

## Summary

Bernhard Pörksen: The Reality of Neo-Nazis. Extremist Communication in the Democratic Society

Presenting examples of argumentative and linguistic patterns, the following article demonstrates that Neo-Nazi communication is essentially the angry and highly aggressive reaction to the way in which society handles National Socialism and Neo-Nazism. Neo-Nazis respond to the public discourse dealing with the Nazi past in an ideological manner, they create an anti-language attempting to correct this discourse and they come to terms with the past in their very own way. If the patterns and interconnections between Nazi activities, the reaction of the public and the control actions of the state are observed and analysed, it becomes clear that Neo-Nazi communication is inextricably linked to the judgments made by their opponents. This communication follows an extensive programme of exculpation and serves to fend off accusations held by a democratically minded public.

Franz-Josef Eilers: Missionary Communication into the Third Millennium. Theological Remarks for a Definition

Missionary Communication starts from a spiritual foundation which is outlined in Pope John Paul II's „*Novo Millennio Ineunte*“ as originating from faith, based on holiness, prayer, grace and a living faith community. The reason for missionary communication is not just the availability of modern means. Missionary communication rather is based on a theology which sees God as a communicating God already in the Trinity itself but also in Revelation and especially in the incarnation of Jesus Christ. This divine communication has to be continued by the Church into the here and now of every time and place. Based on Vatican II Avery Dulles sees five models of a communicating church: institutional/hierarchical, herald, sacramental, community, secular-dialogic. For the practice of missionary communication the means of evangelizing as outlined by Pope Paul VI in „*Evangelii Nuntiandi*“ (40-48) are still relevant today but have to be complemented by the challenges of new technology creating a ‚new culture‘ as described by John Paul II in his ‚*Redemptoris Missio*‘ (No. 37c).

## Joachim Westerbarkey: Propaganda - Public Relations - Advertising. A Typological Outline

Different kinds of advertising and their terminology should be distinguished from each other as well as from other offers of communication. If alternative terminology is not available, terms that are discredited due to problematic practices do not necessarily disqualify for usage in scholarly fields. Weber suggests to construe ideal types that show a set of characteristic features in order to create academically and theoretically suitable terms. According to this method, persuasion is first of all defined as a form of communication aiming to influence perceptions, attitudes and behaviour. Advertising is then specified by an anonymous public, i.e. a potential willingness to participate. Like other forms of persuasion, this can refer to world-view, organisations or products: publicity is supposed to spread convictions, public relations is there to create trust and advertising is supposed to trigger purchases. From the perspective of behavioural theory these types of advertising can also be assigned different values such as truth, veracity and correctness. Although it is possible to distinguish them according to such principles they are in fact closely related. It is therefore necessary to continually question what is to be achieved, with which aim and where.

Anne Hoffmann: Islam in the Media. The Medial Conflict with the Friedenspreis-Award to Annemarie Schimmel

In 1995, the German Book Trade Association awarded their Peace Price to Annemarie Schimmel, an expert on Islam. Their intention was to emphasise cultural and international understanding with Islam as a counterweight to the imminent threat of a clash between Islamic and Western cultures. However, the announcement of the winner's name did not have the desired positive result. On the contrary, a vehement conflict broke out caused by a critical comment of Ms Schimmel's with regard to Salman Rushdie.

The work under review here examines the behavior of the press during this conflict. Which topics were paramount? Which media were the proponents of which opinion? In what manner was the topic Islam treated and what patterns of critical analysis were followed?

The contents of 418 newspaper and magazine articles were subjected to analysis and 22 key texts were examined with an eye to argument analysis.

The main conclusions were as follows: Annemarie Schimmel served

only as the catalyst with regard to the conflict; determining topics throughout the whole debate were the dialogue between Islam and the West and the manner in which this dialogue was conducted, that is, dispute and patterns of dispute.

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