

## ■ ABSTRACTS

### **Rima Chahine, Visual Religious Stereotypes in the World of 20<sup>th</sup> Century Advertising**

This article focuses, on the one hand, on the cultural-historical context of advertising motifs and, on the other hand, on the external image, highlighting how images of other groups and peoples are perceived in European societies. The article uncovers how advertising typically employs visual religious stereotypes, using them on advertising posters in particular. Chahine also shines a light on the sporadic appearance of concepts of the enemy within European advertising, which often feature, for example, elements of anti-Semitism and Islamophobia.

### **Robert P. Ericksen, Stereotypes, Politics, and Religion in the American Bible Belt, 1960–2019**

This article begins with the fact that Donald Trump, probably the least »Christian« president in American history, was elected President of the United States in 2016 only because he received 81% of the vote of »Evangelicals«, a self-described group that considers itself the true representation of Christian faith in America. Furthermore, through the first three years of the Trump presidency, Evangelicals remain the strongest single component in his base of support. Ericksen then describes what he considers the »Three Rs« of American politics today: Racism, Religion, and Republican. This includes racism as America's »original sin«, a »Bible Belt« religion of born-again faith in a fundamentalist view of the Bible, and Richard Nixon's »southern strategy«, which created solid support for the Republican Party in the American South. Ericksen also highlights the current reality of minority control over the three branches of American government – executive, legislative, and judicial – based upon compromises made by the Founding Fathers in 1787. These are the elements that have made the surprise presidency of Donald Trump possible.

### **Christin Hansen, »Blow your Trumpets Gabriel«<sup>1</sup> – Heavy Metal and the Question of Satanism**

Heavy Metal is a music genre that has always caused ambivalent reactions in Christian-influenced societies. For many, it is the epitome of noise and generates dislikes. Since the genre's beginnings, the stereotype of satanic Heavy Metal has been repeatedly expressed, which would pose a threat to the listener because of hidden messages

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1 Liedtitel der Band Behemoth vom Album ›The Satanist‹ (2014). [Song title from the band Behemoth on the album ›The Satanist‹ (2014)].

or temptations. This article looks at various historical examples of the stereotype of satanic Heavy Metal and examines the motivations of the various groups of users and the functions of the stereotype.

**Farid Hafez, Public and Scholarly Debates on the Comparison of Islamophobia and Anti-Semitism in Germany**

In the European public discourse on Islamophobia, comparisons of anti-Semitism and Islamophobia have provoked heated debates. This article analyses a debate, which occurred after Wolfgang Benz, then Director of the Berlin Center for Research on Anti-Semitism, published an op-ed in a daily newspaper in 2010. This paper examines the public debate around Benz's comparison of Islamophobia and anti-Semitism in Germany. It thus explores not only fringe right-wing media, but ›mainstream‹ media. The author shows that anti-Semitism is largely not regarded as a form of racism, but rather as a unique phenomenon, thereby hindering a critical analysis of the state of racism in Germany. Also, the analysis reveals the reproduction of Germany as an imagined post-racial nation, free from all forms of racism. In keeping with much of the research on German ›colour blindness‹, racism – and Islamophobia as a form of racism – is widely neglected or even contested in this debate.

**Joachim Willems, »Doubts forbidden! Doubts forbidden?«. Autostereotypes and Heterostereotypes of Islam and Muslims in Textbooks for Protestant Religious Education**

Textbooks for Protestant Religious Education in Germany are documents of a ›common matter‹ for which both state and Church assume responsibility. Therefore, they can be used to analyse overlaps of discourses within Church, politics, and society, and to identify Protestant autostereotypes and self-images as well as heterostereotypes and perceptions of Islam and Muslims. The analysis of textbooks that were published between the late 1970s and the present reveal that autostereotypes and heterostereotypes are related closely to each other. In this perception, Muslims appear to not belong to an (implicit) in-group and share an unenlightened religion of absolute obedience to a rigorous God. The counter-image on the one hand is (Protestant) Christianity as the religion of love and a merciful God, and on the other hand Germany and ›the‹ Germans as modern and enlightened.

**Carina Branković, The Exhibition *Religion in Ex-Position* and the (Self-) Reflection of (Religious) Preconceptions. Two Sample Exhibits**

On the basis of the two sample exhibits ›Was hat das mit Religion zu tun?‹ and ›Objekt und Be-Deutung‹ from the exhibition *Religion in Ex-Position* (2014–2015), the article encourages reflection on one's own possible (religious) preconceptions and individual ascriptions to the field ›religion(s)‹. Both exhibits were aimed at reflecting on ascriptions of meaning and opening up further horizons of interpretation.

**Andrea Strübind, Gender Stereotypes in Media Representations of the Predominant Phase of the Civil Rights Movement**

Research tends to refer repeatedly to the close connection between the success of the American Civil Rights Movement from the mid-1950s and the rise of the mass media. Apparently, the success of social protest was promoted by the media's close attention; in fact, it even seems it was only made possible by this self-same media attention. In this way, the media concentrates its focus on just a few iconic photos, which have effectively developed into a catalogue of Civil Rights Movement remembrance constructs. This article explores these representations of gender stereotypes, which have cemented the traditional image of women within the context of the protest movement. It offers a critical review of the roles of mothers, daughters and widows within media communication in the light of their impact within the Civil Rights Movement, and they are analysed in relation to new options for action and constructions of identity as activists.

**Friederike Schulze-Marmeling, »20<sup>th</sup> century Aisha«? The function of Islamic-feminist stereotypes in Fatema Mernissi's depiction of the prophet's wife Aisha bint Abu Bakr**

The starting point of this article is a proposition postulated by the scholar Ascha, who claims that 20<sup>th</sup>-century feminist representations of the Prophet Muhammad's wives are stereotypic. Therefore, this paper aims to analyse the use of stereotypes about Muhammad's wife 'Ā'īša bint Abī Bakr in the work of the Islamic feminism pioneer, Fatema Mernissi. It is suggested here that feminist stereotypes of the Prophet's wives developed in the context of stereotypes introduced by other intellectual trends of the 20th century, as, for instance, Islamism and Orientalism. Therefore, the aim of the current paper is to search for the function of Mernissi's depiction of 'Ā'īša in this specific context. Firstly, it is argued that these feminist stereotypical depictions should be seen as interventions into a patriarchal discourse. Secondly, building on Hahn's claim that one of the functions of stereotypes is the »invention of tradition«, the notion of the glorification and stereotypisation of the formative period of Islam will be examined in Mernissi's work. It will be illustrated that by way of recourse to the early days of Islam and their female protagonists, Mernissi aims to draw lessons for contemporary Gender relations in Muslim societies.

**Katharina Neef, Female Victims, male offenders? The role of gender in the discourse on so-called »sects«**

Women are victims of male offenders – this is a common place not only in the apologetic literature concerning the threats of so-called sects to the average person. This paper examines how the religious other (i. e. new religious movements or minority religions) is discursively constructed, drawing a special focus on narratives of sex and gender. Therefore, texts about such religions are analysed and two models of stereotypes that are interconnected with gender norms are conveyed: a model of gender conformity and an inverted model. Both cognitive schemes pave the way for different modes of react-

ing to the religious other – intervention or sanction. These patterns are exemplified by cases from the early 20<sup>th</sup> century. It becomes clear that our cognition of other religions or social groups is massively structured and even influenced by the stereotypes of gendered modes of agency. By expecting to find female victims and male offenders, data threaten to be interpreted particularly. A deconstructive view on these stereotypes can raise our methodological awareness as to the deeper structures of our sources.

### **Hallgeir Elstad and Per Arne Krumsvik, The Salvation Army and the Norwegian Church Resistance**

This article sheds light on the Norwegian Salvation Army's attitude towards the German Nazi occupation of Norway from 1940–1945. Through documents found at the Salvation Army's International Heritage Center and the Norwegian National Archives, it is established that the SA in Norway and, more specifically Commissioner Joachim Myklebust, did break with the National Church Unions Front and did not condemn the National Youth Service or the National Teachers Union, which had been established by the Nazi regime. Myklebust's motives have been found to be his anti-Bolshevism and his dedication to a »non-political« army, which could bring people to salvation in difficult times. Two of his five children were prominent members of the Norwegian Nazi-party, Nasjonal Samling (NS).