**Anthropomorphism**:

Anthropomorphism is a cognitive bias where **human characteristics such as emotions or intentions are attributed to non-human entities like objects, or animals**. It’s a form of personification where human traits are projected onto things that do not possess them.

Humans naturally anthropomorphize: “There is an universal tendency among mankind to conceive all beings like themselves. … We find faces in the moon, armies in the clouds.”[[1]](#footnote-1)

In everyday life, you might observe anthropomorphism when people assign human emotions to their pets, believe that inanimate objects have intentions, or interpret natural events as if they were driven by human-like purpose. It's a way of making sense of the world by projecting familiar human qualities onto the unfamiliar.

**Scenario:**

A young child attributes human emotions and intentions to his beloved puppet, Mr. Whiskers, engaging in conversations and interpreting its expressions.

**User Story: The Personified Puppet**

A parent raising a young child, notices an endearing tendency in his child's behaviour. He has a beloved puppet named Mr. Whiskers, and in his imaginative world, Mr. Whiskers is not just a puppet but a sentient being with thoughts and feelings. In the child's world, Anthropomorphism is at play. The child attributes human characteristics to the puppet, firmly believing that the puppet experiences emotions and intentions. When playing with Mr. Whiskers, the child engages in conversations, genuinely believing that the puppet responds in its own unique way and may interpret expressions, assuming joy during playtime and perhaps even sadness when left untouched.

**Classes:**

**People**: the individual that act influenced by the cognitive bias

Properties:

isEngagedin: Links the individual to the activity which he’s engaged in.

* Domain: **Individual**
* Range: **PerceptionExperience**

**PerceptionExperience:** define the process of perception engaged by the individual

Properties:

Involves: connects an activity to the entities involved in it.

* Domain: **PerceptionExperience**
* Range: **Non-humanEntity**

**HumanFeature**: Represents traits or features associated with humans.

Properties:

IsReflectionon: Used to connect the subjective elements of an experience with the corresponding observation, which is extrapolated from the content being interacted with and in itself may not be including a critique.

* Domain: **HumanFeature**
* Range: **PerceptionExperience**

**NonHumanEntity**: Represents entities that are not human.

Properties:

producedObservation: This property can be used to denote that something is (even indirectly, not necessary through direct reflection) responsible for the existence of an observation.

* Domain: **NonHumanEntity**
* Range: **HumanFeature**

**COMPETENCY QUESTIONS:**

**Q1. Who is engaged in the perception activity?**

SELECT ?person

WHERE {

?person a fs:People ;

:isEngagedIn [ rdf:type :PerceptionExperience ] .

}

**Q2. Which human features are reflected upon during the perception experience?**

SELECT ?humanFeature

WHERE {

?experience rdf:type :PerceptionExperience ;

:involves ?humanFeature .

?humanFeature rdf:type :HumanFeature ;

:isReflectionOn ?experience .

}

**Q3. What non-human entities are involved in the perception experience?**

SELECT ?nonHumanEntity

WHERE {

?experience rdf:type :PerceptionExperience ;

:involves ?nonHumanEntity .

?nonHumanEntity rdf:type :NonHumanEntity .

}

1. Hume, David. 1957. The Natural History of Religion. ed. Root, H. E. Stanford, CA: Stanford University [↑](#footnote-ref-1)