

# Abstracts

## *Anna Wagner/Cordula Nitsch/Dennis Lichtenstein: Voices of Morality or Solely Entertainers? Self-Conception of the Role, Significance and the Moral Responsibility of Satirists*

As prominent public figures, satirists introduce specific (political) positions and ethical-moral values into public discourse. They are therefore ascribed a specific responsibility as the "moral pointing fingers" of a society. The extent to which professional satirists share these attributions, and which role conceptions and ethical values underlie their work has hardly been researched so far, particularly in Germany. In this article, we present the results of an interview study with 13 satirists in Germany which addresses these questions.

## *Andreas Dörner: Humor and Comicality in Political Communication. Functions and Perspectives*

On the basis of relevant literature and our own research, this article first systematizes the central functions of comedy and humor in political communication. In a second step, the potential of the use of humor in voter address and image construction will be explained. Finally, special attention is paid to self-irony. Under certain conditions, this can contribute to bridge-building in modern societies, which are increasingly characterized by segmentation and polarization.

## *Thomas Bohrmann: Religious Satire. Artistic Freedom or Blasphemy?*

Religious satire is a form of art protected by the fundamental right to freedom of expression. Its intention is mainly to criticize persons and institutions. In doing so, satirical statements can have an insulting and blasphemous character for believers. § 116 of the German Criminal Code (Strafgesetzbuch) makes religious insults punishable if they endanger the "public peace". Opinions, by which certain people feel offended, will always exist. Producers and recipients of religious satire should observe ethical guidelines when dealing with this particular form of communication; above all, respect, sensitivity, willingness to engage in dialogue, composure and tolerance should be mentioned here.

## *Jürgen Wilke: From Abstinence to Distraction. When Scientists Turn on the TV... Surrogate of a Media Usage Study*

Whether and how scientists use television is something we know little about. Representative surveys of this professional group provide no data on this question. In order to address this deficit, in the following a questionnaire is systematically evaluated

which was employed every month for six years by “Forschung und Lehre” (“Research and Teaching”), the publication medium of the German Association of University Professors and Lecturers (DHV). Between January 2014 and December 2019, a total of 72 predominantly prominent scientists were asked to complete the sentence, “When I turn on the television...”. Based on the intensity of their television usage and their rating of this medium, the answers are classified in a multi-tiered ranking order. For the most part, the scientists indicated that they either did not use television at all or, at most, only marginally. The selected program content they cited was most likely to be news programs or detective fiction series like “Tatort”. As a means of social observation, it plays virtually no role at all.

*Jonas Schützeneder/Janet Iroezi/Louisa Müller/Zoe Rüschemschmidt/Ilka Schnelle: Matter for the Boss? Authors and Contexts of Commentaries in German Newspapers*

The purpose of journalism is to be a “mirror of society”, namely with a double assignment: to demonstrate the wide diversity of society through its selection of issues and content on the one hand but also inter-editorial structures on the other. This article addresses both standards and analyses the commentaries in German newspapers with regard to the gender of the authors as well as respective formal and contentual features. This indicates: Commentaries are clearly more seldomly written by female authors and that thematically and formally specific differences can be recognized.

*Anna Neumaier: When Will It Click? Digital Church in the Corona Pandemic and What One Can Learn from Pre-Corona Times*

In light of the Corona pandemic, many churches had to extensively digitalize their services almost overnight. Meanwhile, first studies on this subject have become available, whereby they often focus on the transformation of the preaching formats from the provider-perspective. This article provides an extension to a study addressing the users of digital Christian services which, already prior to 2020, previously examined the motives of religious media usage. The central findings underscore the diversity of the concerns related to religious communication and indicate the existence of deficits regarding on-site services as explanatory factors for Internet use. Online services, including those beyond the classic preaching formats, must thereby be understood as a central opportunity in order to maintain church bonds and religiosity.

*Jan Kuhn: @faithpwr – Discussing Religious Experiences on Instagram*

@faithpwr sees itself as a social media outlet upon which users can share religious experiences in everyday life with each other. The vision of the channel is to create a platform

which demonstrates how creative people relate their faith to others. Thereby, @faithpwr understands itself as a digital campfire, which should be used to exchange thoughts with others concerning their everyday life and being a Christian, offering encouragement and support, revealing unused personal potential and, above all, to inspire. In September 2020, the outlet concluded its project phase, was positively evaluated, and will now be continued as a digital religious broadcast service by the Center for Applied Pastoral Research (zap-bochum.de).