

Postersession

Does increased awareness of cosmetic animal testing correlate to alterations in the purchasing habits of 18-24 year old British females?

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Introduction: Little research has been conducted on how awareness of cosmetic animal testing influences consumer attitudes towards cosmetic products. This is true too for one of the UK's largest cosmetic consumer groups, females aged 18-24. This research was necessary to ascertain whether increased awareness of cosmetic animal testing can influence the cosmetic purchasing habits of the selected population.

Methodology: This study was qualitative in nature and used 10 in-depth semi-structured interviews with British females between the ages of 18-24 years. A thematic analysis was used by the researcher to analyse the data acquired from participants to determine whether heightened awareness of animal testing can lead to shifts in purchasing behaviour. The higher order themes that were identified became the categories for analysis.

Main Results: Four main themes were identified; 'Limitations', which examined the reasons participants gave for not purchasing cruelty free products; 'Exposure', which represented how much the participants had come into contact with cosmetic animal testing prior to being interviewed; 'Diffusion of Responsibility', which examined the reasons participants gave for their lack of awareness and knowledge surrounding cosmetic animal testing and finally, 'Future Awareness', which looked at how the knowledge participants acquired from interviews might influence their cosmetic purchasing habits in the future. Participants stated that money, product availability, convenience and health concerns were the main physical limitations preventing them from purchasing cruelty free cosmetics at the time of being interviewed.

Principal Conclusions and Implications for Field: All participants within this study affirmed that the awareness acquired from being interviewed would be sufficient in influencing their future cosmetic purchasing habits. This indicates that heightened awareness of cosmetic animal testing is capable of altering the cosmetic purchasing habits of 18-24 year old British females, either by physically motivating them to investigate cruelty-free brands or by making their decision to remain with non-cruelty-free brands an educated one.

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Migrant versus refugee narratives through the lens of Cognitive Linguistics

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Cognitive linguistics is a branch of linguistics developed in the 1980s and characterized by the aim of giving an account of language as an integral part of the human cognitive system. Critical metaphor analysis applies the principles of cognitive linguistics to the analysis of ideology and aims to explore the speaker's implicit intentions and the hidden (conscious and unconscious) power relations within the social and cultural context.

The aim of this poster is to analyse the conceptualization of migrants and refugees that can be found in media. By using concepts from cognitive linguistics and critical metaphor analysis this poster will identify the main differences between the concepts of migrant and refugees. As a result of this methodology, the main ideas that appear hidden in public discourse about migration and refugees will be uncovered.

Projekt PANDORA: Zur Grundlegung einer Philosophischen Anthropologie zwischen Next Generation Internet, Digital-Ontologischer Revolution und Antikopernikanischer Wende

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Vor dem Hintergrund einer zunehmend orientierungslos erscheinenden Gesellschaft im Digitalen Wandel zeigt sich die dringende Notwendigkeit einer grundsätzlichen Diskussion über die Welt, die wir da gerade schaffen, und insbesondere die Beziehung des Menschen zu seinen (zunehmend digitalisierten und vernetzten) Technologien darin. Dabei kommt der Informatik als zuständiger Fachdisziplin im entstehenden interdisziplinären Diskurs eine zentrale Rolle zu.

Bislang führen philosophische Positionen im Kontext der Entwicklung von Informations- und Kommunikationstechnologie allerdings eher ein Nischendasein. Hier setzt die interdisziplinär angelegte Initiative PANDORA an und zielt auf die Grundlegung einer Philosophischen Anthropologie im Zeitalter von Internet-of-Things, Künstlicher Intelligenz und Industrie 4.0, die über informations- und kommunikationsethische Fragestellungen hinausgeht und sich in breitem Ansatz mit der Stellung des Menschen in und gegenüber einer IKT-dominierten Welt beschäftigt.

Um hierbei die besondere, wechselseitige Formung von Mensch und digitaler Technologie zu untersuchen, bedarf es neuer theoretischer Perspektiven in Technikphilosophie, Soziologie und Anthropologie. Die zugrundeliegende Digitale Ontologie ist im Kern relational, den Menschen und Technologien Handlungsfähigkeit zuschreibend und sie ontologisch nicht voneinander trennend. Hierfür sind insbesondere Akteur-Netzwerk-Theorie, Postphänomenologie und Agentieller Realismus relevant, ebenso aktuelle Entwicklungen in Soziotechnologie, Partizipation und Awareness. Einen weiteren Ausgangspunkt für die Reflexion liefert Günther Anders und seine Technikphilosophie des Monströsen. Die von ihm diagnostizierte "prometheische Scham" über das Gefälle zwischen Vor-stellen und Her-stellen von Technologie ist unverändert aktuell, droht aber angesichts des Digitalen Wandels einer Resignation vor der sich verselbständigenden technologischen Entwicklung zu weichen.

Auf dieser theoretischen Basis öffnet eine Digitale Anthropologie dringend benötigte Diskursräume, die sich pragmatisch auf verschiedenste Bereiche anwenden lassen. Inhaltlich reicht dies von Künstlicher Intelligenz und Robotik über Internet of People, Data Analytics, Citizen Science und Crowd-Technologien bis hin zur Soziologie der Dinge und zu zukünftiger digitaler Hochgeschwindigkeitsdemokratie. Globale Digitalisierung ist dabei keine eindimensionale Entwicklung, der wir (etwa aufgrund der mittlerweile erreichten Monopolsituationen) einfach ausgeliefert wären. Stattdessen gilt es für die einzelnen EntwicklerInnen und BenutzerInnen, als Teil eines permanenten „Technology Shaping-Prozesses“ Möglichkeiten gestalterisch in Technologieentwicklung einzugreifen und Markttreiber, Regulierung und gesellschaftliche Rahmenbedingungen in vielfältigen Prozessen mitzugestalten.

So erlangt aufgrund der neuen faszinierenden technischen Möglichkeiten die grundsätzliche Frage der Verantwortung in der Gestaltung der Technik durch den Menschen grössere Aktualität denn je. Vor dem utopischen Hintergrund einer „Antikopernikanischen Wende“, die darauf abzielt, den Menschen wieder zurück ins Zentrum des technologischen Universums zu stellen, bildet dieser Diskurs eine unabdingbare Voraussetzung nicht nur für die Schaffung notwendiger Rahmenbedingungen für technologische Innovation, sondern auch für die Ausbildung einer zukünftigen Generation von TechnologInnen, ForscherInnen und DesignerInnen, die sich ihrer gesellschaftlichen Verantwortung bewusst sind.

The cultural homogenization under the Third French Republic: the case of the Northern Basque Country

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The Basque Cultural Institute (Euskal Kultur Erakundea in Basque, Ustaritze, French Basque Country) preserves 96 audio archives -110 songs and 25 stories in all, a corpus of more than three hours of duration- ceded by the Humboldt University of Berlin and by the Museum of Ethnology of the same city. Those archives contain the recordings of 10 Basque prisoners captured by the Germans during the First World War. The Humboldt University has the largest number of recordings of Basque prisoners, which were made by the well-known philologist Hermann Urtel between 1916 and 1917. His objective was to study the different varieties of the Basque language, just like he did with the languages spoken by the thousands of prisoners from all over the world that were captured during the war.

Scholars claim that the proclamation of the Third Republic in 1870 inaugurated the most stable period in the history of France since the Revolution of 1789. It was at this time that the government resumed the process to integrate the large peasant population within the political, ideological and cultural framework of the state. The attempt to build a national identity to unite all citizens had no success before the First World War, particularly in border regions that were far from the French capital, such as the Basque Country. However, the war became a turning point in this regard. When the conflict ended, people started recognizing a common homeland, the borders of which extended beyond villages and cantons.

On the one hand, twenty years after the implementation of Jules Ferry's education laws, children that were alphabetized during the 1890s started absorbing all republican educational programs, which were also implemented in the military service. That generation took part in the war more actively, and the one that - for the very first time - was in touch with other soldiers coming from villages all over the French state. After all, the army emphasized the need to distinguish between "us", the French, from the rest, i.e., the Germans, the English, the Greeks, and so forth. Furthermore, the French army helped to establish a common language that didn't exist before: French. What's more, all those hero stories that children had learned during their history, geography, and civic education lessons, as well as during their physical training, had come true.

The number of letters preserved from that time is very scarce. Therefore, the above-mentioned recordings, as well as the testimonies from relatives of those soldiers, can help us better understand how the peasant population of the French Basque Country –whose point of reference until then had been the Church- assimilated an abstract concept such as that of the nation.