



MASTERARBEIT | MASTER'S THESIS

Titel | Title

„Orientalistic stereotypes then and now: A computational analysis of
Maltzan's travel diary and the refugee crisis 2015/16 “

verfasst von | submitted by

Shirin Darwish BA

angestrebter akademischer Grad | in partial fulfilment of the requirements for the degree of

Master of Arts (MA)

Wien | Vienna, 2025

Studienkennzahl lt. Studienblatt | UA 066 647

Degree programme code as it appears on
the student record sheet:

Studienrichtung lt. Studienblatt | Degree Masterstudium Digital Humanities
programme as it appears on the student
record sheet:

Betreut von | Supervisor:

Univ.-Prof. Mag. Hannes Fellner M.A. PhD

Abstract

This master thesis examines how representations of the “Orient” have been shaped and maintained over time by analyzing different sources: Heinrich von Maltzan's 19th century travel diary: *Meine Wallfahrt nach Mekka* and newspaper coverage of the refugee crisis of 2015 and 2016 in Germany and Austria. Through a combination of digital text analysis and interpretive evaluations provided by LLMs, the experiment-oriented study examines how stereotypical representations are constructed, how their tone varies and how they are distributed across different types of media. Particular attention is paid to whether these representations are predominantly positive, negative or neutral and how they reflect broader cultural and political narratives. The methodological approach involves the use of Python-based tools to uncover patterns in language use and compare the frequency and context of stereotype categories in the two corpora. The study also considers the role of media genre and compares the reporting style of quality newspapers with that of the tabloid press. The results show a remarkable persistence of orientalist thought, suggesting that while style and language may have evolved, many core assumptions have remained intact. The findings provide insight into the ways in which stereotypes are recontextualized in modern discourse and raise important questions about the responsibilities of the media.

Abstrakt

In dieser Masterarbeit wird untersucht, wie Darstellungen des „Orients“ im Laufe der Zeit geformt und aufrechterhalten wurden, indem verschiedene Quellen analysiert werden: zum einen das Reisetagebuch von Heinrich von Maltzans aus dem 19. Jahrhundert: *Meine Wallfahrt nach Mekka* und zum anderen die Zeitungsberichterstattung über die Flüchtlingskrise 2015 und 2016 in Deutschland und Österreich. Durch eine Kombination aus digitaler Textanalyse und Analysen durch LLMs untersucht die experimentorientierte Studie, wie stereotype Darstellungen konstruiert werden, wie ihr Ton variiert und wie sie über verschiedene Medientypen verteilt sind. Besonderes Augenmerk wird daraufgelegt, ob diese Darstellungen überwiegend positiv, negativ oder neutral sind und wie sie breitere kulturelle und politische Narrative widerspiegeln. Der methodische Ansatz umfasst die Verwendung von Python-basierten Tools, um Muster im Sprachgebrauch aufzudecken und die Häufigkeit und den Kontext von Kategorien von Stereotypen in den beiden Korpora zu vergleichen. Die Studie berücksichtigt auch die Rolle der Mediengattung und vergleicht den Berichterstattungsstil von Qualitätszeitungen mit dem von Boulevardzeitungen. Die Ergebnisse zeigen ein bemerkenswertes Fortbestehen des orientalistischen Denkens, was darauf hindeutet, dass sich zwar Stil und Sprache weiterentwickelt haben, viele Kernannahmen jedoch intakt geblieben sind. Die Ergebnisse geben einen Einblick in die Art und Weise, wie Stereotype im modernen Diskurs rekontextualisiert werden, und werfen wichtige Fragen zur Verantwortung der Medien auf.

Acknowledgements

Completing this master's thesis was a challenging but also very enriching journey that spanned a year and a half. I am deeply grateful to everyone who supported me during this time. First and foremost, I would like to express my sincere thanks to my supervisors, Univ.-Prof. Mag. Hannes Fellner and M.A. PhD Dr. Renato Rocha Souza, for their patience, understanding, and insightful guidance. Their constructive feedback and academic support were instrumental in shaping the direction and depth of this thesis.

I am also deeply grateful to my family—especially my parents, siblings, husband, my in-laws and friends—whose unwavering encouragement, emotional support, and understanding helped me persevere through the more challenging stages of this project.

Finally, I dedicate this work to my daughter, in the hope that her future will be shaped by discourses of inclusion, justice, and respect—far removed from the racism and systemic inequalities that still characterize our world today.

Table of Contents

1. Introduction	7
1.1 Background and Motivation	7
1.2 Objectives of the Study	7
1.3 Research Questions and Hypotheses	8
1.4 Structure of the Thesis	8
2. Theoretical Background	10
2.1 Definition of Stereotypes and Prejudices and Their Sense of Purpose	10
2.1.1 Between- and Within-Category Stereotyping	14
2.2 Orientalism	16
2.2.1 Edward Said's Theory of Orientalism	16
2.2.2 Neo-Orientalism	18
2.3 Islamophobia: Definition and Origins.....	21
2.3.1 Islamophobia in Media During the Refugee Crisis of 2015/2016	22
3. Review of Related Literature	24
3.1 Motifs for writing travel diaries	24
3.1.1 Overview of 19 th -century travel diaries of the Orient	25
3.2 Media framing of refugees.....	27
3.2.1 Framing Syrian and Ukrainian Refugees	28
4. Methodology	31
4.1 Data Sources and Selection Criteria	31
4.1.1 The Travel Diary from the 19th Century: Heinrich von Maltzan's "Pilgrimage to Mecca"	32
4.1.2 Print Media Articles from the Refugee Crisis of 2015/16	33
4.2 Data Preparation	34
4.3 Applied Methods	35
4.3.1 Stereotype Detection and Categorization	35
4.3.2 Sentiment Analysis and Semantic Similarity	36
4.3.3 Human-in-the-Loop Approaches in Computational Discourse	38
Analysis.....	38
5. Analysis and Results	41
5.1 Quantitative Analysis of Stereotypes	41
5.1.1 Frequency and Distribution of Stereotypes.....	42
5.2 Qualitative Analysis of Stereotypes	46
5.2.1 In-Depth Sentiment and Semantic Analysis of Selected Text Passages	47
5.3 Discussion of Results	58
5.3.1 Similarities and Differences between the Time Periods	58
5.3.2 Interpretation of Results within the Framework of Orientalism and Islamophobia.....	60
5.3.3 Relevance and Implications of the Findings	62

6. Conclusions	66
6.1 Summary of Key Findings	66
6.2 Limitations of the Study	67
6.3 Suggestions for Future Research	68
7. Bibliography	69
8. Appendix	72
8.1 Tables, Figures and Code	72
8.2 LLMs prompts	72

List of Figures

Figure 1: Stereotype Clustering Analysis	43
Figure 2: Sentiment Distribution of Stereotypes by Source	44
Figure 3: Stereotype Semantic Similarity	45

1.Introduction

1.1 Background and Motivation

The inspiration for this thesis is the current genocide in Gaza and the alarming rise of dehumanizing discourses used by Israeli far-right politicians at the beginning of the conflict (e.g. as Israeli Defense Minister Yoav Gallant said: “We are fighting against human animals.”¹). Claims that devalue Palestinians as “animals” show how language is used to strip people of their humanity and rationalize violence. This kind of discourse has far-reaching consequences that go far beyond the specific conflict; it is an old tradition to portray the “other” as negative and reductive.

This observation sparked my personal and academic interest in exploring similar linguistic tendencies - particularly stereotypes - that have long emerged and persist in today's world. In particular, I was interested in examining representations of the so-called ‘Orient’ and its inhabitants over time: from 19th century European travelogues and the modern media coverage of the refugee crisis of 2015/16. As the current genocide of Gaza is still ongoing and under-researched at the time of writing this thesis, I chose to focus on the refugee movements of 2015 and 2016 as they provide a well-defined, well-documented and time-limited case study. The persistence of orientalist stereotypes in both historical and contemporary writings necessitate a systematic, data-driven investigation.

1.2 Objectives of the Study

The main objective of this study is the comparative text analysis of Heinrich von Maltzan's 19th century travel diary with selected media reports on the refugee crisis in Germany and Austria in 2015 and 2016. The focus of this study is to compare the similarity or difference of orientalist stereotypes - in the broadest sense simplified and often prejudiced representations of the “oriental other” - from then and now. With the help of computer-generated linguistic tools, in particular Python-based text analysis tools, this thesis aims to systematically identify and classify stereotypes in both corpora. The analysis is not only concerned with

¹ <https://www.aljazeera.com/program/newsfeed/2023/10/9/israeli-defence-minister-orders-complete-siege-on-gaza>

identifying the presence of similar or equivalent stereotypes over the years, but also with assessing the tone and mood conveyed by these representations - positive, negative or neutral. In addition, the study will analyze the diversity and typology of stereotype categories contained in each source, be they cultural, religious, gender or behavioral stereotypes. One of the main objectives is to find out which modern source, whether serious news or tabloid journalism, most clearly reflects the orientalist content and tone of Maltzan's travelogues. On this comparative basis, the research aims to provide a clearer idea of how stereotypes function in discourse and how they can affect or reflect wider societal attitudes towards minority groups. Finally, the question also aims to uncover the extent to which such patterns have been carried forward into the present day and to consider how such stereotypes might be challenged and countered in the future.

1.3 Research Questions and Hypotheses

The research questions of this thesis are as follows:

How similar are the stereotypes in Heinrich von Maltzan's travel diary to those in media articles on the refugee crisis of 2015/16? Can comparable narrative or descriptive patterns be identified in the two sources? Are the stereotypes predominantly negative, positive or neutral? And in which thematic categories - such as cultural, religious or gender - do these stereotypes occur most frequently?

Based on these questions, the working hypothesis is that many of the stereotypical representations found in historical texts also appear in modern reporting, albeit often in a reworked or more implicit form. It is also expected that tabloids use more emotionally charged and reductive representations than quality newspapers and that certain Orientalist tropes - such as representations of irrationality, cultural inferiority or extremism - remain embedded in the language used to describe Muslim individuals.

1.4 Structure of the Thesis

The structure of this thesis reflects the transition from theoretical framing to empirical investigation and interpretation. Following this introduction, Chapter 2 lays the conceptual foundations by defining key terms such as stereotypes, prejudice, Orientalism and Islamophobia, paying particular attention to Edward

Said's theory and its subsequent developments. Chapter 3 builds on this foundation by examining the relevant scholarly literature, including studies of travel writing, historical and contemporary constructions of the 'Orient', and the role of the media in shaping refugee narratives. Chapter 4 outlines the methodological design and describes the selection of sources, the process of data preparation, and the computational techniques used for analysis, including word embeddings and LLMs. Chapter 5 presents the core analysis, combining quantitative and qualitative approaches to examine the tone and categories of stereotypes identified in both corpora, also highlighting similarities and differences between time periods and media types. Chapter 6 concludes the thesis by summarizing the main findings, placing them in a broader social and political context, and considering how these findings can be used to inform the future development of the media.

2. Theoretical Background

2.1 Definition of Stereotypes and Prejudices and Their Sense of Purpose

Given the central role that stereotypes and prejudices play in this thesis, it is essential to clarify these concepts to ensure a shared understanding of the terminology. This section offers an historical overview of the origins and development of the terms “stereotype” and “prejudice,” and outlines key theories that have shaped the scholarly discourse on the topic.

According to Marx and Jin Ko (Marx and Ko 2019, 1) the term “stereotype” was first recorded in the late 1700s, originally referring to a printing technique that used metal plates to reproduce images or texts. By the early 1920s, the term had entered everyday language, notably through the work of journalist Walter Lippmann, who described *stereotyped pictures in the head*—mental representations individuals hold about reality (Lippmann as cited in Marx and Ko 2019, 1). Since then, the concept has evolved and broadened to encompass cognitive schemes or belief systems—mental structures individuals use to interpret and respond to people and social groups.

The term *prejudice* did not become widespread until the 1930s and has seen increasing usage since then—a development that contrasts with the earlier adoption of the term *stereotype*. While stereotypes refer to generalized positive or negative images or attitudes toward particular social groups, prejudice encompasses a more affective dimension, involving a predisposed dislike or aversion toward a group, often in the absence of specific beliefs or conscious reasoning. Earlier perspectives on stereotypes and prejudice characterized them as rigid and unchanging. In contrast, modern interpretations recognize their dynamic nature, suggesting that they can evolve over time with increased information, exposure, and familiarity with a social group. For instance, an individual might initially harbor strong biases against a group, but these biases could diminish as personal conflicts with that group subside or as positive interactions and experiences with members of the group increase (Marx and Ko 2019, 1-2).

As noted above, the systematic study of prejudice began in the 1930s and was significantly shaped by the prevailing racial ideologies of the time. These ideologies reinforced white supremacy by portraying white individuals as morally

and intellectually superior, while framing prejudice as an unconscious reaction on the part of so-called "inferior" races. However, this point of view was critically reexamined in the 1930s and 1940s in the wake of civil rights and the international reaction to antisemitism in the aftermath of the Holocaust. The events of World War II spurred the development of new theoretical frameworks aimed at explaining the widespread prevalence of deep-seated prejudices. In this context, researchers Adorno, Frenkel-Brunswik, Levinson, and Sanford introduced the concept of the *authoritarian personality*—a psychological profile characterized by rigid thinking, unquestioning obedience to authority, and a strong adherence to social hierarchies and norms sanctioned by dominant institutions (Adono et al., as cited in Marx and Ko 2019, 4).

Following this theory, Sidanius, Liu, Shaw, and Pratto defined another personality-based theory of prejudice, the Social Dominance Orientation (SDO), and a similar one by Jost and Banaji called the System Justification Theory (SJT). Social Dominance Orientation posits that individuals who perceive the social world as inherently hierarchical are more likely to harbor prejudices against groups with lower social status. This character is usually more severe among those who want their group to dominate the others. Research on SDO has consistently shown strong correlations with various forms of prejudice, including anti-Black and anti-Arab sentiments, sexism, nationalism, resistance to LGBTQ+ rights, and other attitudes that reinforce existing social hierarchies. Complementing this, the System Justification Theory (SJT) posits that people not only strive to maintain a positive image of their group but also strive to legitimize and uphold the broader social order, including the relative positioning of different groups within it (Sidanius et al., Jost and Banaji, as cited in Marx and Ko 2019, 5).

From the 1950s through the early 1990s, stereotypes came to be understood primarily as cognitive shortcuts—mental heuristics that allowed individuals to quickly categorize and evaluate social groups. During this period, scholarly attention shifted away from overt behavior toward the internal cognitive processes underlying social perception. Rather than relying on direct self-report, researchers sought to infer stereotypical thinking indirectly, recognizing that individuals might be unwilling or unable to articulate their biases. This shift led to the development of indirect or implicit measures designed to assess prejudicial

attitudes beneath the level of conscious awareness (Hamilton and Sherman, as cited in Marx and Ko 2019, 5).

Dual-process theories in cognitive psychology that emerged during this *observing revolution* differentiate between automatic and controlled mental processes in stereotyping (Schneider and Shiffrin, as cited in Marx and Ko 2019, 5). Stereotypes are often activated unconsciously when individuals are exposed to certain social groups, but the control of their responses differs from person to person. Those with high levels of prejudice are generally less able—or less motivated—to inhibit the influence of stereotypical thinking. In contrast, low-prejudiced individuals are more likely to consciously monitor and suppress such biases, actively striving to prevent them from shaping their judgments and behaviors (Marx and Ko 2019, 5).

Repeated exposure to actions driven by stereotypes or prejudice can have a profound and lasting impact on an individual's self-perception and behavior. As noted by the US-American psychologist Gordon Allport (Allport, as cited in Marx and Ko 2019, 12), repeated exposure to stereotypes can make an individual internalize the prevailing negative societal views about one's group. This internalization can lead them to conform, consciously or unconsciously, to the very behaviors that are expected of them. Another potential effect of being stereotyped is the acquisition of heightened self-awareness combined with an increased sensitivity to how one is perceived. Allport also emphasized that the fear of being labeled can cause a person to suffer from anxiety and feelings of inadequacy, which will influence one's interaction quality. In such psychological states, individuals often experience persistent uncertainty about whether they are being evaluated based on their personal characteristics or stereotypical assumptions, leading to a pervasive sense of ambiguity regarding the motives behind others' behavior. In their analysis, Marx and Ko differentiate three established effects: attributional ambiguity, stereotype threat, and stereotype priming.

Attributional ambiguity (Crocker et al., as cited in Marx and Ko 2019, 13) refers to the uncertainty that individuals from stereotyped groups face when trying to determine whether they are being treated unfairly due to prejudice or personal failings. This can lead them to reject valuable feedback but can also help protect

self-esteem by attributing negative experiences to prejudice rather than personal failure (Crocker and Major, as cited in Marx and Ko 2019, 13).

Stereotype threat explains how negative stereotypes about a group's abilities can undermine performance, particularly in academic settings. The fear of confirming such stereotypes consumes cognitive and emotional resources, affecting individuals who are highly invested in the domain. In addition, stereotype threat could, after repeated exposure over time, result in disengagement from the relevant fields and, by implication, lead to underrepresentation in areas like STEM for women and in higher education for students of color (Steele, as cited in Marx and Ko 2019, 13).

Stereotype priming relies on the notion that the activation of particular thoughts can unconsciously control behavior which is a concept derived from ideomotor action (James, as cited in Marx and Ko 2019, 14). Research has shown that individuals can link social groups and certain characteristics by repetitive exposure, resulting in biased responses (Banaji et al.; Dovidio et al., as cited in Marx and Ko 2019, 14). A seminal study (Bargh et al., as cited in Marx and Ko 2019, 14) demonstrated that priming young people with old-age-related stimuli caused them to walk more slowly².

As the effects outlined above show, stereotyping groups and results in negative consequences, raising the question why we even stereotype in the first place. To summarize, Stereotyping involves categorizing people based on their membership of a group and attributing typical characteristics of the group to them. It is traditionally explained as a cognitive shortcut that allows people to cope with information overload by simplifying social perception. Rather than evaluating each person as an individual, stereotypes allow for quicker, albeit usually inaccurate and reductive, judgments (Allport; Hamilton; Tajfel, as cited in Sng, Williams and Neuberg 2018, 26).

² Yet, because these kinds of priming effects have been hard to replicate, they have been called into question as to whether they exist at all (Pashler and Wagenmakers; Simmons et al. as cited in Marx and Ko 2019, 14), though other researchers have warned against throwing out these findings en masse (Cesario; Maxwell et al. as cited in Marx and Ko 2019, 14).

2.1.1 Between- and Within-Category Stereotyping

To move on to another category and its subcategories of stereotyping, it is important to know that traditional stereotype theories considered social groups to be homogeneous, meaning that all members of an outgroup displayed similar attributes (e.g., "all Asians are good at math" or "all Latinos are lazy"). This "outgroup homogeneity" perception prevailed until the late 1990s. However, recent research has introduced the concept of "within-category stereotyping," emphasizing the significance of individual differences within a category in shaping perceptions (Hugenberg and Sacco; Zebrowitz as cited in Marx and Ko 2019, 6). This shift suggests that stereotypes are not applied uniformly but are influenced by implicit variations among individuals within the group (Marx and Ko 2019, 6).

As Sng, Williams and Neuberg point out, traditional stereotyping includes gender, age, nationality, but also illness, kinship and coalition stereotyping. One explanatory framework for these broader patterns is the concept of the *behavioral immune system*—a psychological mechanism to detect and avoid potential sources of infection. Because pathogens are varied and rapidly change, humans employ general cues - such as physical abnormality, abnormalities in movement, or signs of sickness - to place others in the category of being potentially infectious. This has the impact of implicit prejudice against 'abnormal'-appearing groups like the disabled, the obese, or the elderly. These social impressions affect behavior and decision-making despite not being actively experienced (Schaller and Park; Duncan and Schaller as cited in Sng, Williams and Neuberg 2018, 30).

Within-category stereotyping assumes that some group members are better representations of a typical member of the group than others. As a result, a notable difference in stereotypes or expectations occurs depending on how prototypical of their group a member is. The following three lines of research are dedicated to the influence of differences within categories on the stereotyping process (Marx and Ko 2019, 6).

Racial Phenotypicality

Studies of racial phenotypicality have discovered that people with more Afrocentric facial features (i.e., coarse hair, full lips) were judged as having

African American stereotypic traits more than people with less Afrocentric facial features regardless of racial category membership (Blair et al. as cited in Marx and Ko 2019, 6). That is, even when statistically controlling for whether or not the person was African American or white, Afrocentric cues still had an impact on stereotypic impressions of the person.

Skin-Tone Bias

Researchers have contended that skin tone is another feature-based cue that can influence stereotypic impressions (Maddox; Maddox & Gray; Norwood as cited in Marx and Ko 2019, 6). The fundamental finding of this research is that darker African Americans are represented by more negative stereotypic traits, like criminal and poor, and lighter African Americans are represented by more positive, counter-stereotypic traits, for example, rich and educated.

Vocal Femininity

The femininity of a voice influences gender-based stereotypes. Voices stereotypically defined as feminine are assigned to traditional female traits (e.g., warmth, maternal), while voices that are not as feminine are linked with traditional male traits (e.g., assertiveness, leadership) regardless of the sex of the speaker (Ko et al. as cited in Marx and Ko 2019, 6-7).

Stereotypes are influenced by both between-category and within-category characteristics. Yet research indicates that it is easier for individuals to manage prejudice in terms of large social categories, whereas it is more difficult to manage responses to subtle variations within these categories (Bodenhausen & Macrae; Fiske & Neuberg as cited in Marx and Ko 2019, 7).

To summarize, people use ethnicity because it relates to environmental and social affiliation. Stereotypes differ by group because they reflect a threat or an opportunity. Prejudices are emotional reactions to perceived threats or opportunities, which in turn lead to certain behaviors. Whether certain stereotypes and prejudices come into play depends on the context of the observer and the characteristics of the person being judged (Sng, Williams and Neuberg 2018, 38).

2.2 Orientalism

Since the main objective of this paper is to analyze and compare stereotypes from Heinrich von Maltzan's travel book with newspaper articles from the 21st century, and given that both media contain stereotypes of people from the Orient, the concept of Orientalism, the so-called study of the Orient and Orientals, will be discussed and explained.

European travelers and poets' imagination of the Orient already took place in the 18th and 19th centuries. Johann Wolfgang von Goethe, for example, already described how fascinated people were by the supposed "exoticism", "sensuality", or even "mentality" of the people there (Richter 2018, 213). However, there was no specific term for this approach until 1978, when Edward Said introduced the concept of Orientalism. The term Orientalism was derived in the late 1970s by literary critic Said, whose seminal book *Orientalism* generated broad controversy and criticism throughout the Western world. His critique questioned prevailing Western representations of the East, arguing they were guided by colonial attitudes and served to reinforce European dominance (Said 2017, 13).

2.2.1 Edward Said's Theory of Orientalism

As previously mentioned, the Orient has fascinated Western artists for a long time, who have portrayed it as a place of luxury, war, mystery and sensuality - a mesmerizing realm to be discovered and conquered by the West. In this depiction, for example, the women of the Orient are often portrayed as highly sensual beings molded by the Western imagination. Khrisat argues that Western writers, particularly those from English backgrounds, have continued to disseminate misconceptions about the dominant religion in this region, Islam, presenting this religion as a false one and representing Arabs as "Saracens" and infidels (Khrisat 2012, 21). On a similar note, Haddad argues that European poets made their literary careers and livelihoods by working with orientalist themes, viewing the Orient as a place of poetic experimentation and a different artistic sphere (Haddad 2002, 3).

"Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient-dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it: in short,

Orientalism as a Western style for dominating, restructuring, and having authority over the Orient." (Said 2017, 11)

First, *Orientalism* has an academic meaning, referring to the work of scholars who study, teach, or write about the Orient—whether in general cultural terms or within specific linguistic, historical, or anthropological disciplines. Second, Said describes a broader conceptual usage of the term, rooted in the binary opposition between East and West. In this framework, Orientalism becomes a mode of thought based on the essentialized distinction between "the Orient" and "the Occident," shaping how the East is perceived and understood. The third perspective is historically and materially grounded: Orientalism is viewed as a system of discourse through which the West exerts power over the Orient. This includes producing knowledge, shaping cultural narratives, legitimizing political actions, and establishing educational frameworks—all of which contribute to the West's authority over the East. In this sense, Orientalism functions as a strategic instrument of domination, reorganization, and control (Said 2017, 10-11).

Beyond analyzing the definition of this term and the manifestation of this hegemonic concept, Said's work also examined the writings of famous Orientalists such as Balfour, Cromer, and Flaubert to identify attributions that were and still are ascribed to the Orient and the Oriental without their explicit consent. To name a few examples, according to Cormer, the Orientals, or here explicitly the Arabs, were described as gullible, lacking in energy and initiative, completely devoted to super-animal flattery, scheming, deceitful, and without a heart for animals. Furthermore, he describes them as people who do not know how to walk on a path or sidewalk, as the Europeans did in advance and were able to grasp more quickly what these paths are for. In addition, he describes them also as notorious liars, lethargic and suspicious, and in all other aspects, contrasting with the clever, intelligent, and clear-thinking Anglo-Saxon people (Cormer as cited in Said 2017, 52-54). Cormer based his views partly on direct observations during his stay in Egypt, but he also accepted the views of other Orientalists such as Renan and Volney (Said 2017, 52).

In contrast to Cormer, Balfour wrote more generally about the Oriental and the Orient. He focuses very strongly on the interrelated components of knowledge and power and states that the Orientals cannot govern themselves, but must be governed, otherwise they will lose their sense of direction and the order of life

(Balfour as cited in Said 2017, 46-49). This conviction enabled him and future Orientals to speak about the Orient, to judge it and to control it. Both Corner and Balfour believe that if the Oriental behaved unreasonably, depravedly, and in a childish and strange way, the European was reasonable, virtuous, mature and normal. This clearly shows that the Oriental is pressed into predefined categories and portrayed like a template and that a clear “us” vs. “them” pattern can be identified in these beliefs and attributions (Said 2017, 47-54).

This chapter has explored Edward Said’s theory of *Orientalism* and its influence on the construction of Western perceptions of the East. Said demonstrates how Western writers, scholars, and artists have historically depicted the Orient as a seductive, mysterious, and sensual realm—representations that served to reinforce Western stereotypes and consolidate power in favor of colonial and imperial interests.

These portrayals stand in sharp contrast to the self-image of Europeans as rational, moral, and fully developed individuals. This stark opposition reinforces a binary distinction between “us” and “them,” where the West is positioned as superior and the East as inferior. As the chapter later argues, Orientalism functions as a hegemonic tool of domination—one that legitimizes Western authority over the East through biased narratives, selective representations, and the systematic use of cultural stereotypes.

2.2.2 Neo-Orientalism

The question now arises whether the meaning of the term “Orientalism” has changed in the 21st century and to what extent this concept is being used. To emphasize, Orientalism theory describes the colonial knowledge of the East that formed the fundamental framework for European identity regarding the indigenous *Other*. This hierarchy not only legitimized the supremacy of Europeans and North Americans in the domination and colonization of distant territories but also required the transformation of indigenous peoples' ways of life to adapt them to the colonial order or, at worst, to eliminate them. This knowledge was also used to establish, maintain and legitimize a global system with a center-periphery imbalance that is sustained through the process of exploitation (Sa'di 2021, 2505-2506).

As Said describes, Western culture has been shaped by its internal historical development and its relations with other states, including their subordination and oppression. To maintain this culture and propagate its superiority over others, an incident had to happen in the 21st century. This refers to the period after 9/11, in which a subtle orientalist discourse can be observed even in seemingly liberal and neutral circles. Western nations are often referred to - as in progressive literature - as the “civilized world”, the “free world” or the “international community”, and their leaders and mainstream media are seen as the voice of “international public opinion”. More troubling, however, is the persistence of older colonial tropes—such as the “civilizing mission” and the “white man's burden”—which have been repackaged in contemporary rhetoric. These narratives now appear under the guise of promoting democracy, protecting human rights, or advancing women’s liberation, thereby masking hegemonic interests behind the language of humanitarianism and moral responsibility (Said as cited in Sa'di 2021, 2507).

In the post-9/11 era, a renewed form of Orientalism—commonly referred to as *neo-Orientalism*—emerged, with language playing a central role in its proliferation. The attacks on September 11, 2001, and the ensuing rhetorical campaign dubbed the “War on Terror,” reactivated long-standing Orientalist narratives. These discourses reinstated the binary opposition of “us” versus “them,” placing the Middle East once again at the forefront of Western political and cultural focus. Since then, Arab Muslim representations have permeated more than ever before into the political sphere, and *terrorism* has been the overwhelming term used to describe the group (Altwaiji 2014, 314).

The scope of the so-called war on terror quickly shifted from targeting specific individuals or groups to implicating entire populations, leading to heightened surveillance and suspicion directed toward Muslim communities as a whole. This generalized suspicion was publicly reinforced by political leaders. For instance, on September 6, 2011, the Canadian Prime Minister declared that “Islamic terrorism is the greatest threat to Canada's security” (CBC News as cited in Altwaiji 2014, 315). These narratives, embedded within the political and cultural conversation in the United States, contribute to constructing Islam as an existential danger to Western lifestyles and values — thereby sustaining and legitimizing neo-Orientalist thought under the guise of national security (Altwaiji 2014, 314-315).

In fact, it turns out that neo-Orientalism does not differ much from its classic predecessor. Contemporary orientalist discourse has added little to the foundational assumptions established by earlier Orientalist thinkers. On the contrary, they repeat conventional orientalist assumptions about the uniqueness of Western civilization and the ontological incompetence of the Middle East (Sa'di 2021, 2510).

One notable development in recent years, however, is the increasing prominence of far-right parties and movements in Europe and the United States that promote orientalist and racist ideologies. These groups frequently deny that their positions are rooted in racism or xenophobia. Instead, they claim that their attitudes stem from a natural preference for cultural and religious homogeneity. According to this rationale, individuals are said to feel more secure among those who share their values and heritage, while perceiving outsiders—especially those from Muslim-majority societies—as cultural threats. This line of argument is then used to legitimize social distancing, exclusionary policies, and strict immigration controls, particularly against minority groups who are portrayed as unwilling or unable to assimilate (Sa'di 2021, 2511).

The theory of neo-Orientalism has included the movement of people from the Third World into the supposedly “civilized” world as one of its main goals. This focus does not replace classical Orientalism but rather extends and adapts it to contemporary global dynamics. Islamophobia and other forms of racial and cultural prejudice remain pervasive in modern Western societies, often actively propagated by dominant political elites—particularly neoconservative actors—and, as will be discussed later, their media allies (Sa'di 2021, 2514).

Just as traditional Orientalism served the interests of European colonial powers in the past, neo-Orientalism today serves political dominance and neo-colonial interests by deliberately constructing representations of aggression and terrorism concerning the nation in question, in this case Muslim-majority nations (Altwaiji 2014, 321). These constructed images are not neutral or accidental—they serve to justify interventionist policies, reinforce cultural hierarchies, and secure the strategic and ideological interests of Western powers.

2.3 Islamophobia: Definition and Origins

Since the term Islamophobia has already been referred to in the previous subchapter, the following question arises: What does Islamophobia mean and when was it first recognized as a subject of academic and scientific research? Although there is no universally agreed-upon definition of Islamophobia, the suffix “-phobia” is used to denote socially constructed, culturally rooted and politically based prejudices, aversions and discrimination against certain groups - in this case, Muslims (Gardell 2014, 133). Ideologically, Islamophobia can be seen as a kind of subcategory of Orientalism, as it stereotypes and prejudices people from the Orient who follow Islam or look like Muslims. Viewed as a phenomenon, Islamophobia, or anti-Muslim racism, has been noticeable since the 7th century. At that time, the Prophet Muhammad was preaching in Mecca and spreading the religion of Islam in the region. The Quraishites, the predominant tribe in Mecca at the time, saw Muhammad's mission as an intrusion into their faith and prevented him and his followers from practicing this religion (Acim 2019, 27-28).

Hafez notes that the term Islamophobia first appeared in French-speaking regions in 1910, particularly in the context of French colonization. It was used to describe the prejudicial attitude towards the Algerian population and their religion (Allen as cited in Hafez 2019, 19). In 1923, the term Islamophobia made its first appearance in the English-speaking world in *The Journal of Theological Studies* (Cook as cited in Hafez 2019, 19). Later, Edward Said used Islamophobia for the first time in 1985 in the academic journal *Race and Class* (Said as cited in Hafez 2019, 19). Ten years later, the Boston Globe was the first US newspaper to mention the term in the title “Islamophobia in Europe Fuels Tensions, Isolation” (Neuffer as cited in Hafez 2019, 19).

Since the period after September 9/11, the term Islamophobia has become prevalent in the US and British media and in public discourse, however, its usage in German-speaking countries is comparatively rare (Hafez 2019, 21). At the same time and as a result of this incident, numerous books have been spreading the dissemination of clichés, stereotypes, and misconceptions of Muslims that reinforce their portrayal as the deviant “Other” through processes of racialization and demonization (Pratt and Woodlock as cited in Acim 2019, 28). This renewed Islamophobia has manifested as a rise in hate crimes against individuals of Muslim, Arab, Afghan, and South Asian descent in North America and Europe.

Documented cases have spanned from verbal assault and physical threat to physical attack and damage to property. Beyond isolated attacks, institutionalized discrimination has become increasingly prevalent, with the imposition of practices such as racial profiling, secondary screening, and fingerprinting in airports becoming commonplace (Zine as cited in Acim 2019, 28). These attributions, prejudices and stereotypical representations have intensified during the refugee crisis of 2015/16 - a brief insight, as well as a comparative analysis of media coverage of Syrian and Ukrainian refugees, is provided in the third chapter.

2.3.1 Islamophobia in Media During the Refugee Crisis of 2015/2016

In the context of the refugee crisis of 2015/2016, media discourse often relied on recurring linguistic and visual patterns that reinforced pre-existing prejudices against Muslims. Language and images are the key instruments for establishing stereotypes and prejudices. The repetition of islamophobic discourse and the selective use of certain images in the media landscape are legitimized and received as general knowledge about Islam and Muslims. Knowledge and power are a decisive factor in this case, because the powerful create their desired knowledge and speak about Muslims instead of with them and condemn them and their actions. This approach allows a dehumanization of these victims, and thus a different kind of treatment becomes legitimate and acceptable (Hafez 2019, 45).

To better understand this critical matter, it should be highlighted that, as per a University of Maryland study, terrorism carried out by Muslims gets more media coverage than when carried out by white nationalists. Where the incidents caused by white supremacists from 2008 to 2016 were double the amount carried out by Muslims (University of Maryland as cited in Hafez 2019, 46). Among the popular media formats, islamophobic opinions on social media platforms are mainly spread among users. The social media postings found on news platforms from case studies show a very one-sided, stereotypically constructed, fundamentalist, and mainly negative image of Islam and its followers. This pattern of racist opinions can be seen not only in tabloid newspapers in German-speaking countries but also in German-quality newspapers (Hafez 2019, 47-48). As a result of this reporting, fundamental rights were restricted during the refugee crisis of 2015/16, for example the human right to asylum was called into question. In addition, the then Foreign Minister of Austria, Michael Spindelegger, favored the

integration of female refugees, children and Christians from Syria (Hafez 2019, 65). Further cases in which Islam and Muslims have faced additional attention since the year 2015 are traceable in different news outlets. As an instance, on 9 January 2016, following the events characterized as New Year's Eve in Cologne, the Krone newspaper ran the story "Expert convinced: Sex attacks 'also have to do with Islam'"³. This incident was also reported in a similar way by the Frankfurter Allgemeine Zeitung: "Cologne New Year's Eve: How much Islam is in the sexual assault?"⁴. This small representation is just a drop in the ocean of islamophobic reporting. It substantiates the argument that the perpetuation of stereotypes and the specific use of language in the media portray Islam and Muslims negatively and enable exclusion, which results in legitimizing different treatment and dehumanization towards Muslims, as Hafez has mentioned before.

³ http://www.krone.at/Welt/Sex-Attacken_haben_auch_mit_dem_Islam_zu_tun-Experte_ueberzeugt_-Story-490251

⁴ <https://www.faz.net/aktuell/feuilleton/wie-viel-islam-steckt-im-sexuellen-uebergreif-gespraech-mit-der-islamexpertin-susanne-schroeter-14019218.html>

3. Review of Related Literature

After outlining the terms that are important for this work in the previous chapters, this chapter provides an overview of the relevant literature that places the primary sources of this study—namely, historical travel literature and contemporary media—in their broader discursive contexts. First, the literary and ideological foundations of 19th-century European travel diaries about the Orient are examined, with a particular focus on the representational strategies and narrative conventions that contributed to orientalist discourse. The second section examines the role of media coverage in the modern representation of refugees and shows how journalistic discourse influences public perception and politics. Together, these two strands provide important insights into how text forms from different eras contribute to the construction and maintenance of cultural stereotypes

3.1 Motifs for writing travel diaries

Travel writing is a polymorphous literary form that defies definition and whose boundaries shift depending on the various theoretical models of different scholars. The genre encompasses all types of texts, including travel diaries, letters, reports and diplomatic accounts, each developing in its own way over time (Píšová and Šavelová 2021, 1). Throughout history, people have embarked on journeys for various purposes, ranging from exploration to essential needs. The 19th century was a crucial turning point not only in the development of travel writing as a literary form, but also in terms of the characteristics of travel as a whole. The concept of travel encompasses a wide range of movements, such as collective or personal migrations influenced by economic, political or religious motivations, as well as exploratory journeys, spiritual or habitual travel (Venayre as cited in Píšová and Šavelová 2021, 2). At the beginning of the 19th century, travel writing remained largely documentary and factual, reflecting the encyclopedic and scientific style characteristic of Enlightenment literature. These works adhered to the apodemic principles established in the 16th century and were intended to serve as structured, objective sources of knowledge about foreign regions and cultures (Tancer as cited in Píšová and Šavelová 2021, 2).

In the late 19th century, the nature of travel changed from a formal, knowledge-based activity to a more personal and experience-based activity. This change was accompanied by the emergence of new types of travel writing. In the Enlightenment era, travel served as a means of literature by facilitating the acquisition of objective knowledge; however, Romanticism reversed this relationship and viewed travel as an inspiration for literary works (Hogton as cited in Píšová and Šavelová 2021, 3). Koliová notes that travel in the Age of Enlightenment was largely characterized by careful planning and rationality, in contrast to the more adventurous and spontaneous nature of travel in the first half of the 19th century (Koliová as cited in Píšová and Šavelová 2021, 3). The emphasis on emotional intensity and personal experience is also reflected in the Romantic concepts of pilgrimage and wandering, which indicate a turn towards experiential and reflective modes of travel (Hrbata and Procházka as cited in Píšová and Šavelová 2021, 3). This subjective approach to travel and its documentation was particularly pronounced in reports on the Orient, where it significantly shaped Western perceptions and contributed to the economic, political and power imbalances in the region.

3.1.1 Overview of 19th-century travel diaries of the Orient

The travels of Europeans to the Middle East, which began in the late 17th century, produced an extensive literature that played a crucial role in the emergence of modern Orientalism, both as a scientific discipline and as an instrument of power. Travel literature was one of the most important sources through which Europeans learned about and interacted with the region. In the 19th century, this literature was heavily influenced by earlier travel writing and Orientalist explorations, creating a self-reinforcing dynamic in which travel literature and Orientalist discourse supported each other, making the Middle East both intellectually accessible and exotically fascinating (Behdad 2019, 185).

Classic examples of this genre can be found in the works of Sir Richard Burton, *Personal Narrative of a Pilgrimage to Al-Madinah and Meccah* (1857), and in the works of Charles Doughty, *Travels in Arabia Deserta* (1888). Both descriptions are examples of a form of travel writing intended to improve the West's understanding of the Orient. At the beginning of their books, Burton and Doughty state the destinations of their travels, identify themselves as bold and experienced travelers, and mention their connections to scientific or colonial institutions in order to place their descriptions in the general context of orientalist

scholarship (Behdad 2019, 195). During the 19th century, there was a specific Romantic mode of travel, characterized by those whose motivation was not scientific discovery or heroic enterprise, but sentimental nostalgia for an imaginary, vanishing Orient. Romantic travelers did not present their journeys as voyages of discovery or systematic acquisition of knowledge, unlike their heroic and professional counterparts. On the contrary, they were motivated by a longing for an “authentic” Other, which was made even more impossible by the West's increasing familiarity with Eastern cultures.

This inclination led to a temporal delay that resulted in either an existential disorientation or an obsessive desire to reproduce an idealized, vanishing image of the Orient. Gérard de Nerval's **Voyage en Orient** (1851) and Gustave Flaubert's travelogues about his journey from 1849 to 1850 are notable examples of such romantic inclinations. In contrast to writers such as Burton, Doughty and Wilfrid Scawen Blunt, who emphasize individual action and the production of imperial knowledge, Nerval and Flaubert convey an air of nostalgic ambivalence. Their writings oscillate between the repetition of orientalist stereotypes and an urban critique of European cultural hegemony. Nerval, to name one example, looks back on his travel book with no small amount of self-doubt, calling it “a rather sad litany of misadventures”, “a rather weak description” and “a painting without a horizon”, filled with “melancholy reveries”. His book is nostalgic for a bygone age of genuine discovery, before the Other had become a worn-out cultural cliché (Behdad 2019, 196).

Nerval's representation of Egypt is characterized by a tension between the reuse of established Orientalist clichés and a more nuanced recognition of the region's multi-layered cultural richness. Although he evokes the standard image of Egypt as an elusive, impenetrable land, he also acknowledges its depth and contrast with reductive Western perceptions. In contrast to the superficial tourist who prioritizes famous sights such as the pyramids over serious cultural interaction, Nerval presents himself as a thoughtful and interactive traveler. He tries to go beyond superficial observations to have a more “authentic” experience of oriental life and attempts to differentiate his travels from those of the average European tourist (Behdad 2019, 197). In Nerval's travelogue, a hedonistic strand takes shape within the paradigm of Orientalist discourse - the journey to the Orient is perceived as a leisurely escape from the weariness and disillusionment of

modern European life. For Romantic writers such as Nerval, Flaubert, Théophile Gautier and Pierre Loti, the journey to the Orient was a quest for cultural escapism. They were less interested in detailed ethnographic reports than in satisfying a sentimental longing for an always elusive Other. They spoke to the Orient more out of personal satisfaction and the joy of experience than out of scientific integrity. This attitude is evident in Nerval's own words: "I did not attempt to describe Constantinople; its palaces, mosques, baths and coasts have been described so often: I merely wanted to give an impression of a walk through its streets and squares at the time of the great holidays [i.e. Ramadan]." In this case, the romantic traveler is characterized as a wanderer who is not interested in meticulous documentation, but in a passionate, sensual immersion. He is characterized by a casual, self-sufficient style of travel that relies more on subjective experience than systematic observation (Behdad 2019, 197-198).

Heinrich von Maltzan's travel diary, which serves as the primary source for this master's thesis, exhibits stylistic and thematic similarities with the Romantic Orientalism of Gérard de Nerval. The following analysis will show that von Maltzan's descriptions of the various cultures he experiences on his journey to Mecca are consistently subjective and personalized, often without empirical or scientific evidence.

3.2 Media framing of refugees

By staging and communicating tragic events in the media, journalistic actors contribute to the development of empathy in the audience. This was evident during the Ukraine crisis, when it became clear that refugees are portrayed, treated and received differently. On various platforms - including live news broadcasts, social media and print media - European refugees were predominantly portrayed in a more sympathetic and compassionate way, with a focus on facilitating their safe passage and hospitable reception in neighboring countries. In contrast, such portrayals of empathy were largely absent during the earlier influx of refugees, particularly those fleeing the Syrian conflict.

A detailed examination of this topic would go beyond the scope of this Master's thesis; therefore, a brief overview of the different representations of refugees from the Middle East and Africa in the media compared to Ukrainian refugees will be discussed.

3.2.1 Framing Syrian and Ukrainian Refugees

“Looking at them, the way they are dressed, these are prosperous... I’m loath to use the expression ... middle-class people. These are not refugees looking to get away from areas in the Middle East that are still in a big state of war. These are not people trying to get away from areas in North Africa. They look like anyone”
– Al Jazeera commentator Peter Dobbie⁵

Media coverage significantly influences public discussion and policy response to humanitarian crises. How events are being reported, as argued by Kunelius and Roosval (as cited in Sales 2023, 6), can have a direct bearing on how policymakers legitimize their action—reportage that accentuates security concerns likely to produce security-based policy responses, whereas frame stories based on solidarity and sympathy elicit more humanitarian policy actions (Eberl et al. as cited in Sales 2023, 6). Thus, journalism plays a critical part in building the narratives that shape public sentiment against refugees (Chouliaraki and Zaborowski as cited in Sales 2023, 6).

To delve deeper into the topic at hand, it is first important to define the concept of framing, which in discourse analysis refers to the process by which certain perspectives on a topic are promoted through linguistic choices, while alternative viewpoints are marginalized. A frame structures meaning by emphasizing certain aspects of a topic, often through metaphors, recurring word associations and narrative patterns. For example, when a “wave of refugees” is mentioned, it is presented as a natural disaster or threat, and public perception is shaped accordingly. As Knobloch notes, framing is a central mechanism in the construction of meaning in media and political discourse as will be shown later (Knobloch 2020).

In the Ukrainian refugee crisis, media representations were largely positive, with “welcoming narratives” that assisted in bringing about a socially and politically favorable climate. These reports created a framing that portrayed Ukrainian displaced persons as rightful refugees who were in need of protection, contrary

⁵ BAYOUMI, M. (2022). They are ‘civilised’ and ‘look like us’: the racist coverage of Ukraine. The Guardian. Retrieved from: <https://www.theguardian.com/commentisfree/2022/mar/02/civilised-european-look-like-us-racist-coverage-ukraine2022>

to the dehumanized and securitized frames that were used for Syrian and North African refugees in past crises. As noted by journalist Widad Ketfi (as cited in Sales 2023, 6), Ukrainian refugees were not portrayed as migrants, as Syrians were, but as victims who were in need of care and protection. The shift in tone and terminology, particularly during the first few days following the Russian invasion, was instrumental in influencing both public reactions and policy-making structures. The European Union undertook unprecedented legal and political actions in support of Ukrainian refugees, made possible in part through this positive media environment. Member states, such as Poland and Hungary, nations that had previously been reluctant to receive non-European refugees, offered widespread assistance. This was a drastic reversal from their stance during the 2015 refugee crisis, where there was an era of strong figures such as Hungarian Prime Minister Viktor Orbán explicitly pushing away Muslim refugees for the sake of national cultural homogeneity (Reilly & Flynn as cited in Sales 2023, 6). Only days after the invasion of Ukraine began, Orbán changed course and adopted a more welcoming position towards Ukrainian refugees (Bathke as cited in Sales 2023, 6). Likewise, Bulgarian Prime Minister Kiril Petkov emphasized the prejudicial undertones of the media narrative by labeling Ukrainian refugees as European, educated, and culturally similar, contrasting them with earlier groups that had been perceived as threatening or foreign (Brito as cited in Sales 2023, 6).

The widespread reporting of such comparisons through mass media and their quick upload onto social networking websites, like Twitter and YouTube, facilitated the reassertion that European refugees were more worthy of sympathy and concern because of cultural proximity (Sales 2023, 3).

For instance, Daniel Hannan, writing for *The Telegraph*, stated: *"They seem so like us. That is what makes it so shocking. War is no longer something visited upon impoverished and remote populations. It can happen to anyone"* (Hannan as cited in Sales 2023, 3). Similarly, CBS reporter Charlie D'Agata stated: *"This isn't a place, with all due respect, like Iraq or Afghanistan, that has seen conflict raging for decades. You know, this is a relatively civilised, relatively European – I have to choose those words carefully, too – city, where you wouldn't expect that or hope that it's going to happen"* (Bayoumi as cited in Sales 2023, 3). At the French BFM TV's Philippe Corbé stressed that *"we're not talking about Syrians... we're talking about Europeans leaving in cars that look pretty much like our own*

to save their lives" (Ellison and Andrews as cited in Sales 2023, 3). Similarly, Kelly Kobiella of NBC spoke eloquently, *"These are not refugees from Syria. These are Christians or white"* (Arab News as cited in Sales 2023, 3).

The following assertions are typical of how mainstream media coverage of the Ukrainian conflict has worked to regenerate a racialized and civilizational hierarchy of sympathies, favoring refugees who are culturally and ethnically "nearer" to Europeans. Such discursive constructs not only served to generate popular sympathy for Ukrainian refugees but also rhetorically disavowed the pain of non-European displaced persons by locating their perceived otherness against the familiarity of Ukrainians (Sales 2023, 3).

Finally, the way the media covered the Ukrainian crisis played a significant role in shaping a public debate that was compassionate and inclusive, thus facilitating a united and integrated response at the EU level (Sales 2023, 6). This juxtaposition also illustrates that the media can paint a neutral or even positive picture of refugees, regardless of their geographical or cultural origin. It highlights the ability of journalistic discourse to shape public perception more inclusively and equitably, illustrating that empathetic and respectful representation of displaced people is not only possible but also dependent on editorial decisions and broader socio-political contexts.

4. Methodology

4.1 Data Sources and Selection Criteria

In order to be able to carry out a comparative and culturally contextualized analysis, this study focuses exclusively on German-language sources from Austria and Germany. The historical corpus used is Heinrich von Maltzan's 19th century travel diary *Meine Wallfahrt nach Mekka* (My Pilgrimage to Mecca), which was chosen in particular because it contains detailed accounts of his journey from Algeria to Mecca as a non-Muslim European traveler. This text was deliberately chosen because it allows analysis in the same linguistic and cultural sphere as the contemporary media sources, thus ensuring a coherent basis for comparison. The use of a German-language travelogue was essential for maintaining a geographically and linguistically consistent framework, especially given the study's focus on Orientalist stereotypes in German and Austrian media discourse.

The contemporary corpus includes media articles from four newspapers that were prominent during the refugee crisis of 2015/16. Two of these are German publications - *Die Zeit* (quality press) and *Bild* (tabloid press) - and two are Austrian - *Der Standard* (quality press) and *Die Kronen Zeitung* (tabloid press). This selection enables a balanced view of both the national contexts and the different media genres and allows a comparison between tabloid and quality press.

The sampling method varied for the historical and contemporary corpora. For the travel diary, paragraphs were selected by the knowledge of the author, whenever they contained specific linguistic markers or semantic references to orientalist stereotypes. This method enabled the inclusion of cases in which the author's stance reflected the dominant discourses of the 19th century. For the media corpus, paragraphs were selected according to thematic relevance, with certain events leading the public debate during the refugee crisis, e.g. the New Year's Eve events in Cologne or the coverage following terrorist attacks. This event-based selection was made with the aim of capturing the sociopolitical climate in which orientalist and islamophobic discourses are most notable.

It should also be noted that this work represents an experimental approach carried out by a researcher with limited programming skills. Although the data analysis methods were implemented with the utmost care, technical limitations may have affected the analytical depth and accuracy. Furthermore, the dataset itself exhibits some bias, as the selection of stereotype-containing paragraphs was performed manually by the author. Although guided by keyword matching and categorization techniques, this selection process remains subjective and may not fully represent the broader textual landscape of the travel diary or media corpus.

All data files used, the complete code, the results in tabular form, and the resulting visualizations are publicly available to support reproducibility at: https://github.com/shirind97/master_thesis

4.1.1 The Travel Diary from the 19th Century: Heinrich von Maltzan's "Pilgrimage to Mecca"

Heinrich Freiherr von Maltzan's travel journal, *Meine Wallfahrt nach Mekka*, was originally published in Leipzig in 1865 and describes his pilgrimage to the Muslim holy city of Mecca in 1860. Concealing his identity as a Maghrebi Muslim by adopting the alias Sidi Abd-er-Rahman ben Mohamed, Maltzan undertook this perilous trip from Algeria, via Alexandria and the Arabian Peninsula, with the intention of penetrating and exploring Mecca—a city that is obviously off-limits to non-Muslims. His stated motivation was a scholarly desire to achieve a deeper knowledge of Arab life, customs, and religious practices, particularly in their most sacred context. Maltzan's account is more than ethnographic; it is also deeply personal and imbued with the orientalist attitudes typical of 19th-century European travelogues. He also frequently compares European and "Oriental" values and usually portrays the inhabitants of the countries he visits in a framework characterized by exoticism, assumed cultural superiority and gross generalization. His descriptions of cleanliness, gender roles, and public behavior, particularly in his accounts of harems and public ritual, reveal an interest that is heavily tinged with judgmental critique. Thus, his diary is a valuable, albeit ideologically tainted, first-hand source for the investigation of early modern European perceptions of the "Orient" and their enduring impact upon current debates (von Maltzan 1865).

4.1.2 Print Media Articles from the Refugee Crisis of 2015/16

The contemporary corpus of this thesis consists of articles and paragraphs from four prominent print media - two German, *die Zeit* and *Bild*, and two Austrian, *Der Standard* and *Die Kronen Zeitung*, - relevant to the period of the refugee crisis of 2015/16. These titles were not only among the most widely read and regarded highly in their countries at the time but also played an important role in the development of public discourse on migration, integration and national identity. Their texts are of particular importance for the study of how orientalist and stereotypical discourse emerged at the level of both the educated and the public audience.

Representative passages and entire articles from *Bild*, *Die Zeit*, *Die Kronen Zeitung* and *Der Standard* were selected to illustrate the tone and thematic focus of the individual newspapers selected for the analysis. These examples illustrate the diversity of language, framing and implicit or explicit stereotyping in the media landscape.

To get a quick feel for the writing style of the selected newspapers, consider these examples:

In *Bild*, a tabloid newspaper known for its sensationalist tone, an article reads: *„Rund 400 Flüchtlinge sind durch Straftaten aufgefallen: Raub, Diebstahl, Körperverletzung, Wohnungseinbrüche.“*⁶ (EN: “Around 400 refugees have come to the attention for crimes such as robbery, theft, assault, and burglary.”). This excerpt shows a common framing that emphasizes criminality and directly links refugees to social instability and threat, often without a broader context.

The *Kronen Zeitung*, Austria's most widely read tabloid⁷, echoes an exaggerated emotional and dramatic style: *„Maßnahmen der Kräfte begegnete eine Respektlosigkeit, wie sie in 29 Dienstjahren noch nie erlebt habe“* (EN: “The actions of the forces were met with disrespect of the likes of which I have never experienced in 29 years of service.”) *writes a police officer in his report*⁸. The

⁶ <https://www.bild.de/news/inland/fluechtlingskrise/lagerkoller-gewalt-schlaegereien-darum-knallt-es-immer-haeufiger-in-fluechtlingsheimen-42859766.bild.html>

⁷ <https://www.eurotopics.net/de/148614/kronen-zeitung#>

⁸ <https://epaper.krone.at/issue.act?issueId=276236&issueDate=2016-01-08&issueMutation=lwmitte>

emphasis on disrespect, authority and disorder serves to reinforce a sense of cultural conflict and moral decay in connection with incoming refugees.

In contrast, Der Standard, the extracted articles offer a more politically charged rhetoric through quotes: *„Die Flüchtlinge wollen sich nicht registrieren lassen, weil sie irgendwas im Schilde führen [...] 1,5 Millionen vorwiegend muslimische Männer sind dieses Jahr nach Deutschland zugewandert. Mindestens zehn Prozent davon sind radikale Islamisten.“*⁹ (EN: *“The refugees don't want to register because they're up to something [...] 1.5 million predominantly Muslim men have immigrated to Germany this year. At least ten percent of them are radical Islamists.”*). Although this statement is attributed to a political figure, it shows how even quality media can reinforce narratives based on mistrust and collective threat.

Die Zeit, a German quality newspaper, chooses a more reflective and critical approach: *„Die jungen arabischen Männer sind keineswegs nach Egalia, ins Paradies der Gleichberechtigung und Gewaltfreiheit eingewandert, sondern in eine Gesellschaft, in der es immer noch Vergewaltigung und sexuelle Nötigung in erheblichem Ausmaß gibt, auch durch Deutsche.“*¹⁰ (EN: *“The young Arab men have by no means immigrated to Egalia, a paradise of equality and non-violence, but to a society in which rape and sexual assault are still widespread, including by Germans.”*). This passage challenges simplistic binaries of “us” versus “them” and criticizes Western hypocrisy, while still addressing the issue of gender and violence in a nuanced way.

These examples underscore the need for comparative analysis not only between historical and contemporary texts, but also between different media genres in which tone, vocabulary and narrative design reveal different ideological positions and communicative strategies.

4.2 Data Preparation

After selecting the relevant paragraphs from the historical corpora and articles from the contemporary corpora, the texts were compiled into separate CSV files,

⁹ <https://www.derstandard.at/story/2000027565082/strache-heizt-in-spielfeld-die-stimmung-an>

¹⁰ <https://www.zeit.de/2016/03/sexismus-fluechtlinge-islamismus-araber-frauen>

each containing only the cleaned text entries. This structured format ensured consistency and traceability of the records. In order to prepare the data for computer-assisted analysis, the texts were preprocessed using the Stanza natural language processing toolkit in Python, which was configured with the language-specific models for German. The pre-processing pipeline included tokenization, lemmatization, part-of-speech tagging and multi-word token expansion. These steps were essential to normalize the linguistic variation, as the travel diary provided an outdated German language, and to reduce the data to its most informative units, allowing a reliable comparison of lexical patterns, stereotypical keywords and grammatical structures in both corpora. This cleaned and standardized data set served as the basis for all subsequent analysis procedures in this thesis.

4.3 Applied Methods

In this subsection, the computational approaches used to process the media and historical corpora with Python are presented in detail using the Stanza library at the beginning of the analysis for natural language processing and followed by the associated models for semantic and sentiment analysis. The analysis pipeline included two major steps: the identification and categorization of stereotypes, and the dimensionality reduction of semantic similarities between the travel literature and the selected newspaper sources and the sentiment analysis to assess the emotional tone of each text.

4.3.1 Stereotype Detection and Categorization

As already indicated, the initial task of the analysis was to identify and classify stereotypical descriptions in the travel diary and in the contemporary media corpus. After Stanza pre-processed the text data for tokenization and lemmatization, an exhaustively compiled list of keywords related to stereotypes was run through the processed texts. These keywords were drawn from words familiar with Orientalist and biased representations and were then systematized into five thematic categories: Religion (e.g. “Islam”, “ungläubig”, “Muslim” – (en.: “islam”, “disbelieving”, “muslim”)), Gender (e.g. “Frau”, “Geschlecht”, “verhüllt” – (en.: “woman”, “sex”, “veiled”)), Behavior (e.g. “wild”, “faul”, “primitiv” – (en.: “savage”, “lazy”, “primitive”)), Ethnic/Cultural (e.g. “arabisch”, “ausländer”, “ethnisch” – (en.: “arabic”, “foreigner”, “ethnic”)), and Appearance (e.g. “nackt”, “hässlich”, “schön” – (en.: “naked”, “ugly”, “beautiful”)). For each paragraph of the

corpus, the presence of predefined stereotype-related keywords, either in their original or lemmatized forms, was searched. If a match was found, the paragraph in question was marked as containing stereotypical content and retained for further analysis.

For deeper interpretive accuracy, the paragraphs were not limited to a single classification, but rather assigned all applicable categories based on the presence of keywords from multiple domains. This multi-label classification allowed for a more nuanced understanding of the intersection between different types of stereotypes. After this classification step, the dataset was filtered to obtain only those paragraphs that contained identified stereotypes. In order to compensate for the imbalance in the number of stereotypical paragraphs in the various sources, attention was taken to select text passages of varying lengths, as longer paragraphs can have richer semantic and emotional content. Although it was not possible to achieve a perfect balance at the paragraph level, this approach should mitigate differences in presentation by implicitly taking the length of the paragraphs into account.

4.3.2 Sentiment Analysis and Semantic Similarity

The second part of the analysis focused on examining the sentimental tone and semantic similarity of the stereotypical paragraphs using advanced natural language processing techniques. Each paragraph was first converted into a high-dimensional semantic vector using the “distiluse-base-multilingual-cased-v1” model from the SentenceTransformers library. These embeddings were then projected into a two-dimensional space using t-distributed Stochastic Neighbor Embedding (t-SNE), a dimension reduction technique that preserves semantic relationships while making them visually interpretable. The resulting diagrams arranged the stereotypical texts according to their semantic proximity, with colors representing the stereotype categories and shapes representing the media sources. This visualization served as a diagnostic tool to identify thematic overlaps or differences between the 19th-century travel texts and contemporary media coverage.

To analyze the sentimental tone of these stereotypes, sentiment analysis was performed using the German-language model “oliverguhr/german-sentiment-

bert.” This tool was selected because it was affordable at the time of writing and, as mentioned at the beginning, as this thesis is an experiment that aims to investigate how an older model executes tasks in comparison to a new model. This transformer-based classifier assigned polarity labels to each paragraph – positive, negative, neutral, or undetermined. This level of analysis helped to reveal not only the presence of stereotypes, but also how they were emotionally coded. For example, narratives about Muslim men were often characterized by fear or hostility, while certain portrayals of refugees were characterized by ambivalence or cautious sympathy.

At the end of this analysis, the semantic similarity between the travel diary and the media texts was evaluated using a multilingual sentence embedding model from the SentenceTransformers library. This method was chosen because it was designed to capture meanings beyond superficial word matching by embedding each paragraph in a high-dimensional semantic space. The goal was to identify deeper discourse patterns that reflect thematic or rhetorical continuity over time.

The combination of sentiment classification and semantic similarity enabled a multidimensional understanding of how orientalist representations are constructed emotionally and thematically across time and media. However, the model exhibited limitations—particularly when applied to context-rich, historically rooted, or ideologically ambiguous language. To address these limitations, external large language models (LLMs), specifically Google Gemini and Deepseek, were incorporated during the qualitative evaluation phase (see Chapter 5). These models were not used to generate new quantitative data, but rather to support discourse interpretation and refine sentiment and semantic assessments. Each LLM received identical input prompts, such as: *“Please analyze the tone of the following paragraph. Is it positive, neutral, or negative in its description of people, cultures, or events? Also indicate whether it contains stereotypes and, if so, what kind (e.g., religious, cultural, behavioral).”* Or as: *“Compare the following two texts. Are they semantically similar in how they describe the people or events? Do they use similar stereotypes, tone, or narrative framing? Please explain your answer and describe whether the similarity is strong, moderate, or weak.”* The questions were deliberately formulated to correspond to the central objectives of this study. First, the question about the polarity of sentiment reflects the results of the BERT sentiment classifier, thus

enabling comparison and identification of potential misclassifications. Second, the question about the presence and type of stereotypes complements the keyword-based classification approach used in the preprocessing phase. While BERT only outputs polarity labels, the LLMs provided a more contextual interpretation that allowed for the detection of latent ideological framing effects or the use of stereotypes that might have been overlooked in keyword matching. This two-part prompt thus combined computational agreement with interpretative depth, bridging the gap between algorithmic classification and critical discourse analysis. The outputs were then examined for thematic convergence and divergence, allowing for more nuanced interpretive insights.

These methods were ultimately selected for their ability to uncover both explicit and latent patterns in language use, thereby enabling a more nuanced and comprehensive assessment of how orientalist stereotypes are preserved, transformed, or recontextualized. Together, they support the central aim of this study: to critically examine the continuity and development of stereotypical representations of the “Oriental Other” across time, genre, and media type.

4.3.3 Human-in-the-Loop Approaches in Computational Discourse Analysis

This experiment-oriented study relies on human judgment at multiple levels of the research process—from the manual selection of potentially stereotypical paragraphs to the interpretive assessment of sentiment and semantic structure. This form of human annotation serves as a gold standard against which the results of automated tools such as BERT, Gemini, and Deepseek can be measured and contextualized.

That said, human judgment played a role beyond initial annotation. A human-in-the-loop framework was used throughout the methodology to make sure there was critical oversight, context sensitivity, and interpretive nuance. When sentiment scores or semantic similarity results conflicted with historical or rhetorical context—particularly in cases involving irony, exaggerated descriptions, or ideologically charged vocabulary—the author’s expertise was consulted to review, adjust, or override the model predictions. For example, one paragraph from the travel diary was labeled as “positive” by BERT, despite its clear ideological framing and repeated use of derogatory religious stereotypes.

In such cases, human interpretation—supported by contextual clues and LLM feedback—determined the final categorization. This demonstrates that while computational models offer valuable input, human interpretive oversight remains essential for complex or historically charged texts. Similarly, Gemini and Deepseek's interpretations were not accepted uncritically during the qualitative analysis phase, but were compared with each other and weighed against careful readings and thematic expectations.

A similar human judgement approach to this research can be seen in these two studies: In the benchmark study SentiBench, Ribeiro et al. (2016) provide a comprehensive comparison of 24 sentiment analysis methods using 18 datasets, all annotated by human coders. Their study shows that sentiment classification tools often deliver inconsistent results across different domains, especially for complex or ideologically charged content. They argue that no single model performs best in all contexts and that human-annotated datasets are crucial for evaluating accuracy in practice. This underscores the limitations of relying exclusively on algorithmic sentiment classifiers, especially in discourse contexts involving historical texts, bias, or rhetorical complexity. Their methodology emphasizes the need for domain diversity and human reference standards in performance evaluation.¹¹

The second example is from Bojić et al. (2025), who extend this finding to large language models (LLMs) by systematically comparing the results of models such as GPT-4 with human annotations in tasks involving sentiment, emotional intensity, political orientation, and sarcasm. Their study shows that while LLMs are good at identifying sentiment at the surface level, they often overlook subtleties such as latent ideological messages or sarcastic phrasing. Importantly, their evaluation uses the consensus of human annotators as a reference point, positioning human interpretive judgment as essential for validating machine interpretations. They conclude that LLMs should be used as an aid to human evaluation work in complex discourse environments, rather than as a replacement for it.¹²

¹¹ Fábio N. Ribeiro et al., “SentiBench – A Benchmark Comparison of State-of-the-Practice Sentiment Analysis Methods,” *EPJ Data Science* 5, no. 1 (2016): article 23, sec. 4.1, <https://doi.org/10.1140/epjds/s13688-016-0085-1>.

¹² Luka Bojić et al., “Evaluating Large Language Models Against Human Annotators in Latent Content Analysis: Sentiment, Political Leaning, Emotional Intensity, and

Taken together, these studies underscore the relevance of a human-in-the-loop methodology, especially when dealing with politically, ideologically, or emotionally charged texts. By treating the results of BERT, Gemini, and Deepseek as interpretive suggestions rather than objective truths, the present study acknowledges both the analytical capabilities and the epistemic limitations of automated tools.

5. Analysis and Results

The penultimate chapter of this work is devoted to present the results of the comparative analysis of orientalist stereotypes then and now. The research results are divided into two main sections - a quantitative and a qualitative analysis - in order to provide both a broad statistical overview and a deeper interpretative understanding of the data. At the end of this chapter, a section is dedicated to a discussion of the results.

The quantitative analysis focuses on determining the frequency and distribution of stereotypical content in the five source categories, as well as the percentages in which these stereotypes are sentimentally categorized, and finally, the cosine similarity between the newspaper articles and the travel diary are examined in this part of the chapter to determine which newspaper article is the most similar to the travel diary.

In contrast, the qualitative analysis is limited to selected text examples from the findings of the quantitative analysis and text pairs selected by the author in order to use LLMs, Gemini, and Deepseek to examine how stereotypes are linguistically constructed, emotionally framed, and ideologically positioned in their narrative context. This step was conducted to provide a comparison between BERT and AI and to show how seemingly neutral or descriptive language often reinforces deeply rooted stereotypes about the “Oriental Other.”

5.1 Quantitative Analysis of Stereotypes

This subchapter presents the results of the BERT-based analysis conducted to identify and quantify stereotypical content in historical and contemporary corpora. Using keyword-based classification combined with sentiment and semantic analysis, the analysis aimed to capture the distribution, emotional tone, and thematic structure of stereotypes over time. The goal is to uncover patterns in how stereotypes are linguistically constructed and how they differ or persist across different media sources and historical contexts.

5.1.1 *Frequency and Distribution of Stereotypes*

- To gain a deeper understanding of how stereotypes are semantically distributed across the corpus, a two-dimensional visualization was created using t-distributed Stochastic Neighbor Embedding (t-SNE). This dimension reduction technique allowed the projection of high-dimensional sentence embeddings into a low-dimensional space, making complex semantic relationships easier to interpret. The sentence embeddings were created using the “distiluse-base-multilingual-cased-v1” model from the SentenceTransformers library. This multilingual model encodes each paragraph into a numerical vector that captures semantic similarities not only based on word overlap, but also based on meaning. The t-SNE algorithm (configured with two components and a fixed random state for reproducibility) then reduced these vectors to two dimensions for visualization purposes.

Figure 1 (Stereotype Clustering Analysis) illustrates this projection, where the spatial grouping of colors and shapes visually demonstrates how stereotype categories are distributed across sources and how thematic overlaps emerge between historical and contemporary corpora.

In the resulting representation, each point represents a paragraph that has been labeled as stereotypical. The color of each point is linked to the stereotype category (e.g., red for religion, green for gender, blue for ethnic/cultural affiliation, yellow for appearance), while the shape indicates the source of the paragraph (e.g., circles for the travel diary, squares for Bild, triangles for Die Zeit, and pentagons for Der Standard). This visualization makes it possible to identify patterns such as: clusters of similar stereotypes in different sources, overlaps between the travel diary and modern newspapers, especially in the case of religious and ethnic/cultural stereotypes, the relative rarity of certain categories, such as appearance, and the recurrence of certain themes in both historical and contemporary discourse.

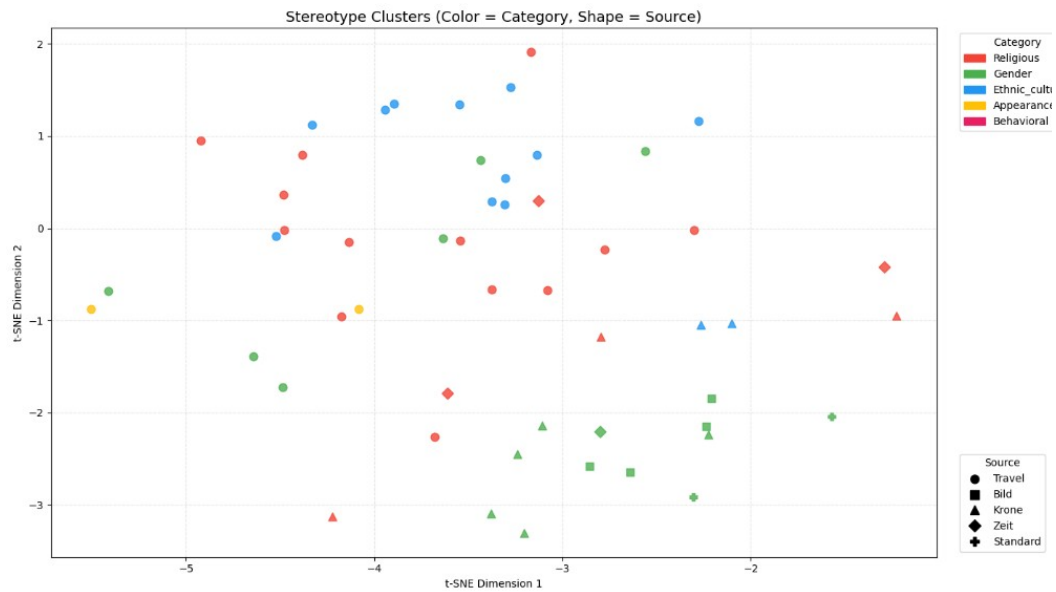


Figure 1: Stereotype Clustering Analysis

The map shows a relatively even distribution of religious (red) and gender-specific (green) stereotypes across the entire chart, indicating a high frequency and broad semantic range in these categories. Ethnic and cultural stereotypes (blue) appear to be more concentrated, especially in regions where time and travelogue entries overlap, indicating a linguistic proximity between these two sources. Stereotypes related to appearance (yellow) are sparsely distributed and mostly occur isolated, underscoring their marginal role in both historical and contemporary texts. The percentage distribution of stereotypes into categories is as follows: 36.5% of the data consists of religious stereotypes, closely followed by gender stereotypes at 34.6%. Ethnic and cultural stereotypes account for 25.0%, while content related to appearance is rare at only 3.8%. The category “behavior” did not yield any data in this corpus. The presence of multiple shapes within monochromatic clusters also supports the assumption that different media genres often draw on similar thematic material, even if they differ in tone or context. Overall, the spatial arrangement supports the thesis that orientalist discourse is not limited to a single genre or era, but recurs with remarkable consistency across media types and historical contexts.

- The results of the sentiment analysis conducted for this research revealed that the majority of stereotypical passages were classified as neutral at 63.5%, while 32.7% were rated as negative. Only a small proportion were classified as positive at 1.9% or labeled uncertain at 1.9%, suggesting that most texts took a cautious or critical stance when referring to stereotypical topics. A closer look at the individual sources revealed the following results:

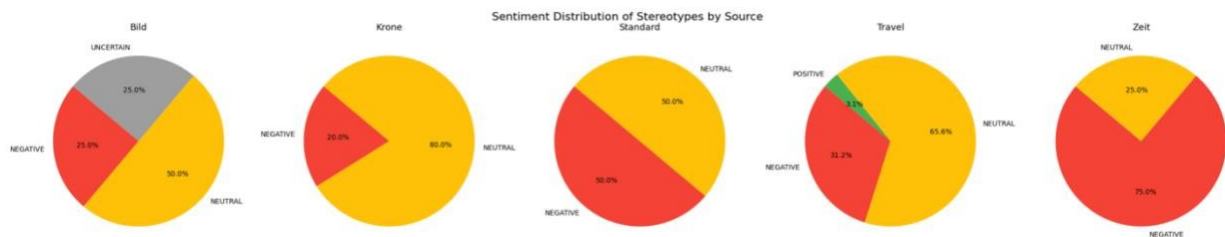


Figure 2: Sentiment Distribution of Stereotypes by Source

In contrast to the authors assumptions, the quality newspapers, Die Zeit and Der Standard, had a higher proportion of negatively rated stereotypes than the tabloid press. Die Zeit in particular had the highest proportion of negative sentiment, as 75% of stereotypical passages labeled as negative and only 25% as neutral.

Der Standard presented a more balanced distribution with 50% negative and 50% neutral, indicating a tendency toward critical portrayal even within more differentiated reporting.

Interestingly, the tabloid newspapers – *Bild* and *Kronen Zeitung* – displayed a comparatively more neutral tone. *Bild* distributed its sentiment evenly between neutral 50%, negative 25% and uncertain 25%, while *Kronen Zeitung* showed a strong tendency towards neutrality, with 80% of entries classified as neutral and only 20% as negative.

Heinrich von Maltzan's travel diary also showed a mixed profile: 65.6% of stereotypes were classified as neutral, 31.2% as negative, and it was the only source that contained a positively rated stereotype with 3.1%. The qualitative analysis in the following section will examine these cases in more detail, highlighting the interactions between tone and framing on the one hand and content and historical context on the other.

Figure 2 (Sentiment Distribution of Stereotypes by Source) provides a visual summary of these sentiment classifications, making it easier to compare emotional framing across media sources and the travel diary.

- The semantic similarity analysis measured how closely modern media articles resemble the 19th-century travel diary in terms of thematic language use. To this end, sentence embeddings were generated for each paragraph using the multilingual model “distiluse-base-multilingual-cased-v1” and cosine similarity values were calculated between all paragraphs of the travel diary and the other media texts.

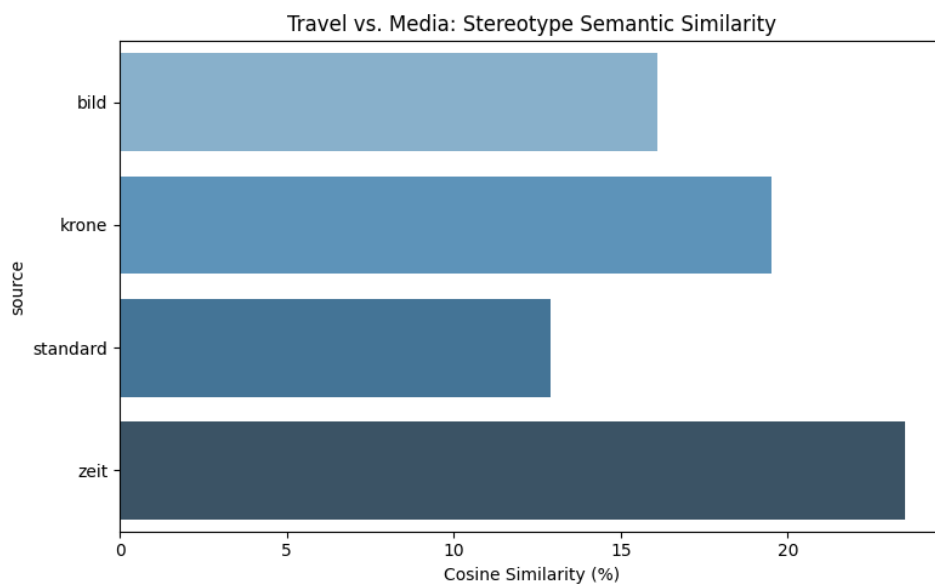


Figure 3: Stereotype Semantic Similarity

These similarity values were then averaged per media source to obtain an overall comparison. The results show that Die Zeit has the highest average semantic similarity to the travel diary, with a cosine similarity of 23.3%. It is followed by Kronen Zeitung with 19.6%, Bild with 16.1%, and Der Standard with the lowest similarity of 12.8%. These values reflect the average semantic proximity based on the embedding distances and indicate that Die Zeit has the most lexical and structural similarities to the historical text although, as the subsequent qualitative analysis will show, this is likely due more to shared editorial vocabulary than to genuine rhetorical alignment. This analysis is visually represented in **Figure 3** (Stereotype Semantic Similarity), which compares the average semantic

proximity of each media source to the travel diary and highlights notable patterns of rhetorical continuity.

5.2 Qualitative Analysis of Stereotypes

While the quantitative analysis provided an overview of the frequency, sentiment, and semantic categorization of orientalist stereotypes in historical and media corpora, these quantitative results alone cannot adequately explain the discursive nuances and contextual subtleties that play a role in the construction of stereotypes. In response to this limitation, the following qualitative analysis provides a more detailed reading of passages from the 19th-century travel diary and media reports. The selected passages were identified based on important patterns identified in the quantitative stage of analysis, such as high polarity of sentiment or semantic proximity between modern and historical texts.

In particular, this section critically reflects on how stereotypes were emotionally portrayed or ideologically anchored, especially in cases where automated sentiment classification was ambiguous or reductive. Although the sentiment analysis model (oliverguhr/german-sentiment-bert) provided useful general values, its interpretation often lacked the necessary context sensitivity to recognize irony, sarcasm, criticism, or culture-specific representations. To overcome the limitations of traditional NLP methods such as BERT, advanced large language models such as Google Gemini and Deepseek were used to evaluate and interpret the emotional tone and subtext of selected texts. Their results served as valuable interpretive aids, offering alternative perspectives and complementing and enriching the analysis process. Ultimately, the final interpretations in this work were based on the nuanced insights provided by these LLMs, making them central to the qualitative assessment of the discourse.

This comparative approach—juxtaposing the statistical results of NLP models with LLMs-assisted text interpretations—enabled a more nuanced understanding of how orientalist stereotypes function across time and genres. By combining computer-assisted analysis and interpretive detail analysis, this section not only aimed to uncover which stereotypes are present, but how they are constructed through language to persuade, justify, or shape public opinion and what impact they have in their specific historical and political settings.

5.2.1 In-Depth Sentiment and Semantic Analysis of Selected Text Passages

Sentiment comparison with LLMs

Compared to the BERT results, the selected LLMs showed different outcomes for every one of the five selected paragraphs. These paragraphs were handpicked because they had been labeled as positive, uncertain, or neutral by BERT, even though they had an implicit or explicit negative tone. The goal was to test whether large language models such as Google Gemini and Deepseek would interpret sentiment differently when confronted with contextually or rhetorically complex passages.

While BERT classified one of the excerpts from the travel diary as positive, both Gemini and Deepseek identified it as negative with high confidence, likely due to the underlying condescending tone masked by descriptive phrasing. Similarly, both LLMs interpreted the uncertain classification of the media excerpt describing “aggressive hordes of men” as clearly negative, consistent with the emotionally charged and alarmist language of the paragraph. The stereotype rated as positive by BERT is as stated below:

1. Sentiment test: labeled Positive

„Auf einmal wurde dem Kifraucher alles klar, und von diesem Augenblick an befolgte er buchstäblich meinen Plan und ich konnte sicher auf seine Verschwiegenheit rechnen, denn er selbst hätte ja bei seinen Landsleuten die gefährlichste Stellung gehabt, wenn es bekannt geworden wäre, dass er einem Europäer Mittel und Wege verschafft habe, um nach dem , für einen Nichtmuselmann so unzugänglichen Mekka zu gelangen; denn, was die Reise nach Mekka betrifft, so ist nicht nur die türkische Regierung, welche Todesstrafe für den Ungläubigen, der sich in die heilige Stadt schleichen würde, festgesetzt hat, fanatischste Wächterin; nein, jeder einzelne Muselmann, je nach dem Grade seines Fanatismus, hält es für seine Pflicht, das Haram (Heiligthum} so weit er Gelegenheit dazu hat, auf's strengste zu bewachen. Ja! ich bin überzeugt, die türkische Regierung zeigt sich nur desshalb so fanatisch, um ihre eigene Popularität bei frommen Moslems nicht zu verlieren. Die fanatischsten von allen Fanatikern sind ohne Zweifel die Hadschadsch (Plural von Hadsch, Pilger) und

sie haben natürlich die beste Gelegenheit dazu, ihr freiwillig übernommenes Wächteramt auf der ganzen Hödsch (Pilgerfahrt) auszuüben, und jeden Christen gleich zu denunciren, der es wagen sollte, unter Verkleidung nach Mekka pilgern zu wollen.“ (von Maltzan 1865, 11-12)¹³

According to Gemini's analysis, the tone of this passage is “negative and highly critical,” as evidenced by the use of expressions such as “most fanatical guardian,” “most fanatical of all fanatics” and “denounce any Christian”. These expressions portray Muslims as irrational fanatics and describe their religious beliefs as dangerous and extremist. Furthermore, Heinrich von Maltzan implies that the Turkish government's policy at the time was not guided by religious motives, but by political opportunism in order to maintain the popularity of devout Muslims. The persistent use of the adjective “fanatical” and the portrayal of surveillance as voluntary and invasive reinforce the Orientalist stereotype of the irrational, hyper-religious, and dangerous “Oriental.”¹⁴

The analysis conducted by Deepseek confirms that this paragraph is indeed negative and biased. Deepseek rightly points out that the author's language is rich in religious and cultural stereotypes that are specifically directed against Muslims and the Muslim system of government. The large language model points to the repeated use of generalizations, such as the phrase “no, every single Muslim, depending on the degree of his fanaticism, considers it his duty to guard the Haram (sanctuary) as strictly as he can.” and, like Gemini, “the most fanatical of all fanatics are undoubtedly the Hajjaj” – both of which describe Muslims as a whole as irrational, aggressive, and intolerant of others. Furthermore, the text

¹³ EN: *"Suddenly, everything became clear to the Kifraucher, and from that moment on, he followed my plan to the letter, and I could count on his discretion, because he himself would have been in the most dangerous position among his compatriots if it had become known that he had provided a European with the means to reach Mecca, which was so inaccessible to a non-Muslim. for as far as the journey to Mecca is concerned, it is not only the Turkish government that has imposed the death penalty on infidels who sneak into the holy city, but also the most fanatical guardian; no, every single Muslim, depending on the degree of his fanaticism, considers it his duty to guard the Haram (sanctuary) as strictly as he can. Yes! I am convinced that the Turkish government is only showing itself to be so fanatical in order not to lose its popularity among devout Muslims. The most fanatical of all fanatics are undoubtedly the Hajjaj (plural of Hajj, pilgrim), and they naturally have the best opportunity to exercise their voluntarily assumed guardianship throughout the entire Hajj (pilgrimage) and to denounce any Christian who dares to make a pilgrimage to Mecca in disguise.*

¹⁴ Google Gemini, AI large language model by Google DeepMind, accessed July 2025. <https://deepmind.google/technologies/gemini/>.

portrays the practice of Islam as inherently threatening and depicts the Hajj pilgrims not as pilgrims seeking spiritual enlightenment, but as aggressive enforcers. Deepseek also continues to highlight the cynical portrayal of the Turkish government: “only showing itself to be so fanatical in order not to lose its popularity among devout Muslims.”¹⁵ Deepseek's and Gemini's assessment of this paragraph as thoroughly negative more accurately reflects the ideological content of the text and captures the hidden tone that BERT overlooked. This discrepancy is likely due to the fact that BERT relies on superficial sentiment cues and has limited ability to interpret ideologically charged or historically nuanced language in longer texts—a known limitation of Transformer models trained on short modern data (Sun, et al. 2019).

2. Sentiment test: labeled Uncertain

“Aggressive Männer-Horden, die einzelne Frauen einkreisen, sie an den intimsten Stellen begripschen und betatschen, sie sexuell bedrängen bis hin zur Vergewaltigung. Und dies alles trotz massiver Polizeipräsenz. Trotz Überwachungskameras. Trotz Tausender potentieller Zeugen. Dieses Horror-Szenario mussten nach aktuellem Stand der Ermittlungen in der Silvesternacht von Köln Dutzende Frauen erleben. Ihren Angaben zufolge stammen die Täter aus dem Kreis von rund 1000 Männern, die sich auf dem Bahnhofsvorplatz versammelt hatten. Sie sahen „nordafrikanisch oder arabisch“ aus. (...)”^{16 17}

Another revealing example of misclassification is this article above in the Bild newspaper, which was classified as “uncertain” by the BERT sentiment model. The article, which lacks a clear writing structure due to overly short sentences, is written in a fragmented, alarmist style, provides a highly charged account of the

¹⁵ DeepSeek-V2, large language model developed by DeepSeek AI, accessed July 2025. <https://deepseek.com/>.

¹⁶ <https://www.bild.de/politik/inland/koeln/vorgeschichte-sex-mob-phaenomen-44053838.bild.html>

¹⁷ EN: “Aggressive hordes of men surrounding individual women, groping and fondling them in their most intimate areas, sexually harassing them to the point of rape. And all this despite a massive police presence. Despite surveillance cameras. Despite thousands of potential witnesses. According to the current state of the investigation, dozens of women had to endure this horror scenario on New Year's Eve in Cologne. According to their statements, the perpetrators came from a group of around 1,000 men who had gathered on the station forecourt. They looked “North African or Arab.” (...)”

attacks on New Year's Eve in Cologne and links them to similar incidents during the Arab Spring. This writing structure might have been one reason why BERT classified this newspaper article as uncertain.

According to Gemini, the tone of this article is “alarmist, critical, and cautionary” and tends to oscillate between sensationalism and didactic commentary. It begins with vivid descriptions such as “aggressive hordes of men” and “sexually harassing them to the point of rape,” creating an atmosphere of crisis and fear. Although the article refers to legal changes in countries such as Morocco, it repeatedly returns to ethnic and cultural frames that portray Arab men as inextricably linked to misogyny and violence. Gemini also points out that the article attempts to maintain a “pretense of journalistic objectivity” by citing sources, but the underlying rhetoric remains emotionally charged and judgmental.¹⁸

Deepseek also rated the tone as predominantly negative and highlighted that the article uses terms such as “*horror scenario*” to shock readers. Although legal reforms are briefly mentioned, Arab and North African men are consistently portrayed as culturally predisposed to sexual violence, reinforcing long-standing stereotypes about the hypersexuality and dangerousness of men from the Arab world.¹⁹

This example shows that BERT's “uncertain” classification is likely due to the unstructured format and mixed tonal signals of this article, which made it difficult for the model to assign a single sentiment. However, both Gemini and Deepseek identified the prevailing emotional sentiment of this article as clearly negative, characterized by fear-based language, generalizations, and a judgmental attitude. The case underscores the value of contextual interpretation when sentiment is intertwined with implicit biases and fragmented reporting.

The other three examples were initially classified as neutral by BERT, but were rated negative by Gemini and Deepseek. These included passages containing irony, sarcasm, or implicit judgments about Muslim men and refugees, often

¹⁸ Google Gemini, AI large language model by Google DeepMind, accessed July 2025. <https://deepmind.google/technologies/gemini/>.

¹⁹ DeepSeek-V2, large language model developed by DeepSeek AI, accessed July 2025. <https://deepseek.com/>.

expressed through indirect speech or generalizations. This consistent deviation shows that the LLMs were more sensitive to tone, framing, and ideological implications, while BERT tended to overlook subtly coded sentiments. These results underscore the need to use interpretive methods alongside automated classification methods when working with politically and culturally charged material.

3. Sentiment tests: labeled Neutral

„Den übrigen Mitreisenden war die dadurch entstandene Verzögerung gleichgültig, da man von ihnen für die längere Fahrt keinen höheren Preis verlangte und die Zeit für gläubige Moslems keinen Werth hat. Das englische Sprichwort „Time is money“ würden diese Leute gar nicht begreifen können.“ (von Maltzan 1865, 75)²⁰

This paragraph was taken from the travel diary and, although it contains implicit cultural and religious stereotypes, was classified as neutral by BERT. The excerpt comments on the indifference of Muslim travelers to travel delays and claims that “time has no value for religious Muslims,” reinforcing this idea by stating that they cannot understand the English proverb “time is money.” While BERT appears to have interpreted the paragraph as purely descriptive, both Gemini and Deepseek recognize a clearly negative attitude that suggests a derogatory and condescending tone.

Gemini notes that the language suggests cultural deficits by presenting Western time discipline as a rational standard and portraying Muslims as incapable of understanding this concept. The phrase “these people would not understand” underscores a rhetorical strategy that excludes the group described and portrays them as incompetent.²¹

Deepseek also emphasizes the condescending and generalizing tone and argues that the text portrays Muslim people as uniformly unaware of time and

²⁰ EN: *The other passengers were indifferent to the delay, as they were not charged extra for the longer journey and time has no value for devout Muslims. These people would not understand the English saying “time is money.”*

²¹ Google Gemini, AI large language model by Google DeepMind, accessed July 2025. <https://deepmind.google/technologies/gemini/>.

incompatible with Western values such as efficiency and productivity. This generalization is undifferentiated and equates cultural differences with a sense of worthlessness, reinforcing an Orientalist polarity between rational, efficient Europeans and irrational, indifferent “others.”²²

This example illustrates how BERT fails to recognize sentiment when bias is expressed subtly—not through emotionally explicit words, but through generalizing comparisons and culturally charged assumptions. Both LLMs captured the derogatory tone resonating in the narrator's language more accurately, confirming the need for precise review in sentiment analysis, especially for historical texts shaped by colonial ideology.

„Die Stelle eines kühleren Gemachs vertritt hier die Hausflur, wo der Hausherr inmitten des männlichen Personals des Hauses seinen Sitz auf schlägt, während das weibliche in die heissen Zimmer verbannt bleibt, in welchen die Frauen hier, wie überall in Ländern des Islam , eine Art von Gefangenleben führen.“ (von Maltzan 1865, 235-236)²³

This is another paragraph from the travel diary that BERT also classified as neutral, describing gender roles in a Muslim household, but using biased and stereotypical language that both Gemini and Deepseek classify as negative. The paragraph contrasts men who enjoy the cooler parts of the house with women who are “banished” to the hot rooms, where they allegedly lead “a kind of prison life”. While BERT probably read this as a factual observation, the LLMs correctly recognized the ideological framing and judgmental tone behind the storyteller's words.

Gemini emphasizes how the choice of words constructs a narrative of oppression of women, in which Muslim women are portrayed as lacking autonomy and excluded from comfort and public life. The comparison between men and women

²² DeepSeek-V2, large language model developed by DeepSeek AI, accessed July 2025. <https://deepseek.com/>.

²³ EN: “The hallway serves as a cooler room here, where the master of the house sits surrounded by the male staff, while the women are banished to the hot rooms, where they lead a kind of prison life, as is customary in Islamic countries.”

is not neutral—it portrays the situation of women as inherently unjust and implies that such conditions are not only different but inferior by Western standards.²⁴

Deepseek points out the broad generalization made about Islamic societies: The claim that women live this way “as is customary in Islamic countries” promotes a universalizing stereotype. It simplifies the diversity of Muslim societies and homogenizes gender roles. This essentialist view reinforces a classic Orientalist cliché of the passive, captive Muslim woman, which has historically served to justify colonial and cultural interventions, as for example confirmed by the years-long headscarf debate in Europe.²⁵

This paragraph shows once again how BERT's neutral classification overlooks negative emotions rooted in structural inequality and cultural generalization. Both LLMs were better suited to the emotionally and ideologically charged nature of the description and showed how even hidden narrative framings can reinforce strong stereotypes under the guise of ethnographic observations.

„Es ist untragbar, dass Frauen in deutschen Großstädten nachts auf offener Straße, öffentlichen Plätzen von jungen Migranten sexuell traktiert und beraubt werden.“^{26 27}

The last paragraph of this comparative sentiment analysis is from the *Kronen Zeitung* and was also labelled neutral by BERT. However, both Gemini and Deepseek interpreted it as very negative in tone and content.

Gemini emphasizes the alarming and condemnatory tone of the paragraph and highlights key terms such as “*unacceptable*,” “*sexually assaulted*,” and “*robbed*” as signs of outrage. While the issue of sexual violence deserves attention, the

²⁴ Google Gemini, AI large language model by Google DeepMind, accessed July 2025. <https://deepmind.google/technologies/gemini/>.

²⁵ DeepSeek-V2, large language model developed by DeepSeek AI, accessed July 2025. <https://deepseek.com/>.

²⁶

<https://epaper.krone.at/issue.act?issueId=276189&issueMutation=lw&issueDate=20160107®ion=lwmitte>

²⁷ EN: “It is unacceptable that women in big German cities are sexually assaulted and robbed by young migrants at night on the streets and in public places.”

description is problematic because it collectively attributes this violence to “young migrants”—a phrase that implicitly links criminal behavior to age and migration status. Gemini warns that this expression suggests that young migrants are synonymous with a threat, reinforcing a stigmatizing representation.²⁸

Deepseek analyzes a similar conclusion, describing the tone as strongly negative and criticizing the generalizing logic behind the statement. The text reduces a complex social problem to a binary opposition between victims (German women) and perpetrators (young migrants) and does not allow for any nuances regarding individual responsibility and structural context. This portrayal corresponds to classic xenophobic and orientalist stereotypes in which male migrants are depicted as hypersexual, violent, and incompatible with Western norms of civilization, as already stated in the second example of this analysis.²⁹

BERT's neutral classification does not take into account the rhetorical weight of this statement or the way in which sentiment is generated not only by emotional vocabulary but also by ideological framing. Both LLMs recognized the alarmist tone of the paragraph and its reliance on ethnic generalizations as an explanation, once again demonstrating that large language models provide more context-aware interpretations when sentiments are linked to political discourse and social tensions.

Semantic comparison with LLMs

To assess whether modern media discourse is semantically consistent with the orientalist patterns found in Heinrich von Maltzan's travel diary and the results of BERT, five pairs of paragraphs were selected for in-depth comparison using LLM analysis. One pair of paragraphs was taken from BERT's most semantically similar matches, while the remaining four were identified by the author manually reviewing newspaper articles that appeared to reflect orientalist themes from the travel diary. It is worth noting that in BERT's results with the highest semantic similarity, a single *Zeit* article appeared four times, each time with a different paragraph from the travel diary – suggesting that the similarity was based on

²⁸ Google Gemini, AI large language model by Google DeepMind, accessed July 2025. <https://deepmind.google/technologies/gemini/>.

²⁹ DeepSeek-V2, large language model developed by DeepSeek AI, accessed July 2025. <https://deepseek.com/>.

overlapping vocabulary rather than different contextual meanings. This result is the reason for this semantic approach. Each of the five examples was then semantically evaluated using Google Gemini and Deepseek to compare their context sensitivity with BERT's more superficial similarity logic.

The semantic matches generated by BERT were primarily based on lexical overlaps and similarities at the phrase level. This superficial approach led BERT to identify paragraphs from *Die Zeit* as the most similar source for the travel diary, mainly due to an article that contained formal or topic-related keywords. However, this matching process did not always stand up to a comprehensive context check. BERT's cosine similarity scores were often influenced more by shared lexical patterns within the pairs than by the narrative framework, which compromised reliability in detecting ideological continuity. In contrast, it can be said in advance, that Gemini and Deepseek focused on context and provided a more discourse-aware analysis. The exact input-output of the LLMs can be found in the appendix.

The only semantic pair selected, which was analyzed by BERT, linked a passage from the travel diary, in which Egyptians are described as less fanatical and more reserved due to Turkish oppression: *“Meine nächsten Nachbarn waren Aegypter und diese sind von allen Moslems, welche ich kennen lernte, noch die umgänglichsten und gemüthlichsten, ja ich möchte fast sagen, die am wenigsten fanatischen, wenn man überhaupt von einem Muselman sagen kann, dass er nur wenig fanatisch sei (...).”*³⁰ with a reflective *Zeit* article: *“Kann man über “den” arabischen Mann schreiben? Eigentlich nicht, denn es gibt ihn so wenig, wie es “den” deutschen Mann gibt. Mehr noch: Der Araber, der Muslim, der Muselman – das sind Klischees, die von jenem kolonialen Blick zeugen, der tief in der westlichen Kultur verankert ist (...).”* BERT probably linked these texts based on common vocabulary related to identity, religion, and ethnicity. However, Gemini and Deepseek both rated the similarity as moderate: They noted that while both texts address Arab masculinity and orientalist generalizations, the travelogue reinforces stereotypes through condescension, while the *Zeit* article

³⁰ The entire paragraphs can be found in the appendix.

attempts to deconstruct the same stereotypes – even if it unintentionally reproduces them in its effort to appear critical and balanced.^{31 32}

The remaining four comparisons were selected manually. In pair 1, a passage describing deep-rooted slavery in the “Orient”: *“Die Sklaverei ist zu tief im Orient eingewurzelt, sie ist durch den Koran und die Gesetze geheiligt, so dass man einem Moslem nie wird begreiflich machen, dass sie etwas unmenschliches sein könne (...).”* was compared with a *Bild* article showing Syrian men involved in fights, primarily in refugee shelters: *“In der Nacht zu Donnerstag gerieten syrische und afghanische Gruppen aneinander – insgesamt 200 Männer. Die Polizei rückte mit mehr als 50 Beamten in dem ehemaligen Baumarkt an, brauchte Stunden, um die aufgeheizte Stimmung in der Erstaufnahmestelle zu beruhigen (...).”* This was chosen as an example to see if any similarities could be found between slavery and fights. Both Gemini and Deepseek rated the similarity as moderate and recognized common tones of dehumanization and portrayals of the other as morally inferior.^{33 34}

The second pair, a passage describing women in Islamic countries: *„Die Stelle eines kühleren Gemachs vertritt hier die Hausflur, wo der Hausherr inmitten des männlichen Personals des Hauses seinen Sitz auf schlägt, während das weibliche in die heißen Zimmer verbannt bleibt, in welchen die Frauen hier, wie überall in Ländern des Islam , eine Art von Gefangenleben führen (...).”* was compared to a *Krone* article: *„Damit sind wir beim Thema „Treibjagd auf Frauen“ inklusive sexueller Übergriffe und Raub, wie es in Köln passiert ist und nun auch in Österreich aufgedeckt wird. Wir sind aber auch beim Thema, dass es sich bei einer großen Zahl von Flüchtlingen um junge, alleinstehende Männer auch aus dem arabischen und nordafrikanischen Raum handelt (...).”* The LLMs rated this

³¹ Google Gemini, AI large language model by Google DeepMind, accessed July 2025. <https://deepmind.google/technologies/gemini/>.

³² DeepSeek-V2, large language model developed by DeepSeek AI, accessed July 2025. <https://deepseek.com/>.

³³ Google Gemini, AI large language model by Google DeepMind, accessed July 2025. <https://deepmind.google/technologies/gemini/>.

³⁴ DeepSeek-V2, large language model developed by DeepSeek AI, accessed July 2025. <https://deepseek.com/>.

similarity as moderate to strong and pointed to a recurring narrative of Muslim male aggression and gender oppression towards women.^{35 36}

The third comparison presented a harsh criticism of Islamic ritual practices surrounding the Kaaba in the travel diary: *“Alles, was die Kaaba und ihren Pilgerdienst betrifft, ist so ganz dem reineren Monotheismus fremd, alles diess ist so durchaus und so unzweifelhaft heidnisch, dass man deutlich erkennt, dass Mohamed , welcher dieses götzendienerische Element, um seiner Lehre unter den fanatisch - heidnischen Arabern mehr Anhänger zu verschaffen , in seine Religion mit aufnahm, dadurch sie für ewig zu einem Cultus von barbarischer Rohheit gestempelt hat (...)”*, and was compared to an article from the *Standard* that described anti-Muslim rhetoric at a right-wing extremist rally in Spielfeld: *“Spielfeld – Kalt ist es geworden in Spielfeld. Eisiger Nebel zieht abends von den Weinbergen herunter, die Flüchtlinge, die tagsüber eintreffen – an die tausend täglich –, werden in den mittlerweile den gesamten Grenzbereich umspannenden weißen Zelten versorgt und umgehend weitertransportiert (...)”*. Both Gemini and Deepseek rated the semantic similarity as moderate and found that both texts portray Islam as a threat: one through theological judgments, the other through political scaremongering.^{37 38}

The last pair, on the other hand, included a sarcastic reference to the education of an Arab scholar in contrast to that of the Arab population: *“Einer dieser Gelehrten war ein besonders grosses Licht der Weisheit, denn er kannte sogar die Grammatik, welche bei den Arabern immer das allerletzte ist, was sie lernen.”*, and an article from *Die Krone* highlighting the productive use of smartphones by refugees for learning and integration *“Sie wissen bereits aus den Konflikten während des sogenannten Arabischen Frühlings um das Potenzial dieser mobilen, vernetzten Medientechnologien(...)”*. The LLMs identified a moderate similarity due to the common theme of knowledge acquisition, but emphasized

³⁵ Google Gemini, AI large language model by Google DeepMind, accessed July 2025. <https://deepmind.google/technologies/gemini/>.

³⁶ DeepSeek-V2, large language model developed by DeepSeek AI, accessed July 2025. <https://deepseek.com/>.

³⁷ Google Gemini, AI large language model by Google DeepMind, accessed July 2025. <https://deepmind.google/technologies/gemini/>.

³⁸ DeepSeek-V2, large language model developed by DeepSeek AI, accessed July 2025. <https://deepseek.com/>.

the extreme contrast in tone: condescending and stereotypical in the travel text, functional and pragmatic in the modern article.^{39 40}

This semantic comparison highlights the fundamental difference between BERT's shallow similarity detection, which is largely based on word overlaps, and the deeper contextual understanding offered by large language models. While BERT identified Die Zeit as most similar to the travel diary based on shared vocabulary, the LLMs showed that the true semantic similarity between the two text corpora lies in recurring rhetorical patterns such as stereotyping, generalization, and the portrayal of Muslim identity as threatening or inferior. These results suggest that orientalist discourse persists not only through formulations, but through consistent discursive structures.

5.3 Discussion of Results

This subchapter summarizes the results of the quantitative and qualitative analyses to assess the overarching patterns, relevance, and implications of the study. Through a detailed comparison of historical and contemporary corpora, the study reveals both continuities and changes in stereotypical representations over time. Each subsection of this chapter examines a different aspect of these findings: the similarities and differences between the time periods (5.3.1), the interpretive perspective of Orientalism and Islamophobia (5.3.2), and the broader social and political implications of these narratives (5.3.3). By combining computer-assisted analysis, discourse theory, and human interpretation, this discussion aims to place the findings in both an academic and a real-world context.

5.3.1 Similarities and Differences between the Time Periods

A closer look at the similarities and differences between Heinrich von Maltzan's travel diary and the selected newspaper articles from the refugee crisis of 2015/16 reveals striking continuities and remarkable differences in the stereotyping of people from the Orient. Similarities are particularly evident in the rhetorical structure and the persistence of essentializing stereotypes. In both

³⁹ Google Gemini, AI large language model by Google DeepMind, accessed July 2025.
<https://deepmind.google/technologies/gemini/>

⁴⁰ DeepSeek-V2, large language model developed by DeepSeek AI, accessed July 2025.
<https://deepseek.com/>.

corpora, it is striking that Muslim men are strongly targeted by stereotyping patterns.

The stereotype of religious fanaticism also appears repeatedly. In his travel diary, Maltzan describes religious Muslims as incapable of learning anything before they have memorized the Koran, reducing Islamic education to “parroting.” (von Maltzan 1865, 32). A 2016 article in the *Krone* expresses similar prejudices against Muslim immigrants, particularly with regard to their radicalization and their incompatibility with “European values” due to their religious beliefs⁴¹. Despite differences in genre and tone, both texts portray Islam not simply as a religion, but as a cultural obstacle to rational thinking and social progress.

Gender stereotypes are another common similarity found in both corpora. As shown before, an excerpt from the travel diary, that describes “Oriental” women as veiled, hidden, and “banished” to hot rooms, where they lead a life “like everywhere else in Islamic countries—a kind of prison life.” (von Maltzan 1865, 235-236) In contemporary corpora, the incidents in Cologne are once again presented in a gendered manner, as shown above—Arab men are more systematically accused of misogyny and sexual aggression. It is also worth mentioning here the different sentimental classification of the excerpt from the travel diary, as shown above. BERT classified this sentence as neutral, but both Gemini and Deepseek identified it as negative because it portrayed Islamic culture as inherently oppressive—an assessment that was confirmed by a close human reading. These examples show how gender-specific stereotyping remains an effective discursive analytical tool in both periods for maintaining the notion that Islam aims to oppress each and every woman. Although this pattern was consistently observable in the selected data, the limited number of paragraphs in all media sources limits the generalizability of this finding.

It should be noted here that an Arab-looking man is not necessarily a Muslim. All monotheistic religions are present in Arab countries, as are many other religious communities that originated in this geographical region. However, this is a topic that would require its own research in order to analyze it properly.

⁴¹<https://epaper.krone.at/issue.act?issueId=266760&issueDate=2016-07-16&issueMutation=lw>

Important differences are especially evident in terms of tone, presentation, and justification. The travelogue is written from a subjective first-person perspective and is openly colonialist in nature, driven by the fascination and sense of superiority of a European explorer. The language is unfiltered, often openly derogatory without regard for political correctness. In contrast, contemporary media texts, especially in the quality newspapers, often strike a more cautious and seemingly objective tone, however orientalist patterns can still appear in more subtle forms. For instance, Die Zeit's article on the Cologne attacks attempts to reflect critically on racism and public silence, yet ultimately reproduces the same 'us versus them' dichotomies evident in Maltzan's writing.

In summary, the results suggest that although orientalist stereotypes have evolved in form and representation, their underlying logic—differentiation, reductionism, and control—remains intact. The ideological machinery of Orientalism has adapted to new historical conditions, shifting from the imperial gaze of the 19th century to the crisis-induced fears of the 21st century. However, it should be noted again that the length and narrative density of historical paragraphs may have contributed to higher semantic similarity scores, even if the underlying tone or context differed.

5.3.2 *Interpretation of Results within the Framework of Orientalism and Islamophobia*

Interpretively, it can be said that both the quantitative and qualitative analysis results indicate that orientalist and islamophobic discourse patterns continue to influence narratives in contemporary media. As the map of categorization of stereotypes shows, the two dominant categories identified in this study—religious and gender stereotypes—reflect central themes of orientalist discourse as analyzed by Edward Said. Although Said did not formally categorize stereotypes, he repeatedly emphasized in his work how religion and gender function as powerful lenses through which the Orient has been imagined, portrayed as different, and subordinated in Western narratives. These are the same discursive fields through which the imaginary “Orient” has historically been constructed as irrational, fanatical, and backward, in contrast to a self-positioned rational, progressive, and moral “Occident.” (Said 2009, 55, 209)

Heinrich von Maltzan's travel diary illustrates these orientalist conventions, particularly in his treatment of Muslim religious practices and his portrayal of Arab culture as fanatical, inferior, and emotionally unstable. While one might expect modern journalism to have moved away from such colonial-era discourses, this analysis shows that these stereotypes remain present, however in a veiled or secularized form. The tabloid presses in particular frequently portrayed refugees and migrants as a threat to public order, western cultural values, and gender norms. The negative attitudes identified in these sources were not limited to individual behavior, but were often projected onto entire communities, reinforcing generalizing cultural attributions, which is one of the characteristic features of both Orientalism and Islamophobia.

Even more telling is the fact that the quality newspapers selected for this study, *Die Zeit* and *Der Standard*, although they strike a more sensitive tone, also contained subtle orientalist motifs. For example, *Die Zeit*, frequently engaged in a cultural discourse that portrayed Muslim men as either problematic or incompatible with Western gender values. Even if such texts may appear superficially critical of racism or overly generalizing, their rhetorical structure nevertheless functions within the same binary opposition of “us” and “them.” This suggests that neo-Orientalist discourse has not only permeated the populist and far-right media landscape, but has also entered mainstream liberal journalism, where it is often packaged in language of concern, integration, or human rights.

This finding is also consistent with the conceptual framework of Islamophobia discussed in Chapter 2.3. Religion-related stereotypes often portrayed Muslim identity as inextricably linked to backwardness or extremism, and the high proportion of negative emotions associated with these categories underscores how much emotional prejudice shapes these portrayals and how they unconsciously influence readers, as will be explained in more detail later. Islam was often not portrayed as a religious identity among others, but as a social characteristic of threat or incompatibility. Overall, the results show a linguistic continuity between 19th-century travel literature and modern media reporting. Although the tone and genre may differ, the rhetorical functions of stereotyping remain the same: to make the other even more “other,” to generalize, and to construct a cultural hierarchy. These results confirm Said's thesis that Orientalism

is not simply a historical remnant, but a persistent mindset that is reproduced in subtle, coded, and modernized forms.

5.3.3 Relevance and Implications of the Findings

This subchapter examines the effects of these assumptions and the affirming of these narratives, and how they can be optimally reduced. The persistence of orientalist and islamophobic stereotypes in historical and contemporary texts is not just a question of linguistic representation, but has concrete political and social consequences. The dehumanization, simplification, and cultural essentialization of Muslims—whether they are portrayed as irrational, dangerous, or backward—contribute to legitimizing broader structures of exclusion and violence.

As Farid Hafez argues in his book “Feindbild Islam”, such discourse often plays a key role in justifying war and intervention under the guise of security, liberation, or human rights. Historically, this logic has fueled military campaigns, from the US-led invasions in the Middle East to the spread of islamophobic rhetoric in Western politics. Through the lens of “secularization,” Islam is portrayed not only as incompatible with Western values, but also as an existential threat, reinforcing the narrative of an eternal clash of civilizations. In this context, stereotypes become instruments of power—they support military intervention, legitimize the surveillance of Muslim communities, and shape global public opinion (Hafez 2019, 72-74).

Even more concerning is that the path from rhetoric to violence and mass atrocities can be short with detrimental consequences. Hafez shows how islamophobic narratives have contributed to actual genocides – from the atrocities committed against Bosnian Muslims in Srebrenica to the persecution of the Rohingya in Myanmar. The same applies to mass murder by a lone perpetrator, such as the 2012 attack in Utoya, where 77 young people were killed because they were committed to coexistence, and the perpetrator's motive was clearly stated in his 1.500 pages manifesto, in which he explicitly stated that he wanted to protect the Christian West from “Islamization.” Or, similarly, the attack in Christchurch, where 50 people were massacred after Friday prayers in a mosque; no explanation of motive is needed here. These events show how

statements that devalue, dehumanize, or defame Muslim communities create the ideological basis for political measures such as deportation, mass violence, and even ethnic cleansing (Hafez 2019, 74-78).

In light of the ongoing genocide in Gaza, it is even more urgent to address the reproduction of orientalist stereotypes in the mainstream media. When entire population groups are consistently portrayed as dangerous, uncivilized, or unworthy of empathy, it becomes easier to justify or ignore their suffering. The results of this work thus point not only to the historical continuity of such discourse, but also to its deeply alarming implications for contemporary world politics.

This observation raises the question of what needs to be done to shift or even reduce this narrative so that the same stereotypes are not reproduced in future media reports. In order to challenge and reduce orientalist and islamophobic stereotypes, media companies must adopt more ethical and inclusive practices. One proposed strategy is constructive journalism, which supplements critical reporting with contextual, solution-oriented narratives—what Haagerup describes as “supplementing traditional news criteria with a new criterion: constructive news” (Haagerup 2017). A prominent example of this approach is the Constructive Institute at Aarhus University, which offers training and editorial tools for integrating solution-oriented reporting into newsrooms.⁴² Similarly, the Solutions Journalism Network provides thousands of examples of rigorously researched reports that focus on how people respond to social challenges.⁴³ This model encourages journalists not only to report on problems, but also to seek solutions, highlight people's resilience, and shift the public's focus from fear to the ability to act. Such an approach combats the pervasive negativity often associated with reporting on refugees and migration, promoting a more engaged and informed society. Editorial offices could, for example, develop guidelines to identify and avoid dehumanizing language and actively incorporate the perspectives of those affected by migration policy.

In addition, media literacy plays an important role in empowering audiences to critically evaluate media messages. By teaching people to recognize

⁴² <https://constructiveinstitute.org/why/>

⁴³ <https://www.solutionsjournalism.org/who-we-are/solutions-journalism>

stereotyping, framing, and rhetorical manipulation, media literacy promotes a public that is less susceptible to dehumanizing narratives and better able to recognize structural biases. This is particularly important at a time when disinformation and sensationalist reporting are spreading rapidly via digital and social media (Ashley, Maksl und Craft 2013). Organizations such as the News Literacy Project—through platforms such as *Checkology*—and Lie Detectors, which brings journalists into classrooms across Europe, offer easily accessible resources for developing critical media literacy skills among young people and adults.⁴⁴ ⁴⁵Such education should be introduced to young schoolchildren and offered free of charge to adults at universities or educational institutions. In practice, this could include classroom exercises that deconstruct real news articles or workshops that train readers to identify orientalist tropes.

A third and increasingly urgent measure is the implementation of decolonial narrative practices. This includes actively centering the perspectives of marginalized communities, using language that affirms dignity and complexity, and dismantling traditional Eurocentric narratives. As Grosfoguel argues, decolonial approaches break down traditional knowledge hierarchies that have long portrayed the West as rational and civilized and the East as primitive and threatening (Grosfoguel 2007). In practice, this means including the voices of refugees in reporting on refugees, avoiding deficit-oriented language, and avoiding clichés of savior mentality or cultural superiority. Media organizations could adopt editorial policies that encourage inclusion, sensitivity, and cultural specificity.

Together, these strategies form a framework for reshaping media discourse in a way that is more equitable, representative, and humane. By prioritizing these approaches, media institutions can not only reduce the reproduction of harmful stereotypes, but also contribute to broader efforts toward social justice and intercultural understanding.⁴⁶

⁴⁴ <https://newslit.org/>

⁴⁵ <https://lie-detectors.org/>

⁴⁶ As this work was completed in the context of ongoing Israeli military action in the Gaza Strip (2023–present), the findings of the study on discursive dehumanization and Orientalist framing are particularly relevant. Media coverage of this humanitarian catastrophe is a recent example of how stereotypical and out-of-context representations continue to shape public opinion and political response.

6. Conclusions

This final chapter summarizes the most important findings from the combination of quantitative and qualitative analysis. It reflects on how effectively the research questions could be answered, points out methodological limitations—especially regarding the balance between traditional linguistic interpretation and machine learning models—and outlines concrete suggestions for future research. The aim is not only to evaluate the analytical results, but also to assess the experimental value of integrating NLP tools and human-in-the-loop reasoning in the context of digital discourse research.

6.1 Summary of Key Findings

In summary, it can be said that the hypothesis established at the beginning of this study was answered in the course of the research, but would not have been convincingly supported if only BERT had been applied. By combining computer-assisted analysis and interpretive evaluations provided by LLMs, the study found clear evidence that many old patterns persist in today's news reporting, particularly in the portrayal of Muslims in relation to religion and gender. This study shows that the integration of human thinking—through manual annotation and LLM cross-validation—was essential for refining sentiment and semantic analysis in complex discourse environments. The sentiment analysis revealed that most stereotypical texts, from travel literature to print media, had a negative tone. While BERT found a strong semantic similarity between historical and modern texts, this was mainly due to a shared vocabulary rather than deeper meaning. In contrast, large language models such as Gemini and Deepseek showed clearer results in both corpora in terms of sentiment and semantic analysis, with regard to the portrayal of Muslims as threatening, irrational, or culturally incompatible. These portrayals often reinforced the long-standing “us versus them” mindset.

The results support Edward Said's thesis that orientalist thinking continues to influence Western media today, although often in hidden and coded forms, particularly through narratives of risk minimization, social integration, and humanitarian aspects.

6.2 Limitations of the Study

Although the research study conducted for this master's thesis successfully combined computer-assisted methods with discourse analysis, it was limited by several factors. First, the selection of media texts was restricted to four newspapers from Germany and Austria, which, although influential, may not reflect the entire spectrum of the discourse. A larger selection could have been made to potentially achieve a better result. Second, the use of keywords to identify stereotypes, even when supplemented by contextual evaluation, carries the risk of overlooking more implicit or ambiguous expressions. Third, while BERT and other language models have added valuable insights into semantic depth, their results are not immune to bias or inaccuracies, especially when interpreting precise passages that demonstrate ambiguity. Fourth, the scope of the analysis was limited to a comparison between a travel diary and newspaper articles from a single crisis period, which may limit its generalizability.

Another notable limitation is the unequal number of paragraphs containing stereotypes extracted from the individual text sources. Although attempts were made to compensate for this by manually selecting longer or thematically richer passages, all paragraphs were treated equally in the analysis, which may lead to distortions in the assessment of sentiment and semantics due to differences in text density and complexity. Furthermore, the study was limited to comparing a single 19th-century travelogue with media coverage of a specific refugee crisis, which limits the generalizability of the results to other temporal or geopolitical contexts.

Finally, the implementation of the analysis tools was based on basic programming procedures developed by the author, who has limited programming experience. As this work also served as an experimental attempt to combine humanities research with computer-assisted approaches, certain technical aspects may have led to limitations in terms of depth, scalability, or methodological refinement

6.3 Suggestions for Future Research

Further research on media and stereotyping could take the following directions:

- **Comparative cross-media analysis:** Examining different types of media—for example, print, online, and broadcast—that report on the same political event to assess how media-specific characteristics influence the representation and reproduction of stereotypes.
- **Transnational media comparison:** Comparative analysis of reporting on a specific political event in different geographical or cultural contexts, e.g., by comparing reporting in Europe and Asia or by examining differences between narratives in US and African media.
- **Historical development of anti-Muslim discourse:** Tracking the development of anti-Muslim and orientalist rhetoric from classic orientalist texts to contemporary criticism of Islam, highlighting ideological continuities and changes.
- **Reception and impact studies:** Examine how media consumers perceive and interpret stereotypical representations and assess the influence of such representations on public opinion and discourse.
- **Racism in digital and physical space:** Compare the occurrence and handling of racist and islamophobic stereotypes in online environments (e.g., social media, comment sections) with traditional offline contexts (e.g., newspapers, political speeches)

One suggestion for improving this work would be to reduce the impact of data imbalances in future studies. Weighting or normalization techniques could be used to compensate for differences in the number of paragraphs between sources. For example, cosine similarity scores could be normalized based on paragraph length or frequency to reduce the dominance of overrepresented media. Alternatively, layered sampling could ensure a more even thematic distribution across the different media.

7. Bibliography

- Acim, Rachid. 2019. "Islamophobia, Racism and the Vilification of the Muslim Diaspora." *Islamophobia Studies Journal*, 26-44.
- Altwaiji, Mubarak. 2014. "Neo-Orientalism and the Neo-Imperialism Thesis: Post-9/11 US and Arab World Relationship." *Arab Studies Quarterly*, 10: 313-323.
- Ashley, Seth, Adam Maksl, and Stephanie Craft. 2013. "Developing a News Media Literacy Scale ." *Journalism & Mass Communication Educator* , Februar: 7-21.
- Behdad, Ali. 2019. "Orientalism and Middle East Writing." In *Orientalism and Literature*, by Geoffrey Nash , 185-201. Cambridge: Cambridge University Press.
- Gardell, Mattias. 2014. "Crusader Dreams: Oslo 22/7, Islamophobia, and the Quest for a Monocultural Europe." *Terrorism and Political Violence*, January: 129-155.
- Grosfoguel, Ramón. 2007. "The Epistemic Decolonial Turn: Beyond Political-Economy Paradigms." *Cultural Studies* 21, 211-223.
- Haagerup, Ulrik. 2017. *Constructive News: How to Save the Media and Democracy with Journalism of Tomorrow*. Aarhus: Aarhus University Press.
- Haddad, Emily A. 2002. *Oriental Politics: The Islam in Middle East in the 19th Century English and French Poetry*. Burlington: Ashgate Publishing Ltd.
- Hafez, Farid. 2019. *Feindbild Islam - Über die Salonfähigkeit von Rassismus*. Wien: Böhlau.
- Khrisat, Abdulhafeth. 2012. "academia.edu." Accessed 2024.
https://www.academia.edu/64426143/The_Image_of_the_Orient_in_Samuel_Johnsons_Rasselas_1759_.
- Knobloch, Clemens. 2020. *diskursmonitor*. Mai 23. Accessed Mai 23, 2025.
<https://diskursmonitor.de/glossar/framing/>.
- Marx, David M., and Sei Jin Ko. 2019. "ResearchGate." Januar. Accessed 2024.
https://www.researchgate.net/publication/331998922_Stereotypes_and_prejudice.
- Pišová, Paula, and Monika Šavelová. 2021. "The development of travel writing and its motifs from the 19th century to the present." *Recenzovaný sborník příspěvků mezinárodní vědecké konference MMK*. Nitra.
- Ribeiro, Filipe N, Matheus Araujo, Pollyanna Goncalves, Marcos Andre Goncalves, and Fabricio Benevenuto. 2016. "SentiBench - a benchmark comparison of state-of-the-practice sentiment analysis methods." *EPJ Data Science*.

- Richter, Carola. 2018. "Orientalismus in den Medien: Zu den (sprachlichen) Strategien der Konstruktion des 'Anderen'." In *Arabische Sprache im Kontext: Festschrift zu Ehren von Eckehard Schulz*, by Beate Backe, Thoralf Hanstein and Kristina Stock, 213-224. Berlin: Peter Lang.
- Sa'di, Ahmad H. 2021. "Orientalism in a globalised world: Said in the twenty-first century." *Third World Quarterly* , 2505-2520.
- Said, Edward. 2009. *Orientalismus*. Frankfurt am Main: S.Fischer.
- Sales, Matías Ibañez. 2023. "Euromesco." Accessed Februar 2025.
<https://www.euromesco.net/wp-content/uploads/2023/03/Policy-Brief-N%C2%BA129-1.pdf>.
- Sng, Oliver, Keelah E.G. Williams, and Steven L. Neuberg. 2018. "Evolutionary Approaches to Stereotyping and Prejudice." In *The Cambridge Handbook of the Psychology of Prejudice*, by Chris Sibley and Fionna Kate Barlow, 21-46. Cambridge: Concise Student Edition.
- Sun, Chi, Qui Xipeng, Xu Yige, and Huang Xuanjing . 2019. "How to Fine-Tune BERT for Text Classification?" Accessed July 2025.
https://www.researchgate.net/publication/333102203_How_to_Fine-Tune_BERT_for_Text_Classification/citations.
- von Maltzan, Heinrich. 1865. *Meine Wallfahrt nach Mekka*. Tagebuch, Leipzig: Dy'ksche Buchhandlung.

8. Appendix

8.1 Tables, Figures and Code

The complete code, including the text corpora for data preprocessing, the results of the sentiment and semantic analysis in table format, and the visualizations used in this study, are available at:

https://github.com/shirind97/master_thesis

8.2 LLMs prompts

Gemini:

Sentiment Prompt 1:

Input:

Please analyze the tone of the following paragraph.

Is it positive, neutral, or negative in how it describes people, cultures, or events? Also tell me whether it includes any stereotypes, and if so, of what type (e.g., religious, cultural, behavioral).

“Den übrigen Mitreisenden war die dadurch entstandene Verzögerung gleichgültig, da man von ihnen für die längere Fahrt keinen höheren Preis verlangte und die Zeit für gläubige Moslems keinen Werth hat. Das englische Sprichwort „Time is money“ würden diese Leute gar nicht begreifen können.”

Output:

Let's break down the tone and content of that paragraph.

Analysis of the Paragraph

The tone of the paragraph is **negative** in how it describes the people.

It suggests an indifference to time among "pious Muslims" by stating that "time has no value for them." This implies a lack of understanding of a concept (time as money) that is presented as universally valid or sensible ("The English proverb 'Time is money' these people would not be able to comprehend at all").

Stereotypes Present

Yes, the paragraph includes **cultural** and **behavioral** stereotypes:

Cultural Stereotype: It generalizes about an entire religious and cultural group ("pious Muslims"), attributing a specific characteristic (disregard for time) to all of them. This is a harmful oversimplification that ignores individual differences and the diversity within any large group.

Behavioral Stereotype: It presumes a universal behavior (not valuing time or understanding "time is money") based on religious affiliation, rather than observing actual individual actions or cultural norms in a nuanced way. It frames their perceived behavior as a deficiency compared to a Western concept.

Sentiment Prompt 2:

Input:

Please analyze the tone of the following paragraph.

Is it positive, neutral, or negative in how it describes people, cultures, or events? Also tell me whether it includes any stereotypes, and if so, of what type (e.g., religious, cultural, behavioral).

„Die Stelle eines kühleren Gemachs vertritt hier die Hausflur, wo der Hausherr inmitten des männlichen Personals des Hauses seinen Sitz auf schlägt, während das weibliche in die heissen Zimmer verbannt bleibt, in welchen die Frauen hier, wie überall in Ländern des Islam , eine Art von Gefangenleben führen.“

Output:

Let's analyze the provided German paragraph:

"Die Stelle eines kühleren Gemachs vertritt hier die Hausflur, wo der Hausherr inmitten des männlichen Personals des Hauses seinen Sitz auf schlägt, während das weibliche in die heissen Zimmer verbannt bleibt, in welchen die Frauen hier, wie überall in Ländern des Islam , eine Art von Gefangenleben führen."

Tone Analysis:

The tone of this paragraph is distinctly **negative** in how it describes the lives and experiences of women, particularly in the context of "countries of Islam." Words like "verbannt bleibt" (remains banished/confined) and "eine Art von Gefangenleben führen" (lead a kind of prison life) strongly convey a sense of oppression, lack of freedom, and hardship for women. The contrast drawn with the male household members having a "cooler room" further emphasizes this negative portrayal of the women's situation.

Stereotypes Present:

Yes, the paragraph includes significant **cultural** and **gender-based stereotypes**, which are reinforced by a **religious** generalization:

Cultural/Religious Stereotype: The phrase "wie überall in Ländern des Islam" (as everywhere in countries of Islam) is a sweeping generalization. It asserts that women universally lead a "prison life" in *all* Islamic countries. This ignores the vast diversity of cultures, customs, and women's roles within the many different nations that have Muslim populations, and even within different communities or households in the same country. It presents a monolithic and oppressive view of all Islamic societies regarding women's status.

Gender-based/Behavioral Stereotype: It describes women's lives in these regions as uniformly one of "captivity." This is a stereotypical portrayal of women as perpetually confined, powerless, and lacking agency, solely based on their gender and the region/religion they live in. It denies the existence of women who lead diverse lives, pursue education, work, and participate in public life in various Muslim-majority countries.

In summary, the paragraph presents a highly critical and generalizing view of women's lives in "Islamic countries," employing strong negative language and perpetuating stereotypes about their confinement and lack of freedom.

Sentiment Prompt 3:

Input:

Please analyze the tone of the following paragraph.

Is it positive, neutral, or negative in how it describes people, cultures, or events? Also tell me whether it includes any stereotypes, and if so, of what type (e.g., religious, cultural, behavioral).

„Es ist untragbar, dass Frauen in deutschen Großstädten nachts auf offener Straße, öffentlichen Plätzen von jungen Migranten sexuell traktiert und beraubt werden.“

Output:

Let's analyze the provided German paragraph:

"Es ist untragbar, dass Frauen in deutschen Großstädten nachts auf offener Straße, öffentlichen Plätzen von jungen Migranten sexuell traktiert und beraubt werden."

Tone Analysis:

The tone of this paragraph is distinctly **negative**. It expresses outrage and alarm about a perceived problem. The words "untragbar" (intolerable/unacceptable), "sexuell traktiert" (sexually assaulted/molested), and "beraubt werden" (are robbed) all contribute to a tone of strong condemnation and fear. It frames the described events as a grave social issue.

Stereotypes Present:

Yes, the paragraph includes a significant **cultural/ethnic and behavioral stereotype**:

Cultural/Ethnic and Behavioral Stereotype: The statement directly links "jungen Migranten" (young migrants) to specific criminal acts (sexual assault and robbery) targeting women in German cities. This is a harmful generalization that attributes criminal behavior to an entire group of people based on their migrant status and age. It implies that being a "young migrant" inherently means being a perpetrator of these crimes, which is a broad and unfounded generalization. It fosters a stereotype that conflates migration with criminality and frames young migrants as a threat, rather than acknowledging that criminal acts are committed by individuals from all demographic groups, and that the vast majority of migrants are law-abiding.

In summary, the paragraph uses strong negative language to highlight a serious concern, but it does so by employing a broad and potentially harmful stereotype that links criminal behavior directly to "young migrants."

Sentiment Prompt 4:

Input:

Please analyze the tone of the following paragraph.

Is it positive, neutral, or negative in how it describes people, cultures, or events? Also tell me whether it includes any stereotypes, and if so, of what type (e.g., religious, cultural, behavioral).

„Aggressive Männer-Horden, die einzelne Frauen einkreisen, sie an den intimsten Stellen begripschen und betatschen, sie sexuell bedrängen bis hin zur Vergewaltigung. Und dies alles trotz massiver Polizeipräsenz. Trotz

Überwachungskameras. Trotz Tausender potentieller Zeugen. Dieses Horror-Szenario mussten nach aktuellem Stand der Ermittlungen in der Silvesternacht von Köln Dutzende Frauen erleben. Ihren Angaben zufolge stammen die Täter aus dem Kreis von rund 1000 Männern, die sich auf dem Bahnhofsvorplatz versammelt hatten. Sie sahen „nordafrikanisch oder arabisch“ aus.“

Output:

Let's analyze the provided German paragraph:

"Aggressive Männer-Horden, die einzelne Frauen einkreisen, sie an den intimsten Stellen begripschen und betatschen, sie sexuell bedrängen bis hin zur Vergewaltigung. Und dies alles trotz massiver Polizeipräsenz. Trotz Überwachungskameras. Trotz Tausender potentieller Zeugen. Dieses Horror-Szenario mussten nach aktuellem Stand der Ermittlungen in der Silvesternacht von Köln Dutzende Frauen erleben. Ihren Angaben zufolge stammen die Täter aus dem Kreis von rund 1000 Männern, die sich auf dem Bahnhofsvorplatz versammelt hatten. Sie sahen „nordafrikanisch oder arabisch“ aus."

Tone Analysis:

The tone of this paragraph is overwhelmingly **negative** and alarmist.

It uses highly charged and graphic language to describe the events:

"Aggressive Männer-Horden" (aggressive hordes of men), "begripschen und betatschen" (groping and molesting), "sexuell bedrängen bis hin zur Vergewaltigung" (sexually harassing up to rape), and "Horror-Szenario" (horror scenario).

The repetition of "Trotz" (despite) emphasizes the shocking nature of the events occurring even in the presence of security measures, amplifying the sense of outrage and vulnerability.

The focus is entirely on the brutal acts and the suffering of the victims.

Stereotypes Present:

Yes, the paragraph includes significant **cultural/ethnic and behavioral stereotypes**, reinforced by association with specific events:

Behavioral Stereotype: The immediate descriptor "Aggressive Männer-Horden" itself implies a specific, violent group dynamic, presenting a collective, rather than individual, and inherently menacing behavior.

Cultural/Ethnic Stereotype: The most prominent stereotype is in the final sentence: "Sie sahen ‚nordafrikanisch oder arabisch‘ aus." While this is presented as an observation from victims' accounts, its placement immediately after the graphic descriptions of sexual assault and the broad reference to "1000 Männern" strongly links criminal, violent, and sexually deviant behavior to individuals perceived as "North African or Arab." This generalizes the alleged actions of a specific group of perpetrators to an entire ethnic/cultural demographic, fostering a stereotype that these groups are inherently prone to such violent and sexually aggressive behavior. This connection, especially in the context of describing a "horror scenario," contributes to xenophobic narratives and essentializes criminality based on perceived ethnicity.

In summary, the paragraph uses highly negative and emotionally charged language to describe a horrific event. While describing reported events, it concludes by connecting these severe criminal acts to a broad ethnic/cultural description, thereby employing a significant and potentially harmful cultural/ethnic stereotype that links perceived ethnicity to severe criminal behavior.

Sentiment Prompt 5:

Input:

Please analyze the tone of the following paragraph.

Is it positive, neutral, or negative in how it describes people, cultures, or events? Also tell me whether it includes any stereotypes, and if so, of what type (e.g., religious, cultural, behavioral).

“Auf einmal wurde dem Kifraucher alles klar, und von diesem Augenblick an befolgte er buchstäblich meinen Plan und ich konnte sicher auf seine Verschwiegenheit rechnen, denn er selbst hätte ja bei seinen Landsleuten die gefährlichste Stellung gehabt, wenn es bekannt geworden wäre, dass er einem Europäer Mittel und Wege verschafft habe, um nach dem , für einen Nichtmuselman so unzugänglichen Mekka zu gelangen; denn, was die Reise nach Mekka betrifft, so ist nicht nur die türkische Regierung, welche Todesstrafe für den Ungläubigen, der sich in die heilige Stadt schleichen würde, festgesetzt hat, fanatischste Wächterin; nein, jeder einzelne Muselman, je nach dem Grade seines Fanatismus, hält es für seine Pflicht, das Haram (Heiligthum) so weit er Gelegenheit dazu hat, auf's strengste zu bewachen. Ja! ich bin überzeugt, die türkische Regierung zeigt sich nur desshalb so fanatisch, um ihre eigene Popularität bei frommen Moslems nicht zu verlieren. Die fanatischsten von allen Fanatikern sind ohne Zweifel die Hadschadsch (Plural von Hadsch, Pilger) und sie haben natürlich die beste Gelegenheit dazu, ihr freiwillig übernommenes Wächteramt auf der ganzen Hödsch (Pilgerfahrt) auszuüben, und jeden Christen gleich zu denunciren, der es wagen sollte, unter Verkleidung nach Mekka pilgern zu wollen.“

Output:

Let's analyze the tone and content of the provided German paragraph.

Tone Analysis

The tone of this paragraph is **negative** and **highly critical**, particularly in its description of Muslims and the Turkish government regarding access to Mecca. The language used is loaded with negative connotations:

"fanatischste Wächterin" (most fanatical guardian)

"jeder einzelne Muselman, je nach dem Grade seines Fanatismus, hält es für seine Pflicht" (every single Muslim, depending on the degree of his fanaticism, considers it his duty)

"fanatischsten von allen Fanatikern" (most fanatical of all fanatics)

"freiwillig übernommenes Wächteramt" (voluntarily assumed guardianship)

"jeden Christen gleich zu denunciren" (to immediately denounce any Christian)

These phrases paint a picture of an extreme, zealous, and exclusionary religious group, driven by intense "fanaticism." The author also explicitly suggests that the Turkish government's "fanaticism" is a cynical ploy for popularity among "pious Muslims," adding a layer of distrust and cynicism to the description of the authorities.

Stereotypes Present:

Yes, the paragraph includes prominent **religious** and **behavioral stereotypes**, which also touch upon **cultural** aspects.

Religious/Behavioral Stereotype (Fanaticism): The most pervasive stereotype is the portrayal of Muslims as inherently and universally **fanatical**

regarding the sanctity of Mecca and the exclusion of non-Muslims. Phrases like "jeder einzelne Muselman, je nach dem Grade seines Fanatismus" and "die fanatischsten von allen Fanatikern sind ohne Zweifel die Hadschadsch" generalize a highly extreme and aggressive form of religious zeal to all or most Muslims, particularly pilgrims. This ignores the vast diversity of beliefs, practices, and levels of religiosity within Islam and falsely asserts that an extreme form of vigilance is a universal duty or characteristic.

Behavioral Stereotype (Suspicion/Denunciation): It suggests that Muslims (especially pilgrims) will actively and eagerly "denounce" any non-Muslim attempting to enter Mecca, implying a pervasive atmosphere of suspicion and hostility towards outsiders.

Cultural/Political Stereotype (Cynical Government): While not about the people directly, the paragraph stereotypes the Turkish government as cynically manipulating religious sentiment ("nur deshalb so fanatisch, um ihre eigene Popularität bei frommen Moslems nicht zu verlieren"). This portrays the government's policies as driven purely by populism and an assumed widespread religious extremism among its citizens.

In essence, the paragraph constructs a narrative where Muslims are characterized by an intense, almost pathological, "fanaticism" when it comes to their holy sites, leading to an atmosphere of extreme vigilance and hostility towards outsiders.

Semantic Prompt 1:

Input:

Compare the following two texts. Are they semantically similar in how they describe the people or events?

Do they use similar stereotypes, tone, or narrative framing?

Please explain your answer and describe whether the similarity is strong, moderate, or weak

Text A: „Meine nächsten Nachbarn waren Aegypter und diese sind von allen Moslems, welche ich kennen lernte, noch die umgänglichsten und gemüthlichsten, ja ich möchte fast sagen , die am wenigsten fanatischen , wenn man überhaupt von einem Muselman sagen kann, dass er nur w e n i g fanatisch sei. Die arabischen Aegypter stehen seit Jahrhunderten so tief unter dem Drucke der sie beherrschenden Türken, von denen sie aufs tyrannischste behandelt und bei jeder Gelegenheit gedemüthigt werden, dass sie viel von der Natur der unterdrückten Volksstämme angenommen haben.“

Text B: „Kann man über "den" arabischen Mann schreiben? Eigentlich nicht, denn es gibt ihn so wenig, wie es "den" deutschen Mann gibt. Mehr noch: Der Araber, der Muslim, der Muselman – das sind Klischees, die von jenem kolonialen Blick zeugen, der tief in der westlichen Kultur verankert ist. Um vor sich selbst zu rechtfertigen, dass man in Arabien wieder und wieder einmarschieren und mit der dortigen Bevölkerung nach Belieben umspringen darf, wurden die Araber als minderwertig, wild, verschlagen, aggressiv, geil und undiszipliniert dargestellt. Darum ist einiges Selbstmisstrauen angebracht, wenn "wir" über "die" zu sprechen beginnen.

Der Versuch jedoch, über die Kölner Ereignisse sowie über die Zuwanderung von beinahe einer Million Menschen insgesamt zu reden, ohne dabei über die arabischen Männer zu sprechen, hat in der ersten Woche dieses Jahres völlig in die Irre geführt und überdies ein ganz anderes Vorurteil bloßgelegt – das über "die" Deutschen.

In vier falsche Hoffnungen haben sich staatliche Stellen und viele Medien nach der Kölner Silvesternacht geflüchtet: 1. Hoffentlich ist nicht viel passiert. 2. Hoffentlich waren es keine Araber. 3. Hoffentlich sind keine Flüchtlinge darunter. 4. Hoffentlich war die sexualisierte Gewalt nur der Nebeneffekt von Eigentumsdelikten. Alle Hoffnungen haben getrogen. Es ist viel passiert, Schlimmes, es waren fast nur Araber, unter ihnen nicht wenige Flüchtlinge. Und wer denkt, dass sexualisierte Gewalt gegen Frauen die Begleiterscheinung eines Taschendiebstahls sein könnte, der sollte dringend eine Frauenbeauftragte in seiner Nähe um Rat und Hilfe bitten.

Neben das Nicht-wahrhaben-Wollen trat in der Zeit danach noch etwas weit Schwerwiegenderes: das Nicht-sagen-Wollen. Es brauchte Tage, bis Polizei und Politik die Dinge beim Namen nannten, und auch bei Teilen der Medien, insbesondere öffentlich-rechtlichen, verstrich verdächtig viel Zeit, bis endlich ins Zentrum rückte, was sofort ins Zentrum gehört hätte: Hunderte arabische Männer haben massenhaft sexualisierte Gewalt an Frauen verübt. Dieses Nicht-sagen-Wollen enthüllt ein politisch fatales Vorurteil, das viele bei der Polizeiführung und in den Medien, man könnte auch sagen, das erhebliche Teile der Elite über das Volk der Deutschen hegen: dass es nämlich nach wie vor ein gefährliches und gefährdetes Volk ist, dem man bestimmte Wahrheiten über Fremde nur wohldosiert, pädagogisiert und auf Zimmertemperatur abgekühlt verabreichen kann, weil es sonst gleich seine zivilisatorische Contenance verliert und flugs zurückfällt in die Barbarei, die tief in ihm steckt (nicht aber in seinen Eliten, versteht sich).

Es gibt dieses Vorurteil in einer rechten und in einer linken Variante. Erstere möchte den Deutschen möglichst wenige Flüchtlinge zumuten, Letztere möglichst wenige verstörende Tatsachen über Flüchtlinge. Beides wird jedoch nicht gehen, die Million Flüchtlinge werden so bald nicht wieder weggehen, die Zahl der Neuankömmlinge lässt sich auch in diesem Jahr gewiss nicht auf, sagen wir, 200.000 drücken. Andererseits muss eine von oben verordnete Willkommenskultur, die sich vor der Wahrheit und vor der Mehrheit fürchtet, früher oder später scheitern.

In der Debatte über die Straftäter von Köln werden zurzeit einige Argumente vorgebracht, die das Thema Flüchtlinge vor dem giftigen Fallout dieser Silvesternacht schützen sollen. Etwa, dass es sich bei den tausend arabischen Männern nur um eine kleine Minderheit handle, von der man nicht auf "die" Flüchtlinge schließen dürfe. Das ist absolut richtig, ändert aber nichts daran, dass diese Minderheit noch eine Menge Probleme bereiten wird.

Auch das in der Diskussion um Islamismus und Flüchtlinge gern gebrauchte Argument, diese Menschen seien ja gerade vor Unterdrückung und Terror geflohen, könnten folglich nur freiheitlich und friedlich gesinnt sein, hält einer näheren Prüfung nicht stand. Ein kleiner Teil der Flüchtlinge bringt leider alles das mit, wovor die meisten anderen geflohen sind: Islamismus, Frauenverachtung, Hass auf den Westen, Kriminalität. Wie auch sonst! Wir kriegen hier kein Best-of geliefert, sondern ein Von-allem-Etwas.

Ein weiteres schwieriges Schutzargument kommt dieser Tage von jungen Feministinnen, die in einem Aufruf unter dem Hashtag "#ausnahmslos" argumentieren, sexualisierte Gewalt sei ein männliches Phänomen, kein arabisches oder muslimisches. Auch das ist zunächst einmal wahr. Die jungen arabischen Männer sind keineswegs nach Egalia, ins Paradies der Gleichberechtigung und Gewaltfreiheit eingewandert, sondern in eine Gesellschaft, in der es immer noch Vergewaltigung und sexuelle Nötigung in erheblichem Ausmaß gibt, auch durch Deutsche.

Gleichwohl werden in diesem Argument jahrzehntelange Kämpfe für die Gleichberechtigung und die Integrität von Frauen zum Verschwinden gebracht –

und ihre Erfolge. Denn natürlich hat es in Deutschland beträchtliche Fortschritte gegeben, unter anderem die Strafbarkeit der Vergewaltigung in der Ehe im Jahre 1997 (übrigens gegen den Widerstand vieler von denen, die jetzt, da es gegen Muslime geht, an die Spitze der feministischen Bewegung drängen). Doch selbst wer der Masseneinwanderung von Konservativen in den avanciertesten Feminismus mit Ironie und Skepsis begegnet, kann doch froh sein über das, was nun Konsens zu sein scheint: Jede Frau kann zu jedem Mann (auch dem Ehemann), an jedem Ort (auch im Bett) und in jeder Bekleidung (auch nackt) und zu jedem Zeitpunkt (auch beim Sex) Nein sagen. Und dieses Nein gilt!

Eine bittere Wahrheit dabei lautet, dass es furchtbar lange gedauert hat und viele Frauen viel gekostet hat, bis man hierzulande wenigstens in der Theorie so weit gekommen ist. Die zweite Wahrheit heißt: Wenig spricht dafür, dass sich alle arabischen Männer, die jüngst in Deutschland aufgenommen wurden, ohne Weiteres diesem Konsens fügen werden. Es muss neu gerungen werden. Auch gegen arabischen und muslimischen Sexismus.

Dieser Tage hat der Zentralrat der Muslime darauf hingewiesen, dass der Islam es jungen Männern selbstverständlich verbiete, Frauen unsittlich zu berühren. Soll heißen: Was da in Köln geschehen ist, kann nicht der Wille Allahs und Ausdruck des muslimischen Glaubens sein. Nun, liebe Freunde, wie naiv hättet ihr die Öffentlichkeit gern? Schließlich erinnern wir uns noch gut daran, dass auch der christliche Glaube verbietet, Frauen herabzuwürdigen und sexuell zu belästigen. Dennoch hat die katholische Kirche lange mit ihrer unmenschlichen Sexualmoral dieses gefährliche Kippbild von der Frau erzeugt: Madonna oder Hure, Heilige oder Schlampe. Die Stilisierung der keuschen Frau wurde von vielen Männern als Freifahrtschein gegenüber Frauen benutzt, die diesem Bild nicht entsprachen. Eine derartige Folie liefert der Katholizismus bis heute und der Islam noch mehr. Sexismus sucht sich immer eine Ideologie, eine Ausrede, einen Vorwand. Darum muss heute "der" Islam genauso kritisch herangenommen werden, wie "der" Katholizismus es wurde.

Wenn eine Muslimin sagt, sie trage ihr Kopftuch aus freiem Willen, nicht wegen der Männer, sondern für Gott, dann hat man das zu respektieren. Dennoch verraten die Kleidervorschriften für Frauen im arabischen Raum auch etwas über die unterstellte Triebstruktur des Mannes: Er droht schon durch den flüchtigen Anblick weiblicher Haut zum Opfer der eigenen animalischen Natur zu werden. Auch das kennen wir, etwa aus den Diskussionen über Prostitution: Wenn er es nicht im Bordell rauslassen kann, dann aber ... Dieses im Grunde sexistische Bild vom Mann liefert ihm die eigene Exkulpation gleich mit: Ich war's nicht, der Affe in mir war's.

Der Weg vom Mann, der wegen jeder Erregung die Selbstkontrolle verlieren kann (und darf), zum Mann, der in jedem Stadium der Erregung ohne Zögern einem Nein gehorchen muss, ist weder kurz noch leicht.

Aber er ist gangbar.

An dieser Stelle sei die Frage an all jene gestellt, die jetzt die persönliche Angst der Frauen in eine politische Angst vor Flüchtlingen ummünzen wollen: Wenn es in Deutschland gelungen ist, die verkorkste Maskulinität einer Mehrheit leidlich zu zivilisieren, wieso sollte das nun mit einer Minderheit nicht auch gelingen? Wenn sogar alte konservative deutsche Knochen zu Feministen werden können, wieso dann nicht auch arabische junge Männer? Deutschland hat nach zwei militärisch und moralisch verlorenen Kriegen, nach Jahren des antiautoritären und antipatriarchalen Kampfes eine immense Fertigkeit darin entwickelt, Männlichkeit zu entgiften. Nicht wahr, liebe Geschlechtsgeossen, wir haben es doch selbst erlebt, am eigenen Leibe: Dem deutschen Stuhlkreis entkommt auf Dauer keiner.

Aber wir wollen uns nicht naiver stellen, als wir sind, wir wissen, dass es hier nicht allein um Ängste geht, sondern um Politik. Viele sehen nach der Kölner Katastrophennacht die Chance, die Flüchtlingspolitik der Bundesregierung zum Kippen zu bringen. Doch für diese Hoffnungspaten gibt es schlechte Nachrichten: So wie sich Teile der Eliten von ihrer volkspädagogisierenden Haltung verabschieden müssen, so sollten die jetzt so wollüstig hassenden Rechten verstehen, dass ihr magisches Denken vergebens ist. Alle verschärfte Abschieberei wird keine nennenswerte Reduktion der Zahl der anwesenden Flüchtlinge bringen, und der Abschreckungseffekt wird minimal sein. Und die Kanzlerin wird nur dann zurücktreten, wenn es ihr dauerhaft nicht gelingt, die Kontrolle über die Einwanderung zurückzugewinnen und die Zahl der Neuankömmlinge spürbar zu reduzieren. Selbst wenn Angela Merkel in der Mitte des Jahres durch Wolfgang Schäuble ersetzt werden sollte, wird der Zustrom nicht auf null sinken. Der Islam, auch der arabische Mann, ist von Stund' an und für immer ein wesentlicher und wichtiger Teil Deutschlands, er gehört zur Identität dieses Landes. Gewöhnt euch dran, Pegidisten und AfDler, das kann noch richtig gut werden.

Wenn man also etwas tun will gegen die Angst der Frauen, dann muss man mehr Polizisten und Sozialarbeiter einstellen, und wenn die AfD sich wirklich sorgt wegen des arabischen Mannes, dann sollte sie ihre Goldreserven möglichst vollständig muslimischen Frauenorganisationen zur Verfügung stellen. Denn die muslimischen Frauen sind es zuallererst, die ihren Männern die Schönheit der Gleichberechtigung beibiegen müssen. Und natürlich den Söhnen.

Und dann ist da noch was: Zu dieser Stunde verhungern in Syrien Tausende Menschen in den von Assads Truppen eingeschlossenen Städten oder fliehen vor dem Feuer, das vom syrischen Himmel fällt. Zu dieser Stunde helfen Abertausende Deutsche weiterhin den mehrheitlich freundlichen, friedlichen und ehrgeizigen Flüchtlingen, auch männlichen. Die deutsche Flüchtlingspolitik ist also weder zu Ende noch gescheitert. Sie geht gerade erst richtig los.

Und wenn all jene, die für die Flüchtlinge sind, künftig auch für die ganze Wahrheit sind, wenn sie als Erste, sofort und freimütig über alle Probleme und Konflikte mit Flüchtlingen reden, wenn sie einsehen, dass sie das Risiko eingehen müssen, der Mehrheit der Deutschen zu vertrauen, dann werden sie diese Mehrheit auch neu für sich gewinnen. Wetten?!"

Output:

Let's analyze Text A and Text B individually and then compare them for semantic similarity, tone, stereotypes, and narrative framing.

Analysis of Text A

Text A: "Meine nächsten Nachbarn waren Aegypter und diese sind von allen Moslems, welche ich kennen lernte, noch die umgänglichsten und gemüthlichsten, ja ich möchte fast sagen , die am wenigsten fanatischen , wenn man überhaupt von einem Muselman sagen kann, dass er nur w e n i g fanatisch sei. Die arabischen Aegypter stehen seit Jahrhunderten so tief unter dem Drucke der sie beherrschenden Türken, von denen sie aufs tyrannischste behandelt und bei jeder Gelegenheit gedemüthigt werden, dass sie viel von der Natur der unterdrückten Volksstämme angenommen haben."

Tone: The tone is **condescending and analytical**. While it attempts to portray Egyptians in a relatively positive light ("umgänglichsten und gemüthlichsten"), it immediately qualifies this by framing it within a prejudiced generalization about Muslims being "fanatical" ("wenn man überhaupt von einem Muselman sagen

kann, dass er nur wenig fanatisch sei"). It then adopts an explanatory, almost anthropological, tone to explain Egyptian character as a result of oppression.

Stereotypes:

Religious/Behavioral Stereotype: The most prominent stereotype is the blanket assertion that Muslims are generally "fanatical," positioning Egyptians as an anomaly or a milder version of this supposed norm. This paints a broad and negative picture of an entire religious group.

Behavioral/Cultural Stereotype: It suggests that long-term oppression leads to certain "natures" or characteristics in "unterdrückten Volksstämme" (oppressed peoples), implying a deterministic link between political status and inherent character traits.

Narrative Framing: The author frames this as a personal observation ("Meine nächsten Nachbarn waren Ägypter," "welche ich kennen lernte") but uses it to draw sweeping generalizations about an entire group, contextualized by historical and religious stereotypes.

Analysis of Text B

Text B: This is a much longer and more complex text, presenting an argumentative essay. I will break it down by its key points to analyze its tone, stereotypes, and narrative framing.

Tone: The tone is complex and shifts, but it is largely **critical, analytical, and provocative**, particularly of public discourse and certain societal responses. It starts with a critical, self-reflective tone ("Kann man über 'den' arabischen Mann schreiben? Eigentlich nicht...") but quickly moves into a **condemnatory** tone regarding the initial police/media response to the Cologne events ("völlig in die Irre geführt," "ein ganz anderes Vorurteil bloßgelegt").

It becomes **frank and direct**, especially when stating perceived uncomfortable truths ("Es ist viel passiert, Schlimmes, es waren fast nur Araber, unter ihnen nicht wenige Flüchtlinge").

There's an **accusatory** tone towards "state institutions and many media" for their "false hopes" and "Nicht-sagen-Wollen" (unwillingness to speak).

It adopts a **didactic/argumentative** tone when debunking various "protective arguments" ("hält einer näheren Prüfung nicht stand," "Wie auch sonst! Wir kriegen hier kein Best-of geliefert").

It's **critical** of both "right" and "left" prejudices.

Towards the end, it becomes **pragmatic and even somewhat hopeful/defiant** regarding integration ("Der Islam, auch der arabische Mann, ist von Stund' an und für immer ein wesentlicher und wichtiger Teil Deutschlands, er gehört zur Identität dieses Landes. Gewöhnt euch dran... das kann noch richtig gut werden."). It also ends with a call for honesty and trust.

Stereotypes: This text is deeply engaged with the *discourse* of stereotypes, both explicitly challenging some and implicitly reinforcing others, or at least presenting them as observed realities.

Explicitly Challenged Stereotypes: The text *begins* by questioning the very concept of "den arabischen Mann" and explicitly identifies "Araber, Muslim, Muselman" as "Klischees, die von jenem kolonialen Blick zeugen," which historically portrayed Arabs as "minderwertig, wild, verschlagen, aggressiv, geil und undiszipliniert." It also challenges the idea that "sexualized violence is a male phenomenon, not an Arab or Muslim one," acknowledging its truth while arguing for a nuanced German context. It also debunks the naive idea that refugees must be freedom-loving simply because they fled oppression, stating

some bring "Islamismus, Frauenverachtung, Hass auf den Westen, Kriminalität."

Implicitly Reinforced/Presented as Factual: Despite challenging the *colonial gaze*, the text repeatedly states as fact that the perpetrators in Cologne were "almost exclusively Arabs," "not a few refugees," and that a "small part of the refugees unfortunately brings all that with them from which most others have fled: Islamism, misogyny, hatred of the West, criminality." It argues that "arabischer und muslimischer Sexismus" exists and that "Islam still more" provides a "foil" for sexism than Catholicism. While it attempts nuance, the repeated emphasis on "arabische Männer" in the context of mass sexual violence, and the assertion that "der Islam, auch der arabische Mann, ist von Stund' an und für immer ein wesentlicher und wichtiger Teil Deutschlands," can inadvertently reinforce an association between "the Arab man," Islam, and social problems for some readers, even if the author's intent is to promote frank discussion and integration.

Societal/Political Stereotypes: It stereotypes certain "state institutions and many media" and "parts of the elite" as holding a "politisch fatales Vorurteil" about the German people, viewing them as fragile and prone to barbarism if exposed to certain truths.

Narrative Framing: The text is framed as a **critical commentary on a specific event (Cologne New Year's Eve attacks) and the broader discourse around it, immigration, and German identity**. It positions the author as someone willing to speak "uncomfortable truths" and challenge perceived hypocrisy and political correctness from both right and left. It uses the Cologne events as a case study to dissect broader societal issues and prejudices.

Comparison: Text A vs. Text B

Semantic Similarity in Description of People or Events: Weak

Text A describes **Egyptians** based on personal observation and historical context, focusing on their *character relative to other Muslims and their experience of oppression*. It's a localized, character-focused description.

Text B describes **Syrian refugees and "Arab men" more broadly**, focusing on their *involvement in specific criminal events (Cologne), their socio-economic background, and their role in a larger societal debate about immigration, truth, and integration*. It's a broad societal commentary rooted in a specific recent event.

The specific "people" described and the "events" they are tied to are different. Text A is about a historical and personal observation of Egyptians; Text B is about a contemporary, controversial public event and its implications for Syrian refugees and "Arab men" in Germany.

Similar Stereotypes, Tone, or Narrative Framing: Moderate to Strong

This is where the texts share significant common ground, despite their differences in specific content.

Stereotypes:

Shared Method of Stereotyping/Generalization: Both texts engage in making broad statements about entire groups (Muslims, Arabs, "Arab men").

Text A explicitly states a negative religious stereotype (Muslims as "fanatical") from which Egyptians are a "lesser" exception.

Text B engages with and arguably reinforces, even while sometimes challenging, negative stereotypes related to "Arab men" and sexual violence/misogyny/criminality. Although Text B *discusses* the problem of stereotypes, its repeated assertion that the Cologne perpetrators were "almost only Arabs" and that some refugees bring "Islamism, misogyny, hatred of the

West, criminality" strongly links these negative traits to Arab and Muslim men, framing them as a source of problems within German society. Both texts implicitly (Text A) or explicitly (Text B) link the behavior or character of a group to their ethnic, national, or religious identity in a generalizing way.

Tone:

Both texts possess a **condescending or critical undertone** when discussing the groups in question, especially regarding perceived negative traits or behaviors.

Text A is condescending about Muslim "fanaticism."

Text B, despite its stated aim to challenge prejudice, adopts a critical and often accusatory tone towards "Arab men" in the context of the Cologne events and broader integration challenges, and is also highly critical of German media/political elites.

Both authors position themselves as observers providing "truthful" or "candid" insights into these groups, often in contrast to popular or politically correct narratives.

Narrative Framing:

Both texts use a **generalizing narrative framing**. They take specific observations or events and use them to make broad claims about the characteristics, behaviors, or societal roles of entire ethnic/religious/national groups (Egyptians as "least fanatical" Muslims, "Arab men" as perpetrators of sexual violence, carriers of sexism, and a new part of Germany's identity).

Both texts engage in a form of "explaining" the behavior or characteristics of these groups through external factors (oppression in Text A; cultural/religious background, refugee status, and political discourse in Text B).

Conclusion:

The similarity between the two texts is **moderate to strong** in terms of their **narrative approach, tone, and the presence of generalizations/stereotypes**, even though the specific content and the overall argument of Text B are far more extensive and nuanced than Text A. Both texts demonstrate a propensity for making sweeping statements about large groups of people based on their ethnic, cultural, or religious identity, often framing these groups through a particular lens (e.g., "fanatical" Muslims, problematic "Arab men"). Text B is more self-aware of the problem of stereotypes but still engages in broad characterizations that can reinforce them.

Semantic Prompt 2:

Input:

Compare the following two texts. Are they semantically similar in how they describe the people or events?

Do they use similar stereotypes, tone, or narrative framing?

Please explain your answer and describe whether the similarity is strong, moderate, or weak:

Text A: „Alles, was die Kaaba und ihren Pilgerdienst betrifft, ist so ganz dem reineren Monotheismus fremd, alles diess ist so durchaus und so unzweifelhaft heidnisch, dass man deutlich erkennt, dass Mohamed , welcher dieses götzendienerische Element, um seiner Lehre unter den fanatisch - heidnischen Arabern mehr Anhänger zu verschaffen , in seine Religion mit aufnahm, dadurch sie für ewig zu einem Cultus von barbarischer Rohheit gestempelt hat.“

Text B: "Spielfeld – Kalt ist es geworden in Spielfeld. Eisiger Nebel zieht abends von den Weinbergen herunter, die Flüchtlinge, die tagsüber eintreffen – an die

tausend täglich –, werden in den mittlerweile den gesamten Grenzbereich umspannenden weißen Zelten versorgt und umgehend weitertransportiert. Es herrscht nach außen hin wieder Ruhe im steirischen Spielfeld, unter Grenzbewohnern aber gärt es weiter. Durch das chaotische politische Handling der Flüchtlingszuwanderung vor Ort und den letztlich skurrilen Zaunbau quer durch das Weingebiet hat sich ein aggressiv-emotionaler Cocktail zusammengebraut – ideal für Radikalpopulisten eines Taschenformats wie Heinz-Christian Strache. "Ich bin für euch da", posaunte der FPÖ-Chef am Montagabend im alten, kleinen, stickigen Kultursaal von Spielfeld in eine Hundertschaft an Grenzbewohnern, die zu dem von der FPÖ organisierten "Bürgerstammtisch" gekommen waren. Journalisten waren unerwünscht, es bedurfte einiger Überredung, um eingelassen zu werden. Strache braucht in dieser eingeschworenen Runde keine Aufwärmrunde. Er ist thematisch gleich beim Punkt: "Wir müssen kämpfen für unsere europäischen christlichen Werte, für unser Brauchtum. Und dass der Wahnsinn nicht weiter um sich greift. Da wird ja heute schon diskutiert, ob die Kreuze in Schulklassen verschwinden sollen, ob der Nikolaus überhaupt noch in die Kindergärten hineindarf, ob man Schweinefleisch überhaupt noch essen darf. Das ist ja ein Wahnsinn, wo sind wir angekommen? Wer zu uns kommt und es ihm nicht passt, soll besser heute als morgen ...". Der Rest geht im tosenden Applaus und den "Ja, so is' es"-Rufen unter.

Und jene tausenden Flüchtlinge, die in den vergangenen Monaten über Spielfeld ins Land gekommen seien, sie alle hätten quasi kein Recht darauf, hier in Europa zu sein. "Rund um Syrien werden Aufnahmezentren geschaffen, dort sind die Kriegsflüchtlinge in Sicherheit. Diese Kriegsflüchtlinge, die dann nach Europa aufgebrochen sind, waren also bereits in Sicherheit. Keiner der Flüchtlinge hat einen Rechtsanspruch, nach Europa zu kommen", poltert Strache und wird immer wieder von zustimmendem Applaus unterbrochen. Diese "Zuwanderungslawine" müsse gestoppt werden. Es gebe kein Recht auf Zuwanderung, nur "das Recht auf Heimat"; "unser Wohlstand" sei gefährdet. Und schuld seien eigentlich die USA, die uns das alles eingebrockt haben. Spätestens jetzt hat er sie alle eingesackt. Aber er legt noch nach. Und prahlt mit angeblichen Infos aus dem russischen Geheimdienst. Strache: "Die Flüchtlinge wollen sich nicht registrieren lassen, weil sie irgendwas im Schilde führen. Der russische Geheimdienst sagt, 1,5 Millionen vorwiegend muslimische Männer sind dieses Jahr nach Deutschland zugewandert. Mindestens zehn Prozent davon sind laut russischem Geheimdienst radikale Islamisten. Das heißt, 150.000 nur dieses Jahr." Für Österreich, so reimt sich Strache sein Zahlenmaterial zusammen, bedeute das "15.000 radikale Muslime", die im Land angekommen seien. Und schon ist er bei den islamischen Kindergärten in Wien. "Wir subventionieren die Kindergärten mit Steuergeld, damit die radikalislamistischen Kopfabstecher auch für die Zukunft bei uns gezüchtet werden." Heftige Akklamationen im Spielfelder Kultursaal. Aber das war noch nicht alles von den "russischen Geheimdiensten". Diese rechnen auch mit Anschlägen, will Strache exklusiv wissen. Auch er sei schon in deren Visier gestanden. Der österreichische IS-Jihadist Mohamed M. habe nicht nur Anschläge in Fußballstadien geplant, "er wollte auch mich liquidieren mit einem Scharfschützen am Viktor-Adler-Markt". Es gebe jedenfalls ein ordentliches Bedrohungsszenario auch in Österreich, und geht es nach dem FPÖ-Chef, sollten sich alle mit Waffengewalt zur Wehr setzen können. Zumindest potenziell. Strache: "Wenn in Deutschland von den 150.000 Radikalen ein paar tausend und bei uns ein paar tausend gezielt an einem Tag losschlagen, dann möchte ich gar nicht nachdenken, welcher Wahnsinnsschaden dann entsteht. Aber dann erlebe ich, wie linke Politiker

legalen Waffenbesitz verbieten wollen. Damit jeder Jäger und jeder unbescholtene Bürger in Zukunft keine halbautomatische Waffe mehr besitzen darf. Man macht dann das, was in allen Diktaturen üblich gewesen ist, vom Stalin beginnend bis zum Hitler: Man hat begonnen, das eigene Volk zu entwaffnen. Damit sich die eigene Bevölkerung ja nicht gegen Fehlentwicklungen zur Wehr setzen kann." Und dann sieht Strache den Halbmond auf Österreichs Dächern. Es werde nicht lange dauern, und "der Österreicher" werde in der Minderzahl sein und die Scharia ante portas. "Wenn wir nicht dagegenhalten", ruft Strache in die laut klatschende Menge. Aber: Es werde sich jetzt in ganz Europa ohnehin alles zu einem Besseren wenden. Mit Marine Le Pen etwa, dieser für Strache "hochanständigen, intelligenten Frau", oder der Alternative für Deutschland (AdF) mit ebensolchen "hochanständigen Menschen". Überall in Europa breche etwas auf. Und Strache fühlt sich als Teil davon. Und er wähnt die Bewohner dieses Landstrichs dabei an seiner Seite. Den Ovationen nach zu schließen ist das fraglos an diesem Abend der Fall."

Output:

Let's analyze Text A and Text B for their semantic similarity, tone, stereotypes, and narrative framing.

Analysis of Text A

Text A: "Alles, was die Kaaba und ihren Pilgerdienst betrifft, ist so ganz dem reineren Monotheismus fremd, alles diess ist so durchaus und so unzweifelhaft heidnisch, dass man deutlich erkennt, dass Mohamed , welcher dieses götzendienerische Element, um seiner Lehre unter den fanatisch - heidnischen Arabern mehr Anhänger zu verschaffen , in seine Religion mit aufnahm, dadurch sie für ewig zu einem Cultus von barbarischer Rohheit gestempelt hat."

Tone: The tone is overtly **negative, condemnatory, and disdainful** towards Islam, its practices (the Hajj/Kaaba), and its founder. Words like "fremd" (alien), "unzweifelhaft heidnisch" (undoubtedly pagan), "götzendienerische Element" (idolatrous element), "fanatisch-heidnischen Arabern" (fanatical-pagan Arabs), and "Cultus von barbarischer Rohheit" (cult of barbaric crudeness/savagery) convey strong hostility and a sense of superiority.

Stereotypes:

Religious Stereotype: It fundamentally misrepresents and denigrates the core practices of Islam (Hajj to Kaaba) as "pagan" and "idolatrous," denying its monotheistic claims. This is a severe mischaracterization of a major world religion.

Behavioral/Cultural Stereotype: It labels pre-Islamic Arabs as "fanatisch-heidnisch" and claims that by incorporating their practices, Islam was "stamped for eternity as a cult of barbaric crudeness." This links a specific religion and its adherents to "barbaric" behavior and nature.

Historical/Foundational Stereotype: It portrays Prophet Muhammad as a cynical manipulator who included "idolatrous elements" merely to gain followers, rather than as a sincere religious leader.

Narrative Framing: The text frames itself as an authoritative, critical assessment of the historical origins and inherent nature of Islam, portraying it as fundamentally flawed, impure, and barbaric due to its supposed pagan roots and Muhammad's manipulative motives.

Analysis of Text B

Text B: This is an extensive report on a political rally, largely quoting or paraphrasing the statements of a populist politician (Heinz-Christian Strache of the FPÖ) and describing the atmosphere.

Tone: The tone of the *reporting* (the journalist's voice) is largely **neutral and descriptive**, detailing the events and quoting Strache. However, the tone of **Strache's speech itself (which makes up the bulk of the text) is highly alarmist, fear-mongering, and divisive**. It uses emotionally charged language to stoke fear about "Wahnsinn" (madness), "Zuwanderungslawine" (immigration avalanche), "radikale Islamisten," "Kopfabstecher" (beheaders), and a "Bedrohungsszenario" (threat scenario). It's also nationalistic and promotes a sense of "us vs. them."

Stereotypes: The text, primarily through Strache's quoted speech, is replete with stereotypes:

Religious/Ethnic/Behavioral Stereotypes (Negative):

Muslims/Refugees as Criminal/Dangerous: Direct assertions like "1.5 Millionen vorwiegend muslimische Männer" are portrayed as a threat, with "Mindestens zehn Prozent davon sind laut russischem Geheimdienst radikale Islamisten" and linking them to "Kopfabstecher" and planned attacks. This generalizes criminal and extremist behavior to entire groups based on religion and origin.

Muslims/Immigrants as Anti-Western/Anti-Christian: The rhetoric about disappearing crosses, banning Nikolaus, and not eating pork implies that Muslim immigrants are actively undermining "European Christian values" and "Brauchtum" (customs/traditions).

Muslim Women: The phrase "damit die radikalislamistischen Kopfabstecher auch für die Zukunft bei uns gezüchtet werden" in relation to Islamic kindergartens is a grotesque and dehumanizing stereotype, implying that these institutions are breeding grounds for terrorists.

Behavioral Stereotypes (Positive/Self-serving, from Strache's perspective): "unser Wohlstand," "unser Brauchtum," "unsere europäischen christlichen Werte" - these are presented as inherently good and threatened, serving to stereotype the "in-group" (Austrians/Europeans) as victims and guardians of superior values.

Political Stereotype: The text implicitly (and Strache explicitly) stereotypes "left-wing politicians" as wanting to "disarm their own people," linking them to dictatorships like Stalin and Hitler, which is a highly inflammatory and stereotypical accusation.

Narrative Framing: The text is framed as a **report on a populist political event**, showcasing how a politician mobilizes support by exploiting fears related to immigration, cultural change, and perceived threats. It sets up a narrative of a besieged native population defending its values against an invading, dangerous "other," primarily defined by ethnicity and religion. The use of "Russian secret service" claims adds a conspiratorial framing.

Comparison: Text A vs. Text B

Semantic Similarity in Description of People or Events: Weak

Text A is a historical/theological critique of Islam's origins and perceived flaws. It focuses on the fundamental nature of the religion itself and its foundational historical figures/practices.

Text B is a contemporary political report, detailing fear-mongering rhetoric about *current* immigration, specific criminal events (Cologne, implied), and perceived threats to national/cultural identity. It focuses on modern geopolitical and societal issues.

While both texts involve *Islam* and *Arabs/Muslims*, they describe them in vastly different contexts: one as a historical religious phenomenon, the other as a contemporary demographic/political challenge. There's no direct semantic overlap in the events or the specific people being described.

Similar Stereotypes, Tone, or Narrative Framing: Strong

Despite the differing contexts, the **similarity is strong** in their use of stereotypes, tone, and narrative framing:

Shared Negative Stereotypes of Muslims/Arabs:

Both texts portray Muslims/Arabs in an overwhelmingly negative light, associating them with "barbaric," "fanatical," "aggressive," "dangerous," and "extremist" characteristics.

Text A uses "fanatisch-heidnischen Arabern" and "barbarischer Rohheit" to describe the inherent nature of Islam and its adherents.

Text B (via Strache) uses "radikale Islamisten," "Kopfabschneider," and links "vorwiegend muslimische Männer" to criminality and threats, implying a similar "barbaric" or dangerous nature.

Both texts essentialize negative traits to these groups based on their religious/ethnic identity.

Tone:

Both share a **highly negative, condemnatory, and alarmist tone** when discussing Muslims/Islam.

Text A condemns Islam as inherently pagan and barbaric.

Text B (Strache's speech) instills fear and outrage about Muslim immigration as an existential threat to "European Christian values" and personal safety. Both aim to evoke strong negative emotions about the subject.

Narrative Framing:

Both employ a **"us vs. them" narrative**. Text A frames "reinerer Monotheismus" (implicitly Christianity/Western thought) against a "pagan/barbaric" Islam. Text B explicitly sets up "our European Christian values" and "our welfare" against the "Zuwanderungslawine" and "radikale Islamisten."

Both texts depict Islam/Muslims as a **threat or a corrupting force**. In Text A, Islam corrupts pure monotheism and is inherently crude. In Text B, Muslim immigration is a threat to security, culture, and social order.

Both present their claims as objective truths or revelations, whether through historical analysis (Text A) or "secret intelligence" and "common sense" (Text B).

Conclusion:

While the specific subject matter (ancient Islam vs. modern immigration) differs, the **similarity is strong** in the way they describe people and events. Both texts rely heavily on **negative stereotyping of Muslims/Arabs**, employ a **condemnatory and alarmist tone**, and use a **"us vs. them" narrative framing** that portrays Islam/Muslims as a dangerous or corrupting force. They both contribute to a discourse that essentializes negative attributes to an entire religious/ethnic group.

Semantic Prompt 3:

Input:

Compare the following two texts. Are they semantically similar in how they describe the people or events?

Do they use similar stereotypes, tone, or narrative framing?

Please explain your answer and describe whether the similarity is strong, moderate, or weak:

Text A: „Einer dieser Gelehrten war ein besonders grosses Licht der Weisheit, denn er kannte sogar die Grammatik, welche bei den Arabern immer das allerletzte ist, was sie lernen.“

Text B: „Sie wissen bereits aus den Konflikten während des sogenannten Arabischen Frühlings um das Potenzial dieser mobilen, vernetzten Medientechnologien. Aus all diesen Erfahrungen heraus setzen Flüchtlinge die Smartphones auch nach ihrer Ankunft in Österreich produktiv ein: Sie orientieren sich geografisch mit Google Maps und Quando, nutzen Google Translate, solange ihre Deutschkenntnisse noch nicht für den Alltag ausreichen, und üben mit Sprachkursen in Duolingo oder auf Youtube Deutsch, damit es bald so weit ist. Womöglich erweist es sich also auch für unsere Gesellschaft als nützlich, dass so viele der Menschen, die nun hier leben, bereits ein Smartphone besitzen und es produktiv einzusetzen wissen.“

Output:

Let's analyze Text A and Text B individually and then compare them for semantic similarity, tone, stereotypes, and narrative framing.

Analysis of Text A

Text A: "Einer dieser Gelehrten war ein besonders grosses Licht der Weisheit, denn er kannte sogar die Grammatik, welche bei den Arabern immer das allerletzte ist, was sie lernen."

Tone: The tone is **condescending and subtly mocking**, despite the initial seemingly positive description ("ein besonders grosses Licht der Weisheit"). The immediate follow-up, "denn er kannte sogar die Grammatik, welche bei den Arabern immer das allerletzte ist, was sie lernen," reveals a dismissive and prejudiced view of Arab intellectual capabilities, particularly concerning a fundamental academic discipline like grammar.

Stereotypes:

Cultural/Intellectual Stereotype: The paragraph presents a strong **cultural and intellectual stereotype** about Arabs. It claims that grammar is "always the very last thing they learn," implying a general lack of intellectual rigor, a disinterest in foundational knowledge, or an inherent difficulty for them in mastering basic academic subjects. This generalizes a perceived intellectual deficiency to an entire cultural group.

Narrative Framing: The text frames itself as an insightful observation about Arab scholars, but it uses a seemingly positive remark about an individual to reinforce a sweeping, negative generalization about the intellectual habits and priorities of the entire Arab population.

Analysis of Text B

Text B: "Sie wissen bereits aus den Konflikten während des sogenannten Arabischen Frühlings um das Potenzial dieser mobilen, vernetzten Medientechnologien. Aus all diesen Erfahrungen heraus setzen Flüchtlinge die Smartphones auch nach ihrer Ankunft in Österreich produktiv ein: Sie orientieren sich geografisch mit Google Maps und Quando, nutzen Google Translate, solange ihre Deutschkenntnisse noch nicht für den Alltag ausreichen, und üben mit Sprachkursen in Duolingo oder auf Youtube Deutsch, damit es bald so weit ist. Womöglich erweist es sich also auch für unsere Gesellschaft als nützlich, dass so viele der Menschen, die nun hier leben, bereits ein Smartphone besitzen und es produktiv einzusetzen wissen."

Tone: The tone is largely **neutral and informative**, transitioning to **positive and optimistic**. It describes the practical and beneficial ways refugees use smartphones, highlighting their adaptability and proactivity. Words like "produktiv einsetzen," "nützlich," and detailing specific helpful apps convey a positive assessment of their resourcefulness.

Stereotypes: This text largely **avoids negative stereotypes** and, if anything, challenges them by presenting refugees as resourceful and capable. It doesn't apply broad negative generalizations based on ethnicity or religion. Instead, it focuses on their **behavioral adaptability** and **positive engagement** with technology in a new environment.

The phrase "Womöglich erweist es sich also auch für unsere Gesellschaft als nützlich, dass so viele der Menschen, die nun hier leben, bereits ein Smartphone besitzen und es produktiv einzusetzen wissen" implies a potential positive contribution, directly counteracting any prior negative assumptions some might hold.

Narrative Framing: The text frames refugees as **active, intelligent, and adaptable agents** who utilize modern technology effectively for integration and daily life. It seeks to highlight their practical skills and potential benefits to society, moving away from abstract or prejudiced portrayals towards a more concrete and positive depiction of their actions.

Comparison: Text A vs. Text B

Semantic Similarity in Description of People or Events: Weak

Text A describes a perceived intellectual deficiency in **Arabs generally**, focusing on their approach to learning grammar. It's about a generalized intellectual characteristic.

Text B describes the **practical, technology-aided integration behaviors of refugees (implicitly many of whom are Arab/Muslim) in Austria**. It focuses on their resourcefulness in a new country.

While both texts touch upon "Arabs" (or people from Arab-majority regions), the specific *aspects* of their lives and characteristics being described are vastly different: one is about intellectual capacity related to language acquisition in a historical/general sense, the other is about contemporary practical adaptability using technology during immigration.

Similar Stereotypes, Tone, or Narrative Framing: Weak

There is a **weak similarity** because their approaches are almost diametrically opposed.

Stereotypes:

Text A heavily relies on a negative intellectual/cultural stereotype about Arabs' learning habits.

Text B actively challenges or counters potential negative stereotypes about refugees by highlighting their positive and productive use of technology for integration. It depicts them as capable and potentially beneficial, rather than intellectually deficient or burdensome.

Tone:

Text A's tone is condescending and subtly mocking, carrying a strong negative judgment.

Text B's tone is neutral to positive and informative, showcasing positive actions and potential benefits. The tones are fundamentally different in their overall sentiment towards the described groups.

Narrative Framing:

Text A frames Arabs through a lens of intellectual deficiency and judgmental generalization.

Text B frames refugees through a lens of resourcefulness and potential societal contribution, using specific examples of modern technology use. Their framing approaches are antithetical; one aims to diminish, the other to empower or inform positively.

Conclusion:

The similarity between the two texts is **weak**. They differ significantly in their semantic content, and their tones, use of stereotypes (one relying on them, the other countering them), and narrative framings are largely opposite. Text A embodies prejudice, while Text B works to dismantle it through practical observations.

Semantic Prompt 4:

Input:

Compare the following two texts. Are they semantically similar in how they describe the people or events?

Do they use similar stereotypes, tone, or narrative framing?

Please explain your answer and describe whether the similarity is strong, moderate, or weak:

Text A: „Die Stelle eines kühleren Gemachs vertritt hier die Hausflur, wo der Hausherr inmitten des männlichen Personals des Hauses seinen Sitz auf schlägt, während das weibliche in die heissen Zimmer verbannt bleibt, in welchen die Frauen hier, wie überall in Ländern des Islam , eine Art von Gefangenleben führen.“

Text B: „Damit sind wir beim Thema „Treibjagd auf Frauen“ inklusive sexueller Übergriffe und Raub, wie es in Köln passiert ist und nun auch in Österreich aufgedeckt wird. Wir sind aber auch beim Thema, dass es sich bei einer großen Zahl von Flüchtlingen um junge, alleinstehende Männer auch aus dem arabischen und nordafrikanischen Raum handelt. Viele bekommen wahrscheinlich ohnehin keinen positiven Asylbescheid, sie sind aber da, und sie machen Angst. Diese Angst wurde von der Politik vor lauter „Wir schaffen das“-Sprüchen bisher unterschätzt, dann bagatellisiert und schließlich als „Hetze gegen Flüchtlinge“ verteufelt. Völlig richtig ist, dass eine plumpe Verallgemeinerung, wonach alle Flüchtlinge als Sexunholde in einen Topf zu werfen sind, fehl am Platz ist. Das widerspricht auch völlig der Realität. Richtig ist aber auch, dass es unter den Flüchtlingen, aber auch bei uns geborenen Zuwanderern der zweiten und dritten Generation Jugendliche gibt, die Frauen als Freiwild betrachten. Denen muss „die Politik“ das Handwerk legen, und zwar mit aller notwendigen Strenge des Gesetzes.“

Output:

Let's analyze Text A and Text B individually and then compare them.

Analysis of Text A

Text A: "Die Stelle eines kühleren Gemachs vertritt hier die Hausflur, wo der Hausherr inmitten des männlichen Personals des Hauses seinen Sitz auf schlägt, während das weibliche in die heissen Zimmer verbannt bleibt, in welchen die Frauen hier, wie überall in Ländern des Islam , eine Art von Gefangenleben führen."

Tone: The tone is distinctly **negative and critical**, particularly concerning the lives of women in "countries of Islam." Words like "verbannt bleibt" (remains banished/confined) and "eine Art von Gefangenleben führen" (lead a kind of prison life) convey a strong sense of oppression and lack of freedom.

Stereotypes:

Cultural/Religious Stereotype: The phrase "wie überall in Ländern des Islam" (as everywhere in countries of Islam) is a sweeping generalization. It asserts that women universally lead a "prison life" in *all* Islamic countries, ignoring the vast diversity within Islamic cultures and nations.

Gender-based/Behavioral Stereotype: It portrays women in these regions as uniformly confined, powerless, and lacking agency, solely based on their gender and the region/religion, rather than acknowledging diverse realities.

Narrative Framing: The text frames itself as an observation of gender roles and living conditions, but it uses highly charged language to depict a universal state of female subjugation within Islamic societies.

Analysis of Text B

Text B: "Damit sind wir beim Thema „Treibjagd auf Frauen“ inklusive sexueller Übergriffe und Raub, wie es in Köln passiert ist und nun auch in Österreich aufgedeckt wird. Wir sind aber auch beim Thema, dass es sich bei einer großen Zahl von Flüchtlingen um junge, alleinstehende Männer auch aus dem arabischen und nordafrikanischen Raum handelt. Viele bekommen wahrscheinlich ohnehin keinen positiven Asylbescheid, sie sind aber da, und sie machen Angst. Diese Angst wurde von der Politik vor lauter „Wir schaffen das“-Sprüchen bisher unterschätzt, dann bagatellisiert und schließlich als „Hetze gegen Flüchtlinge“ verteufelt. Völlig richtig ist, dass eine plumpe Verallgemeinerung, wonach alle Flüchtlinge als Sexunholde in einen Topf zu werfen sind, fehl am Platz ist. Das widerspricht auch völlig der Realität. Richtig ist aber auch, dass es unter den Flüchtlingen, aber auch bei uns geborenen Zuwanderern der zweiten und dritten Generation Jugendliche gibt, die Frauen als Freiwild betrachten. Denen muss „die Politik“ das Handwerk legen, und zwar mit aller notwendigen Strenge des Gesetzes."

Tone: The tone is **alarmist, concerned, and critical**, particularly of the perceived inaction of politicians regarding public safety and the integration of certain migrant groups. Phrases like "Treibjagd auf Frauen" (manhunt for women), "sexueller Übergriffe und Raub," "machen Angst," "unterschätzt," "bagatellisiert," and "verteufelt" convey a strong sense of urgency and dissatisfaction. While it explicitly rejects "plumpe Verallgemeinerung," it immediately pivots to confirming a negative reality.

Stereotypes:

Ethnic/Behavioral Stereotype: While explicitly stating that "all refugees" should not be generalized as "sex fiends," the text immediately follows this with "Richtig ist aber auch, dass es unter den Flüchtlingen, aber auch bei uns geborenen Zuwanderern der zweiten und dritten Generation Jugendliche gibt, die Frauen als Freiwild betrachten." By linking "young, single men from the Arab and North African region" to sexual assault and robbery in the context of the "manhunt for women," it creates a strong association between these specific demographic groups and criminal behavior, reinforcing a negative perception. The specific mention of "second and third generation immigrants" also broadens this stereotype to include established communities.

Political Stereotype: It stereotypes "politics" as either naive ("Wir schaffen das"-Sprüchen), dismissive (unterschätzt, bagatellisiert), or intentionally misleading (verteufelt als "Hetze").

Narrative Framing: The text frames the issue as a serious and growing problem of public safety related to immigration, specifically concerning certain male migrant populations. It positions itself as a voice of reason acknowledging uncomfortable truths that "politics" has failed to address, and calls for strict action.

Comparison: Text A vs. Text B

Semantic Similarity in Description of People or Events: Weak to Moderate

Text A describes a generalized, pervasive state of female subjugation and "prison life" within *Islamic countries* due to religious/cultural norms. This is a broad, abstract statement about women's societal roles in a religious context.

Text B describes *specific criminal events* (sexual assaults, robbery) linked to *young, male refugees and immigrants from Arab/North African backgrounds* in Western cities (Cologne, Austria). This focuses on concrete, contemporary acts of violence and public safety concerns.

While both texts touch upon problematic treatment of women and implicitly or explicitly link it to groups from a Muslim-majority background, the *nature* of the problem and the *context* of the description are different. Text A describes a systemic cultural condition, while Text B describes specific criminal acts and their perpetrators within an immigration context.

Similar Stereotypes, Tone, or Narrative Framing: Strong

Despite the differing specific contexts, the **similarity is strong** in their underlying approach, tone, and the stereotypes they employ:

Shared Negative Portrayal of Groups: Both texts associate negative aspects (subjugation/lack of freedom for women in Text A; sexual violence/criminality for Text B) with groups identified by their origin/religion (women in "countries of Islam" in A; young men from "Arab and North African region" and "Muslim-majority background" in B).

Tone: Both share a **highly negative, critical, and alarmist tone** regarding the described situations.

Text A uses strong negative language to depict women's "prison life."

Text B uses phrases like "Treibjagd auf Frauen," "machen Angst," and criticizes political inaction, conveying a sense of crisis and danger.

Stereotypes:

Both rely on **cultural/ethnic/religious stereotypes** to generalize problematic behavior or conditions to entire populations. Text A generalizes about women's lives across *all* Islamic countries. Text B, even while rejecting "blatant generalization," strongly associates criminal behavior (sexual assault) with "young, single men" from Arab/North African backgrounds and "second and third generation immigrants." The rejection of "plumpe Verallgemeinerung" is immediately undermined by confirming the reality of the problem within these groups.

Both link the negative situation for women (subjugation or sexual violence) directly to characteristics of the male populations from these backgrounds.

Narrative Framing: Both texts frame the issue as a severe, widespread problem originating from or prevalent within populations associated with Islam/Arab/North African cultures. They depict these populations as either inherently oppressive towards women (Text A) or as a source of specific threats (sexual violence) in Western society (Text B).

Conclusion:

The similarity between the two texts is **strong**. Both use highly negative language and employ broad, harmful stereotypes to characterize groups associated with Islam or Arab/North African origins as being intrinsically linked to the oppression or sexual abuse of women. They both contribute to a discourse that casts these populations in a deeply problematic and dangerous light, whether through systemic cultural critique or direct association with specific crimes.

Semantic Prompt 5:

Input:

Compare the following two texts. Are they semantically similar in how they describe the people or events?

Do they use similar stereotypes, tone, or narrative framing?

Please explain your answer and describe whether the similarity is strong, moderate, or weak:

Text A: „Die Sklaverei ist zu tief im Orient eingewurzelt, sie ist durch den Koran und die Gesetze geheiligt, so dass man einem Moslem nie wird begreiflich machen, dass sie etwas unmenschliches sein könne. Auch muss man zur Ehre der Araber und Türken sagen, dass sie die Sklaven fast immer wie ihre eignen Kinder behandeln und dass zwischen orientalischer und amerikanischer Sklaverei ein grosser Unterschied zu Gunsten der erstern stattfindet.“

Text B: „In der Nacht zu Donnerstag gerieten syrische und afghanische Gruppen aneinander – insgesamt 200 Männer. Die Polizei rückte mit mehr als 50 Beamten in dem ehemaligen Baumarkt an, brauchte Stunden, um die aufgeheizte Stimmung in der Erstaufnahmestelle zu beruhigen. Und das ist kein Einzelfall! Rainer Wendt (58), Bundesvorsitzender der Deutschen Polizeigewerkschaft, zu BILD: „Wir laufen Gefahr, dass die Lage in den Flüchtlingsunterkünften außer Kontrolle gerät. Nach unseren Erkenntnissen kommt es leider an vielen Orten sehr gezielt und gut vorbereitet nahezu täglich zu ethnischen oder religiös motivierten gewaltsamen Auseinandersetzungen.“ Die Zustände in vielen Unterkünften sind inzwischen nicht mehr tragbar. Nach BILD-Informationen aus Sicherheitskreisen kamen vom 5. bis 27. September 2015 rund 230 000 Asylsuchende nach Deutschland.

Städte und Kommunen bringen die Flüchtlinge in leer stehenden Schulen, Hotels, Zeltstädten, Turn- und Fabrikhallen unter, die oft gar nicht darauf ausgelegt sind, dass dort so viele Menschen leben.

Zwar haben die Bewohner Betten, Duschen, bekommen drei Mahlzeiten. Aber häufig sind es Dutzende Betten in einem einzigen Raum. Keine Privatsphäre, zu viel Zeit, zu wenig zu tun.

Wochenlang warten die Flüchtlinge auf Anhörung beim Bundesamt für Migration und Flüchtlinge. Das entscheidet, ob Asyl gewährt wird.

Peter Hermanns (51), Leiter der Flüchtlingsorganisation Internationaler Bund, zu BILD: „Es kommt viel zusammen. Langeweile kann zu Frustration führen.

Aber vor allem die Tatsache, dass die Menschen auf engem Raum zusammenleben, führt zu Konflikten.“ Und dann schlägt gerade der Frust oft in Aggression um.

Leiter Heinrich Hörnschemeyer (58) zu BILD: „Die Situation ist angespannt. Wir haben seit ein paar Wochen einen Sicherheitsdienst und Polizisten, die besonders bei den Essenslangen für Ordnung und Ruhe sorgen. Deshalb gab es bisher noch keine größeren Auseinandersetzungen.“

Die Bundesregierung bekommt die wachsende Besorgnis der Bürger zu spüren: Laut BILD-Informationen hat das Kanzleramt im September mehr als 35 000 „Eingaben“ von Bürgern erhalten, die sich in Brief oder E-Mail kritisch zur Flüchtlingskrise äußerten.

Bei aller Diskussion um Gewalt in Flüchtlingsheimen. Beschämend ist: Auch die Gewalt GEGEN Flüchtlinge nimmt zu. Von Januar bis September 2014 gab es allein in NRW 29 Angriffe auf Flüchtlingseinrichtungen. In diesem Jahr sind es im gleichen Zeitraum bereits 104.“

Output:

Let's analyze Text A and Text B individually and then compare them.

Analysis of Text A

Text A: "Die Sklaverei ist zu tief im Orient eingewurzelt, sie ist durch den Koran und die Gesetze geheiligt, so dass man einem Moslem nie wird begreiflich machen, dass sie etwas unmenschliches sein könne. Auch muss man zur Ehre der Araber und Türken sagen, dass sie die Sklaven fast immer wie ihre eignen Kinder behandeln und dass zwischen orientalischer und amerikanischer Sklaverei ein grosser Unterschied zu Gunsten der erstern stattfindet."

Tone: The tone is **complex and contradictory**.

Initially, it is **critical and dismissive** of Muslims' ability to comprehend the inhumanity of slavery, suggesting it's deeply ingrained and "sanctified" by their religion and laws. This implies a moral and ethical blindness.

However, it immediately shifts to a **defensive and somewhat positive** tone, arguing that slavery in the "Orient" is more humane than American slavery, "to the honor of Arabs and Turks," by stating they treat slaves "almost always like their own children." This creates a nuanced, almost apologetic, perspective on the practice.

Stereotypes:

Religious/Moral Stereotype (Negative): The first sentence perpetuates a strong religious and moral stereotype that Muslims, due to the Koran and their laws, cannot grasp the inhumanity of slavery. This generalizes a perceived moral failing to an entire religious group.

Cultural/Behavioral Stereotype (Mixed/Justifying): The second sentence offers a counter-stereotype or justification. It broadly claims that "Arabs and Turks" treat slaves humanely ("like their own children"), which is a positive behavioral generalization, but serves to downplay the inherent wrongness of slavery itself. This creates a stereotype of a "kinder" form of slavery, specific to these cultures.

Narrative Framing: The text attempts to frame a discussion about slavery in the "Orient" by presenting a paradox: it's deeply ingrained and religiously sanctioned (implying a negative moral stance), yet practiced in a supposedly more humane way than in the West (aiming for a somewhat favorable comparison). It tries to offer a nuanced, albeit biased, explanation for why slavery persists and is accepted in these cultures.

Analysis of Text B

Text B: This text describes violent clashes in refugee accommodations and the broader societal concerns surrounding the influx of refugees.

Tone: The tone is primarily **alarmist, concerned, and critical**, particularly of the growing violence in refugee accommodations and the perceived lack of control and political response. Phrases like "gerieten... aneinander" (clashed), "aufgeheizte Stimmung" (heated atmosphere), "außer Kontrolle gerät" (getting out of control), "gewaltsamen Auseinandersetzungen" (violent confrontations), "nicht mehr tragbar" (no longer tolerable), "Frust oft in Aggression um" (frustration often turns into aggression), and "wachsende Besorgnis der Bürger" (growing public concern) contribute to a sense of crisis. However, it also includes a paragraph acknowledging that "violence AGAINST refugees is also increasing," which introduces a note of balance and concern for the refugees themselves.

Stereotypes:

Ethnic/Behavioral Stereotype (Negative): The text highlights "syrische und afghanische Gruppen" clashing and quotes a police union head stating that "ethnisch oder religiös motivierten gewaltsamen Auseinandersetzungen" occur

"nearly daily." While it attributes this to specific groups and conditions (lack of privacy, boredom, frustration), it strongly associates violence and internal conflict with refugee populations, particularly those identified by ethnicity (Syrian, Afghan).

Systemic/Political Stereotype: It implies that governmental bodies are struggling to manage the situation and that authorities are overwhelmed ("brauchte Stunden," "nicht mehr tragbar," "wachsende Besorgnis der Bürger").

Partial Counter-Stereotype: The final paragraph, by mentioning the increase in "violence AGAINST refugees," somewhat balances the narrative, preventing a purely one-sided negative portrayal of refugees as only perpetrators.

Narrative Framing: The text frames the situation in refugee accommodations as a serious and escalating problem due to overcrowding, boredom, and underlying ethnic/religious tensions among residents. It positions itself as revealing "BILD-Informationen aus Sicherheitskreisen" and quotes authorities to underscore the severity and reality of the problem, implicitly calling for stronger measures. It presents the events as a direct consequence of the large influx of asylum seekers.

Comparison: Text A vs. Text B

Semantic Similarity in Description of People or Events: Weak

Text A discusses the historical and cultural acceptance of slavery among Arabs and Turks, comparing it to American slavery. The event is a deep-seated social institution.

Text B describes contemporary violent clashes within refugee accommodations in Germany, involving Syrian and Afghan groups, and the challenges of managing large refugee populations. The events are recent, specific incidents of conflict and social tension.

There is no direct semantic overlap in the specific "events" (slavery vs. refugee camp violence) or the primary "people" being described in their direct actions. Both touch on "Arabs" as a group, but in vastly different historical and social contexts.

Similar Stereotypes, Tone, or Narrative Framing: Moderate

While the specific topics differ, there is a **moderate similarity** in some aspects of their approach:

Stereotypes:

Both texts engage in broad generalizations and stereotyping of ethnic/religious/cultural groups regarding social problems or behaviors.

Text A stereotypes Muslims/Arabs/Turks in relation to their acceptance and practice of slavery.

Text B stereotypes Syrian/Afghan refugees as prone to ethnic/religious violence within accommodations due to their background and living conditions.

Both texts attribute certain behaviors or moral stances to entire groups.

Tone:

Both texts have elements of a **critical or problematic tone** towards the groups they discuss.

Text A is critical of Muslims' inability to see slavery as inhumane, even while trying to soften the blow with a "more humane" comparison.

Text B's dominant tone is alarmist and critical regarding the safety and order within refugee accommodations, implicitly connecting this to the residents' backgrounds.

Both authors position themselves as giving an insider view or revealing information.

Narrative Framing:

Both texts frame their observations as insights into the inherent characteristics or challenging realities associated with specific non-Western cultural or ethnic groups.

Text A attempts to explain a perceived cultural acceptance of slavery.

Text B attempts to explain the causes and nature of violence within refugee populations, often attributing it to ethnic/religious divides.

Both texts, to some extent, explain the behavior of "the other" through their inherent cultural/ethnic/religious traits or current circumstances.

Conclusion:

The similarity between the two texts is **moderate**. While their semantic content is distinct (historical slavery vs. contemporary refugee camp violence), they share a common thread of generalizing about the behavior and characteristics of specific ethnic/religious groups. Both texts employ problematic stereotypes and critical tones to discuss perceived social issues or behaviors prevalent within these groups, even if Text A attempts a complex justification and Text B includes a partial counter-balance. They both present an "outsider's" analytical or concerned view of "Oriental" or "migrant" populations and their internal dynamics.

Deepseek

Sentiment Prompt 1:

Input:

Please analyze the tone of the following paragraph.

Is it positive, neutral, or negative in how it describes people, cultures, or events?

Also tell me whether it includes any stereotypes, and if so, of what type (e.g., religious, cultural, behavioral).

"Den übrigen Mitreisenden war die dadurch entstandene Verzögerung gleichgültig, da man von ihnen für die längere Fahrt keinen höheren Preis verlangte und die Zeit für gläubige Moslems keinen Werth hat. Das englische Sprichwort „Time is money" würden diese Leute gar nicht begreifen können."

Output:

Tone Analysis:

The tone of the paragraph is **negative**. It portrays a dismissive and condescending attitude toward the travelers described, particularly Muslim individuals, by suggesting they do not value time in the same way others (presumably Westerners) do.

Stereotype Analysis:

The passage includes **cultural and religious stereotypes**:

"Time for devout Muslims has no value" → This generalizes an entire religious group as indifferent to time, ignoring individual and cultural differences.

"These people would not understand the English saying 'Time is money'" → Reinforces a stereotype that Muslim cultures are fundamentally incompatible with Western notions of efficiency and productivity.

Type of Stereotypes:

Religious/Cultural: Assumes all devout Muslims share the same attitude toward time.

Behavioral: Implies a lack of ambition or pragmatism based on religious identity.

Conclusion:

The passage is **negative** and relies on **reductive cultural and religious stereotypes**, presenting Muslims as inherently unconcerned with time in contrast to Western values. This reflects an ethnocentric bias.

Sentiment Prompt 2:

Input:

Please analyze the tone of the following paragraph.

Is it positive, neutral, or negative in how it describes people, cultures, or events? Also tell me whether it includes any stereotypes, and if so, of what type (e.g., religious, cultural, behavioral).

„Die Stelle eines kühleren Gemachs vertritt hier die Hausflur, wo der Hausherr inmitten des männlichen Personals des Hauses seinen Sitz auf schlägt, während das weibliche in die heißen Zimmer verbannt bleibt, in welchen die Frauen hier, wie überall in Ländern des Islam, eine Art von Gefangenleben führen.“

Output:

Tone Analysis:

The tone of the paragraph is **negative**. It portrays a critical and somewhat disdainful view of gender roles in the described cultural setting, particularly emphasizing the perceived oppression of women.

Stereotype Analysis:

The passage includes **cultural and gender-based stereotypes**:

"The female [members of the household] are banished to the hot rooms"

→ Suggests a universal subjugation of women in this context.

"Here, as everywhere in Islamic countries, women lead a kind of

imprisoned life" → Generalizes the experience of women across all Islamic societies as uniformly oppressive, ignoring variations in culture, class, and individual circumstances.

Type of Stereotypes:

Cultural/Religious: Assumes that gender segregation in domestic spaces is inherently oppressive and universal in Islamic societies.

Behavioral/Gender: Reinforces the stereotype that women in Muslim-majority cultures are passive victims with no agency.

Conclusion:

The passage has a **negative tone** and relies on **broad cultural and gender stereotypes**, presenting women in Islamic societies as universally confined and oppressed. This reflects a Eurocentric or Orientalist perspective that simplifies complex social structures.

Sentiment Prompt 3:

Input:

Please analyze the tone of the following paragraph.

Is it positive, neutral, or negative in how it describes people, cultures, or events? Also tell me whether it includes any stereotypes, and if so, of what type (e.g., religious, cultural, behavioral).

„Es ist untragbar, dass Frauen in deutschen Großstädten nachts auf offener Straße, öffentlichen Plätzen von jungen Migranten sexuell traktiert und beraubt werden.“

Output:

Tone Analysis:

The tone of the paragraph is **strongly negative**. It expresses outrage and condemnation regarding the described situation, framing it as an unacceptable problem.

Stereotype Analysis:

The passage includes **cultural and behavioral stereotypes**:

"von jungen Migranten" (by young migrants) → Implicitly links sexual harassment and street crime specifically to young male migrants, which can reinforce a stereotype that migrant communities (particularly young men from certain backgrounds) are disproportionately prone to criminal or predatory behavior.

The statement generalizes a complex social issue by attributing it primarily to one group, without contextual factors (e.g., socioeconomic conditions, individual accountability, or broader societal failures).

Type of Stereotypes:

Cultural/Behavioral: Suggests that criminal behavior is tied to migrant identity rather than individual actions.

Potentially Racial/Ethnic: Depending on context, this could feed into broader xenophobic narratives about certain ethnic or religious groups.

Conclusion:

The tone is **negative and alarmist**, and the statement relies on **generalizations about migrants**, which risks reinforcing harmful stereotypes. While the concern over women's safety is valid, attributing the problem primarily to "young migrants" oversimplifies a multifaceted issue.

Sentiment Prompt 4:

Input:

Please analyze the tone of the following paragraph.

Is it positive, neutral, or negative in how it describes people, cultures, or events? Also tell me whether it includes any stereotypes, and if so, of what type (e.g., religious, cultural, behavioral).

“Aggressive Männer-Horden, die einzelne Frauen einkreisen, sie an den intimsten Stellen begripschen und betatschen, sie sexuell bedrängen bis hin zur Vergewaltigung. Und dies alles trotz massiver Polizeipräsenz. Trotz Überwachungskameras. Trotz Tausender potentieller Zeugen. Dieses Horror-Szenario mussten nach aktuellem Stand der Ermittlungen in der Silvesternacht von Köln Dutzende Frauen erleben. Ihren Angaben zufolge stammen die Täter aus dem Kreis von rund 1000 Männern, die sich auf dem Bahnhofsvorplatz versammelt hatten. Sie sahen „nordafrikanisch oder arabisch“ aus.“

Output:

Tone Analysis:

The tone of the paragraph is **highly negative, sensationalist, and alarmist**. It uses emotionally charged language ("aggressive Männer-Horden," "Horror-Szenario," "begripschen," "betatschen") to depict the events in a way that evokes fear and outrage. The description emphasizes the severity of the crimes while framing them as a shocking breakdown of order despite security measures.

Stereotype Analysis:

The passage includes **cultural and racial/ethnic stereotypes**:

"Täter aus dem Kreis von rund 1000 Männern... sahen 'nordafrikanisch oder arabisch' aus" → Directly links the perpetrators to a specific ethnic/national appearance, reinforcing a stereotype that men of North African or Arab descent are prone to sexual violence and public disorder.

"Aggressive Männer-Horden" → Dehumanizes the attackers by portraying them as a faceless, violent mob, which can fuel xenophobic narratives about migrant or minority groups.

Type of Stereotypes:

Racial/Ethnic: Associates criminal behavior with a broad racial/ethnic group ("nordafrikanisch oder arabisch").

Behavioral: Implies a cultural or inherent tendency toward aggression and sexual violence among these groups.

Conclusion:

The tone is **emotionally charged and negative**, with language designed to provoke strong reactions. The passage **relies on racial and ethnic stereotypes**, potentially contributing to fear-based generalizations about migrants or men from Arab/North African backgrounds. While the events described are serious and condemnable, the framing risks stigmatizing entire communities rather than addressing individual criminal accountability.

Note: A more neutral reporting approach would focus on the crimes themselves and law enforcement responses without emphasizing the perpetrators' ethnicity as a defining characteristic.

Sentiment Prompt 5:

Input:

Please analyze the tone of the following paragraph.

Is it positive, neutral, or negative in how it describes people, cultures, or events? Also tell me whether it includes any stereotypes, and if so, of what type (e.g., religious, cultural, behavioral).

“Auf einmal wurde dem Kifraucher alles klar, und von diesem Augenblick an befolgte er buchstäblich meinen Plan und ich konnte sicher auf seine Verschwiegenheit rechnen, denn er selbst hätte ja bei seinen Landsleuten die gefährlichste Stellung gehabt, wenn es bekannt geworden wäre, dass er einem Europäer Mittel und Wege verschafft habe, um nach dem , für einen Nichtmuselman so unzugänglichen Mekka zu gelangen; denn, was die Reise nach Mekka betrifft, so ist nicht nur die türkische Regierung, welche Todesstrafe für den Ungläubigen, der sich in die heilige Stadt schleichen würde, festgesetzt hat, fanatischste Wächterin; nein, jeder einzelne Muselman, je nach dem Grade seines Fanatismus, hält es für seine Pflicht, das Haram (Heiligthum) so weit er Gelegenheit dazu hat, auf's strengste zu bewachen. Ja! ich bin überzeugt, die türkische Regierung zeigt sich nur deshalb so fanatisch, um ihre eigene Popularität bei frommen Moslems nicht zu verlieren. Die fanatischsten von allen Fanatikern sind ohne Zweifel die Hadschadsch (Plural von Hadsch, Pilger) und sie haben natürlich die beste Gelegenheit dazu, ihr freiwillig übernommenes Wächteramt auf der ganzen Hödsch (Pilgerfahrt) auszuüben, und jeden Christen gleich zu denunciren, der es wagen sollte, unter Verkleidung nach Mekka pilgern zu wollen.“

Output:

Tone Analysis:

The tone of the paragraph is **negative and prejudiced**, portraying Muslims—particularly pilgrims (Hadjis)—as uniformly fanatical, violent, and intolerant toward non-Muslims. The language used ("fanatischste Wächterin," "jeder einzelne Muselmann," "die fanatischsten von allen Fanatikern") generalizes an entire religious community as irrational and dangerous.

Stereotype Analysis:

The passage relies heavily on **religious and cultural stereotypes**:

"Jeder einzelne Muselmann... hält es für seine Pflicht, das Haram auf's strengste zu bewachen" → Suggests that all Muslims are inherently fanatical and hostile toward non-Muslims.

"Die fanatischsten von allen Fanatikern sind ohne Zweifel die Hadschadsch" → Stereotypes Hajj pilgrims as extremists who actively seek to expose and punish non-Muslims.

"Die türkische Regierung zeigt sich nur deshalb so fanatisch, um ihre eigene Popularität bei frommen Moslems nicht zu verlieren" → Implies that Islamic governance is inherently driven by religious extremism rather than legal or political considerations.

Type of Stereotypes:

Religious: Depicts Islam as a faith that promotes fanaticism and violence against outsiders.

Cultural: Reinforces Orientalist tropes of Muslim societies as backward, intolerant, and governed by irrational religious fervor.

Behavioral: Assumes that all Muslim pilgrims (Hadschis) are inherently aggressive toward non-believers.

Conclusion:

The paragraph has a **highly negative and prejudiced tone**, relying on **broad religious and cultural stereotypes** that portray Muslims—especially pilgrims and the Turkish government—as fanatical and dangerous. This aligns with colonial-era Orientalist narratives that depict Islamic societies as inherently hostile to outsiders. A more balanced perspective would acknowledge diversity within Muslim communities and avoid sweeping generalizations about religious motivations.

Semantic Prompt 1:

Input:

Compare the following two texts. Are they semantically similar in how they describe the people or events?

Do they use similar stereotypes, tone, or narrative framing?

Please explain your answer and describe whether the similarity is strong, moderate, or weak

Text A: „Meine nächsten Nachbarn waren Aegypter und diese sind von allen Moslems, welche ich kennen lernte, noch die umgänglichsten und gemüthlichsten, ja ich möchte fast sagen , die am wenigsten fanatischen , wenn man überhaupt von einem Muselmann sagen kann, dass er nur w e n i g fanatisch sei. Die arabischen Aegypter stehen seit Jahrhunderten so tief unter dem Drucke der sie beherrschenden Türken, von denen sie aufs tyrannischste behandelt und bei jeder Gelegenheit gedemüthigt werden, dass sie viel von der Natur der unterdrückten Volksstämme angenommen haben.“

Text B: „Kann man über "den" arabischen Mann schreiben? Eigentlich nicht, denn es gibt ihn so wenig, wie es "den" deutschen Mann gibt. Mehr noch: Der

Araber, der Muslim, der Muselman – das sind Klischees, die von jenem kolonialen Blick zeugen, der tief in der westlichen Kultur verankert ist. Um vor sich selbst zu rechtfertigen, dass man in Arabien wieder und wieder einmarschieren und mit der dortigen Bevölkerung nach Belieben umspringen darf, wurden die Araber als minderwertig, wild, verschlagen, aggressiv, geil und undiszipliniert dargestellt. Darum ist einiges Selbstmisstrauen angebracht, wenn "wir" über "die" zu sprechen beginnen.

Der Versuch jedoch, über die Kölner Ereignisse sowie über die Zuwanderung von beinahe einer Million Menschen insgesamt zu reden, ohne dabei über die arabischen Männer zu sprechen, hat in der ersten Woche dieses Jahres völlig in die Irre geführt und überdies ein ganz anderes Vorurteil bloßgelegt – das über "die" Deutschen.

In vier falsche Hoffnungen haben sich staatliche Stellen und viele Medien nach der Kölner Silvesternacht geflüchtet: 1. Hoffentlich ist nicht viel passiert. 2. Hoffentlich waren es keine Araber. 3. Hoffentlich sind keine Flüchtlinge darunter. 4. Hoffentlich war die sexualisierte Gewalt nur der Nebeneffekt von Eigentumsdelikten. Alle Hoffnungen haben getrogen. Es ist viel passiert, Schlimmes, es waren fast nur Araber, unter ihnen nicht wenige Flüchtlinge. Und wer denkt, dass sexualisierte Gewalt gegen Frauen die Begleiterscheinung eines Taschendiebstahls sein könnte, der sollte dringend eine Frauenbeauftragte in seiner Nähe um Rat und Hilfe bitten.

Neben das Nicht-wahrhaben-Wollen trat in der Zeit danach noch etwas weit Schwerwiegenderes: das Nicht-sagen-Wollen. Es brauchte Tage, bis Polizei und Politik die Dinge beim Namen nannten, und auch bei Teilen der Medien, insbesondere öffentlich-rechtlichen, verstrich verdächtig viel Zeit, bis endlich ins Zentrum rückte, was sofort ins Zentrum gehört hätte: Hunderte arabische Männer haben massenhaft sexualisierte Gewalt an Frauen verübt. Dieses Nicht-sagen-Wollen enthüllt ein politisch fatales Vorurteil, das viele bei der Polizeiführung und in den Medien, man könnte auch sagen, das erhebliche Teile der Elite über das Volk der Deutschen hegen: dass es nämlich nach wie vor ein gefährliches und gefährdetes Volk ist, dem man bestimmte Wahrheiten über Fremde nur wohldosiert, pädagogisiert und auf Zimmertemperatur abgekühlt verabreichen kann, weil es sonst gleich seine zivilisatorische Contenance verliert und flugs zurückfällt in die Barbarei, die tief in ihm steckt (nicht aber in seinen Eliten, versteht sich).

Es gibt dieses Vorurteil in einer rechten und in einer linken Variante. Erstere möchte den Deutschen möglichst wenige Flüchtlinge zumuten, Letztere möglichst wenige verstörende Tatsachen über Flüchtlinge. Beides wird jedoch nicht gehen, die Million Flüchtlinge werden so bald nicht wieder weggehen, die Zahl der Neuankömmlinge lässt sich auch in diesem Jahr gewiss nicht auf, sagen wir, 200.000 drücken. Andererseits muss eine von oben verordnete Willkommenskultur, die sich vor der Wahrheit und vor der Mehrheit fürchtet, früher oder später scheitern.

In der Debatte über die Straftäter von Köln werden zurzeit einige Argumente vorgebracht, die das Thema Flüchtlinge vor dem giftigen Fallout dieser Silvesternacht schützen sollen. Etwa, dass es sich bei den tausend arabischen Männern nur um eine kleine Minderheit handle, von der man nicht auf "die" Flüchtlinge schließen dürfe. Das ist absolut richtig, ändert aber nichts daran, dass diese Minderheit noch eine Menge Probleme bereiten wird.

Auch das in der Diskussion um Islamismus und Flüchtlinge gern gebrauchte Argument, diese Menschen seien ja gerade vor Unterdrückung und Terror geflohen, könnten folglich nur freiheitlich und friedlich gesinnt sein, hält einer näheren Prüfung nicht stand. Ein kleiner Teil der Flüchtlinge bringt leider alles das mit, wovor die meisten anderen geflohen sind: Islamismus,

Frauenverachtung, Hass auf den Westen, Kriminalität. Wie auch sonst! Wir kriegen hier kein Best-of geliefert, sondern ein Von-allem-Etwas.

Ein weiteres schwieriges Schutzargument kommt dieser Tage von jungen Feministinnen, die in einem Aufruf unter dem Hashtag "#ausnahmslos" argumentieren, sexualisierte Gewalt sei ein männliches Phänomen, kein arabisches oder muslimisches. Auch das ist zunächst einmal wahr. Die jungen arabischen Männer sind keineswegs nach Egalia, ins Paradies der Gleichberechtigung und Gewaltfreiheit eingewandert, sondern in eine Gesellschaft, in der es immer noch Vergewaltigung und sexuelle Nötigung in erheblichem Ausmaß gibt, auch durch Deutsche.

Gleichwohl werden in diesem Argument jahrzehntelange Kämpfe für die Gleichberechtigung und die Integrität von Frauen zum Verschwinden gebracht – und ihre Erfolge. Denn natürlich hat es in Deutschland beträchtliche Fortschritte gegeben, unter anderem die Strafbarkeit der Vergewaltigung in der Ehe im Jahre 1997 (übrigens gegen den Widerstand vieler von denen, die jetzt, da es gegen Muslime geht, an die Spitze der feministischen Bewegung drängen).

Doch selbst wer der Masseneinwanderung von Konservativen in den avanciertesten Feminismus mit Ironie und Skepsis begegnet, kann doch froh sein über das, was nun Konsens zu sein scheint: Jede Frau kann zu jedem Mann (auch dem Ehemann), an jedem Ort (auch im Bett) und in jeder Bekleidung (auch nackt) und zu jedem Zeitpunkt (auch beim Sex) Nein sagen. Und dieses Nein gilt!

Eine bittere Wahrheit dabei lautet, dass es furchtbar lange gedauert hat und viele Frauen viel gekostet hat, bis man hierzulande wenigstens in der Theorie so weit gekommen ist. Die zweite Wahrheit heißt: Wenig spricht dafür, dass sich alle arabischen Männer, die jüngst in Deutschland aufgenommen wurden, ohne Weiteres diesem Konsens fügen werden. Es muss neu gerungen werden. Auch gegen arabischen und muslimischen Sexismus.

Dieser Tage hat der Zentralrat der Muslime darauf hingewiesen, dass der Islam es jungen Männern selbstverständlich verbiete, Frauen unsittlich zu berühren. Soll heißen: Was da in Köln geschehen ist, kann nicht der Wille Allahs und Ausdruck des muslimischen Glaubens sein. Nun, liebe Freunde, wie naiv hättet ihr die Öffentlichkeit gern? Schließlich erinnern wir uns noch gut daran, dass auch der christliche Glaube verbietet, Frauen herabzuwürdigen und sexuell zu belästigen. Dennoch hat die katholische Kirche lange mit ihrer unmenschlichen Sexualmoral dieses gefährliche Kippbild von der Frau erzeugt: Madonna oder Hure, Heilige oder Schlampe. Die Stilisierung der keuschen Frau wurde von vielen Männern als Freifahrtschein gegenüber Frauen benutzt, die diesem Bild nicht entsprachen. Eine derartige Folie liefert der Katholizismus bis heute und der Islam noch mehr. Sexismus sucht sich immer eine Ideologie, eine Ausrede, einen Vorwand. Darum muss heute "der" Islam genauso kritisch herangenommen werden, wie "der" Katholizismus es wurde.

Wenn eine Muslimin sagt, sie trage ihr Kopftuch aus freiem Willen, nicht wegen der Männer, sondern für Gott, dann hat man das zu respektieren. Dennoch verraten die Kleidervorschriften für Frauen im arabischen Raum auch etwas über die unterstellte Triebstruktur des Mannes: Er droht schon durch den flüchtigen Anblick weiblicher Haut zum Opfer der eigenen animalischen Natur zu werden. Auch das kennen wir, etwa aus den Diskussionen über Prostitution: Wenn er es nicht im Bordell rauslassen kann, dann aber ... Dieses im Grunde sexistische Bild vom Mann liefert ihm die eigene Exkulpation gleich mit: Ich war's nicht, der Affe in mir war's.

Der Weg vom Mann, der wegen jeder Erregung die Selbstkontrolle verlieren kann (und darf), zum Mann, der in jedem Stadium der Erregung ohne Zögern einem Nein gehorchen muss, ist weder kurz noch leicht.

Aber er ist gangbar.

An dieser Stelle sei die Frage an all jene gestellt, die jetzt die persönliche Angst der Frauen in eine politische Angst vor Flüchtlingen ummünzen wollen: Wenn es in Deutschland gelungen ist, die verkorkste Maskulinität einer Mehrheit leidlich zu zivilisieren, wieso sollte das nun mit einer Minderheit nicht auch gelingen? Wenn sogar alte konservative deutsche Knochen zu Feministen werden können, wieso dann nicht auch arabische junge Männer? Deutschland hat nach zwei militärisch und moralisch verlorenen Kriegen, nach Jahren des antiautoritären und antipatriarchalen Kampfes eine immense Fertigkeit darin entwickelt, Männlichkeit zu entgiften. Nicht wahr, liebe Geschlechtsgeossen, wir haben es doch selbst erlebt, am eigenen Leibe: Dem deutschen Stuhlkreis entkommt auf Dauer keiner.

Aber wir wollen uns nicht naiver stellen, als wir sind, wir wissen, dass es hier nicht allein um Ängste geht, sondern um Politik. Viele sehen nach der Kölner Katastrophennacht die Chance, die Flüchtlingspolitik der Bundesregierung zum Kippen zu bringen. Doch für diese Hoffnungspaten gibt es schlechte Nachrichten: So wie sich Teile der Eliten von ihrer volkspädagogisierenden Haltung verabschieden müssen, so sollten die jetzt so wollüstig hassenden Rechten verstehen, dass ihr magisches Denken vergebens ist. Alle verschärfte Abschieberei wird keine nennenswerte Reduktion der Zahl der anwesenden Flüchtlinge bringen, und der Abschreckungseffekt wird minimal sein. Und die Kanzlerin wird nur dann zurücktreten, wenn es ihr dauerhaft nicht gelingt, die Kontrolle über die Einwanderung zurückzugewinnen und die Zahl der Neuankömmlinge spürbar zu reduzieren. Selbst wenn Angela Merkel in der Mitte des Jahres durch Wolfgang Schäuble ersetzt werden sollte, wird der Zustrom nicht auf null sinken. Der Islam, auch der arabische Mann, ist von Stund' an und für immer ein wesentlicher und wichtiger Teil Deutschlands, er gehört zur Identität dieses Landes. Gewöhnt euch dran, Pegidisten und AfDler, das kann noch richtig gut werden.

Wenn man also etwas tun will gegen die Angst der Frauen, dann muss man mehr Polizisten und Sozialarbeiter einstellen, und wenn die AfD sich wirklich sorgt wegen des arabischen Mannes, dann sollte sie ihre Goldreserven möglichst vollständig muslimischen Frauenorganisationen zur Verfügung stellen. Denn die muslimischen Frauen sind es zuallererst, die ihren Männern die Schönheit der Gleichberechtigung beibiegen müssen. Und natürlich den Söhnen.

Und dann ist da noch was: Zu dieser Stunde verhungern in Syrien Tausende Menschen in den von Assads Truppen eingeschlossenen Städten oder fliehen vor dem Feuer, das vom syrischen Himmel fällt. Zu dieser Stunde helfen Abertausende Deutsche weiterhin den mehrheitlich freundlichen, friedlichen und ehrgeizigen Flüchtlingen, auch männlichen. Die deutsche Flüchtlingspolitik ist also weder zu Ende noch gescheitert. Sie geht gerade erst richtig los.

Und wenn all jene, die für die Flüchtlinge sind, künftig auch für die ganze Wahrheit sind, wenn sie als Erste, sofort und freimütig über alle Probleme und Konflikte mit Flüchtlingen reden, wenn sie einsehen, dass sie das Risiko eingehen müssen, der Mehrheit der Deutschen zu vertrauen, dann werden sie diese Mehrheit auch neu für sich gewinnen. Wetten?!"

Output:

Comparison of Texts A and B

1. Semantic Similarity in Descriptions of People/Events

Text A describes Egyptians (specifically Arab Egyptians) as the "least fanatical" Muslims but still oppressed by Turks, implying a hierarchy among Muslim

groups. It portrays Arab Egyptians as passive victims of Turkish tyranny, using colonial-era generalizations.

Text B critiques Western stereotypes of Arab/Muslim men (e.g., as violent, misogynistic) while acknowledging real issues (e.g., Cologne assaults) but argues against blanket demonization. It also criticizes German elites for infantilizing the public by withholding uncomfortable truths.

Similarity: Weak

Both touch on cultural/religious stereotypes, but **Text A** reinforces them (albeit with a slightly "positive" bias toward Egyptians), while **Text B** deconstructs them while still acknowledging real societal conflicts.

2. Use of Stereotypes

Text A employs **religious and ethnic stereotypes**:

"Least fanatic" Muslims (implying most are fanatical).

Arab Egyptians as inherently submissive due to Turkish oppression.

Text B challenges stereotypes but still engages with them:

Rejects the idea of a monolithic "Arab man" but acknowledges some problematic behaviors (e.g., Cologne assaults).

Criticizes both Western colonial tropes *and* regressive attitudes within some migrant communities.

Similarity: Moderate (both discuss stereotypes, but **Text A** reinforces them, while **Text B** critiques them while acknowledging partial truths).

3. Tone & Narrative Framing

Text A: Condescending, colonialist ("gemüthlichsten," "am wenigsten fanatisch")—implies a Western observer judging Muslim societies.

Text B: Critical but reflective—condemns both German elite paternalism *and* sexist violence, while advocating for integration.

Similarity: Weak

Text A is uncritically orientalist; **Text B** is self-aware and polemical, balancing critique of prejudice with social analysis.

Final Verdict: Weak to Moderate Similarity

Both texts discuss Muslim/Arab men, but **Text A** does so through a colonial lens, while **Text B** engages in a nuanced debate about integration, feminism, and media responsibility.

Text B is far more complex—it rejects crude stereotypes but doesn't shy away from difficult truths, whereas **Text A** relies on simplistic cultural hierarchies.

Key Difference:

Text A = Orientalist generalization (some Muslims are "better" than others).

Text B = Postcolonial critique (rejects stereotypes but confronts real tensions).

Semantic Prompt 2:

Input:

Compare the following two texts. Are they semantically similar in how they describe the people or events?

Do they use similar stereotypes, tone, or narrative framing?

Please explain your answer and describe whether the similarity is strong, moderate, or weak:

Text A: „Alles, was die Kaaba und ihren Pilgerdienst betrifft, ist so ganz dem reineren Monotheismus fremd, alles diess ist so durchaus und so unzweifelhaft heidnisch, dass man deutlich erkennt, dass Mohamed , welcher dieses götzendienerische Element, um seiner Lehre unter den fanatisch - heidnischen

Arabern mehr Anhänger zu verschaffen, in seine Religion mit aufnahm, dadurch sie für ewig zu einem Cultus von barbarischer Rohheit gestempelt hat.“ Text B: "Spielfeld – Kalt ist es geworden in Spielfeld. Eisiger Nebel zieht abends von den Weinbergen herunter, die Flüchtlinge, die tagsüber eintreffen – an die tausend täglich –, werden in den mittlerweile den gesamten Grenzbereich umspannenden weißen Zelten versorgt und umgehend weitertransportiert. Es herrscht nach außen hin wieder Ruhe im steirischen Spielfeld, unter Grenzbewohnern aber gärt es weiter. Durch das chaotische politische Handling der Flüchtlingszuwanderung vor Ort und den letztlich skurrilen Zaunbau quer durch das Weingebiet hat sich ein aggressiv-emotionaler Cocktail zusammengebraut – ideal für Radikalpopulisten eines Taschenformats wie Heinz-Christian Strache. "Ich bin für euch da", posaunte der FPÖ-Chef am Montagabend im alten, kleinen, stickigen Kultursaal von Spielfeld in eine Hundertschaft an Grenzbewohnern, die zu dem von der FPÖ organisierten "Bürgerstammtisch" gekommen waren. Journalisten waren unerwünscht, es bedurfte einiger Überredung, um eingelassen zu werden. Strache braucht in dieser eingeschworenen Runde keine Aufwärmrunde. Er ist thematisch gleich beim Punkt: "Wir müssen kämpfen für unsere europäischen christlichen Werte, für unser Brauchtum. Und dass der Wahnsinn nicht weiter um sich greift. Da wird ja heute schon diskutiert, ob die Kreuze in Schulklassen verschwinden sollen, ob der Nikolaus überhaupt noch in die Kindergärten hineindarf, ob man Schweinefleisch überhaupt noch essen darf. Das ist ja ein Wahnsinn, wo sind wir angekommen? Wer zu uns kommt und es ihm nicht passt, soll besser heute als morgen ...". Der Rest geht im tosenden Applaus und den "Ja, so is' es"-Rufen unter.

Und jene tausenden Flüchtlinge, die in den vergangenen Monaten über Spielfeld ins Land gekommen seien, sie alle hätten quasi kein Recht darauf, hier in Europa zu sein. "Rund um Syrien werden Aufnahmezentren geschaffen, dort sind die Kriegsflüchtlinge in Sicherheit. Diese Kriegsflüchtlinge, die dann nach Europa aufgebrochen sind, waren also bereits in Sicherheit. Keiner der Flüchtlinge hat einen Rechtsanspruch, nach Europa zu kommen", poltert Strache und wird immer wieder von zustimmendem Applaus unterbrochen. Diese "Zuwanderungslawine" müsse gestoppt werden. Es gebe kein Recht auf Zuwanderung, nur "das Recht auf Heimat"; "unser Wohlstand" sei gefährdet. Und schuld seien eigentlich die USA, die uns das alles eingebrockt haben. Spätestens jetzt hat er sie alle eingesackt. Aber er legt noch nach. Und prahlt mit angeblichen Infos aus dem russischen Geheimdienst. Strache: "Die Flüchtlinge wollen sich nicht registrieren lassen, weil sie irgendwas im Schilde führen. Der russische Geheimdienst sagt, 1,5 Millionen vorwiegend muslimische Männer sind dieses Jahr nach Deutschland zugewandert. Mindestens zehn Prozent davon sind laut russischem Geheimdienst radikale Islamisten. Das heißt, 150.000 nur dieses Jahr." Für Österreich, so reimt sich Strache sein Zahlenmaterial zusammen, bedeute das "15.000 radikale Muslime", die im Land angekommen seien. Und schon ist er bei den islamischen Kindergärten in Wien. "Wir subventionieren die Kindergärten mit Steuergeld, damit die radikalislamistischen Kopfabschneider auch für die Zukunft bei uns gezüchtet werden." Heftige Akklamationen im Spielfelder Kultursaal. Aber das war noch nicht alles von den "russischen Geheimdiensten". Diese rechnen auch mit Anschlägen, will Strache exklusiv wissen. Auch er sei schon in deren Visier gestanden. Der österreichische IS-Jihadist Mohamed M. habe nicht nur Anschläge in Fußballstadien geplant, "er wollte auch mich liquidieren mit einem Scharfschützen am Viktor-Adler-Markt". Es gebe jedenfalls ein ordentliches Bedrohungsszenario auch in Österreich, und geht es nach dem FPÖ-Chef, sollten sich alle mit Waffengewalt zur Wehr

setzen können. Zumindest potenziell. Strache: ""Wenn in Deutschland von den 150.000 Radikalen ein paar tausend und bei uns ein paar tausend gezielt an einem Tag losschlagen, dann möchte ich gar nicht nachdenken, welcher Wahnsinnschaden dann entsteht. Aber dann erlebe ich, wie linke Politiker legalen Waffenbesitz verbieten wollen. Damit jeder Jäger und jeder unbescholtene Bürger in Zukunft keine halbautomatische Waffe mehr besitzen darf. Man macht dann das, was in allen Diktaturen üblich gewesen ist, vom Stalin beginnend bis zum Hitler: Man hat begonnen, das eigene Volk zu entwaffnen. Damit sich die eigene Bevölkerung ja nicht gegen Fehlentwicklungen zur Wehr setzen kann."" Und dann sieht Strache den Halbmond auf Österreichs Dächern. Es werde nicht lange dauern, und ""der Österreicher"" werde in der Minderzahl sein und die Scharia ante portas. ""Wenn wir nicht dagegenhalten"", ruft Strache in die laut klatschende Menge. Aber: Es werde sich jetzt in ganz Europa ohnehin alles zu einem Besseren wenden. Mit Marine Le Pen etwa, dieser für Strache ""hochanständigen, intelligenten Frau"", oder der Alternative für Deutschland (AfD) mit ebensolchen ""hochanständigen Menschen"". Überall in Europa breche etwas auf. Und Strache fühlt sich als Teil davon. Und er wähnt die Bewohner dieses Landstrichs dabei an seiner Seite. Den Ovationen nach zu schließen ist das fraglos an diesem Abend der Fall."

Output:

Let's analyze Text A and Text B for their semantic similarity, tone, stereotypes, Comparison of Texts A and B

1. Semantic Similarity in Descriptions of People/Events

Text A critiques Islamic practices (specifically the Kaaba and Hajj) as fundamentally pagan and claims Muhammad incorporated idolatrous elements to gain followers, portraying Islam as inherently "barbaric."

Text B describes a political speech by Heinz-Christian Strache (FPÖ), where he frames Muslim refugees as a civilizational threat, invoking fears of radical Islam, demographic replacement, and the erosion of "European Christian values."

Similarity: Moderate

Both texts depict Islam/Muslims as incompatible with a "superior" cultural framework (monotheism in Text A, European values in Text B).

Both imply a corrupting influence (Text A: "barbaric" rituals; Text B: "radical Islamists").

2. Use of Stereotypes

Text A employs **religious/civilizational stereotypes**:

Islam as a syncretic, "pagan" corruption of monotheism.

Muhammad as a cynical opportunist ("fanatisch-heidnischen Arabern").

Text B relies on **xenophobic and security-based stereotypes**:

Muslim migrants as 潜在的 terrorists ("radikale Islamisten," "Kopfabstecher").

The "Great Replacement" narrative (Muslims outbreeding Europeans).

Similarity: Strong

Both invoke **essentialist, civilizational oppositions**:

Text A: "Pure monotheism" vs. "barbaric" Islam.

Text B: "Christian Europe" vs. "Islamic invasion."

3. Tone & Narrative Framing

Text A: Scholarly-condescending (framed as theological critique but with Orientalist disdain).

Text B: Populist-alarmist (Strache's rhetoric is emotive, conspiratorial, and fear-driven).

Similarity: Moderate

Both are **polemical**, but Text A uses pseudo-intellectualism, while Text B deploys political demagoguery.

Final Verdict: Moderate to Strong Similarity

Core Overlap: Both texts:

Frame Islam/Muslims as inherently threatening to a "superior" culture.

Rely on **civilizational stereotypes** (barbarism, fanaticism, demographic takeover).

Key Difference:

Text A masks bias as theological analysis.

Text B is overtly political, leveraging fear for populist mobilization.

Conclusion: While differing in style, both texts propagate a **clash-of-civilizations narrative** that homogenizes and pathologizes Muslim communities. The similarity is **strong in substance** (stereotypes, framing) but **moderate in tone** (academic vs. rally rhetoric).

Semantic Prompt 3:**Input:**

Compare the following two texts. Are they semantically similar in how they describe the people or events?

Do they use similar stereotypes, tone, or narrative framing?

Please explain your answer and describe whether the similarity is strong, moderate, or weak:

Text A: „Einer dieser Gelehrten war ein besonders grosses Licht der Weisheit, denn er kannte sogar die Grammatik, welche bei den Arabern immer das allerletzte ist, was sie lernen.“

Text B: „Sie wissen bereits aus den Konflikten während des sogenannten Arabischen Frühlings um das Potenzial dieser mobilen, vernetzten Medientechnologien. Aus all diesen Erfahrungen heraus setzen Flüchtlinge die Smartphones auch nach ihrer Ankunft in Österreich produktiv ein: Sie orientieren sich geografisch mit Google Maps und Quando, nutzen Google Translate, solange ihre Deutschkenntnisse noch nicht für den Alltag ausreichen, und üben mit Sprachkursen in Duolingo oder auf Youtube Deutsch, damit es bald so weit ist. Womöglich erweist es sich also auch für unsere Gesellschaft als nützlich, dass so viele der Menschen, die nun hier leben, bereits ein Smartphone besitzen und es produktiv einzusetzen wissen.“

Output:

Comparison of Texts A and B

1. Semantic Similarity in Descriptions of People/Events

Text A describes an Arab scholar in a condescending manner, implying that Arabs generally neglect grammar (and thus intellectual rigor) until late in their education.

Text B discusses Arab refugees in Europe, highlighting their resourcefulness in using smartphones for integration (navigation, translation, language learning).

Similarity: Weak

Text A focuses on perceived intellectual deficiencies, while **Text B** emphasizes adaptability and technological competence.

2. Use of Stereotypes

Text A employs **cultural and intellectual stereotypes**:

Suggests Arabs are indifferent to grammar (and by extension, structured knowledge).

Implies their scholarly achievements are rare or exceptional ("ein besonders grosses Licht").

Text B avoids negative stereotypes, instead portraying refugees as pragmatic and tech-savvy.

Similarity: Weak

Text A reinforces Orientalist tropes, while **Text B** presents a neutral/positive view.

3. Tone & Narrative Framing

Text A: Patronizing and colonialist—frames Arab scholarship as backward except for rare exceptions.

Text B: Pragmatic and optimistic—focuses on refugees' proactive integration efforts.

Similarity: Weak

Text A is dismissive; **Text B** is solution-oriented.

Final Verdict: Weak Similarity

Text A stereotypes Arabs as intellectually lax; **Text B** portrays them as adaptable and modern.

Key Difference:

Text A = Outdated, prejudiced framing.

Text B = Constructive, empirical observation.

Conclusion: The texts are fundamentally opposed in tone and assumptions—one demeans, the other empowers.

Semantic Prompt 4:

Input:

Compare the following two texts. Are they semantically similar in how they describe the people or events?

Do they use similar stereotypes, tone, or narrative framing?

Please explain your answer and describe whether the similarity is strong, moderate, or weak:

Text A: „Die Stelle eines kühleren Gemachs vertritt hier die Hausflur, wo der Hausherr inmitten des männlichen Personals des Hauses seinen Sitz auf schlägt, während das weibliche in die heissen Zimmer verbannt bleibt, in welchen die Frauen hier, wie überall in Ländern des Islam , eine Art von Gefangenleben führen.“

Text B: „Damit sind wir beim Thema „Treibjagd auf Frauen“ inklusive sexueller Übergriffe und Raub, wie es in Köln passiert ist und nun auch in Österreich aufgedeckt wird. Wir sind aber auch beim Thema, dass es sich bei einer großen Zahl von Flüchtlingen um junge, alleinstehende Männer auch aus dem arabischen und nordafrikanischen Raum handelt. Viele bekommen wahrscheinlich ohnehin keinen positiven Asylbescheid, sie sind aber da, und sie machen Angst. Diese Angst wurde von der Politik vor lauter „Wir schaffen das“-Sprüchen bisher unterschätzt, dann bagatellisiert und schließlich als „Hetze gegen Flüchtlinge“ verteufelt. Völlig richtig ist, dass eine plumpe Verallgemeinerung, wonach alle Flüchtlinge als Sexunholde in einen Topf zu werfen sind, fehl am Platz ist. Das widerspricht auch völlig der Realität. Richtig ist aber auch, dass es unter den Flüchtlingen, aber auch bei uns geborenen Zuwanderern der zweiten und dritten Generation Jugendliche gibt, die Frauen als Freiwild betrachten. Denen muss „die Politik“ das Handwerk legen, und zwar mit aller notwendigen Strenge des Gesetzes.“

Output:

Comparison of Texts A and B

1. Semantic Similarity in Descriptions of People/Events

Text A describes gender segregation in a Middle Eastern household, portraying women as living a "kind of imprisoned life" ("eine Art von Gefangenleben") under Islamic cultural norms.

Text B discusses sexual assaults by migrants (specifically referencing Cologne and Austria), framing young male refugees from Arab/North African backgrounds as a source of fear and societal tension.

Similarity: Moderate

Both texts focus on **gender dynamics** in relation to Arab/Muslim men, though in different contexts (domestic oppression vs. public violence).

Both suggest a **cultural or systemic issue** (Text A: Islamic gender roles; Text B: migrant behavior).

2. Use of Stereotypes

Text A employs **cultural/religious stereotypes**:

Muslim women as universally oppressed ("wie überall in Ländern des Islam").

Gender segregation framed as inherently imprisoning.

Text B uses **behavioral and demographic stereotypes**:

Young Arab/North African men as prone to sexual violence ("Freiwild").

Refugees as a collective source of fear ("sie machen Angst").

Similarity: Strong

Both rely on **generalizations about Muslim/Arab cultures**:

Text A: Passive female victimhood.

Text B: Aggressive male criminality.

Both imply a **cultural determinism** (i.e., these behaviors are inherent to the group).

3. Tone & Narrative Framing

Text A: Paternalistic and Orientalist (observes gender roles with colonial-era condescension).

Text B: Alarmist and politicized (frames migrant crime as a systemic threat requiring legal crackdowns).

Similarity: Moderate

Both are **critical**, but Text A is passively judgmental, while Text B is actively polemical.

Both use **dramatic language** ("Gefangenleben," "Treibjagd auf Frauen") to evoke moral outrage.

Final Verdict: Moderate to Strong Similarity

Core Overlap:

Both texts link **Arab/Muslim men to gender-based oppression or violence**.

Both employ **cultural essentialism** (problems are inherent to the group, not situational).

Key Difference:

Text A focuses on **private, domestic oppression** (women confined).

Text B focuses on **public, criminal behavior** (men as predators).

Conclusion: The texts share a **stereotypical view of Muslim/Arab gender dynamics** but differ in context and tone. The similarity is **strong in stereotyping** but **moderate in narrative framing** (observation vs. call to action).

Note: While Text B avoids blanket statements ("nicht alle Flüchtlinge"), it still reinforces a narrative of migrant men as a disproportionate threat—a modern

parallel to Text A's Orientalist tropes. Would you like a deeper analysis of how these stereotypes function rhetorically?*

Semantic Prompt 5:

Input:

Compare the following two texts. Are they semantically similar in how they describe the people or events?

Do they use similar stereotypes, tone, or narrative framing?

Please explain your answer and describe whether the similarity is strong, moderate, or weak:

Text A: „Die Sklaverei ist zu tief im Orient eingewurzelt, sie ist durch den Koran und die Gesetze geheiligt, so dass man einem Moslem nie wird begreiflich machen, dass sie etwas unmenschliches sein könne. Auch muss man zur Ehre der Araber und Türken sagen, dass sie die Sklaven fast immer wie ihre eignen Kinder behandeln und dass zwischen orientalischer und amerikanischer Sklaverei ein grosser Unterschied zu Gunsten der erstern stattfindet.“

Text B: „In der Nacht zu Donnerstag gerieten syrische und afghanische Gruppen aneinander – insgesamt 200 Männer. Die Polizei rückte mit mehr als 50 Beamten in dem ehemaligen Baumarkt an, brauchte Stunden, um die aufgeheizte Stimmung in der Erstaufnahmestelle zu beruhigen.

Und das ist kein Einzelfall! Rainer Wendt (58), Bundesvorsitzender der Deutschen Polizeigewerkschaft, zu BILD: „Wir laufen Gefahr, dass die Lage in den Flüchtlingsunterkünften außer Kontrolle gerät. Nach unseren Erkenntnissen kommt es leider an vielen Orten sehr gezielt und gut vorbereitet nahezu täglich zu ethnischen oder religiös motivierten gewaltsamen Auseinandersetzungen.“

Die Zustände in vielen Unterkünften sind inzwischen nicht mehr tragbar. Nach BILD-Informationen aus Sicherheitskreisen kamen vom 5. bis 27. September 2015 rund 230 000 Asylsuchende nach Deutschland.

Städte und Kommunen bringen die Flüchtlinge in leer stehenden Schulen, Hotels, Zeltstädten, Turn- und Fabrikhallen unter, die oft gar nicht darauf ausgelegt sind, dass dort so viele Menschen leben.

Zwar haben die Bewohner Betten, Duschen, bekommen drei Mahlzeiten. Aber häufig sind es Dutzende Betten in einem einzigen Raum. Keine Privatsphäre, zu viel Zeit, zu wenig zu tun.

Wochenlang warten die Flüchtlinge auf Anhörung beim Bundesamt für Migration und Flüchtlinge. Das entscheidet, ob Asyl gewährt wird.

Peter Hermanns (51), Leiter der Flüchtlingsorganisation Internationaler Bund, zu BILD: „Es kommt viel zusammen. Langeweile kann zu Frustration führen.

Aber vor allem die Tatsache, dass die Menschen auf engem Raum zusammenleben, führt zu Konflikten.“ Und dann schlägt gerade der Frust oft in Aggression um.

Leiter Heinrich Hörnschemeyer (58) zu BILD: „Die Situation ist angespannt. Wir haben seit ein paar Wochen einen Sicherheitsdienst und Polizisten, die besonders bei den Essenschlangen für Ordnung und Ruhe sorgen. Deshalb gab es bisher noch keine größeren Auseinandersetzungen.“

Die Bundesregierung bekommt die wachsende Besorgnis der Bürger zu spüren: Laut BILD-Informationen hat das Kanzleramt im September mehr als 35 000 „Eingaben“ von Bürgern erhalten, die sich in Brief oder E-Mail kritisch zur Flüchtlingskrise äußerten.

Bei aller Diskussion um Gewalt in Flüchtlingsheimen. Beschämend ist: Auch die Gewalt GEGEN Flüchtlinge nimmt zu. Von Januar bis September 2014 gab es

allein in NRW 29 Angriffe auf Flüchtlingseinrichtungen. In diesem Jahr sind es im gleichen Zeitraum bereits 104.“

Output:

Comparison of Texts A and B

1. Semantic Similarity in Descriptions of People/Events

Text A discusses slavery in the Orient, presenting it as culturally ingrained and sanctioned by Islam, while making a distinction between "Oriental" and American slavery that favors the former.

Text B reports on conflicts in German refugee shelters, framing them as ethnically/religiously motivated and exacerbated by poor living conditions, while also noting rising violence *against* refugees.

Similarity: Weak to Moderate

Both texts address **cultural practices** (slavery in Text A, intergroup violence in Text B) but in vastly different contexts (historical vs. contemporary).

Both imply **cultural determinism** (Text A: slavery is "ingrained"; Text B: violence is "ethnically/religiously motivated"), though Text B also acknowledges situational factors (overcrowding, boredom).

2. Use of Stereotypes

Text A employs **religious/cultural stereotypes**:

Islam/Koran as inherently justifying slavery ("durch den Koran geheiligt").

Oriental slavery framed as "kinder" than American slavery (a paternalistic trope).

Text B uses **behavioral and demographic stereotypes**:

Refugees (Syrians, Afghans) as prone to violent conflict ("ethnisch/religiös motiviert").

Implies a lack of self-control ("Frust schlägt in Aggression um").

Similarity: Moderate

Both generalize **groups based on cultural/ethnic identity**:

Text A: Muslims/Arabs as incapable of seeing slavery as immoral.

Text B: Refugee groups as inherently conflict-prone.

However, Text B's framing is more **situational** (blaming conditions, not just culture).

3. Tone & Narrative Framing

Text A: Pseudo-justificatory and Orientalist (slavery is "kinder" in the Orient, but still barbaric by Western standards).

Text B: Alarmist but nuanced (highlights systemic failures while stereotyping refugees; ends with condemnation of anti-refugee violence).

Similarity: Weak

Text A is **colonial-era moralizing**; Text B is **modern crisis reporting** with a mix of sensationalism and balance.

Final Verdict: Weak to Moderate Similarity

Weak Similarity: Topics and eras are too different (slavery vs. refugee crises).

Moderate Similarity: Both use **cultural essentialism** to explain behavior, though Text B tempers it with structural critiques.

Key Difference:

Text A **defends Oriental slavery as "less bad"** while still othering Muslims.

Text B **oscillates between blaming refugees and sympathizing with them**, reflecting contemporary politicized discourse.

Conclusion: The texts share a tendency to **attribute group behavior to cultural traits**, but their purposes and tones diverge significantly. The similarity is strongest in their use of **broad cultural generalizations**, but weak in overall framing.

Note: Text B's inclusion of anti-refugee violence complicates its stereotyping—would you like to explore how this "balance" functions rhetorically?