

# Conceptualizing a Nonnatural Entity: Anthropomorphis

Cognitive Psychology

31, 219-247

DOI: [10.1006/cogp.1996.0017](https://doi.org/10.1006/cogp.1996.0017)

Citation Report

#	ARTICLE	IF	CITATIONS
1	Further Distinctions between Magic, Reality, Religion, and Fiction. <i>Child Development</i> , 1997, 68, 1012-1014.	1.7	9
2	Cognitive Tracks of Cultural Inheritance: How Evolved Intuitive Ontology Governs Cultural Transmission. <i>American Anthropologist</i> , 1998, 100, 876-889.	0.7	271
3	Folk metaphysics and the anthropology of science. <i>Behavioral and Brain Sciences</i> , 1998, 21, 573-574.	0.4	0
4	Cognitive Constraints on Hindu Concepts of the Divine. <i>Journal for the Scientific Study of Religion</i> , 1998, 37, 608.	0.9	191
5	Taxonomic ranks, generic species, and core memes. <i>Behavioral and Brain Sciences</i> , 1998, 21, 593-604.	0.4	2
6	Religion as an Independent Variable: Revisiting the Weberian Hypothesis'. <i>Method and Theory in the Study of Religion</i> , 1998, 10, 187-198.	0.4	4
7	Creation of the Sacred: a Cognitivist View. <i>Method and Theory in the Study of Religion</i> , 1998, 10, 88-92.	0.4	2
8	Folk biology and the anthropology of science: Cognitive universals and cultural particulars. <i>Behavioral and Brain Sciences</i> , 1998, 21, 547-569.	0.4	672
9	Informal biology is a core domain, but its construction needs experience. <i>Behavioral and Brain Sciences</i> , 1998, 21, 575-575.	0.4	1
10	Faculty before folk. <i>Behavioral and Brain Sciences</i> , 1998, 21, 579-580.	0.4	0
11	Cultural transmission with an evolved intuitive ontology: Domain-specific cognitive tracks of inheritance. <i>Behavioral and Brain Sciences</i> , 1998, 21, 570-571.	0.4	1
12	Culture in cognitive science. <i>Behavioral and Brain Sciences</i> , 1998, 21, 571-572.	0.4	1
13	What is rank?. <i>Behavioral and Brain Sciences</i> , 1998, 21, 585-585.	0.4	3
14	Xenophobia and other reasons to wonder about the domain specificity of folk-biological classification. <i>Behavioral and Brain Sciences</i> , 1998, 21, 575-576.	0.4	0
15	Relations between innate endowments, cognitive development, domain specificity, and a taxonomy-creator. <i>Behavioral and Brain Sciences</i> , 1998, 21, 584-584.	0.4	3
16	The living individual and its kind. <i>Behavioral and Brain Sciences</i> , 1998, 21, 591-591.	0.4	3
17	Pulling the trigger on the living kind module. <i>Behavioral and Brain Sciences</i> , 1998, 21, 592-592.	0.4	2
18	Domain-specificity in folk biology and color categorization: Modularity versus global process. <i>Behavioral and Brain Sciences</i> , 1998, 21, 582-583.	0.4	3

#	ARTICLE	IF	CITATIONS
19	What is empirical about Atran's taxonomies?. Behavioral and Brain Sciences, 1998, 21, 587-588.	0.4	2
20	A comparative and developmental approach to cognitive universals: A possible role for heterochrony. Behavioral and Brain Sciences, 1998, 21, 585-586.	0.4	0
21	Folk biology and external definitions. Behavioral and Brain Sciences, 1998, 21, 574-574.	0.4	0
22	The source of universal concepts: A view from folk psychology. Behavioral and Brain Sciences, 1998, 21, 580-580.	0.4	1
23	A neurocognitive mechanism for folk biology?. Behavioral and Brain Sciences, 1998, 21, 577-578.	0.4	25
24	Innateness, universality, and domain-specificity. Behavioral and Brain Sciences, 1998, 21, 588-589.	0.4	4
25	The case for general mechanisms in concept formation. Behavioral and Brain Sciences, 1998, 21, 581-582.	0.4	1
26	Measuring cognitive universals and cultural particulars. Behavioral and Brain Sciences, 1998, 21, 586-587.	0.4	3
27	The "core meme" meme. Behavioral and Brain Sciences, 1998, 21, 569-570.	0.4	3
28	Cognitive universals, hierarchy, and the history and practice of biological systematics. Behavioral and Brain Sciences, 1998, 21, 590-591.	0.4	0
29	Doubts about a unified cognitive theory of taxonomic knowledge and its memic status. Behavioral and Brain Sciences, 1998, 21, 572-573.	0.4	0
30	Are folk taxonomies "memes"? Behavioral and Brain Sciences, 1998, 21, 589-590.	0.4	2
31	Folk taxonomies and folk theories: The case of Williams syndrome. Behavioral and Brain Sciences, 1998, 21, 578-579.	0.4	0
32	Atran's biodiversity parser: Doubts about hierarchy and autonomy. Behavioral and Brain Sciences, 1998, 21, 576-577.	0.4	17
33	Atran's evolutionary psychology: "Say it ain't just-so, Joe". Behavioral and Brain Sciences, 1998, 21, 583-584.	0.4	6
34	Food for Thought: Cross-Classification and Category Organization in a Complex Real-World Domain. Cognitive Psychology, 1999, 38, 495-553.	0.9	348
35	Theological Correctness: Cognitive Constraint and the Study of Religion. Method and Theory in the Study of Religion, 1999, 11, 325-339.	0.4	226
36	Attribute centrality and imaginative thought. Memory and Cognition, 2000, 28, 1387-1397.	0.9	24

#	ARTICLE	IF	CITATIONS
37	Intuitive Ontology and Cultural Input in the Acquisition of Religious Concepts. , 2000, , 130-156.		75
38	Overcoming Barriers To a Cognitive Psychology of Religion. Method and Theory in the Study of Religion, 2000, 12, 141-161.	0.4	4
39	Natural epistemology or evolved metaphysics? Developmental evidence for early-developed, intuitive, category-specific, incomplete, and stubborn metaphysical presumptions. Philosophical Psychology, 2000, 13, 277-297.	0.5	45
40	Exploring the natural foundations of religion. Trends in Cognitive Sciences, 2000, 4, 29-34.	4.0	694
41	Do children experience God as adults do?. , 2001, , 173-190.		10
42	Why gods? A cognitive theory. , 2001, , 94-112.		16
43	Cognitive and Contextual Factors in the Emergence of Diverse Belief Systems: Creation versus Evolution. Cognitive Psychology, 2001, 42, 217-266.	0.9	428
44	Cognitive templates for religious concepts: cross-cultural evidence for recall of counter-intuitive representations. Cognitive Science, 2001, 25, 535-564.	0.8	259
45	God's Beliefs versus Mother's: The Development of Nonhuman Agent Concepts. Child Development, 2001, 72, 50-65.	1.7	332
46	Spreading Non-natural Concepts: The Role of Intuitive Conceptual Structures in Memory and Transmission of Cultural Materials. Journal of Cognition and Culture, 2001, 1, 69-100.	0.1	250
47	Theistic Percepts in Other Species: Can Chimpanzees Represent the Minds of Non-Natural Agents?. Journal of Cognition and Culture, 2001, 1, 107-137.	0.1	12
48	Ritual Intuitions: Cognitive Contributions to Judgments of Ritual Efficacy. Journal of Cognition and Culture, 2001, 1, 183-201.	0.1	110
49	How Ordinary Cognition Informs Petitionary Prayer. Journal of Cognition and Culture, 2001, 1, 259-269.	0.1	70
50	Religious reflexivity and transmissive frequency. Social Anthropology, 2002, 10, .	0.3	16
51	A Theory of Religious Modulation: Reconciling Religious Modes and Ritual Arrangements. Journal of Cognition and Culture, 2002, 2, 309-348.	0.1	13
52	â€œThe Chinese believe in spiritsâ€ belief and believing in the study of religion. , 2002, , 100-116.		18
53	The Existential Theory of Mind. Review of General Psychology, 2002, 6, 3-24.	2.1	242
54	Cultural politics and the question of the existence of God. , 2002, , 53-77.		8

#	ARTICLE	IF	CITATIONS
55	Radical interpretation and pragmatism: Davidson, Rorty, and Brandom on truth. , 2002, , 25-52.		16
59	On interpreting the world religiously. , 2002, , 117-128.		1
60	Are religious beliefs counter-intuitive?. , 2002, , 129-146.		25
62	You don't read a myth for information. , 2002, , 153-170.		13
63	Religion as a "mobile army of metaphors", 2002, , 171-187.		14
64	Manna, mana everywhere and /â€¦/â€¦. , 2002, , 188-212.		5
66	The influence of prior belief on scientific thinking. , 2002, , 193-210.		15
67	The passionate scientist: emotion in scientific cognition. , 2002, , 235-250.		32
69	Introduction: what makes science possible?. , 2002, , 1-20.		0
70	Modular and cultural factors in biological understanding: an experimental approach to the cognitive basis of science. , 2002, , 41-72.		9
71	The roots of scientific reasoning: infancy, modularity and the art of tracking. , 2002, , 73-96.		36
72	Science without grammar: scientific reasoning in severe agrammatic aphasia. , 2002, , 99-116.		13
73	Understanding the role of cognition in science: the Science as Category framework. , 2002, , 154-170.		19
74	Theorizing is important, and collateral information constrains how well it is done. , 2002, , 171-192.		4
75	Thinking about causality: pragmatic, social and scientific rationality. , 2002, , 211-232.		5
76	Emotions and epistemic evaluations. , 2002, , 251-262.		12
77	Social psychology and the theory of science. , 2002, , 263-282.		0
78	Scientific cognition as distributed cognition. , 2002, , 285-299.		91

#	ARTICLE	IF	CITATIONS
79	The science of childhood. , 2002, , 300-315.		7
80	What do children learn from testimony?. , 2002, , 316-334.		55
81	The baby in the lab-coat: why child development is not an adequate model for understanding the development of science. , 2002, , 335-362.		21
83	Human evolution and the cognitive basis of science. , 2002, , 23-40.		11
84	Causal maps and Bayes nets: a cognitive and computational account of theory-formation. , 2002, , 117-132.		21
85	The cognitive basis of model-based reasoning in science. , 2002, , 133-153.		169
87	Cognitive constraints on religious ritual form: a theory of participants' competence with religious ritual systems. , 2002, , 1-37.		1
88	Ritual and memory: frequency and flashbulbs. , 2002, , 38-88.		0
89	Two hypotheses concerning religious ritual and emotional stimulation. , 2002, , 89-123.		0
90	Assessing the two hypotheses. , 2002, , 124-178.		0
91	General profiles of religious ritual systems: the emerging cognitive science of religion. , 2002, , 179-212.		0
94	Religious belief and naturalism. , 2002, , 78-92.		4
95	Saving belief: on the new materialism in religious studies. , 2002, , 10-24.		15
96	AUTHORS' RESPONSE: "The Many Frontiers of Spiritual Modeling". International Journal for the Psychology of Religion, The, 2003, 13, 197-213.	1.3	10
97	Counterintuitiveness as the hallmark of religiosity. Religion, 2003, 33, 341-355.	0.3	60
98	Functional origins of religious concepts: ontological and strategic selection in evolved minds. Journal of the Royal Anthropological Institute, 2000, 6, 195-214.	0.3	115
99	Religious thought and behaviour as by-products of brain function. Trends in Cognitive Sciences, 2003, 7, 119-124.	4.0	455
100	Nonclassical connectionism should enter the decathlon. Behavioral and Brain Sciences, 2003, 26, 603-604.	0.4	4

#	ARTICLE	IF	CITATIONS
101	BUDDHISM, RELIGION, AND THE CONCEPT OF "GOD". Numen, 2003, 50, 147-171.	0.2	99
102	Are Ghost Concepts "Intuitive," "Endemic" and "Innate"?. Journal of Cognition and Culture, 2003, 3, 233-243.	0.1	33
103	When Seeing Is Not Believing: Children's Understanding of Humans' and Non-Humans' Use of Background Knowledge in Interpreting Visual Displays. Journal of Cognition and Culture, 2003, 3, 91-108.	0.1	32
104	The Pleasure of Believing: Toward a naturalistic explanation of religious conversions. Journal of Cognition and Culture, 2003, 3, 69-89.	0.1	2
105	On the 'Innateness' of Religion: A Comment on Bering. Journal of Cognition and Culture, 2003, 3, 218-225.	0.1	7
106	Religious Concepts are Probably Epiphenomena: A Reply to Pyysiäinen, Boyer, and Barrett. Journal of Cognition and Culture, 2003, 3, 244-254.	0.1	4
107	Anthropomorphism or Preparedness? Exploring Children's God Concepts. Review of Religious Research, 2003, 44, 300.	0.5	79
108	The Newell Test for a theory of cognition. Behavioral and Brain Sciences, 2003, 26, 587-601.	0.4	265
109	Poppering the Newell Test. Behavioral and Brain Sciences, 2003, 26, 621-622.	0.4	2
110	Optimism for the future of unified theories. Behavioral and Brain Sciences, 2003, 26, 628-633.	0.4	1
111	Connectionism, ACT-R, and the principle of self-organization. Behavioral and Brain Sciences, 2003, 26, 616-617.	0.4	0
112	Meeting Newell's other challenge: Cognitive architectures as the basis for cognitive engineering. Behavioral and Brain Sciences, 2003, 26, 609-610.	0.4	6
113	Conceptions and misconceptions of connectionism. Behavioral and Brain Sciences, 2003, 26, 621-621.	0.4	1
114	Rethinking learning and development in the Newell Test. Behavioral and Brain Sciences, 2003, 26, 619-620.	0.4	0
115	Developing a domain-general framework for cognition: What is the best approach?. Behavioral and Brain Sciences, 2003, 26, 611-614.	0.4	10
116	Cognitive modelling of human temporal reasoning. Behavioral and Brain Sciences, 2003, 26, 623-624.	0.4	0
117	A complete theory of tests for a theory of mind must consider hierarchical complexity and stage. Behavioral and Brain Sciences, 2003, 26, 606-607.	0.4	4
118	The Newell Test should commit to diagnosing dysfunctions. Behavioral and Brain Sciences, 2003, 26, 604-605.	0.4	1

#	ARTICLE	IF	CITATIONS
119	What about embodiment?. Behavioral and Brain Sciences, 2003, 26, 620-620.	0.4	1
120	Cognitive architectures have limited explanatory power. Behavioral and Brain Sciences, 2003, 26, 622-623.	0.4	1
121	A multilevel approach to modeling human cognition. Behavioral and Brain Sciences, 2003, 26, 626-627.	0.4	0
122	Think globally, ask functionally. Behavioral and Brain Sciences, 2003, 26, 602-603.	0.4	1
123	On the encompassing of the behaviour of man. Behavioral and Brain Sciences, 2003, 26, 615-616.	0.4	0
124	Real-world behavior as a constraint on the cognitive architecture: Comparing ACT-R and DAC in the Newell Test. Behavioral and Brain Sciences, 2003, 26, 624-626.	0.4	1
125	Evaluating connectionism: A developmental perspective. Behavioral and Brain Sciences, 2003, 26, 614-615.	0.4	1
126	The hardest test for a theory of cognition: The input test. Behavioral and Brain Sciences, 2003, 26, 618-619.	0.4	1
127	Bring ART into the ACT. Behavioral and Brain Sciences, 2003, 26, 610-611.	0.4	4
128	Dual-process theories and hybrid systems. Behavioral and Brain Sciences, 2003, 26, 617-618.	0.4	35
129	Cognitive architectures need compliancy, not universality. Behavioral and Brain Sciences, 2003, 26, 628-628.	0.4	1
130	Newell's list. Behavioral and Brain Sciences, 2003, 26, 601-602.	0.4	3
131	Criteria and evaluation of cognitive theories. Behavioral and Brain Sciences, 2003, 26, 607-609.	0.4	1
132	Newell's program, like Hilbert's, is dead; let's move on. Behavioral and Brain Sciences, 2003, 26, 627-627.	0.4	7
133	Are the DTI results positive evidence for George Bernard Shaw's view?. Behavioral and Brain Sciences, 2004, 27, 866-866.	0.4	0
134	Supernatural agents may have provided adaptive social information. Behavioral and Brain Sciences, 2004, 27, 732-733.	0.4	4
135	Language and asymmetry versus the social brain – where are the testable predictions?. Behavioral and Brain Sciences, 2004, 27, 857-858.	0.4	1
136	Evolutionary theories of schizophrenia must ultimately explain the genes that predispose to it. Behavioral and Brain Sciences, 2004, 27, 861-862.	0.4	12



#	ARTICLE	IF	CITATIONS
137	Cliff-edged fitness functions and the persistence of schizophrenia. Behavioral and Brain Sciences, 2004, 27, 862-863.	0.4	79
138	We need behavioural ecology to explain the institutional authority of the gods. Behavioral and Brain Sciences, 2004, 27, 742-742.	0.4	0
139	A proper faith operates with the acknowledgement of risk, and, hence, a true religion with that of sacrifice. Behavioral and Brain Sciences, 2004, 27, 753-753.	0.4	0
140	Lions, tigers, and bears, oh God!: How the ancient problem of predator detection may lie beneath the modern link between religion and horror. Behavioral and Brain Sciences, 2004, 27, 740-741.	0.4	3
141	Toward a new scientific study of religion. Behavioral and Brain Sciences, 2004, 27, 744-745.	0.4	0
142	Cognition and communication in culture's evolutionary landscape. Behavioral and Brain Sciences, 2004, 27, 748-749.	0.4	3
143	Religion is neither costly nor beneficial. Behavioral and Brain Sciences, 2004, 27, 746-746.	0.4	2
144	Natural selection and schizophrenia. Behavioral and Brain Sciences, 2004, 27, 865-866.	0.4	34
145	The evolutionary social psychology of religious beliefs. Behavioral and Brain Sciences, 2004, 27, 741-741.	0.4	6
146	Consciousness and emotions are minimized. Behavioral and Brain Sciences, 2004, 27, 736-737.	0.4	3
147	Understanding the symptoms of "schizophrenia" in evolutionary terms. Behavioral and Brain Sciences, 2004, 27, 857-857.	0.4	1
148	Good behavioral science has room for theology: Any room for God?. Behavioral and Brain Sciences, 2004, 27, 737-738.	0.4	1
149	The motivational underpinnings of religion. Behavioral and Brain Sciences, 2004, 27, 743-744.	0.4	14
150	Auditory hallucinations, network connectivity, and schizophrenia. Behavioral and Brain Sciences, 2004, 27, 860-861.	0.4	57
151	Does commitment theory explain non-kin altruism in religious contexts?. Behavioral and Brain Sciences, 2004, 27, 746-747.	0.4	1
152	Gods are more flexible than resolutions. Behavioral and Brain Sciences, 2004, 27, 730-731.	0.4	10
153	Elaborating the social brain hypothesis of schizophrenia. Behavioral and Brain Sciences, 2004, 27, 868-885.	0.4	4
154	Some ethological perspectives on the fitness consequences and social emotional symptoms of schizophrenia. Behavioral and Brain Sciences, 2004, 27, 867-867.	0.4	2

#	ARTICLE	IF	CITATIONS
155	After the fall: Religious capacities and the error theory of morality. Behavioral and Brain Sciences, 2004, 27, 751-752.	0.4	1
156	The embodied bases of supernatural concepts. Behavioral and Brain Sciences, 2004, 27, 735-736.	0.4	2
157	Agency, religion, and magic. Behavioral and Brain Sciences, 2004, 27, 750-751.	0.4	3
158	Different religions, different emotions. Behavioral and Brain Sciences, 2004, 27, 734-735.	0.4	5
159	Threat, safeness, and schizophrenia: Hidden issues in an evolutionary story. Behavioral and Brain Sciences, 2004, 27, 858-859.	0.4	4
160	Why minds create gods: Devotion, deception, death, and arational decision making. Behavioral and Brain Sciences, 2004, 27, 754-770.	0.4	12
161	Locating the causes of religious commitment. Behavioral and Brain Sciences, 2004, 27, 752-753.	0.4	0
162	The superstitions of everyday life. Behavioral and Brain Sciences, 2004, 27, 738-739.	0.4	1
163	The ontogeny and asymmetry of the highest brain skills and the pathogenesis of schizophrenia. Behavioral and Brain Sciences, 2004, 27, 864-865.	0.4	7
164	Individuals and Biology. , 2004, , 3-22.		0
165	Thinking about Biological Agents. , 2004, , 23-44.		0
166	What Is an Organism?. , 2004, , 47-69.		2
167	Exploring the Tripartite View. , 2004, , 70-95.		0
168	Specious Individuals. , 2004, , 96-118.		0
169	Genetic Agency. , 2004, , 121-137.		0
170	Conceptualizing Development. , 2004, , 138-164.		0
171	Groups as Agents of Selection. , 2004, , 167-193.		0
172	Arguing about Group Selection: The Myxoma Case. , 2004, , 194-217.		0

#	ARTICLE	IF	CITATIONS
173	Pluralism, Entwinement, and the Agents of Selection. , 2004, , 218-242.		0
176	Schizophrenia: The elusive disease. Behavioral and Brain Sciences, 2004, 27, 863-864.	0.4	7
177	Genes can disconnect the social brain in more than one way. Behavioral and Brain Sciences, 2004, 27, 855-855.	0.4	17
178	Religion's evolutionary landscape needs pruning with Ockham's razor. Behavioral and Brain Sciences, 2004, 27, 747-748.	0.4	2
179	Schizophrenia is a disease of general connectivity more than a specifically "social brain" network. Behavioral and Brain Sciences, 2004, 27, 856-856.	0.4	1
180	Future research in cognitive science and religion. Behavioral and Brain Sciences, 2004, 27, 733-734.	0.4	3
181	Schizophrenia: A benign trait. Behavioral and Brain Sciences, 2004, 27, 859-860.	0.4	25
182	Who is mind blind?. Behavioral and Brain Sciences, 2004, 27, 745-746.	0.4	0
183	Religion's evolutionary landscape: Counterintuition, commitment, compassion, communion. Behavioral and Brain Sciences, 2004, 27, 713-730.	0.4	864
184	Counterintuition, existential anxiety, and religion as a by-product of the designing mind. Behavioral and Brain Sciences, 2004, 27, 739-740.	0.4	4
185	Is Religion What We Want? Motivation and the Cultural Transmission of Religious Representations. Journal of Cognition and Culture, 2004, 4, 347-371.	0.1	20
186	Religion, Off-Line Cognition and the Extended Mind. Journal of Cognition and Culture, 2004, 4, 101-121.	0.1	47
187	Intuitive and Explicit in Religious Thought. Journal of Cognition and Culture, 2004, 4, 123-150.	0.1	65
188	Speculating on the Eschaton: Comments on Harvey Whitehouse's Inside the Cult and The Two Modes of Religiosity Theory. Method and Theory in the Study of Religion, 2004, 16, 266-291.	0.4	2
189	Narrative and Coherence. Mind and Language, 2004, 19, 409-427.	1.2	18
190	The cognitive and evolutionary psychology of religion. Biology and Philosophy, 2004, 19, 655-686.	0.7	143
191	Counterfactuality in counterintuitive religious concepts. Behavioral and Brain Sciences, 2004, 27, 731-732.	0.4	43
192	An evolutionary theory of schizophrenia: Cortical connectivity, metarepresentation, and the social brain. Behavioral and Brain Sciences, 2004, 27, 831-855.	0.4	154

#	ARTICLE	IF	CITATIONS
193	Is religion adaptive?. Behavioral and Brain Sciences, 2004, 27, 749-750.	0.4	10
194	The Permanence of Mental Objects: Testing Magical Thinking on Perceived and Imaginary Realities.. Developmental Psychology, 2005, 41, 301-318.	1.2	36
195	Embodiment in Religious Knowledge. Journal of Cognition and Culture, 2005, 5, 14-57.	0.1	110
196	Intimations of immortality and omniscience in early childhood. European Journal of Developmental Psychology, 2005, 2, 285-297.	1.0	60
197	Destination Personality: An Application of Brand Personality to Tourism Destinations. Journal of Travel Research, 2006, 45, 127-139.	5.8	510
198	Constraints on Children's Judgments of Magical Causality. Journal of Cognition and Development, 2006, 7, 253-277.	0.6	6
199	Learning that there is life after death. Behavioral and Brain Sciences, 2006, 29, 475-476.	0.4	12
200	The cognitive science of souls: Clarifications and extensions of the evolutionary model. Behavioral and Brain Sciences, 2006, 29, 486-493.	0.4	14
201	The principle of ontological commitment in pre- and postmortem multiple agent tracking. Behavioral and Brain Sciences, 2006, 29, 466-468.	0.4	4
202	The Godfather of soul. Behavioral and Brain Sciences, 2006, 29, 482-483.	0.4	4
203	Prosocial aspects of afterlife beliefs: Maybe another by-product. Behavioral and Brain Sciences, 2006, 29, 466-466.	0.4	15
204	Natural selection and religiosity: Validity issues in the empirical examination of afterlife cognitions. Behavioral and Brain Sciences, 2006, 29, 477-478.	0.4	2
205	No evidence of a specific adaptation. Behavioral and Brain Sciences, 2006, 29, 483-484.	0.4	3
206	Culture and development matter to understanding souls, no matter what our evolutionary design. Behavioral and Brain Sciences, 2006, 29, 472-472.	0.4	0
207	Religion and morality: An anthropological comment. Behavioral and Brain Sciences, 2006, 29, 465-466.	0.4	4
208	Six feet over: Out-of-body experiences and their relevance to the folk psychology of souls. Behavioral and Brain Sciences, 2006, 29, 478-479.	0.4	3
209	Evidence for early dualism and a more direct path to afterlife beliefs. Behavioral and Brain Sciences, 2006, 29, 470-470.	0.4	3
210	Autism, language, and the folk psychology of souls. Behavioral and Brain Sciences, 2006, 29, 473-473.	0.4	2

#	ARTICLE	IF	CITATIONS
211	Transcendental self-organization. Behavioral and Brain Sciences, 2006, 29, 478-478.	0.4	2
212	Beliefs in afterlife as a by-product of persistence judgments. Behavioral and Brain Sciences, 2006, 29, 480-481.	0.4	4
213	Parenting, not religion, makes us into moral agents. Behavioral and Brain Sciences, 2006, 29, 464-465.	0.4	0
214	A case of stunted development? Existential reasoning is contingent on a developing theory of mind. Behavioral and Brain Sciences, 2006, 29, 471-472.	0.4	15
215	Do children think of the self as the soul?. Behavioral and Brain Sciences, 2006, 29, 481-482.	0.4	1
216	Ecological variability and religious beliefs. Behavioral and Brain Sciences, 2006, 29, 468-468.	0.4	4
217	Evolution's lost souls. Behavioral and Brain Sciences, 2006, 29, 484-485.	0.4	0
219	Folk psychology meets folk Darwinism. Behavioral and Brain Sciences, 2006, 29, 476-477.	0.4	2
220	Cultural adaptation and evolved, general-purpose cognitive mechanisms are sufficient to explain belief in souls. Behavioral and Brain Sciences, 2006, 29, 479-480.	0.4	0
221	Simulation constraints, afterlife beliefs, and common-sense dualism. Behavioral and Brain Sciences, 2006, 29, 462-463.	0.4	14
222	Social cognition of religion. Behavioral and Brain Sciences, 2006, 29, 463-464.	0.4	0
223	The supernatural guilt trip does not take us far enough. Behavioral and Brain Sciences, 2006, 29, 473-474.	0.4	5
224	Reasoning about dead agents: A cross-cultural perspective. Behavioral and Brain Sciences, 2006, 29, 485-486.	0.4	3
225	An unconstrained mind: Explaining belief in the afterlife. Behavioral and Brain Sciences, 2006, 29, 484-484.	0.4	1
226	Souls do not live by cognitive inclinations alone, but by the desire to exist beyond death as well. Behavioral and Brain Sciences, 2006, 29, 474-475.	0.4	6
228	The folk psychology of souls. Behavioral and Brain Sciences, 2006, 29, 453-462.	0.4	449
229	Extending the Testimony Problem: Evaluating the Truth, Scope, and Source of Cultural Information. Child Development, 2006, 77, 531-538.	1.7	34
230	Memory and Mystery: The Cultural Selection of Minimally Counterintuitive Narratives. Cognitive Science, 2006, 30, 531-553.	0.8	266

#	ARTICLE	IF	CITATIONS
231	RESEARCH: "Individual Differences in the Theological Concept of God". International Journal for the Psychology of Religion, The, 2006, 16, 83-100.	1.3	4
232	Production of supernatural beliefs during Cotard's syndrome, a rare psychotic depression. Behavioral and Brain Sciences, 2006, 29, 468-470.	0.4	8
233	Why are some numerical concepts more successful than others? An evolutionary perspective on the history of number concepts. Evolution and Human Behavior, 2006, 27, 306-323.	1.4	65
234	The So-Called Cognitive Optimum and The Cost of Religious Concepts. Method and Theory in the Study of Religion, 2006, 18, 325-350.	0.4	7
235	My Brain Made Me Do It. Journal of Cognition and Culture, 2006, 6, 209-214.	0.1	15
237	Chapter 11. Measurement Issues in God Image Research and Practice. Journal of Spirituality in Mental Health, 2007, 9, 227-246.	0.5	14
238	On seeing human: A three-factor theory of anthropomorphism.. Psychological Review, 2007, 114, 864-886.	2.7	1,986
239	Timescale bias in the attribution of mind.. Journal of Personality and Social Psychology, 2007, 93, 1-11.	2.6	151
240	Religious People and Paranormal Believers. Journal of Individual Differences, 2007, 28, 1-9.	0.5	56
241	The nature and varieties of felt presence experiences: A reply to Nielsen. Consciousness and Cognition, 2007, 16, 984-991.	0.8	13
242	Religious reflexivity and transmissive frequency. Social Anthropology, 2002, 10, 91-103.	0.3	42
243	Cognitive Science of Religion: What Is It and Why Is It?. Religion Compass, 2007, 1, 768-786.	0.2	123
244	Supernaturalizing Social Life. Human Nature, 2007, 18, 272-294.	0.8	146
245	The science of religious beliefs. Religion, 2008, 38, 109-124.	0.3	107
246	Teach us to pray: The cognitive power of domain violations. Poetics, 2008, 36, 493-506.	0.6	9
247	God is great, God is good: Teaching god concepts in Turkish Islamic sermons. Poetics, 2008, 36, 389-403.	0.6	30
248	In the name ofâ€¦: Legitimate interactants in the dialogue of prayer. Poetics, 2008, 36, 374-388.	0.6	28
249	Blessings, strength, and guidance: Prayer frames in a hospital prayer book. Poetics, 2008, 36, 358-373.	0.6	26

#	ARTICLE	IF	CITATIONS
250	Evoked culture, ritualization and religious rituals. <i>Religion</i> , 2008, 38, 157-171.	0.3	19
252	Bewitchment, Biology, or Both: The Coexistence of Natural and Supernatural Explanatory Frameworks Across Development. <i>Cognitive Science</i> , 2008, 32, 607-642.	0.8	155
253	Evolutionary Perspectives on Religion. <i>Annual Review of Anthropology</i> , 2008, 37, 111-130.	0.4	173
254	Understanding and Reflexivity in Researching Religion, Spirituality and Aging. <i>Journal of Religion, Spirituality and Aging</i> , 2008, 20, 4-15.	0.5	2
255	Variation in the anthropomorphization of supernatural beings and its implications for cognitive theories of religion.. <i>Journal of Experimental Psychology: Learning Memory and Cognition</i> , 2008, 34, 1123-1138.	0.7	59
256	Some problems with property ascription. <i>Journal of the Royal Anthropological Institute</i> , 2008, 14, S142-S158.	0.3	1
257	The accessibility of religious beliefs. <i>Journal of Research in Personality</i> , 2008, 42, 1408-1417.	0.9	44
258	An Angry Volcano? Reminders of Death and Anthropomorphizing Nature. <i>Social Cognition</i> , 2008, 26, 190-197.	0.5	29
259	Quo Vadis Psychology of Religion? Introduction to the Special Section. <i>Archive for the Psychology of Religion</i> , 2008, 30, 5-18.	0.5	1
260	Whither the Roots? Achieving Conceptual Depth in Psychology of Religion. <i>Archive for the Psychology of Religion</i> , 2008, 30, 19-36.	0.5	32
261	Beliefs about the social roles and capabilities of computing technology: development of the computing technology continuum of perspective. <i>Behaviour and Information Technology</i> , 2008, 27, 169-181.	2.5	22
262	Beautiful Reflections: The Cognitive and Evolutionary Foundations of Paradise Representations. <i>Method and Theory in the Study of Religion</i> , 2008, 20, 339-365.	0.4	6
263	Yukatek Maya Children's Attributions of Belief to Natural and Non-natural Entities. <i>Journal of Cognition and Culture</i> , 2008, 8, 235-243.	0.1	19
264	How people anthropomorphize robots. , 2008, , .		114
265	Descartes' Mistake: How Afterlife Beliefs Challenge the Assumption that Humans are Intuitive Cartesian Substance Dualists. <i>Journal of Cognition and Culture</i> , 2008, 8, 387-415.	0.1	33
266	Coding and Quantifying Counterintuitiveness in Religious Concepts: Theoretical and Methodological Reflections. <i>Method and Theory in the Study of Religion</i> , 2008, 20, 308-338.	0.4	112
267	Anthropomorphic Interactions with a Robot and Robot-like Agent. <i>Social Cognition</i> , 2008, 26, 169-181.	0.5	297
268	Concepts about the capabilities of computers and robots. , 2008, , .		12

#	ARTICLE	IF	CITATIONS
269	Psychology and religion: Continuing an interrupted conversation. Irish Journal of Psychology, 2008, 29, 141-154.	0.2	2
270	Anthropomorphic God Concepts Engender Moral Judgment. Social Cognition, 2008, 26, 182-189.	0.5	41
272	An Instinct for Spiritual Quests: Quiet Religion. Journal of Speculative Philosophy, 2008, 21, 307-320.	0.2	0
273	HOW DOES MEMORY SHAPE CULTURE?. , 2009, , 269-272.		0
274	Believers' estimates of God's beliefs are more egocentric than estimates of other people's beliefs. Proceedings of the National Academy of Sciences of the United States of America, 2009, 106, 21533-21538.	3.3	87
275	The Religious Brain: A General Introduction to the Experimental Neuroscience of Religion. Method and Theory in the Study of Religion, 2009, 21, 310-339.	0.4	91
276	Epistemology and Counterintuitiveness: Role and Relationship in Epidemiology of Cultural Representations. Journal of Cognition and Culture, 2009, 9, 289-314.	0.1	25
277	The Adaptationist-Byproduct Debate on the Evolution of Religion: Five Misunderstandings of the Adaptationist Program. Journal of Cognition and Culture, 2009, 9, 315-332.	0.1	100
278	The Effect of Integration on Recall of Counterintuitive Stories. Journal of Cognition and Culture, 2009, 9, 57-68.	0.1	14
279	Is our brain hardwired to produce God, or is our brain hardwired to perceive God? A systematic review on the role of the brain in mediating religious experience. Cognitive Processing, 2009, 10, 293-326.	0.7	79
280	The body unbound: Vestibularâ€“motor hallucinations and out-of-body experiences. Cortex, 2009, 45, 201-215.	1.1	106
281	Nonhumans in Social Interaction. Annual Review of Sociology, 2009, 35, 531-552.	3.1	145
282	International Handbook of Education for Spirituality, Care and Wellbeing. International Handbooks of Religion and Education, 2009, , .	0.0	37
284	Highly religious participants recruit areas of social cognition in personal prayer. Social Cognitive and Affective Neuroscience, 2009, 4, 199-207.	1.5	271
286	Cognitive Predispositions and Cultural Transmission. , 2009, , 288-320.		10
287	Making sense by making sentient: Effectance motivation increases anthropomorphism.. Journal of Personality and Social Psychology, 2010, 99, 410-435.	2.6	335
288	Principles of Religious Prosociality: A Review and Reformulation. Social and Personality Psychology Compass, 2010, 4, 574-590.	2.0	128
289	Science as Structured Imagination. Journal of Creative Behavior, 2010, 44, 37-52.	1.6	18



#	ARTICLE	IF	CITATIONS
290	Cognitive Science and the Naturalness of Religion. <i>Philosophy Compass</i> , 2010, 5, 779-792.	0.7	22
291	Children's Understanding of Ordinary and Extraordinary Minds. <i>Child Development</i> , 2010, 81, 1475-1489.	1.7	92
292	HOW TO CONFUSE ORGANISMS WITH MOUSETRAPS: MACHINE METAPHORS AND INTELLIGENT DESIGN. <i>Zygon</i> , 2010, 45, 647-664.	0.2	12
293	PALEY'S POD: THE COGNITIVE BASIS OF THE DESIGN ARGUMENT WITHIN NATURAL THEOLOGY. <i>Zygon</i> , 2010, 45, 665-684.	0.2	17
295	Blaming God for Our Pain: Human Suffering and the Divine Mind. <i>Personality and Social Psychology Review</i> , 2010, 14, 7-16.	3.4	236
296	The Evolution of Religion: How Cognitive By-Products, Adaptive Learning Heuristics, Ritual Displays, and Group Competition Generate Deep Commitments to Prosocial Religions. <i>Biological Theory</i> , 2010, 5, 18-30.	0.8	399
297	Being Unpredictable. <i>Social Psychological and Personality Science</i> , 2010, 1, 259-267.	2.4	13
300	Why Evolved Cognition Matters to Understanding Cultural Cognitive Variations. <i>Interdisciplinary Science Reviews</i> , 2010, 35, 376-386.	1.0	37
301	It was meant to happen: Explaining cultural variations in fate attributions.. <i>Journal of Personality and Social Psychology</i> , 2010, 98, 702-720.	2.6	132
302	Social Cognition Unbound. <i>Current Directions in Psychological Science</i> , 2010, 19, 58-62.	2.8	203
303	The origins of religion : evolved adaptation or by-product?. <i>Trends in Cognitive Sciences</i> , 2010, 14, 104-109.	4.0	107
304	Who Sees Human?. <i>Perspectives on Psychological Science</i> , 2010, 5, 219-232.	5.2	673
306	The behavioral ecology of religion: the benefits and costs of one evolutionary approach. <i>Religion</i> , 2011, 41, 341-362.	0.3	86
308	The Cultural Evolution of Religion. , 2011, , 243-265.		5
309	Cognitive Science of Religion: Looking Back, Looking Forward. <i>Journal for the Scientific Study of Religion</i> , 2011, 50, 229-239.	0.9	62
310	Social Interaction: Do Non-Humans Count?. <i>Sociology Compass</i> , 2011, 5, 775-791.	1.4	12
311	<i>Ghosts</i> , <i>Fairies</i> , <i>Elves</i> , and <i>Nymphs</i> : Towards a Semantic Template for Non-Human Being Concepts. <i>Australian Journal of Linguistics</i> , 2011, 31, 411-443.	0.4	1
312	In Mysterious Ways: On petitionary prayer and subtle forms of supernatural causation. <i>Religion</i> , 2011, 41, 449-469.	0.3	35

#	ARTICLE	IF	CITATIONS
313	Deity and Destiny. <i>Journal of Cross-Cultural Psychology</i> , 2011, 42, 1030-1053.	1.0	37
314	From individual to social counterintuitiveness: how layers of innovation weave together to form multilayered tapestries of human cultures. <i>Mind and Society</i> , 2011, 10, 79-96.	0.9	6
315	Dreaming and god concepts. <i>Religion</i> , 2011, 41, 75-78.	0.3	2
316	Contradictory or Complementary? Creationist and Evolutionist Explanations of the Origin(s) of Species. <i>Human Development</i> , 2011, 54, 144-159.	1.2	39
317	Tyvan<i>cher eezi</i>and the socioecological constraints of supernatural agents' minds. <i>Religion, Brain and Behavior</i> , 2011, 1, 31-45.	0.4	104
318	On not praying for the return of an amputated limb: Conserving a relationship with God as the primary function of prayer. <i>Bulletin of the Menninger Clinic</i> , 2012, 76, 235-259.	0.3	23
319	Agency Detection in God Concepts: Essential, Situational, and Individual Factors. <i>Journal of Cognition and Culture</i> , 2012, 12, 129-146.	0.1	4
320	Putting Cognition and Culture Back Together Again: Religion in Mind and Society. <i>Method and Theory in the Study of Religion</i> , 2012, 24, 29-50.	0.4	5
322	ADVANTAGES OF ARTIFICIAL INTELLIGENCES, UPLOADS, AND DIGITAL MINDS. <i>International Journal of Machine Consciousness</i> , 2012, 04, 275-291.	1.0	21
323	Parameters and Limitations of Current Conceptualizations. , 2012, , .		0
324	Am I the stone? Overattribution of agency and religious orientation.. <i>Psychology of Religion and Spirituality</i> , 2012, 4, 312-323.	0.9	10
325	Like a camera in the sky? Thinking about God increases public self-awareness and socially desirable responding. <i>Journal of Experimental Social Psychology</i> , 2012, 48, 298-302.	1.3	276
326	Religious thought and behavior. <i>Wiley Interdisciplinary Reviews: Cognitive Science</i> , 2012, 3, 525-532.	1.4	5
328	Singularity Hypotheses. <i>The Frontiers Collection</i> , 2012, , .	0.1	59
329	Mentalizing Deficits Constrain Belief in a Personal God. <i>PLoS ONE</i> , 2012, 7, e36880.	1.1	171
330	The Implications of the Cognitive Sciences for the Relation Between Religion and Science Education: The Case of Evolutionary Theory. <i>Science and Education</i> , 2012, 21, 1167-1184.	1.7	21
331	For a Social Psychology of Prayer. <i>Sociology Compass</i> , 2012, 6, 570-580.	1.4	16
332	What Does God Know? Supernatural Agentsâ€™ Access to Socially Strategic and Nonâ€™Strategic Information. <i>Cognitive Science</i> , 2012, 36, 846-869.	0.8	52

#	ARTICLE	IF	CITATIONS
333	Sociocultural Input Facilitates Children's Developing Understanding of Extraordinary Minds. <i>Child Development</i> , 2012, 83, 1007-1021.	1.7	55
334	The minds of gods: A comparative study of supernatural agency. <i>Cognition</i> , 2013, 129, 163-179.	1.1	168
335	God images and god concepts: Definitions, development, and dynamics.. <i>Psychology of Religion and Spirituality</i> , 2013, 5, 51-60.	0.9	99
336	What is Counterintuitive? Religious Cognition and Natural Expectation. <i>Review of Philosophy and Psychology</i> , 2013, 4, 715-749.	1.0	24
337	Why science is exceptional and religion is not: A response to commentators on <i>Why Religion Is Natural and Science Is Not</i>. <i>Religion, Brain and Behavior</i> , 2013, 3, 165-182.	0.4	9
338	Cognitive mechanisms for the evolution of religious thought. <i>Annals of the New York Academy of Sciences</i> , 2013, 1299, 84-90.	1.8	2
339	The nature and functions of religion and spirituality in children.. , 2013, , 497-512.		5
340	Cognition, evolution, and religion.. , 2013, , 221-237.		5
341	Perceiving Minds and Gods. <i>Perspectives on Psychological Science</i> , 2013, 8, 380-394.	5.2	118
342	The resource model and the principle of predictive coding: a framework for analyzing proximate effects of ritual. <i>Religion, Brain and Behavior</i> , 2013, 3, 79-86.	0.4	14
343	Functions, mechanisms, and contexts: comments on "Cognitive resource depletion in religious interactions" • <i>Religion, Brain and Behavior</i> , 2013, 3, 68-71.	0.4	0
344	McCauley, the maturational natural, and the current limits of the cognitive science of religion. <i>Religion, Brain and Behavior</i> , 2013, 3, 141-151.	0.4	3
345	The origins of religious disbelief. <i>Trends in Cognitive Sciences</i> , 2013, 17, 20-25.	4.0	270
346	The extended religious phenotype and the adaptive coupling of ritual and belief. <i>Israel Journal of Ecology and Evolution</i> , 2013, 59, 99-108.	0.2	99
347	Nearer My God to Thee: Self-God Overlap and Believers' Relationships with God. <i>Self and Identity</i> , 2013, 12, 337-356.	1.0	23
350	Conspiracy theories as quasi-religious mentality: an integrated account from cognitive science, social representations theory, and frame theory. <i>Frontiers in Psychology</i> , 2013, 4, 424.	1.1	90
351	Approaching an understanding of omniscience from the preschool years to early adulthood.. <i>Developmental Psychology</i> , 2014, 50, 2380-2392.	1.2	43
352	God is great " but not necessary? On Ara Norenzayan, Big Gods(2013). <i>Religion</i> , 2014, 44, 638-644.	0.3	3

#	ARTICLE	IF	CITATIONS
353	The natural foundations of religion. <i>Philosophical Psychology</i> , 2014, 27, 665-680.	0.5	3
354	Long-lost Brothers: On the Co-histories and Interactions Between the Comparative Science of Religion and the Anthropology of Religion. <i>Numen</i> , 2014, 61, 255-280.	0.2	6
356	The Hills Have Eyes: Post-Mortem Mountain Dwelling and the (Super)Natural Landscape in the <i>ÅsleendingasÁrgur</i>. <i>Viking and Medieval Scandinavia</i> , 2014, 10, 129-154.	0.1	6
358	Religion, Theology, and Cognition: On Reading Paul Tillich. <i>Literature and Theology</i> , 2014, 28, 258-269.	0.1	1
359	EXPLANATORY MODESTY. <i>Zygon</i> , 2014, 49, 728-740.	0.2	3
360	Counterintuitiveness of Hell and Paradise in the Apocalypses of Paul and Peter. <i>Literature and Theology</i> , 2014, 28, 270-283.	0.1	0
361	Godâ€™s Rage: Muslim Representations of hiv/aids as a Divine Punishment from the Perspective of the Cognitive Science of Religion. <i>Numen</i> , 2014, 61, 569-593.	0.2	8
362	Whose Theology? The Promise of Cognitive Theories and the Future of a Disputed Field. <i>Religion and Theology</i> , 2014, 20, 384-402.	0.0	2
363	The Belief in Magic in the Age of Science. <i>SAGE Open</i> , 2014, 4, 215824401452143.	0.8	10
364	Monotheistic Theodicy as Imaginary Faceâ€™Work. <i>Sociological Forum</i> , 2014, 29, 873-892.	0.6	6
365	Religion, synchrony, and cooperation. <i>Religion, Brain and Behavior</i> , 2014, 4, 20-30.	0.4	39
366	â€™Meant to beâ€™ how religious beliefs and cultural religiosity affect the implicit bias to think teleologically. <i>Religion, Brain and Behavior</i> , 2014, 4, 183-201.	0.4	49
367	Cognitive Science of Religion and the Study of Theological Concepts. <i>Topoi</i> , 2014, 33, 487-497.	0.8	12
368	ON McCAULEY'S <i>WHY RELIGION IS NATURAL AND SCIENCE IS NOT</i>: SOME FURTHER OBSERVATIONS. <i>Zygon</i> , 2014, 49, 716-727.	0.2	2
369	Confronting, Representing, and Believing Counterintuitive Concepts: Navigating the Natural and the Supernatural. <i>Perspectives on Psychological Science</i> , 2014, 9, 144-160.	5.2	68
370	Symbolism as an expression of religious spiritual development amongst the deaf. <i>International Journal of Children's Spirituality</i> , 2014, 19, 97-111.	1.2	2
371	15. The Promise of Cognitive Science for the Study of Early Christianity. , 2014, , 202-220.		0
372	Why did this happen to me? Religious believersâ€™ and non-believersâ€™ teleological reasoning about life events. <i>Cognition</i> , 2014, 133, 277-303.	1.1	140

#	ARTICLE	IF	CITATIONS
373	When Time Has a Will of Its Own, the Powerless Don't Have the Will to Wait: Anthropomorphism of Time Can Decrease Patience. <i>Journal of Consumer Research</i> , 2014, 40, 924-942.	3.5	64
374	Religious credence is not factual belief. <i>Cognition</i> , 2014, 133, 698-715.	1.1	141
376	Avoiding the Tyranny of Morphology; or, Why Compare?. <i>History of Religions</i> , 2014, 53, 341-368.	0.3	10
378	The Cognitive Science of Religion. , 2014, , 21-37.		5
379	Shifting social motives and religious expression in a globalized world. <i>Religion, Brain and Behavior</i> , 2015, 5, 235-237.	0.4	0
380	The Uncanny Valley: Existence and Explanations. <i>Review of General Psychology</i> , 2015, 19, 393-407.	2.1	162
383	Uncanny sociocultural categories. <i>Frontiers in Psychology</i> , 2014, 5, 1456.	1.1	10
384	Fundamental social motives and the varieties of religious experience. <i>Religion, Brain and Behavior</i> , 2015, 5, 197-231.	0.4	19
385	Gods Above: Naturalizing Religion in Terms of our Shared Ape Social Dominance Behavior. <i>Sophia</i> , 2015, 54, 77-92.	0.1	2
386	Religion's Profound Influences on Psychology. <i>Current Directions in Psychological Science</i> , 2015, 24, 77-82.	2.8	49
387	Levels of religiosity and moral motives. <i>Religion, Brain and Behavior</i> , 2015, 5, 255-256.	0.4	0
388	Big questions about Big Gods: response and discussion. <i>Religion, Brain and Behavior</i> , 2015, 5, 327-342.	0.4	15
389	Whose society, whose experience? A fundamental question for rethinking religion. <i>Religion, Brain and Behavior</i> , 2015, 5, 233-235.	0.4	0
390	The varieties of religious predictions. <i>Religion, Brain and Behavior</i> , 2015, 5, 253-255.	0.4	0
391	Domain generality in religious cognition. <i>Religion, Brain and Behavior</i> , 2015, 5, 247-250.	0.4	0
392	From fundamental motives to religious dimensions: minding the gap. <i>Religion, Brain and Behavior</i> , 2015, 5, 240-247.	0.4	0
393	Ecology, consensus, and variation: issues with time and persistence in religious systems. <i>Religion, Brain and Behavior</i> , 2015, 5, 250-253.	0.4	6
394	Variation and levels of analysis in religion's evolutionary origins. <i>Religion, Brain and Behavior</i> , 2015, 5, 231-233.	0.4	0

#	ARTICLE	IF	CITATIONS
395	The justice motive as a driver of religious experience. Religion, Brain and Behavior, 2015, 5, 238-240.	0.4	2
396	Response to commentaries: a variety of questions about fundamental motives and religious experience. Religion, Brain and Behavior, 2015, 5, 257-261.	0.4	0
397	Hyper-cooperation is deep in our evolutionary history and individual perception of belief matters. Religion, Brain and Behavior, 2015, 5, 284-290.	0.4	2
398	Big Gods: religion in the beginning. Religion, Brain and Behavior, 2015, 5, 317-323.	0.4	0
399	Big Gods, small wonder: supernatural punishment strikes back. Religion, Brain and Behavior, 2015, 5, 290-298.	0.4	80
400	Supernatural, social, and self-monitoring in the scaling-up of Chinese civilization. Religion, Brain and Behavior, 2015, 5, 323-327.	0.4	6
401	The problems and origins of belief in Big Gods. Religion, Brain and Behavior, 2015, 5, 298-305.	0.4	1
402	The Anthrozoomorphic Identity: Furry Fandom Membersâ€™™ Connections to Nonhuman Animals. Anthrozoos, 2015, 28, 533-548.	0.7	5
403	Establishing Personal Identity in Reincarnation: Minds and Bodies Reconsidered. Journal of Cognition and Culture, 2015, 15, 402-429.	0.1	7
404	Big Gods and the greater good. Religion, Brain and Behavior, 2015, 5, 305-313.	0.4	4
405	Empirical problems with the notion of "Big Gods" and of prosociality in large societies. Religion, Brain and Behavior, 2015, 5, 279-283.	0.4	8
406	Protective Strategies and the Prestige of the "Academic" Biblical Interpretation, 2015, 23, 1-35.	0.1	5
407	Religious Belief, Evolution of. , 2015, , 384-395.		2
408	Order, Order Everywhere, and Only an Agent to Think: The Cognitive Compulsion to Infer Intentional Agents. Mind and Language, 2015, 30, 117-139.	1.2	3
409	Big Gods can get in your head. Religion, Brain and Behavior, 2015, 5, 274-279.	0.4	0
410	It's Not "All in Your Head" Perspectives on Psychological Science, 2015, 10, 852-864.	5.2	16
411	Are Big Gods a big deal in the emergence of big groups?. Religion, Brain and Behavior, 2015, 5, 266-274.	0.4	22
413	Intuition, Orthodoxy, and Moral Responsibility. Faith and Philosophy, 2016, 33, 179-199.	0.1	1

#	ARTICLE	IF	CITATIONS
414	Does Poor Understanding of Physical World Predict Religious and Paranormal Beliefs?. Applied Cognitive Psychology, 2016, 30, 736-742.	0.9	27
415	The Invisible Hand: Toddlers Connect Probabilistic Events With Agentive Causes. Cognitive Science, 2016, 40, 1854-1876.	0.8	5
416	The God Allusion. Human Nature, 2016, 27, 160-172.	0.8	16
417	On finding the keys to MCI theory: a critical appraisal of Purzycki and Willard. Religion, Brain and Behavior, 2016, 6, 264-266.	0.4	0
418	The (modest) utility of MCI theory. Religion, Brain and Behavior, 2016, 6, 249-251.	0.4	1
419	Parochial prosocial religions: Historical and contemporary evidence for a cultural evolutionary process. Behavioral and Brain Sciences, 2016, 39, e29.	0.4	32
420	Moralizing religions: Prosocial or a privilege of wealth?. Behavioral and Brain Sciences, 2016, 39, e2.	0.4	2
421	The prosocial benefits of seeing purpose in life events: A case of cultural selection in action?. Behavioral and Brain Sciences, 2016, 39, e3.	0.4	0
422	Prosociality and religion: History and experimentation. Behavioral and Brain Sciences, 2016, 39, e4.	0.4	0
423	Memes and the evolution of religion: We need memetics, too. Behavioral and Brain Sciences, 2016, 39, e5.	0.4	4
424	Projecting WEIRD features on ancient religions. Behavioral and Brain Sciences, 2016, 39, e6.	0.4	3
425	Why would anyone want to believe in Big Gods?. Behavioral and Brain Sciences, 2016, 39, e7.	0.4	3
426	A developmental perspective on the cultural evolution of prosocial religious beliefs. Behavioral and Brain Sciences, 2016, 39, e8.	0.4	0
427	Monotheism versus an innate bias towards mentalizing. Behavioral and Brain Sciences, 2016, 39, e9.	0.4	0
428	Mind God's mind: History, development, and teaching. Behavioral and Brain Sciences, 2016, 39, e10.	0.4	0
429	Even "Bigger Gods" developed amongst the pastoralist followers of Moses and Mohammed: Consistent with uncertainty and disadvantage, but not prosociality. Behavioral and Brain Sciences, 2016, 39, e11.	0.4	2
430	Awe: A direct pathway from extravagant displays to prosociality. Behavioral and Brain Sciences, 2016, 39, e12.	0.4	1
431	Big Gods: Extended prosociality or group binding?. Behavioral and Brain Sciences, 2016, 39, e13.	0.4	3

#	ARTICLE	IF	CITATIONS
432	Recognizing religion's dark side: Religious ritual increases antisociality and hinders self-control. Behavioral and Brain Sciences, 2016, 39, e14.	0.4	7
433	Cultural evolution and prosociality: Widening the hypothesis space. Behavioral and Brain Sciences, 2016, 39, e15.	0.4	1
434	Authoritarian and benevolent god representations and the two sides of prosociality. Behavioral and Brain Sciences, 2016, 39, e16.	0.4	10
435	Hell of a theory. Behavioral and Brain Sciences, 2016, 39, e17.	0.4	0
436	Are gods and good governments culturally and psychologically interchangeable?. Behavioral and Brain Sciences, 2016, 39, e19.	0.4	0
437	Religion promotes a love for thy neighbour: But how big is the neighbourhood?. Behavioral and Brain Sciences, 2016, 39, e20.	0.4	5
438	Self-control, cultural animals, and Big Gods. Behavioral and Brain Sciences, 2016, 39, e21.	0.4	1
439	Moralizing gods revisited. Behavioral and Brain Sciences, 2016, 39, e22.	0.4	3
440	Divorcing the puzzles: When group identities foster in-group cooperation. Behavioral and Brain Sciences, 2016, 39, e23.	0.4	0
441	Coerced coordination, not cooperation. Behavioral and Brain Sciences, 2016, 39, e24.	0.4	2
442	Credibility, credulity, and redistribution. Behavioral and Brain Sciences, 2016, 39, e25.	0.4	0
443	The functions of ritual in social groups. Behavioral and Brain Sciences, 2016, 39, e26.	0.4	7
444	Clarity and causality needed in claims about Big Gods. Behavioral and Brain Sciences, 2016, 39, e27.	0.4	5
445	Explaining the success of karmic religions. Behavioral and Brain Sciences, 2016, 39, e28.	0.4	8
446	Cognitive Mechanisms of Belief Change. , 2016, , .		13
447	How Schrödinger's Cat Became a Zombie. Method and Theory in the Study of Religion, 2016, 28, 113-140.	0.4	8
448	Let us be careful with the evidence on mentalizing, cognitive biases, and religious beliefs. Behavioral and Brain Sciences, 2016, 39, e18.	0.4	1
449	Disbelief in belief: On the cognitive status of supernatural beliefs. Philosophical Psychology, 2016, 29, 601-615.	0.5	55



#	ARTICLE	IF	CITATIONS
450	Beyond fakers and fanatics: A reply. <i>Philosophical Psychology</i> , 2016, 29, 616-621.	0.5	8
451	The Evolution of Gods' Minds in the Tyva Republic. <i>Current Anthropology</i> , 2016, 57, S88-S104.	0.8	49
454	Anthropology and the study of contradictions. <i>HAU: Journal of Ethnographic Theory</i> , 2016, 6, 1-27.	0.0	77
458	Attributes of God: Conceptual Foundations of a Foundational Belief. <i>Cognitive Science</i> , 2016, 40, 635-670.	0.8	30
459	Children's Theory of God's Mind: Theory-of-Mind Studies and Why They Matter to Religious Education. <i>Religious Education</i> , 2016, 111, 325-339.	0.2	2
460	The Cognitive Foundations of Reincarnation. <i>Method and Theory in the Study of Religion</i> , 2016, 28, 264-286.	0.4	7
461	“The Hyperactive Agency Detection Device”. <i>Material Religion</i> , 2016, 12, 102-103.	0.2	0
462	On the necessity of “minimal” methodological standards and religious “butterfly”-collecting. <i>Religion, Brain and Behavior</i> , 2016, 6, 259-261.	0.4	0
463	Cross-cultural similarities in reasoning about personal continuity in reincarnation: evidence from South India. <i>Religion, Brain and Behavior</i> , 2016, 6, 130-153.	0.4	5
464	Relations between Gauḍiyya Vaiṣṇava Devotional Practices and Implicit and Explicit Anthropomorphic Reasoning about Káṁśáṁ. <i>Journal of Cognition and Culture</i> , 2016, 16, 107-121.	0.1	3
465	Accounting for variation and stability in religious cognition. <i>Religion, Brain and Behavior</i> , 2016, 6, 266-274.	0.4	1
466	Dead people and living spirits: lessons from developmental psychology on what is intuitive. <i>Religion, Brain and Behavior</i> , 2016, 6, 251-254.	0.4	1
467	Neural correlates of mystical experience. <i>Neuropsychologia</i> , 2016, 80, 212-220.	0.7	51
468	Priming of supernatural agent concepts and agency detection. <i>Religion, Brain and Behavior</i> , 2016, 6, 4-33.	0.4	41
469	MCI theory: can MCI theory alone explain the abundance of religious ideas?. <i>Religion, Brain and Behavior</i> , 2016, 6, 262-264.	0.4	0
470	On Purzycki and Willard's critique. <i>Religion, Brain and Behavior</i> , 2016, 6, 254-256.	0.4	0
471	MCI theory: a critical discussion. <i>Religion, Brain and Behavior</i> , 2016, 6, 207-248.	0.4	62
472	Toward an empirical approach to understanding counterintuitiveness, the supernatural, and the divine. <i>Religion, Brain and Behavior</i> , 2016, 6, 256-259.	0.4	2

#	ARTICLE	IF	CITATIONS
473	How Children and Adults Represent God's Mind. <i>Cognitive Science</i> , 2016, 40, 121-144.	0.8	59
474	The cultural evolution of prosocial religions. <i>Behavioral and Brain Sciences</i> , 2016, 39, e1.	0.4	457
475	Neuroscientific Prediction and the Intrusion of Intuitive Metaphysics. <i>Cognitive Science</i> , 2017, 41, 482-502.	0.8	23
476	Is God just a big person? Children's conceptions of God across cultures and religious traditions. <i>British Journal of Developmental Psychology</i> , 2017, 35, 60-75.	0.9	27
477	Children's Beliefs about Miracles. <i>Journal of Cognition and Culture</i> , 2017, 17, 73-93.	0.1	7
478	Two paradigms for religious representation: The physicist and the playground (a reply to Levy). <i>Cognition</i> , 2017, 164, 206-211.	1.1	22
479	Religion and Prejudice. , 0, , 344-370.		3
480	Religion Is Kids' Stuff: Minimally Counterintuitive Concepts Are Better Remembered by Young People. <i>New Approaches To the Scientific Study of Religion</i> , 2017, , 125-137.	0.3	2
481	Religious Cognition in China. <i>New Approaches To the Scientific Study of Religion</i> , 2017, , .	0.3	2
482	Belief in God: A Cultural Adaptation With Important Side Effects. <i>Current Directions in Psychological Science</i> , 2017, 26, 458-463.	2.8	1
483	Religion and Its Cultural Evolutionary By-products. , 2017, , 243-263.		0
484	Anthropomorphism as Cognitive Bias. <i>Philosophy of Science</i> , 2017, 84, 1152-1164.	0.5	41
485	The light within. <i>Metaphor and the Social World</i> , 2017, 7, 5-25.	0.3	9
487	The role of religious context in children's differentiation between God's mind and human minds. <i>British Journal of Developmental Psychology</i> , 2017, 35, 37-59.	0.9	30
488	The Sacred, the Occult and the Distinctiveness of Religion. <i>Studies in Religion-Sciences Religieuses</i> , 2017, 46, 19-36.	0.0	3
489	Core Intuitions About Persons Coexist and Interfere With Acquired Christian Beliefs About God. <i>Cognitive Science</i> , 2017, 41, 425-454.	0.8	28
492	On the Unimportance of Theistic Belief. <i>Essays in the Philosophy of Humanism</i> , 2017, 25, 187-207.	0.0	1
493	Representational coexistence in the God concept: Core knowledge intuitions of God as a person are not revised by Christian theology despite lifelong experience. <i>Psychonomic Bulletin and Review</i> , 2018, 25, 2330-2338.	1.4	15

#	ARTICLE	IF	CITATIONS
494	My mind, your mind, and God's mind: How children and adults conceive of different agents' moral beliefs. <i>British Journal of Developmental Psychology</i> , 2018, 36, 467-481.	0.9	19
495	Religious authority and the transmission of abstract god concepts. <i>Philosophical Psychology</i> , 2018, 31, 609-628.	0.5	3
496	Anthropomorphism and Intentionality Improve Memory for Events. <i>Discourse Processes</i> , 2018, 55, 241-255.	1.1	9
497	The evolution of religion and morality: a synthesis of ethnographic and experimental evidence from eight societies. <i>Religion, Brain and Behavior</i> , 2018, 8, 101-132.	0.4	48
498	Deity Representation: A Prototype Approach. <i>Archive for the Psychology of Religion</i> , 2018, 40, 258-286.	0.5	2
499	Avatars in Pain: Visible Harm Enhances Mind Perception in Humans and Robots. <i>Perception</i> , 2018, 47, 1139-1152.	0.5	10
500	Theories of God: Explanatory coherence in religious cognition. <i>PLoS ONE</i> , 2018, 13, e0209758.	1.1	6
501	Delusions in Context. , 2018, , .		7
502	Humans created God in their image? An anthropomorphic projectionism in the Old Testament. <i>HTS Theologiese Studies / Theological Studies</i> , 2018, 74, .	0.2	0
503	Rethinking Secrecy in Religion. <i>Method and Theory in the Study of Religion</i> , 2018, 30, 301-320.	0.4	0
504	The faces of God in America: Revealing religious diversity across people and politics. <i>PLoS ONE</i> , 2018, 13, e0198745.	1.1	17
505	An Evidential Argument for Theism from the Cognitive Science of Religion. <i>New Approaches To the Scientific Study of Religion</i> , 2018, , 171-198.	0.3	6
506	New Developments in the Cognitive Science of Religion. <i>New Approaches To the Scientific Study of Religion</i> , 2018, , .	0.3	13
507	Dimensional Structure of and Variation in Anthropomorphic Concepts of God. <i>Frontiers in Psychology</i> , 2018, 9, 1425.	1.1	10
508	On the nature and future of agency detection and religion. <i>Religion, Brain and Behavior</i> , 2019, 9, 258-260.	0.4	2
509	Believing and experiencing the supernatural: four shortcomings of the Interactive Religious Experience Model. <i>Religion, Brain and Behavior</i> , 2019, 9, 255-258.	0.4	0
510	The cultural buck stops somewhere: the origin of supernatural belief and the role of agency detection. <i>Religion, Brain and Behavior</i> , 2019, 9, 253-255.	0.4	0
511	Seeking the supernatural: the Interactive Religious Experience Model. <i>Religion, Brain and Behavior</i> , 2019, 9, 221-251.	0.4	44

#	ARTICLE	IF	CITATIONS
512	Predicting the supernatural. Religion, Brain and Behavior, 2019, 9, 251-253.	0.4	0
513	Do religious experiences shape religious beliefs or religious concepts?. Religion, Brain and Behavior, 2019, 9, 265-267.	0.4	3
514	Simulating supernatural seeking. Religion, Brain and Behavior, 2019, 9, 262-265.	0.4	0
515	Idolizing the indexical: commentary on Van Leeuwen and van Elk. Religion, Brain and Behavior, 2019, 9, 260-262.	0.4	0
516	Evolved priors for agent detection. Religion, Brain and Behavior, 2019, 9, 92-94.	0.4	5
517	Explaining agency detection within a domain-specific, culturally attuned model. Religion, Brain and Behavior, 2019, 9, 94-96.	0.4	0
519	Do Thor and Odin Have Bodies? Superperception and Divine Intervention among the Old Norse Gods. Religions, 2019, 10, 468.	0.3	1
520	The Psychology of Religion and Place. , 2019, , .		5
521	The Discipline of Neurology. , 2019, , 1-5.		1
522	The Scientific Study of Religion. , 2019, , 6-11.		0
523	Methodological Hazards in the Neuroscientific Study of Religion. , 2019, , 12-24.		0
524	Embodied Cognition and the Neurology of Religion. , 2019, , 25-34.		0
525	Phenomenology, Neurology, Psychiatry and Religious Commitment. , 2019, , 35-47.		0
526	Philosophical Hazards in the Neuroscientific Study of Religion. , 2019, , 48-70.		0
527	The Glass Onion. , 2019, , 71-79.		0
528	Towards an Islamic Neuropsychiatry. , 2019, , 80-88.		1
529	Temporal Lobe Epilepsy, Dostoyevsky and Irrational Significance. , 2019, , 89-100.		0
530	Parkinson's Disease, Religious Belief and Spirituality. , 2019, , 101-114.		1

#	ARTICLE	IF	CITATIONS
531	Beyond Reasonable Doubt. , 2019, , 115-129.		0
532	Ramadam Fasting and Neurologic Disorders. , 2019, , 130-138.		1
533	Autism and the Panoply of Religious Belief, Disbelief and Experience. , 2019, , 139-148.		1
534	Personhood and Religion in People with Dementia. , 2019, , 149-160.		1
535	Religion and Frontotemporal Dementia. , 2019, , 161-170.		2
536	Examining the Continuum of Life to Determine Death. , 2019, , 214-229.		0
537	Near-Death and Out-of-Body Experiences. , 2019, , 230-253.		0
540	Religion and Spirituality in Neuro-Rehabilitation. , 2019, , 171-190.		1
541	Eastern Spirituality, Mindâ€“Body Practices and Neuro-Rehabilitation. , 2019, , 191-213.		1
542	The Embodied God: Core Intuitions About Person Physicality Coexist and Interfere With Acquired Christian Beliefs About God, the Holy Spirit, and Jesus. Cognitive Science, 2019, 43, e12784.	0.8	7
543	Belief in karma: How cultural evolution, cognition, and motivations shape belief in supernatural justice. Advances in Experimental Social Psychology, 2019, 60, 1-63.	2.0	18
544	Buddha as a God: An Empirical Assessment. Method and Theory in the Study of Religion, 2019, 31, 347-375.	0.4	74
545	Theory of Mind, Religiosity, and Autistic Spectrum Disorder: a Review of Empirical Evidence Bearing on Three Hypotheses. Journal of Cognition and Culture, 2019, 19, 411-431.	0.1	4
547	The quest for context-relevant online education. HTS Teologiese Studies / Theological Studies, 2019, 75, .	0.2	0
548	Anthropomorphizing without Social Cues Requires the Basolateral Amygdala. Journal of Cognitive Neuroscience, 2019, 31, 482-496.	1.1	8
550	Prediction and feedback may constrain but do not stop anthropomorphism. Religion, Brain and Behavior, 2019, 9, 89-91.	0.4	1
551	The Bayesian observer and supernatural agents. Religion, Brain and Behavior, 2019, 9, 99-104.	0.4	2
552	Agency detection is unnecessary in the explanation of religious belief. Religion, Brain and Behavior, 2019, 9, 96-98.	0.4	15

#	ARTICLE	IF	CITATIONS
553	Predictive coding in agency detection. <i>Religion, Brain and Behavior</i> , 2019, 9, 65-84.	0.4	35
554	Predictive processing and the problem of (massive) modularity. <i>Religion, Brain and Behavior</i> , 2019, 9, 84-86.	0.4	0
555	Predictive coding in the psychological sciences of religion: on flexibility, parsimony, and comprehensiveness. <i>Religion, Brain and Behavior</i> , 2019, 9, 86-89.	0.4	0
556	Belie the belief? Prompts and default states. <i>Religion, Brain and Behavior</i> , 2020, 10, 35-48.	0.4	1
557	Idolatry, indifference, and the scientific study of religion: two new Humean arguments. <i>Religious Studies</i> , 2020, 56, 488-508.	0.2	2
558	Determinism, Moral Responsibility and Retribution. <i>Neuroethics</i> , 2020, 13, 99-113.	1.7	1
559	Risk management standards and the active management of malicious intent in artificial superintelligence. <i>AI and Society</i> , 2020, 35, 319-328.	3.1	7
560	“My Company Is Friendly,” “Mine”™s a Rebel! Anthropomorphism and Shifting Organizational Identity From “What” to “Who”. <i>Academy of Management Review</i> , 2020, 45, 29-57.	7.4	79
561	Assessing Spirituality on Two Dimensions: Closeness to God and Focal Orientation. <i>International Journal for the Psychology of Religion, The</i> , 2020, 30, 48-67.	1.3	2
562	Jonathan Edwards, Petitionary Prayer, and the Cognitive Science of Religion. <i>Theology and Science</i> , 2020, 18, 113-136.	0.2	0
563	Minds of gods and human cognitive constraints: socio-ecological context shapes belief. <i>Religion, Brain and Behavior</i> , 2020, 10, 223-238.	0.4	10
564	Perceiving a Mind in a Chatbot: Effect of Mind Perception and Social Cues on Co-presence, Closeness, and Intention to Use. <i>International Journal of Human-Computer Interaction</i> , 2020, 36, 930-940.	3.3	84
565	Informal religious activity outside hegemonic religions: wild traditions and their relevance to evolutionary models. <i>Religion, Brain and Behavior</i> , 2020, 10, 459-472.	0.4	21
567	Conquest and Resistance. , 2020, , 66-88.		0
568	Bale at War. , 2020, , 89-118.		0
569	The Insurgency: Fighters and Fragmentation. , 2020, , 119-154.		0
570	Christianity, Nation, and Amhara Peoplehood. , 2020, , 209-233.		0
571	Trans-local Dynamics: The Bale Insurgency in the Context of the Horn. , 2020, , 234-258.		0

#	ARTICLE	IF	CITATIONS
572	Islaamavs Amhara and the Making of Local Antagonism. , 2020, , 259-287.		0
573	The Bale Insurgency,Islaama, and Oromo Ethno-nationalism. , 2020, , 288-310.		0
577	What the Emergence of CSR Brought About?. Method and Theory in the Study of Religion, 2020, 33, 21-42.	0.4	0
578	The right parietal lobe, sense of self, and empathy: cross-cultural, ethnic, and religious considerations. Mental Health, Religion and Culture, 2020, 23, 375-397.	0.6	3
579	Index of Biblical Texts. , 2020, , 291-294.		0
581	Intuitive and Reflective Cognition, Optimal and Costly Religion. , 2020, , 1-28.		0
582	Rethinking the Popularâ€œOfficial Religion Dichotomy. , 2020, , 29-63.		0
583	Deuteronomic Theology as Cognitively Costly Religion. , 2020, , 64-132.		0
584	CounterintuitiveMischwesen. , 2020, , 133-176.		0
585	On Artifacts and Agency. , 2020, , 177-210.		0
586	Ritual and Cognition in Leviticus 16 and the Day of Atonement Ritual. , 2020, , 211-256.		0
589	The god-faculty dilemma:challenges for reformed epistemology in the light of cognitive science. International Journal of Philosophy and Theology, 2020, 81, 404-422.	0.0	2
590	Land Tenure and the Land-Clan Connection. , 2020, , 181-208.		0
592	Peasant Insurgency without Peasants. , 2020, , 155-180.		0
594	Of flesh and blood: death, creatureliness, and incarnational ambivalence toward the Divine. , 2020, , 387-403.		0
595	RECENT TRENDS IN THE COGNITIVE SCIENCE OF RELIGION: NEUROSCIENCE, RELIGIOUS EXPERIENCE, AND THE CONFLUENCE OF COGNITIVE AND EVOLUTIONARY RESEARCH. Zygon, 2020, 55, 97-124.	0.2	11
596	Mind and Spirit: a comparative theory about representation of mind and theÂ€experience of spirit. Journal of the Royal Anthropological Institute, 2020, 26, 9-27.	0.3	15
597	Thinking about thinking: the mind's porosity and the presence of the gods. Journal of the Royal Anthropological Institute, 2020, 26, 148-162.	0.3	11

#	ARTICLE	IF	CITATIONS
598	Supernatural agents and prosociality in historical China: micro-modeling the cultural evolution of gods and morality in textual corpora. <i>Religion, Brain and Behavior</i> , 2021, 11, 46-64.	0.4	4
599	Religion as Anthropomorphism. , 0, , 48-68.		1
600	Fitting prepositional gratitude to god is metaphysically impossible. <i>International Journal for Philosophy of Religion</i> , 2021, 89, 153-170.	0.2	1
601	A creative destruction approach to replication: Implicit work and sex morality across cultures. <i>Journal of Experimental Social Psychology</i> , 2021, 93, 104060.	1.3	22
602	The effect of place personality on resident welcoming tourist through positive and negative impacts of tourism. <i>International Journal of Tourism Research</i> , 2021, 23, 636-651.	2.1	4
603	Cognitive Pathways to Belief in Karma and Belief in God. <i>Cognitive Science</i> , 2021, 45, e12935.	0.8	10
604	The Cognitive Science of Religion: A Case for the Importance of Adolescence. <i>Adolescent Research Review</i> , 2021, 6, 309.	2.3	0
605	The Sociology of Prayer: Dimensions and Mechanisms. <i>Social Sciences</i> , 2021, 10, 15.	0.7	9
606	Beliefs about Origins and Eternal Life: How Easy Is Formal Religious Theory Development?. <i>Journal of Cognition and Development</i> , 2021, 22, 356-378.	0.6	5
607	Great houses for whom?: Chacoan monumental architecture in cross-cultural, cognitive, and ethnohistorical perspective. <i>Time and Mind</i> , 2021, 14, 253-282.	0.4	1
608	Evolutionary explanations for religion: An interdisciplinary critical review. <i>Research Ideas and Outcomes</i> , 0, 7, .	1.0	0
609	Can God do the impossible? Anthropomorphism and children's certainty that God can make impossible things possible. <i>Cognitive Development</i> , 2021, 58, 101034.	0.7	6
610	Anthropomorphism brings us closer: The mediating role of psychological distance in User's AI assistant interactions. <i>Computers in Human Behavior</i> , 2021, 118, 106680.	5.1	94
611	An initial investigation of the role of death concerns in evaluations of metaphoric language about God. <i>Archive for the Psychology of Religion</i> , 2021, 43, 135-160.	0.5	2
612	What shall we call God? An exploration of metaphors coded from descriptions of God from a large U.S. undergraduate sample. <i>PLoS ONE</i> , 2021, 16, e0254626.	1.1	4
613	Cognitive Regeneration and the Noetic Effects of Sin: Why Theology and Cognitive Science May not be Compatible. <i>European Journal for Philosophy of Religion</i> , 0, , .	0.3	0
614	Butt-dialing the devil: Evil agents are expected to disregard intentions behind requests. <i>Journal of Experimental Social Psychology</i> , 2021, 96, 104188.	1.3	0
615	Estimating the Impact of "Humanizing" Customer Service Chatbots. <i>Information Systems Research</i> , 2021, 32, 736-751.	2.2	91



#	ARTICLE	IF	CITATIONS
616	Examining Religious and Spiritual Development During Childhood and Adolescence. <i>International Handbooks of Religion and Education</i> , 2009, , 51-67.	0.0	16
617	Delusions and Other Beliefs. , 2018, , 67-95.		11
618	Cognitive Foundations in the Development of a Religious Mind. <i>The Frontiers Collection</i> , 2009, , 181-193.	0.1	6
619	Cognitive Foundations of Religiosity. <i>The Frontiers Collection</i> , 2009, , 229-241.	0.1	5
620	Modern Illusions of Humankind. <i>The Frontiers Collection</i> , 2010, , 263-288.	0.1	2
621	Our Gods: Variation in Supernatural Minds. <i>The Frontiers Collection</i> , 2011, , 77-93.	0.1	119
622	Friendly Artificial Intelligence. <i>The Frontiers Collection</i> , 2012, , 181-195.	0.1	9
623	The Singularity and Machine Ethics. <i>The Frontiers Collection</i> , 2012, , 101-126.	0.1	31
624	Model-Based Religious Reasoning: Mapping the Unseen to the Seen. , 2015, , 1569-1581.		1
626	Origins and Evolution of Religion from a Darwinian Point of View: Synthesis of Different Theories. , 2015, , 761-780.		9
627	Implicit Theism. , 2008, , 71-94.		8
628	Cognitive templates for religious concepts: cross-cultural evidence for recall of counter-intuitive representations. <i>Cognitive Science</i> , 2001, 25, 535-564.	0.8	107
636	One God but three concepts: Complexity in Christiansâ€™™ representations of God.. <i>Psychology of Religion and Spirituality</i> , 2017, 9, 95-105.	0.9	11
637	Are Hindu representations of the divine prototypically structured?. <i>Psychology of Religion and Spirituality</i> , 2019, 11, 101-110.	0.9	6
638	Argumentation and the diffusion of counter-intuitive beliefs.. <i>Journal of Experimental Psychology: General</i> , 2017, 146, 1052-1066.	1.5	25
642	American Moral Exceptionalism. , 2009, , 27-52.		20
644	Artificial Intelligence as a positive and negative factor in global risk. , 2008, , .		91
645	HOW DOES COMPLEX MATHEMATICAL THEORY ARISE? PHYLOGENETIC AND CULTURAL ORIGINS OF ALGEBRA. , 2007, , .		1

#	ARTICLE	IF	CITATIONS
646	The Relevance of Hume's Natural History of Religion for Cognitive Science of Religion. <i>Res Philosophica</i> , 2015, 92, 653-674.	0.2	2
648	U.S. Citizens'™ Representations of God and Support for Sustainability Policies. <i>Journal of Public Policy and Marketing</i> , 2017, 36, 362-378.	2.2	38
649	Toward a Cognitive Ecology of Religious Concepts: Evidence from the Tyva Republic. <i>Journal for the Cognitive Science of Religion</i> , 2012, 1, .	0.6	12
650	On Faith and the Fear of Fatality. <i>Journal for the Cognitive Science of Religion</i> , 2014, 1, 193-214.	0.6	7
652	Intuitions and Arguments: Cognitive Foundations of Argumentation in Natural Theology. <i>European Journal for Philosophy of Religion</i> , 2017, 9, 57-82.	0.3	6
653	Religion, Evolution, and the Basis of Institutions: The Institutional Cognition Model of Religion. <i>Evolutionary Studies in Imaginative Culture</i> , 2018, 2, 1-20.	0.1	17
654	God: A Brief History with a Cognitive Explanation of the Concept. <i>Temenos</i> , 2005, 41, .	0.4	15
655	Vers une psychologie de la pratique rituelle ?. <i>Critique (France)</i> , 2004, n° 680-681, 102-114.	0.0	5
657	Beneath the Surface: A Critique of the Common Survey Model in the Study of Nonreligion. <i>Secularism and Nonreligion</i> , 2020, 9, .	0.4	1
658	Behavioral Objects: The Rise of the Evocative Machines. <i>Journal of Human-robot Interaction</i> , 2017, 6, 4.	2.0	29
659	Counterintuitive Pseudoscience Propagates by Exploiting the Mind's™ Communication Evaluation Mechanisms. <i>Frontiers in Psychology</i> , 2021, 12, 739070.	1.1	1
660	Artificial intelligence (<sc>AI</sc>), don't surprise me and stay in your lane: An experimental testing of perceiving humanlike performances of AI. <i>Human Behavior and Emerging Technologies</i> , 2021, 3, 1023-1032.	2.5	3
661	Influência do conhecimento conceitual sobre o raciocínio indutivo. <i>Estudos De Psicologia (Natal)</i> , 2002, 7, 151-162.	0.0	0
662	Cognitive and Emotional Processes in the Cultural Transmission of Natural and Nonnatural Beliefs. , 2003, , 158-179.		10
663	buddha nature. , 2004, , 68-84.		0
665	w.d.g.d.? (what does god do?). , 2004, , 85-102.		0
666	religion is for dummies and romantics. , 2004, , 7-28.		0
667	religion is what your parents say. , 2004, , 29-45.		0

#	ARTICLE	IF	CITATIONS
668	i'd rather be lucky than good. , 2004 , 103-120.		1
670	religion is perfectly natural, not naturally perfect. , 2004 , 46-67.		0
671	Gods and the Mental Instincts That Create Them. , 2005 , 237-260.		3
672	Gods and Religious Systems. , 2006 , 143-168.		0
674	Cognition and Religious Systems. , 2006 , 169-196.		0
676	The Architecture of the Modern Mind. , 2006 , 43-72.		0
677	Gods and Why They Matter. , 2006 , 107-142.		0
678	Minds, Other Minds, and the Minds of Gods. , 2006 , 73-106.		0
679	The Prehistoric Roots of the Modern Mind. , 2006 , 13-42.		0
680	The Cognitive Basis of Science. , 2006 , 335-383.		35
681	Biblical Prophecy in Recent American Theological Politics. Postscripts: the Journal of Sacred Texts and Contemporary Worlds, 2007, 2, 59-85.	0.1	1
682	A Western Folk Category in Mind?. Temenos, 2008, 44, .	0.4	1
684	God as Supernatural Agent. , 2009 , 95-136.		0
686	Buddhist Supernatural Agents. , 2009 , 137-172.		1
687	Mind Your Heads. , 2009 , 43-54.		0
689	Souls, Ghosts, and Shamans. , 2009 , 57-94.		0
690	Chapitre 37. L'Évolution de la religion d'un point de vue darwinien: synthèse des différentes théories. , 2011, , 1091.		0
692	Biology and Culture of Human Inference. , 2012 , 267-293.		0

#	ARTICLE	IF	CITATIONS
693	Why Would Anyone Believe in a Timeless God? Two Types of Theology. , 2012, , 28-45.		0
694	NÄ;boÄ¼enstvÄ-v laboratoÄ™i sociÄ;lnÄ-implicitnÄ-kognice: vÄfa v automatickÄ½ch reakcÄch jako implicitnÄ-postoj a dovednost. Socialni Studia, 2013, 10, 85-114.	0.2	2
697	Allah, The Concept of. , 2014, , 34-38.		0
698	Getting Things Less Wrong: Religion and the Role of Communities in Successfully Transmitting Beliefs. Res Philosophica, 2016, 93, 621-636.	0.2	0
700	Allah, the Concept of. , 2016, , 1-6.		0
703	Barrett, Justin L.. , 2017, , 1-2.		0
704	Allah, the Concept of. , 2017, , 1-7.		0
705	The Crisis of Social Science. Sophia Studies in Cross-cultural Philosophy of Traditions and Cultures, 2018, , 205-242.	0.2	0
706	Explaining Religion(s) with Deep Historical Time Scales: A Comment from Cognitive Archaeology. Journal for the Cognitive Science of Religion, 2018, 4, 61-66.	0.6	0
707	A vallÄ;s kognitÄv elmÄöletei: ÄttekintÄ©s. Magyar Pszichologiai Szemle, 2018, 73, 465-481.	0.1	0
709	The Transmission of Understanding. Res Philosophica, 2019, 96, 43-61.	0.2	1
710	God and Place as Attachment â€œFiguresâ€™™: A Critical Examination. , 2019, , 183-200.		0
711	Risks and Ethical-Legal Models of Using Artificial Intelligence Systems. , 2019, , 1-11.	0.0	0
712	VariaciÄ³n cultural y globalizaciÄ³n en las estrategias de representaciÄ³n. Universitas HumanÄstica, 2019, , .	0.3	0
713	Classical and Modern Evolutionism in Religious Studies. Manuskript, 2020, 13, 127-130.	0.0	0
714	Fast and Slow: Questions and Observations in the Psychology of Religion. Journal for the Cognitive Science of Religion, 2018, .	0.6	0
715	The Ultimate Origin of Religion. New Approaches To the Scientific Study of Religion, 2022, , 29-60.	0.3	0
717	The of Religion. New Approaches To the Scientific Study of Religion, 2022, , 61-88.	0.3	0

#	ARTICLE	IF	CITATIONS
718	Psychology and Law in the Era of the Fourth Industrial Revolution: New Challenges and Problems. The Korean Journal of Psychology General, 2020, 39, 481-516.	0.3	1
719	The Cognitive Science of Religion and Islamic Theology: An Analysis Based on the Works of al-Ghazālī. Journal of the American Academy of Religion, 2020, 88, 1087-1120.	0.2	6
720	How the Non-Religious View the Personality of God in Relation to Themselves. Studia Humana, 2019, 8, 39-57.	0.1	1
721	Religious Intuitions and the Nature of "Belief". Studia Humana, 2019, 8, 58-68.	0.1	1
722	Imagining the Gods. , 2020, , 109-118.		0
723	Allah, The Concept of. , 2020, , 43-49.		0
724	Development and validation of a new measure of travel destination personality. Psihologija, 2020, 53, 65-85.	0.2	10
725	Barrett, Justin L. , 2020, , 374-375.		0
726	In his own image: an existential evolutionary perspective on the origins and function of religion. , 2020, , 307-323.		1
727	Why Open Theism Is Natural and Classical Theism Is Not. Religions, 2021, 12, 956.	0.3	1
729	IslaamaPeoplehood and Landscapes of Bale. , 2020, , 34-65.		0
730	To Heaven through Hell: Are There Cognitive Foundations for Purgatory? Evidence from Islamic Cultures. Religions, 2021, 12, 1026.	0.3	3
731	An Instinct for Spiritual Quests: Quiet Religion. Journal of Speculative Philosophy, 2007, 21, 307-320.	0.2	0
732	Belief, culture, & development: Insights from studying the development of religious beliefs and behaviors. Advances in Child Development and Behavior, 2022, 62, 127-158.	0.7	3
733	A new methodological tool for research on supernatural concepts. Behavior Research Methods, 2023, 55, 220-235.	2.3	1
734	Development and validation of a social robot anthropomorphism scale (SRA) in a french sample. International Journal of Human Computer Studies, 2022, 162, 102802.	3.7	5
735	Corporate insecthood. Cognition, 2022, 224, 105068.	1.1	2
736	Do Empathetic People Have Strong Religious Beliefs? Survey Studies with Large Japanese Samples. International Journal for the Psychology of Religion, The, 2023, 33, 1-18.	1.3	2

#	ARTICLE	IF	CITATIONS
737	Gender, morality and violence in anthropomorphic metaphors depicted in Canadian political humor. <i>Politics, Groups &amp; Identities</i> , 0, , 1-19.	1.2	0
738	V. Croyances, croyances linguistiques et acceptations : mixité des postures mentales dans l'adhésion politique. , 2016, , 197-226.		0
741	A Relevant Mystery. , 2022, , 266-289.		0
743	Ancient Greek Smellscapes and Divine Fragrances. , 2022, , 69-95.		2
750	Religion as a Testing Ground for Cognitive Science. <i>Journal for the Cognitive Science of Religion</i> , 2022, 7, .	0.6	0
751	Some Vision Impairments in the Cognitive Science of Religion. <i>Journal for the Cognitive Science of Religion</i> , 2022, 7, .	0.6	0
752	Building on a Solid Foundation: Conceptual Mapping Informs Schemas for Relating to God. <i>Religions</i> , 2022, 13, 745.	0.3	1
753	Subjective selection and the evolution of complex culture. <i>Evolutionary Anthropology</i> , 2022, 31, 266-280.	1.7	5
754	Why we blame victims, accuse witches, invent taboos, and invoke spirits: a model of strategic responses to misfortune. <i>Journal of the Royal Anthropological Institute</i> , 2022, 28, 1345-1364.	0.3	4
755	Anthropomorphizing religious advertising: The moderating role of political ideology. <i>Psychology and Marketing</i> , 2022, 39, 2284-2301.	4.6	4
756	Do Cultural Misbeliefs Cause Costly Behavior?. , 2022, , 193-208.		7
758	Religious Beliefs. , 2022, , 235-253.		0
760	Believing is seeing: The link between paranormal beliefs and perceiving signal in noise. <i>Consciousness and Cognition</i> , 2022, 106, 103418.	0.8	3
764	An Instinct for Spiritual Quests: Quiet Religion. <i>Journal of Speculative Philosophy</i> , 2007, 21, 307-320.	0.2	0
776	Prayer in America: A Detailed Analysis of the Various Dimensions of Prayer. <i>Journal for the Scientific Study of Religion</i> , 2022, 61, 663-689.	0.9	4
777	All Models Are Wrong, and Some Are Religious: Supernatural Explanations as Abstract and Useful Falsehoods about Complex Realities. <i>Human Nature</i> , 0, , .	0.8	4
778	Integrative Model of Children's Representations of God in Drawings. <i>New Approaches To the Scientific Study of Religion</i> , 2023, , 15-42.	0.3	0
779	Interdisciplinary Approaches to Children's Drawings of Gods: Challenges, Achievements and Perspectives. <i>New Approaches To the Scientific Study of Religion</i> , 2023, , 503-515.	0.3	0

#	ARTICLE	IF	CITATIONS
780	Children's God Representations: Are Anthropomorphic God Figures Only Human?. New Approaches To the Scientific Study of Religion, 2023, , 45-67.	0.3	0
781	Emotional Expression in Children's Drawings of God. New Approaches To the Scientific Study of Religion, 2023, , 247-284.	0.3	0
782	God(s)'s Mind(s) across Culture and Context. Religions, 2023, 14, 222.	0.3	0
783	Fragmented and conflicted: folk beliefs about vision. Synthese, 2023, 201, .	0.6	1
784	Thinking about Cognitive Scientists Thinking about Religion. , 2023, , 328-350.		0
785	Finding consonance: an integrative neurocognitive model of human relationships with supernatural agents. Religion, Brain and Behavior, 0, , 1-27.	0.4	0
786	God of the good gaps: prevalence, eliciting situations, and demonstrations of gratitude to God as compared to interpersonal gratitude. Journal of Positive Psychology, 2024, 19, 66-82.	2.6	1
787	Where the Spirit Meets the Bone: Embodied Religiospiritual Cognition from an Attachment Viewpoint. Religions, 2023, 14, 511.	0.3	1
798	Does Cognitive Load Affect Explicit Anthropomorphism?. Lecture Notes in Computer Science, 2024, , 127-138.	1.0	0