Abstracts

Stefan Piasecki: Modern War Heroes: Criticism of a Pop-Phenomenon. Historical and Cultural Backgrounds

Post-heroic society venerates its heroes: those of the every-day world, firemen, police-men or emergency paramedics. By contrast, the modern concept of heroism also inclu-des bloggers, activists, YouTubers or influencers irrespective of whether they are old or young. Meanwhile, stories of military heroism are no longer told. Military heroism is experiencing a demographic re-appraisal from "below". Whereas some become unea-sy, reflective or even afraid by military heroism, others celebrate themselves in gamer clans or children are allowed to march in uniform in Mosque communities and thereby irritate the (German) public. Why does the military hero polarize – still and once again? The article offers a foray through the cultural history of the concept of heroism and contrasts it with the (pop-) cultural conditions of modern thrill-seeking society.

Sonja Anwar: Heroism and Media Heroes in Islam. A Look at Historical, Cultural and Religious Influences

Even when Islamic societies, as that in Iran, are shaped by mass media such as those in the west – social media, Telegram (the counterpart to WhatsApp), online-videos and so on, are highly popular with young people – inter-Islamic national and cultural differen-ces are also present. In Iran the Shia branch of Islam is dominant, whereas in Turkey Sunni Islam plays a greater role. This also has an effect on the definition and perception of heroism. What characterizes that image of heroism, which is designated as such in Iran?

Ingrid Paus-Hasebrink: The "Hobbit"-Trilogy – Connections to the Everyday World and Orientation Template

How do viewers of fantasy link this symbolic material to their everyday lives and use them for orientation? Starting from theoretical approaches that regard popular culture as a resource for coping with challenges of social circumstances and of everyday life we take The Hobbit as a particular case of a popular product and the World Hobbit Project, with its global data on viewers' reactions to these films, as the basis for our research. By means of a qualitative analysis of open answers from Austria and Germany regarding broader issues and aspects of personal relevance that are raised by the film, we identify relevant ways and topics, by which viewers link the film to their everyday life, e.g. the current refugee movements in the year 2015.

Maya Götz: Childhood Media Heroes. TV Characters and their Roles in Identity Negotiation

Television characters serve particularly children and adolescents as a projection surface. The choice of personal television heroes is closely related with one's own identity negotiation. Young audiences use media characters for purposes of identification, but also for the projection of unwanted personal characteristics. Clear distinctions become apparent in the choice of favorite television characters: whereas boys in particular call "funny losers" their favorite characters, for girls it is female heroes who serve as ideals which they try to emulate. This, in turn, is strongly related to the limited range of characters offered by German children's television programs.

Marlis Prinzing: Convalescence Through the Suffering of Role Models? Effects of Health- Oriented Communication Fanned by the Illnesses of Celebrities

After her MS diagnosis in February 2019, the actress Selma Blair appears for the first time publicly – using a cane, controlled, attractive. The politician Frank-Walter Steinmeier donates a kidney to his wife and withdraws from public life for a time. Singer Selena Gomez receives a kidney from her friend and posts a photo of both women in hospital garments on Instagram. Movie star Angelina Jolie describes in the „New York Times" that she had a mastectomy and ovaries removed to guard against cancer. When celebrities suffer, when our heroes reveal their weaknesses, it attracts wide public interest. How does this benefit us? Where do the boundaries to public relations, risky misinformation or to exposure lie? What should ethical, responsible reporting in journalism and social media look like?

Maya Götz: A Form of Empowerment? Self-dramatization of Female Influencers on Instagram

Currently Instagram is the most popular platform for self-dramatization. The article addresses how young girls use it and to what degree it is a form of self-empowerment. Case studies and representative surveys indicate that the users pointedly imitate Influencers and that an alignment with a narrow ideal of beauty takes place. In order to achieve this filter-apps are often employed – significantly more often by young girls who follow beauty influencers – and in particular by persons who are undergoing treatment for eating disorders. The social network promotes less the empowerment of women, but rather the restriction of their diversity.

Clarissa Tatschner: Clichés and Challenges. Coverage of the #MeToo-Movement by the German Print Media

By means of qualitative content analysis this article examines coverage of the #MeToo-Movement by the German Print Media. The focus lay on the analysis of Media-Frames and the question of how the genders male and female were depicted within the framework of the reports. The daily newspapers FAZ, "Bild" and "taz" as well as the weekly newspaper "Die Zeit" were analyzed. The results show that both genders were classified into a "good-bad" schema, which reflects patriarchal role patterns. Regarding women the frame of the *weak, helpless victim* dominates, whereas by the men the frame of the *animalistic perpetrator* and *powerful, dominant male* asserts itself. Further, an extremely negative classification of the term *feminism* was noted.

Angela Reinders: Nobody Asked the Robot, whether it Wanted to Commit Murder. The Human as an Algorithm and the Disruption of Theology

From the beginning, in addition to its structurally associated fields of application, digitalization has fueled further hopes: the prospect of the self-redemption of mankind and even its divinization realized through interconnectedness. The factor that digitalization appears for many to be increasingly uncontrollable opens room for various theories. Uncertainties exist concerning algorithms and artificial intelligence with regard to their potential and risks. Some researchers are sure that Homo sapiens will be followed by "Homo Deus". What does this signify for the conception of humans and God? Is theology faced with an impending disruption?

Vorschau

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