

## ■ ABSTRACTS

### **Hans Henning Hahn, Research on Stereotypes and Religion. Methodological Considerations**

Discussions about the so-called problems with refugees and asylum-seekers reveal the impact of religious stereotypes. This paper deals with questions of conceptualization and methodological approach when undertaking research on religious stereotypes inside and between the three monotheistic religions; Jewry, Christendom and Islam. Their autonyms and exonyms (»orthodox«, »heretic«) consist of mutual value judgments with a stereotypical character. Their common historical narrative produces an analogy of reciprocal stereotypes. The fact that religious and denominational stereotypes are often combined with cultural or national stereotypes and, thus, appear as linguistic hybrids deserves further assessment and elaboration.

### **Stephan Scholz, »Desecration of Everything Sacred«? (Anti-)Religious Stereotypes in the Media Analysis of the Spanish Civil War (1936–1939)**

It was not just in the Spanish Civil War itself but also in the assessment of that war across Europe that religious stereotypes assumed a greater level of importance than might initially be assumed with a primarily politically-ideologically aligned interpretation. The attitude of the warring Spanish parties towards religion and the Church was frequently a significant, but most definitely a strongly emotionalizing, factor among the European public as they assessed and evaluated the conflict and its rival parties. The nationalistic camp surrounding General Franco and his supporters in Europe successfully disseminated the stereotype of an allegedly anticlerical Spanish Republic that was markedly hostile towards religion. By contrast, followers and defenders of the Republic sought fervently, on the one hand, to deconstruct this stereotype and, on the other hand, to establish a very different counter-stereotype, which the nationalists would need to discredit in a religious-confessional respect. Across the entire political and ideological spectrum, the auto-stereotype of a European culture based on »civilised« interaction was shared, in particular, with Christian-based religion and religiosity, whose disregard, or even combatting, was deemed an act of sacrilege.

### **Vanessa Walker, The Discursive Struggle for the Prophetic Legacy. Religious Self-Stereotypes of ›Salafis‹ and their Hetero-Stereotyping of ›Sufis‹ as the ›Other‹ within their ›Own‹**

Contemporary ›Sufis‹ and ›Salafis‹ fight with each other for the prerogative to interpret what ›true Islam‹ is supposed to look like. In doing so, the use of religious auto-stereotypes as well as hetero-stereotypes is central to enhancing their own position and devaluing their opponent, in order to exclude them from the discourse. Due to the relatively young age of Salafism, as well as its conceptual orientation, the reference back to early

Islam's rich polemical heresy-based vocabulary is crucial to the Salafist approach to generating legitimacy. Although this intra-Islamic discourse is also fought within Western societies, the general public only has a very limited knowledge about these debates. As such, the aim of this article is to trace and expound upon some of the most important and most usual religious stereotypes employed by ›Salafis‹ about themselves and the ›Sufis‹.

**Christoph Kienemann, From Offside into the Mainstream? The Transformation of German-Catholic images regarding Poland and Poles at the beginning of the 20<sup>th</sup> century**

Up to now, German stereotypes of Poland have been analysed under the auspices of nationalism, liberalism or imperialism. Works dealing with the development of German stereotypes about Poland in the 19<sup>th</sup> and 20<sup>th</sup> centuries primarily reflected the discourse of Protestant-liberal mainstream, which produced primarily negative images of Poland following the *Vormärz*. This paper, however, examines stereotypes of Poland within German-Catholic discourse. Against the background of the First World War, the analysis will consider in what way a transnational Catholic identity can be determined and how it disintegrates in favour of an increasingly nationally oriented identity. It becomes apparent that Catholics are increasingly employing stereotypes that were already present in Protestant discourse.

**Victor Shnirelman, The Russian Orthodoxy and a Conspiracy Theory. A Contemporary Discourse**

The article discusses an eschatological background of conspiracy using the Russian Orthodox conspiracy as a case study. The contemporary Russian Orthodox conspiracy focuses on a concept of the »end of time«, which is imagined as a triumphal arrival of the Antichrist, assisted by the Jews and Freemasons. Thus a function, rather than any attribute (rootless, rationalist, liberal, materialist, treachery), forms the basis for the development of religious stereotyping, shared by some priests and the conservative public intellectuals. In fact, the Jews are held responsible for preparing the way for the arrival of their close relative, the Antichrist, and this goal is viewed as a prime mover for all their actions. Russia is considered the last fortress of true Christianity, playing the role of the Biblical »restrainer« (*katechon*), resisting Satan with the Antichrist and banishing them from the world. The main themes of the discourse are, firstly, a »ritual murder« of the Russian emperor, secondly, the current globalization accompanied by the digital economy and allegedly triggering the »mark of Satan«, and thirdly, a construction of the Third Temple. All these developments are viewed as the strategic, treacherous activities of the Jews and the Freemasons.

**Martin Kloke, Anti-Jewish conspiracy myths in religious discourses. Genesis, distribution and therapeutic options of a collective resentment**

More than ever, globalized modernity offers gateways for paranoid versions of interpreting the world. Conspiracy fantasies among Muslims are, in part, due to European-Chris-

tian influences, but are also linked to Islamic (Koranic) traditions. It is rare for Muslims to attribute the reform deadlock in the Arab world to deficits in modernization or to a lack of secularization. Many Muslims feel at the mercy of an evil and conspiratorial operation of an overpowering opponent: the Jews – especially in the form of Israel.

Standards of reason and objectivity barely have a chance in illiberal religious discourse contexts where the separation of state and religion is regarded as sacrilege. So far, few Muslim voices have dared to oppose those destructive tendencies that poison intercultural coexistence and not only in the Middle East. Certainly, an arrangement of the Israeli-Palestinian conflict would be an enormous contribution to humanization; but as long as large parts of the Muslim world are dominated by pre-Enlightenment thought-patterns and emotions charged with conspiracy fantasies, well-intentioned therapeutic countermeasures can do little.

### **Fabian F. Grassl, Resistance and Delusion? Helmut Thielicke and the Third Reich before and after 1945. A Reappraisal**

Lutheran theologian and ethicist, Helmut Thielicke (1908–1986), has generally been regarded as an advocate of the »no-compromise« policy towards Nazi Germany. This essay, however, draws attention to Thielicke's ambiguous stance on matters of the Third Reich. While the first part of this article presents Thielicke's personal account of his struggle for employment during Germany's darkest hour, the second part takes a closer look at his dealings with the Nazi authorities prior to 1945, in particular, his role in the resistance. The third section, in turn, reexamines his alleged lack of critical distance towards the regime after its downfall in 1945. This analysis is based on hitherto neglected and partly archived sources, and the focus in the third section focuses, above all, on Thielicke's problematic line of argumentation in his thus far unnoticed *Foreword to the Book of the Fallen of the Students' Fraternity Uttenruthia in Erlangen*.

### **Ilkka Huhta, The Lutheran Church of Finland and the Civil War 1918. The status of the Finnish Lutheran Church in 1918**

This article analyses the positioning of the Lutheran Church of Finland, its congregations, and its clergy during the months of the Civil War in Finland. In relation to the size of the population, the Civil War of Finland was, at the time, the bloodiest in European history. The Lutheran Church was still considered the common church of the people, and almost all Finns were parishioners and, thus, members of the Lutheran church. The Civil War, ultimately, took place between members of the church. Slightly more than half of Finnish parishes were counted to be on the side of the Whites. The attitudes of ordinary parish pastors towards the war varied from active participation to passively standing by. Either publicly or in secret, the bishops and most of the Church's pastors expressed their support for the goals of White Finland. Although this image of history can be substantiated, it fails to adequately reveal all the aspects of the church's work besides the actions of its bishops and pastors. In the parishes caught up on the Red side, the life of the clergy changed more than was the case in parishes ruled by the Whites. Although the clergy in its actions and attitudes did not act entirely unanimously in the Civil War, the post-war views of the victors tend to dominate the subsequent image of the Church.

**Sabine Arend, Hans-Christian Petersen and Dirk Schuster, Hans Heinrich and Hildegard Schaefer. Two Biographies Between »The Asian East«, »Ostforschung« and Resistance**

The siblings Hildegard and Hans Heinrich Schaefer, raised in a Protestant professorial family, experienced the era of National Socialism in very different ways. Prior to 1933, Hans Heinrich was already an established professor with corresponding financial security. His sister, however, was denied a post-doctoral qualification by the National Socialists. Hans Heinrich increasingly committed his research into the service of the new rulers from 1933 onward, in order to propagate his own anti-communist world view. He continues to be held in high regard among professional circles today, in spite of his racist research. During the Nazi era, Hildegard worked for the »Publikationsstelle Dahlem«, a facility for the scientific legitimization of German proprietary claims to the former eastern territories. At the same time, as part of her commitment to the Confessing Church, she campaigned for and supported persecuted Jews. This led to her internment in the Concentration Camp at Ravensbrück. Her religious beliefs as a Christian led her to offer support, in the knowledge that this would lead to persecution and imprisonment. In spite of these effectively disparate courses of action during the period between 1933 and 1945, there are nevertheless parallels to be found in the thought structure of these two Schaeferes. The article draws connections between both biographies and analyzes the individual worldviews of the siblings against the backdrop of political changes between 1933 and 1945 and the social influences of that time.

**Peter-Ben Smit and Ruth Nientiedt, Community and Reconciliation. Rapprochement between the Old Catholic Churches of Germany and the Netherlands prior to the Founding of the World Council of Churches**

This essay explores the dynamics of »forgiving and forgetting« among churches following the end of the Second World War, based on the example of the Old Catholic Churches of the Union of Utrecht. Applying the Aleida Assmann's theory of forgetting as a hermeneutical framework, the study traces the development of the correspondence between Erwin Kreuzer, Bishop of the Old Catholic Church of Germany, and an outspoken NS sympathizer, and Andreas Rinkel, Archbishop of Utrecht of the Old Catholic Church of the Netherlands. After the end of the war, this correspondence shows how the two protagonists arrive at a position of safeguarding the church community from different perceptions of the past in order to achieve, to a certain extent, a sense of common memory, as well as an admission of German (Old-Catholic) responsibility. This then enables a consensual »forgetting« that leaves the path free for reconciliation and for a common journey in the ecumenical movement, moving towards the rebuilding of Europe.