

Cognitive Gadgets The Cultural Evolution Of Thinking

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Cognitive gadgets are products of cultural evolution, rather than genetic evolution. At birth, the minds of human babies are only subtly different from the minds of newborn chimpanzees. We are friendlier, our attention is drawn to different things, and we have a capacity to learn and remember that outstrips the abilities of newborn chimpanzees.

Cognitive Gadgets: The Cultural Evolution of Thinking ...

Distinctively human cognitive processes are products of cultural group selection. They are not cognitive instincts, but cognitive gadgets. On the cognitive gadgets view, rather than taxing an outdated mind, new technologies - social media, robotics, virtual reality - merely provide the stimulus for further cultural evolution of the human mind.'

Cognitive Gadgets: The Cultural Evolution of Thinking by ...

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Cognitive Gadgets - Cecilia Heyes | Harvard University Press

Cognitive gadgets are distinctively human cognitive mechanisms - such as imitation, mind reading, and language - that have been shaped by cultural rather than genetic evolution. New gadgets emerge, not by genetic mutation, but by innovations in cognitive development; they are specialised cognitive mechanisms built by general cognitive mechanisms using information from the sociocultural environment.

Précis of Cognitive Gadgets: The Cultural Evolution of ...

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Behavioral and Brain Sciences Précis of Cognitive Gadgets ...

We talk about her fascinating book "Cognitive Gadgets: The Cultural Evolution of Thinking." Our focus is on exploring the evidence that several cognitive skills that appear to be unique to humans are learned from other people rather than being inherited genetically as is often assumed.

"Cognitive Gadgets" with Cecilia Heyes (BS 168 - Brain ...

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?Cognitive Gadgets on Apple Books

Cognitive Gadgets offers a new, convincing perspective on the origins of our distinctive cognitive faculties, coupled with a clear, innovative research program.

Tinkering with cognitive gadgets: Cultural evolutionary ...

distinctively human cognitive mechanisms include causal understanding, episodic memory, imitation, mindreading, normative thinking, and many more. They are "gadgets", rather than "instincts", because, like many physical devices, they are products of cultural rather than genetic evolution. New

Cognitive Gadgets - users.ox.ac.uk

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**Cognitive Gadgets* - Marginal REVOLUTION*

Cultural innovations in number representations are inextricably linked with cognitive concepts and skills, and their evolution passed through several cycles of cultural exaptation (Fig. 1.3), in which tools and techniques that had been developed to incise objects (e.g., for decorations) were co?opted for the production of an artificial memory system by associating signs with meaning (d'Errico et al., 2017).

The Role of Culture and Evolution for Human Cognition ...

On the cognitive gadgets view, rather than taxing an outdated mind, new technologies - social media, robotics, virtual reality - merely provide the stimulus for further cultural evolution of the human mind." Cultural evolutionary studies are rapidly expanding.

Cecilia Heyes - Wikipedia

We talk about her fascinating book Cognitive Gadgets: The Cultural Evolution of Thinking. Our focus is on exploring the evidence that several cognitive skills that appear to be unique to humans are learned from other people rather than being inherited genetically as is often assumed.

?Brain Science with Ginger Campbell, MD: Neuroscience for ...

Through lucid, compelling writing, this masterly exegesis proposes that the key features of the human mind, termed 'cognitive gadgets,' are the products of cultural rather than genetic evolution. It will stimulate its readers to think deeply, as Heyes has done, about what it means to be human. "—Lord John Krebs, University of Oxford

Cognitive Gadgets - Cecilia Heyes | Harvard University Press

Evidence of cultural influences on cognition is accumulating, but untangling these cultural influences from one another or from non-cultural influences has remained a challenging task. As between-group differences are neither a sufficient nor a necessary indicator of cultural impact, cross-cultural comparisons in isolation are unable to furnish any cogent conclusions.