redundant, (commentary on R. Millikan’s article), *Behavioral and Brain Sciences*, 21: 67-68.
- *Boyer P (1998). Cultural Transmission with an Evolved Intuitive Ontology: Domain-Specific Cognitive Tracks of Inheritance (commentary on S. Atran’s article), *Behavioral and Brain Sciences*, 21: 570-571.
- Boyer P (1998). Comments on Walter Burkert’s Creation of the Sacred, *Method and Theory in the Study of Religion*, 10: 88-92.
- *Boyer P, (1998). Cognitive Tracks of Cultural Inheritance: How Evolved Intuitive Ontology Governs Cultural Transmission, *American Anthropologist*, 100: 876-889, December 1998.
- *Boyer P (1997). Further Distinctions between Magic, Reality, Religion and Fiction, *Child Development* 68: 1012-1014.
- Boyer P (1997). Recurrence without transmission: The Intuitive Background of Religious Ontologies, in M. Mauzé (Ed.) *Present is Past: Some Uses of Tradition in Native Societies*, Lanham, MD: University Press of America.
- *Boyer P (1996). Cognitive limits to conceptual relativity: The limiting-case of religious categories, in J. Gumperz & S. Levinson (Eds.), *Rethinking Linguistic Relativity*, Cambridge: Cambridge University Press.
- *Boyer P (1996). What makes anthropomorphism natural: Intuitive Ontology and Cultural Representations, *Journal of the Royal Anthropological Institute N.S.*, 2:1-15.
- Boyer P (1996). Comments on Geoffrey White’s Identity Through History *Pacific Studies*, 19: 156-159.
- *Boyer P (1996). Religion as an impure subject. Cognitive order in religious representation, *Method and Theory in the Study of Religion* 8: 201-213.
- *Boyer P (1995). Causal Understandings in Cultural Representations: Cognitive Constraints on Inferences from Cultural Input, in Sperber, D. Premack, D. & James-Premack, A. (Eds.), *Causal Cognition: A Multidisciplinary Debate*, Oxford: Oxford University Press.
- Boyer P (1995). L’objet des croyances: Un catalogue bien limité, *Sciences Humaines* 53: 40-44.
- Boyer P (1995). Ceteris Paribus (All Else Being Equal...), in Brockman, J. & Matson, K. (Eds.), *How Things Are. A Science Tool-kit for the Mind*, New York, NY: William Morrow.
- *Boyer P (1994). Cognitive Constraints on Cultural Representations: Natural Ontologies and Religious Ideas, in L. Hirschfeld & S. Gelman (Eds.), *Mapping the Mind: Domain Specificity in Culture and Cognition*, New York: Cambridge University Press.

- Boyer P (1993). Cognitive Aspects of Religious Symbolism, in Boyer P (Ed.), *Cognitive Aspects of Religious Symbolism*, Cambridge: Cambridge University Press (pp.1-48)
- Boyer P (1993). Symbolism, *International Encyclopedia of the Social Sciences*, London: Routledge, (pp. 861-862)
- Boyer P (1993). Pseudo-Natural Kinds, in Boyer P (Ed.), *Cognitive Aspects of Religious Symbolism*, Cambridge: Cambridge University Press Pp. 121-141.
- *Boyer P (1992). Explaining Religious Representations: Outline of a Cognitive Approach to Religion, *Numen* 39: 27-58.
- *Boyer P (1992). Causal Thinking and Its Anthropological Mis-representation *Philosophy of the Social Sciences*, 22: 187-213.
- Boyer P (1990). Pourquoi les Pygmées n'ont pas de culture, *Gradhiva* (Paris) 7: 3-11.
- Boyer P (1989). Tradition sans transmission. L'acquisition des concepts traditionnels, in R.G. Cardona (ed.), *La trasmissione del sapere. Aspetti linguistici e antropologici*, Rome: Bagatto Libri Pp. 45-72.
- Boyer P (1989). L'étoffe et la doublure des héros. Aspects des couples épiques, in R. Hamayon (ed.), *Singularités* Paris: Librairie Plon Pp. 85-98.
- Boyer P (1987). Aspects pragmatiques de l'épopée mvvet ekang, in J. Fernandez-Vest (ed.), *Kalevala et traditions orales du monde* Paris: C.N.R.S. Pp. 441-449.
- *Boyer P (1987). The Stuff Traditions Are Made Of *Philosophy of the Social Sciences* 17: 49-65.
- Boyer P (1986). The "empty" concepts of traditional thinking, *Man, Journal of the Royal Anthr. Institute* 21: 50-64.
- *Boyer P (1986). Tradition et Vérité, *L'Homme, Revue Française d'Anthropologie* 26: 309-329.
- Boyer P (1986). Tradition Orale, *Encyclopaedia Universalis*, 18:335-337.
- Boyer P (1984). La tradition comme genre énonciatif *Poétique* 58: 55-72.
- *Boyer P (1982). Récit épique et tradition, *L'Homme, Revue Française d'Anthropologie* 22: 5-34.
- *Boyer P (1982). Le Status des forgerons et ses justifications symboliques, *Africa* 53: 44-63.
- Boyer P (1982). *Nouvelles Recherches sur le Status des Forgerons d'Afrique Noire*, Paris, Institut d'Ethnologie, 96pp. (micro-edition of MA dissertation)
- *Boyer P (1980) Les Figures du Savoir Initiatique, *Journal des Africanistes* 50: 31-57.

Selected talks and invited lectures

- 2015 [March] *Evolution and the history of religions*, Invited lecture, Center for Mind, Brain, and Culture, Emory University, Atlanta.

- 2015 [March] *How religions became moral*, invited plenary, International Convention of Psychological Science (Association for Psychological Science), Amsterdam, Netherlands.
- 2014 [Dec] *Evolutionary background to institutional design*, seminar, Institute for Advanced Studies in Toulouse, Toulouse, France.
- 2014 [July] *The Dark Matter of Human Societies*, keynote lecture, Human Behavior and Evolution Society meeting, Natal (Brazil).
- 2013 [Oct] *Evolved psychology and modern institutions. Three invited lectures*, Universidad del Desarrollo and Fundación Ciencia y Evolución, Santiago, Chile.
- 2013 [Oct] *¿Porqué tenemos religion?* Invited lecture, *Centro de Estudios Públicos*, Santiago, Chile.
- 2013 [June] *Institutional and evolutionary models of institutions*, Philosophy-Politics-Economics Program, University of Pennsylvania.
- 2013 [May] *Culture and evolution*, Keynote address, Annual Meeting, Central States American Anthropological Association.
- 2013 [Feb] *Evolution and the three varieties of religion*, University of British Columbia, Vancouver.
- 2012 [Aug] [1] *Cognitive science and society*, [2] *Psychology of religion*, Cognitive Science Center, UNISA (University of South Africa), Pretoria, South Africa.
- 2012 [June] *Natural institutions and religion*, keynote speech, Conference on “Biological and Cultural Evolution and Their Interactions”, Århus University.
- 2011 [Oct] *Adaptations and the Origin of Culture* Penn Lecture Series “Adaptations” Penn Humanities Forum, University of Pennsylvania Philadelphia.
- 2010 [June] *Culture and the self*, National Humanities Center, Workshop on “Models of the Self”.
- 2010 [April] *Ritualized Behaviour and pathology*, Depts of Philosophy and Cognitive Science, Johns Hopkins University,
- 2010 [March] *The naturalness of social institutions*, London School of Economics, London, UK.
- 2010 [Feb] *Ritualized Behaviour and pathology*, Dept of Psychology, University of Oregon.
- 2009 [Nov] *Evolutionary Origins of Memory*, Darwin Centennial Workshop, Center for Mind and Culture, Emory University, Atlanta.
- 2009 [May] *Ritualized Behaviour and pathology*, Anthropology Colloquium, Stanford University.
- 2008 [Nov] *Three modes of scholarship and the future of anthropology*, “Integrating Science and Humanities” workshop, University of British Columbia, Vancouver.
- 2008 [July] Sage Lectures in Cognitive Science. (1) *Religion as a by-product of brain function*. (2) *Ritualized behavior in pathology and culture*. (3) *The Evolution of Patience: Neuro-cognitive systems*. (4) *The Evolution of Patience: Cultural Processes*. Sage Center for the Study of the Mind, University of California, Santa Barbara.
- 2008 [May] Templeton Research Lectures 2008: *Is there a science of religion?*, Goethe University – Frankfurt [4 invited lectures].
- 2008 [Feb] *The role of autobiographical memory in moral psychology*, Case-Western Reserve University, Dept of Cognitive Science, invited lecture.
- 2008 [Jan] *Ritualized behaviour in culture and pathology*, University of Cambridge, Dept of Social Anthropology.

- 2007 [Oct] *Why autobiographical memories?* Rutgers University Center for Cognitive Science, invited lecture.
- 2007 [Oct] *Explaining Belief*, Rutgers University Center for Critical Analysis, invited seminar.
- 2007 [May] *Why do patients and religious people perform rituals?* University of Oxford, invited lecture.
- 2007 [April] *Limits of human cognition and trans-humanism*, Workshop on Transhumanism and Human Nature, University of Arizona.
- 2007 [Feb] *Why perform rituals?* University of California, Los Angeles, invited lecture.
- 2006 [June] *Why do patients and religious people perform rituals?* Invited plenary address, Society for Philosophy and Psychology Annual Meeting, St. Louis.
- 2006 [Feb] *Why perform rituals?* Princeton University, Center for the Study of Religion Lectures of Cognition and Religion.
- 2005 [May] *Ritualized behaviour in culture and pathology*, Institute of Cognition and Culture, Queen's University, Belfast.
- 2005 [Mar] *Varieties of cognitive processes involved in religious representations*, American Philosophical Association annual meeting, San Francisco.
- 2005 [Feb] *Ten problems for a new social science*, International Fellows Program, University of California, Los Angeles.
- 2004 [June] *Evolution and self-representations*, "The Brain and its Self" workshop, Washington University in St. Louis.
- 2004 [May] *Evolution of Constrained Imagination*, Imagination and Cognition conference, British Academy, London.
- 2003 [August] *Gods, Spirits and Mental Instincts*, keynote address, New England Institute conference on Evolution and Religion, University of New England Portland, ME.
- 2003 [Feb] *Precis of "Religion Explained"*, Harvard University Psychology Dept.
- 2001 [April] *Precis of "Religion Explained"*, Dartmouth College, Dept of Religion.
- 2001 [March] *Cultural concepts: Constraints on transmission*, Rutgers University Cognitive Science Colloquium.