



universität  
wien

# DISSERTATION

Titel der Dissertation

**COMPETITIVE IDENTITY MANAGEMENT –  
SYMBOLIC CAPITAL PROMOTION AND ACCUMULATION BY  
PUBLIC-POLICY BASED MENTAL-MAPPING (CIM-S.C.P&A.):  
NATION BRANDING AND PUBLIC DIPLOMACY IN SWEDEN**

Verfasserin

Mag.phil. Anna-Marie Barbara Hermann

angestrebter akademischer Grad

Doktor der Philosophie (Dr.phil.)

Wien, 2010

Studienkennzahl lt. Studienblatt:

A 092 394

Dissertationsgebiet lt. Studienblatt:

Skandinavistik

Betreuer:

O. Univ.-Prof. Dr. Sven Hakon Rossel



# Contents

<b>1</b>	<b>Introduction</b>	<b>1</b>
1.1	Qualifying the international context and the scientific approach . . . . .	1
1.1.1	Preface . . . . .	1
1.1.2	Culturalization and aestheticization . . . . .	4
1.1.3	General positioning of the thesis . . . . .	8
1.1.4	Analyzing CIM-discourse: focal aspects and motifs . . . . .	9
1.1.5	Structure of the study and limitations of the study . . . . .	11
1.2	Introduction to the core concepts . . . . .	13
1.3	Methodical considerations and introduction to the analytical conceptualization	15
1.3.1	State of the art and interrelated research contexts . . . . .	22
1.4	Objectives and aims . . . . .	24
1.4.1	Research design and research focus . . . . .	26
<b>2</b>	<b>Core Concepts and Conceptualization of Terms</b>	<b>31</b>
2.1	Public diplomacy and nation branding – interrelations and conceptual outline .	31
2.2	Public diplomacy and 21 <sup>st</sup> century public diplomacy . . . . .	39
2.2.1	Soft power, public diplomacy and the concept of symbolic capital . . . . .	45
2.2.2	Cultural relations as part of public diplomacy / cultural diplomacy . . . . .	50
2.2.3	The brand state . . . . .	52
2.3	Place marketing and place branding . . . . .	55
2.3.1	Place Image – definition, measurement and distribution . . . . .	58
2.4	The marketing of nations, national competitiveness, and the role of the state . .	67
2.4.1	Nation brand – concept and implications . . . . .	72
2.4.1.1	Motifs and reasons for engaging in nation branding . . . . .	74
2.4.2	The development of nation brands: Applying brand theory . . . . .	77
2.4.2.1	Brand identity, brand image and the conceptual model of nation brand identity . . . . .	78
2.4.2.2	Culture and national identity in the context of nation branding . . . . .	86
2.4.2.3	Stereotypes and image in the context of nation branding . . . . .	91
2.4.2.4	Nation brand vision and nation brand architecture . . . . .	92
2.4.2.5	Nation branding as a national-policy-element . . . . .	95
2.4.3	Nation brand equity – an asset-based view on symbolic capital sources of a nation brand . . . . .	97
2.4.4	Competitive identity and the NBI . . . . .	100
2.5	Conceptualizing nation branding and public diplomacy within CIM . . . . .	105
<b>3</b>	<b>Theoretical determinants</b>	<b>109</b>
3.1	The impact of the cultural turn – Determinants in Context of the analytical frame- work . . . . .	110

3.1.1	Scientific and conceptual consequences . . . . .	112
3.1.2	Focus on culture – interaction of ideas and structural environment . . . . .	117
3.1.3	Suggestions on solving the ‘turn-vertigo’ . . . . .	119
3.1.4	Culture as social practice – theorizing mental schemata . . . . .	123
3.1.5	The market-idea and culture – the cultural turn regarding market society .	126
3.1.5.1	Reflecting Branding Techniques in the context of Culture and economy	128
3.1.5.2	Cultural Goods and Cultural Icons in the context of economies of signs and space . . . . .	131
3.1.6	Space and place in the context of cultural knowledge-orders . . . . .	133
3.1.6.1	The production and consumption of space and the symbolical level of lifestyle . . . . .	135
3.1.7	Spatial reference as research unit (identity anchors and image-markers) .	137
3.1.8	Globalization and media: virtual space regarding identity negotiation and image representation . . . . .	140
3.1.9	Media-Based articulation, symbolic space, and national promotion strategy	141
3.1.9.1	Electronic production of life-spaces . . . . .	143
3.2	Mental maps – spatial representation and construction . . . . .	145
3.2.1	Mental mapping – memory and practices of national (local and spatial) positioning . . . . .	147
3.2.2	Mental mapping and national representation . . . . .	150
3.2.2.1	CIM as discursive negotiation and redistribution of national identity in a cultural matrix . . . . .	154
3.2.3	Strategies of aesthetization: packaging memory into sign-systems . . . . .	159
3.2.4	Strategies of culturalization . . . . .	160
3.2.4.1	National culture-space construction, lifestyle and symbolic capital . .	162
3.3	Distinction-Theory, Symbolic Capital And Lifestyle . . . . .	164
3.3.1	Social space and space of lifestyles . . . . .	166
3.3.2	Symbolic Capital in the context of cultural production . . . . .	169
3.4	Theoretical determinants provided by discourse-analytical approaches . . . . .	170
3.4.1	Knowledge-sociological discourse-analytical approach . . . . .	171
3.4.2	Discourse as social practice (Fairclough): constructive effects of discourse - linguistic functions, and change of knowledge-orders . . . . .	174
3.4.2.1	Genre forms of discursive practice . . . . .	177
3.4.2.2	Nation branding and public diplomacy as active discourse and CIM as ‘textnology’ . . . . .	178
<b>4</b>	<b>Methodological approaches</b>	<b>183</b>
4.1	CIM as a space-producing symbol-system . . . . .	184
4.1.1	Discourse-theoretical extension of distinction-theory: analyzing life-style- related knowledge-orders . . . . .	187
4.1.2	Discursivation of the lifestyle-based culture-concept: Genres and culture- worlds . . . . .	191
4.2	Ideational factors and globalization in the role of policy frame . . . . .	196
4.2.1	The role of ideas . . . . .	197
4.2.2	Frames and narrative structures as discourse-research-units . . . . .	203
4.2.2.1	Frames and Framing in the context of World Views and Options . . . . .	204
4.3	Language usage in symbolic struggle and frames in public discourse . . . . .	206
4.3.1	Analyzing discursive structure: Discourse-analytical key categories . . .	208

4.3.1.1	Patterns of interpretation / Schemata . . . . .	209
<b>5</b>	<b>Case Study</b>	<b>211</b>
5.1	Discourse-structure and sets of policies and measures . . . . .	212
5.1.1	From text to knowledge-order . . . . .	214
5.2	General Outline of the Study . . . . .	215
5.3	Media analysis . . . . .	216
5.4	Website- and electronic document analysis . . . . .	217
5.4.1	The production of lifestyle-based culture-space . . . . .	221
5.4.2	Public Policy design and framing . . . . .	222
5.4.2.1	Overview: The Stakeholders (NSU) and the concept of Sweden's CIM .	223
5.4.2.2	The Swedish Institute . . . . .	225
5.5	Inward communication – the 'textnology' SI.se . . . . .	226
5.5.1	Framing: Agenda setting and policy formulation . . . . .	226
5.5.1.1	Distinctive schemata: SI's concept of nation brand identity . . . . .	232
5.5.1.2	Towards the development of distinctive schemata . . . . .	237
5.5.1.3	The thematic entity 'Sweden-package' (Sverigepaketet) . . . . .	244
5.5.1.4	Strategy and priorities . . . . .	245
5.6	Outward communication – the 'textnology' Sweden.se . . . . .	248
5.6.1	The mental map of Sweden.se . . . . .	251
5.6.1.1	Strategies of aestheticization, authentication and memorization based on technology and design . . . . .	259
5.6.1.2	Strategies of culturalization . . . . .	261
5.6.1.3	Example: CIM as the basis for the creation of new interpretation- and action- schemata within culturalization: The introduction of Sweden as 'the culinary nation' . . . . .	264
5.6.1.4	Mental mapping as outcome of distinctive discourse . . . . .	270
5.6.2	The analysis of discursive lifestyle-based culture spaces . . . . .	270
5.7	Summary . . . . .	271
<b>6</b>	<b>Conclusions</b>	<b>275</b>
<b>A</b>	<b>ANALYSIS: STRUCTURE – inward communication</b>	<b>293</b>
<b>B</b>	<b>ANALYSIS: STRUCTURE – outward communication (SWEDEN.SE – SE)</b>	<b>299</b>
<b>C</b>	<b>OPEN CODIFICATION – final list of codes</b>	<b>303</b>
<b>D</b>	<b>MEDIA ANALYSIS – Included articles</b>	<b>305</b>

## List of Figures

2.1	Five views on relationship between nation branding and public diplomacy [128, p. 14]. . . . .	35
-----	--	----

2.2	Four common goals of nation branding and public diplomacy [128, p. 27]. . . . .	37
2.3	Public diplomacy in a model of three dimensions [128, p. 9]. . . . .	44
2.4	Hard- and soft-power resources according to Nye [99, p. 8]. . . . .	46
2.5	Levels of place marketing, illustrating the major elements in strategic place marketing [82, p. 19]. . . . .	56
2.6	NBI – global temperature map . . . . .	60
2.7	The evolution of nation branding. Leslie de Chernatony: Adapting brand theory to the context of nation branding de Chernatony [19, p. 21] . . . . .	73
2.8	Conceptual model of nation-brand identity and image [23, p. 49] . . . . .	78
2.9	The category flow model of nation branding [23, p. 142] . . . . .	80
2.10	Brand identity approach according to Aaker and Joachimsthaler [cf. illustration slightly modified 28, p. 114] . . . . .	82
2.11	Brand Sweden: core values [60, cf] . . . . .	83
2.12	Strategic communication (Strategisk kommunikation) [61, p. 4] . . . . .	83
2.13	The NBAR (nation-brand architecture) model [106, p. 200] . . . . .	94
2.14	The FIST (fully-inclusive stakeholder) approach Dinnie [23, p. 188] . . . . .	95
2.15	Sources and dimension of NBEQ Dinnie [23, p. 68] . . . . .	98
2.16	Nation brand hexagon, GfKAmerica [35] . . . . .	101
2.17	The hexagon of competitive identity [3, p. 6] . . . . .	103
3.1	The semiotic culture-concept by Nünning (2004), drawing on Posner (1991) in Volkmann [132, p. 279]. . . . .	116
3.2	Suggestion to discern between paradigmatical turn and label / turn-conceptualization, turn-concepts and turn-included research programs or models. . . . .	122
3.3	The model of social space according to Bourdieu [cf. Diaz-Bone featuring Bourdieu 1982 21, p. 23]. . . . .	168
3.4	Three-dimensional conception of discourse Fairclough [30, p. 73] . . . . .	175
4.1	Model of the interrelation of the three spaces [21, p. 129]. . . . .	189
4.2	Dialectical view of the relationship between the ideational and the material. . .	200
4.3	Discursive and strategic selectivity (Fig. 6.3, p. 212) . . . . .	202
4.4	Dialectical relationship between material and ideational forms . . . . .	202
5.1	The concepts of public diplomacy and nation branding in the Swedish public policy . . . . .	229
5.2	Brand essence and core values. . . . .	233
5.3	R.Inglehart and C. Welzel: Cultural Map of the World based on the World Values Surveys. . . . .	242
5.4	The thematic entity ‘Sweden-package’ . . . . .	245
5.5	Example: Cognitive orientation on electronically delivered mental maps. . . . .	252
5.6	Sweden.se: Thematic building blocks. . . . .	253
5.7	Overview: Theme-worlds – Slogans and the logotype of Sweden.se . . . . .	254
5.8	Theme world: Lifestyle. . . . .	255
5.9	Second House of Sweden . . . . .	256
5.10	Theme world: Tourism. Slogan: Embracing new ideas. . . . .	257
5.11	The mapping of city brands and region brands within the ‘stage’ of national identity ‘tourism’ . . . . .	257
5.12	Theme world: Work. Slogan: Working in Sweden – Why and How. . . . .	258

5.13 Theme world: Business. Slogan: Embracing new ideas. . . . .	258
5.14 Theme world: Education. Slogan: Free your mind. . . . .	259
5.15 Pippi Longstocking as 'national icon'. The first movie adaption of Pippi Longstocking was filmed in 1949. In 1969, a Swedish Pippi Longstocking television series was created based on the books of Astrid Lindgren. Astrid Lindgren herself wrote the script for the version of 1969. For U.S.-distribution, the Swedish series was re-edited as four dubbed feature films. This version, with Inger Nilsson playing Pippi, is the most well known in Sweden and abroad. . . . .	264
5.16 Swedish cloudberries as national symbol. Source: Sweden.se . . . . .	269
5.17 The corporate management planning cycle . . . . .	274

## List of Tables

1.1 Research design . . . . .	29
2.1 Advantages and disadvantages of view (2) according to Szondi [128]: public diplomacy is part of nation branding. . . . .	36
2.2 Characterization of differences between nation branding and public diplomacy according to Szondi [128, p. 17]. . . . .	38
2.3 Comparative itemization of crucial characteristics of traditional public diplomacy and 21 <sup>st</sup> century public diplomacy according to Szondi [128, p. 11]. . . . .	42
2.4 Three types of power according to Nye [99, p. 31] . . . . .	46
2.5 Image situations according to Kotler et al. [82, pp. 35–36] and Kotler et al. [83, p. 79] . . . . .	60
2.6 Summary on the four broad strategies based on Kotler, Haider, Rain (1993) [83, pp. 33-45] and Kotler, Hamlin, Rein, Haider 2002 [83, pp. 78–106] . . . . .	64
2.7 Major actors in place marketing Kotler et al. [Table 3.4. in the original 83, p. 99]	65
2.8 Five approaches to place development [82, pp. 71–76] . . . . .	66
2.9 Five main categories in the context of national competitiveness [84] . . . . .	68
2.10 Brand encapsulation . . . . .	79
2.11 Brand identity components and nation-brand manifestation [Table 2.1. in the original 23, p. 44] . . . . .	81
2.12 Part of promotion material 'Brand Sweden' . . . . .	84
5.1 Visits to newspaper websites 2002–2009 . . . . .	218
5.2 Print run of Swedish newspapers 2001–2008 . . . . .	218
5.3 Newspaper coverage in Sweden 2001–2008 . . . . .	218
5.4 Keyword analysis . . . . .	219
5.5 Keyword analysis . . . . .	219
5.6 Articles and notes on activities implemented or supported by the SI, press releases by the SI . . . . .	219
5.7 Analysis: Summary . . . . .	220

5.8	Summary on overall results 2008 (Source: Årsredovisning 2008 (Annual statement of accounts 2008)) . . . . .	249
5.9	Statistics – Sweden.se . . . . .	251
D.1	Included articles: Aftonbladet . . . . .	305
D.2	Included articles: Aftonbladet . . . . .	306
D.3	Included articles: Corren . . . . .	307
D.4	Included articles: Dagens Nyheter I . . . . .	308
D.5	Included articles: Dagens Nyheter II . . . . .	309
D.6	Included articles: Expressen . . . . .	310
D.7	Included articles: Göteborgsposten . . . . .	311
D.8	Included articles: Hd I . . . . .	312
D.9	Included articles: Hd II . . . . .	313
D.10	Included articles: Svenska Dagbladet I . . . . .	314
D.11	Included articles: Svenska Dagbladet II . . . . .	315
D.12	Included articles: Svenska Dagbladet III . . . . .	316
D.13	Included articles: Svenska Dagbladet IV . . . . .	317
D.14	Included articles: Sydsvenskan I . . . . .	318
D.15	Included articles: Sydsvenskan II . . . . .	319



## Abstract

This dissertation argues that national public-policy through employing the concepts of nation branding and public diplomacy can result in the discursive outcome of a lifestyle-based culture-space, delivered through the use of technological platforms and IT-solutions. Through employing interdisciplinary cultural-scientific methods, a research approach is developed that allows for the study of the production and mass-media-delivery of discursively accomplished lifestyle-based culture-space-related identity-semantics and culture-space-images.

The elaborated approach makes it possible to analytically comprise the notion of national competitive identity and mental mapping as well as the concepts of nation branding and public diplomacy. The analytical framework introduces the theoreticization and conceptualization as well as the methodological embedment of integrative concepts of nation branding and public diplomacy into the concept of promotion and accumulation of symbolic capital and processes of aestheticization and culturalization. The main research aim is to theoreticize and to analyze the discursive formations and outcomes of mental maps within processes of distinction based on the implementation of a national competitive identity agenda. The focal point lies on the employment of technology, where the development of local and spatial identification is taking place between discursively transmitted symbol-systems and public-policy-practices. The dissertation moreover shows that mental maps can be analyzed as 'textnologies' in combination with insights on spatial knowledge structures and memorizing. The theoretical-methodological framework is empirically complemented by a country case study on the systematic image- and identity-profile-cultivation in Sweden.

Changes in national image cultivation induced by the concepts of nation branding and public diplomacy, as well as new imaging technologies resulting from the internet-revolution, can in their national implementation be understood as discursive accomplishments by institutional actors. These discursive accomplishments are based on the embracement of outcomes of paradigmatic shifts (e.g. cultural turn) and technology. Drawing on discourse-, distinction- and frame-analysis, the dissertation outlines strategies and determinants for the production of a distinctive lifestyle-based culture-space. The production of a distinctive lifestyle-based culture-space in turn is outlined to have the specific purpose of accumulating symbolic capital (on the inward and outward level) in the context of the implementation of CIM and its imaging technologies (mental mapping). The established analytical framework makes it possible to study the (re-)production, change and introduction of knowledge-orders in the form of interpretation- and action-schemata, engendered by public-policy-based implementation of web-based tools such as portals (cyberspace). It examines the mental mapping production generated from the implementation of a specific integrative approach of nation branding and public diplomacy. It is outlined that such approach results in the re-negotiation of the mediation expertise (tools and ways of delivery of institutional communication) by institutional actors as well as in the reconstitution of their professional organizational identity. This dissertation argues that nation branding and public diplomacy-practices are practices of distinction, aestheticization and culturalization, aimed at promoting and accumulating symbolic capital within a fragmented global field, clustered into specific target groups and target categories. These practices are thus meant to both improve the power-scopes and symbolic capital of cultural production and social (in particular political and economic) action. The dissertation further argues that CIM-based identification- and memorization-packages delivered via electronic mental mapping are not exclusively used for representative purposes and practices of

national positioning and self-stylization but are also material and symbolic resources that can be deployed in everyday practices of national identity formation (e.g. cultural memory- and coherence-building). Technology-based mental maps serve as tools to display and communicate identificational anchors as attributes within symbolic capital promotion, to increase nations (places) reputation, and to re-negotiate image and identity. This thesis constitutes an innovative contribution to the research on intercultural communication, processes of national identity negotiation in the context of national image cultivation, the employment of technology in the context of public-relation building, cultural promotion, place branding, nation branding, and public diplomacy. This thesis also contributes to contemporary interdisciplinary research on phenomena and questions of national positioning within a fragmented global arena, symbolic capital promotion and accumulation, lifestyle-based culture-space concepts in the context of globalization and symbolic politics, and processes of culturalization and aesthetization, – in sum, on power and national identity and image management in the ‘postmodern world of images and influence’ [129].

Key words: competitive identity, culture-space, cultural turn, discourse analysis, distinction-theory, lifestyle, mental maps, nation branding, national image, place branding, public diplomacy, public-policy-analysis, symbolic capital, technology

## Zusammenfassung

Titel: Competitive Identity Management - die Bewerbung und Anreicherung symbolischen Kapitals im Rahmen von auf Public-Policy basierendem Mental Mapping: Nation Branding und Public Diplomacy in Schweden

Die vorliegende Dissertation zeigt auf, wie nationale auf Nation Branding und Public Diplomacy basierende Public Policy über die Implementierung von Technologie und IT-Lösungen in die diskursive Produktion eines auf national kanonisiertem Lebensstil basierenden Kultur-Raum-Konzepts resultieren kann. Über die Anwendung interdisziplinärer kulturwissenschaftlicher Ansätze wird ein analytischer Rahmen entwickelt, welcher die Erforschung der Produktion und massenmedialen Kommunikation von institutionalisierten, auf kanonisierten nationalen Lebensstil-Konzepten basierenden, kulturraumbezogenen Identitätssemantiken und Kulturbildern ermöglicht.

Der erarbeitete Ansatz ermöglicht es die Ideen der Competitive Identity (nationalen wettbewerbsfähigen Identität) und des Mental Mapping (kognitivem Kartieren) im Zusammenhang mit den Konzepten Nation Branding und Public Diplomacy theoretisch und analytisch zu erfassen. Der analytische Rahmen introduziert die Theoretisierung und Konzeptualisierung sowie die methodologische Einbettung von integrativen Konzepten von Nation Branding und Public Diplomacy in das Konzept der Promotion und Akkumulierung symbolischen Kapitals im Rahmen von Prozessen institutioneller Kulturalisierung und Ästhetisierung. Das übergreifende Forschungsziel ist es, die diskursive Produktivität nationaler Interpretation von Nation Branding und Public Diplomacy, sowie die zu dieser Produktivität gehörende diskursive Formation von auf institutionell entwickelten Distinktionsschemata basierenden Mental Maps im Rahmen der Implementierung einer nationalen Competitive Identity Agenda aufzuzeigen. Der Fokus liegt auf der spezifischen Anwendung von WorldWideWeb- bzw. Cyberspace-Technologie für multimediale Kommunikation, im Rahmen welcher die Entwicklung von lokaler und räumlicher Identifikation zwischen diskursiv transmittierten Symbolsystemen und Public-Policy-Praktiken stattfindet. Die vorliegende Dissertation zeigt auf, das Mental Maps im Rahmen der Produktion eines auf einem national kanonisiertem Lebensstil basierenden Kultur-Raum-Konzepts eine Überlappung von virtuellem und analogem Raum ermöglichen. Des Weiteren wird gezeigt, dass Mental Maps im Hinblick auf Forschungsergebnisse räumlicher Wissensordnungsstrukturen und Memorisierung als so genannte 'textnologies' analysiert werden können. Der theoretisch-methodologische Rahmen wird in Form einer Fallstudie über die systematische Image und Identitätspflege am Beispiel Schwedens empirisch vervollständigt.

Änderungen nationaler Imagepflege im Rahmen von Nation Branding und Public Diplomacy induzierter sowie aus der so genannten Internet-Revolution resultierender Imaginationstechniken können in ihrer nationalen Implementierung als diskursive Leistung institutioneller Akteure verstanden werden. Diese diskursiven Leistungen basieren auf spezifischen Interpretationen paradigmatischer Wendungen und der spezifischen Anwendung von Technologie. Diskurs-, Distinktions- und Frame-Analyse adaptierend zeigt diese Dissertation Strategien der Produktion eines distinktiven, aus Lebensstilschemata konstituierten Kulturraumes auf, dessen Produktion als dem spezifischen Zweck der Bewerbung und Anreicherung symbolischen Kapitals folgend konzeptualisiert wird. Dies bezieht sich sowohl auf die interne als auch externe Ebene im Kontext der Implementierung von CIM und dessen Mental Mapping-Technologien. Der erarbeitete analytische Rahmen ermöglicht die Erforschung von (Re-)Produktion, Veränderung und Neuformulierung (räumlicher) Wissensordnungen im Rahmen von Interpretations-

und Aktionsschemata, die über Public-Policy-basierte Anwendung von Web-Instrumenten, wie beispielsweise Portalen (Cyberspace), erzeugt werden. Die Dissertation fokussiert auf die Produktion von Mental Maps, die über die Anwendung eines integrativen Konzepts von Nation Branding and Public Diplomacy generiert werden. Ein solches Konzept resultiert in der Neuverhandlung der Vermittlungsexpertise (Instrumente und Formen institutioneller Kommunikation) institutioneller Akteure sowie in der Neuordnung ihrer professionellen Organisationsidentität. Es wird argumentiert, dass Praktiken von Nation Branding und Public Diplomacy Praktiken der Distinktion, Ästhetisierung und Kulturalisierung, die zum Zwecke der Bewerbung und Anreicherung symbolischen Kapitals in einem fragmentierten, in spezifische Zielgruppen und Zielkategorien gegliederten globalen Feld darstellen. Diese Praktiken zielen darauf ab sowohl Machtbereiche sowie symbolisches Kapital kultureller Produktion und sozialer (im Besonderen politischer und ökonomischer) Aktionsradien zu erweitern. Es wird des Weiteren argumentiert, dass CIM-basierte, über elektronisches Mental Mapping erstellte Identifikations- und Memorierungs-Pakete nicht ausschließlich repräsentativen und außeralltäglichen Zwecken und Praktiken nationaler Positionierung und Selbst-Stilisierung dienen, sondern auch materielle und symbolische Ressourcen darstellen, die im alltäglichen nationalen Zusammenhang von Identitätsbildung zur Anwendung kommen (z.B. kulturelles Gedächtnis und Kohärenz-Bildung). Auf Technologie basierende Mental Maps dienen als Werkzeuge um identifikatorische Ankerpunkte darzustellen und jene als Attribute im Rahmen der Bewerbung symbolischen Kapitals zu kommunizieren, die Reputation einer Nation (eins Orts) zu erhöhen und nationales Image sowie nationale Identität neu zu verhandeln. Diese Dissertation konstituiert einen innovativen Beitrag zu der Forschung über interkulturelle Kommunikation, Prozesse nationaler Identitätsbildung, -verhandlung und -thematisierung im Kontext nationaler Imagepflege, der Anwendung von Technologie im Kontext von Öffentlichkeitsarbeit und kultureller Werbung, Place Branding, Nation Branding, und Public Diplomacy. Diese Dissertation stellt auch einen Beitrag zu gegenwärtiger interdisziplinärer Forschung über Phänomene und Fragen der nationalen Positionierung in einer fragmentierten globalen Arena, über die Bewerbung und Anreicherung national kanonisierten symbolischen Kapitals, über Lebensstil und Kulturraum-basierte Konzepte im Kontext von Globalisierung und symbolischer Politik, sowie Prozessen von Kulturalisierung und Ästhetisierung - kurz, über Macht und Management in der 'postmodernen Welt der Images und der Beeinflussung' (van Ham, 2001) dar.

Schlüsselbegriffe: Competitive Identity, Kulturraum, Cultural Turn, Diskursanalyse, Distinktionstheorie, Lebensstil, Mental Maps, Nation Branding, nationales Image, Place Branding, Public Diplomacy, Public-Policy-Analyse, Symbolisches Kapital, Technologie

## Sammanfattning

Titel: Competitive Identity Management - Promotionen och Ackumuleringen av Symboliskt Kapital mot bakgrund av Public Policy baserat Mental Mapping: Nation Branding och Public Diplomacy i Sverige

Denna avhandling syftar till att visa att public policy på nationell nivå, implementerad genom nation branding och public diplomacy, med hjälp av tekniska lösningar kan generera diskursiva resultat i form av livsstilsbaserade culture-spaces. Medelst interdisciplinära kulturvetenskapliga metoder utvecklas en forskningsansats som möjliggör analys av de sätt på vilka identitetssemantik och livsstilsbaserade culture-space-images genereras och kommuniceras via massmedia. Den utvecklade forskningsansatsen gör det möjligt att analytiskt förstå och förena såväl begreppen national competitive identity och mental mapping som koncepten nation branding och public diplomacy. Det analytiska ramverket introducerar teoriproblematisering, konceptualisering och metodologisk integration av koncepten nation branding och public diplomacy i ett vidare komplex, där ackumulering och marknadsföring av symbolic capital samt estetiserings- och kulturaliseringsprocesser utgör centrala företeelser. Det huvudsakliga forskningssyftet är att teoretisera och analysera möjliga diskursiva resultat av mental maps inom ramarna för de åtskillnadsprocesser som bygger på implementeringen av nationella strategier för national competitive identity. Fokus ligger på tekniska lösningar, där utvecklingen av lokala och spatiala identifikationsprocesser äger rum mellan diskursivt överförda symbolsystem och implementerad public policy. Avhandlingen visar vidare att mental maps kan analyseras som textologies om analysen kompletteras med insikter om hur spatial knowledge-strukturer och minnesprocesser samverkar. Det teoretiska och metodologiska ramverket kompletteras med en empirisk fallstudie på image och identity-profile-strategier och dessas implementering i Sverige.

Förändringar av national image genom nation branding och public diplomacy samt IT-revolutionens tekniska landvinningar kan på nationell nivå förstås som diskursiva resultat, genererade av institutionella aktörer. Dessa diskursiva resultat bygger på en grundförståelse av paradigmatiska skiften (cultural turn) och de möjligheter som tekniska lösningar erbjuder. Genom att återkoppla till diskursanalys och frame-analysis analyserar avhandlingen strategier och förutsättningar för genererandet av livsstilsbaserade cultural spaces. Avhandlingen visar att genererandet av distinkta livsstilsbaserade cultural spaces syftar till att ackumulera internt och externt symbolic capital inom ramarna för implementeringen av CIM-strategin och dess tekniska lösningar för bildkommunikation (mental mapping). Det framtagna analytiska ramverket möjliggör analys av produktion och förändring av knowledge-orders i form av tolknings- och handlingsmönster, i sin tur genererade med hjälp av web-baserade verktyg och lösningar. Avhandlingen undersöker de mental mapping-processer som följer på implementeringen av en specifik integrativ approach till nation branding och public diplomacy. Denna approach resulterar i en omvärdering av de sätt och verktyg som institutionell kommunikation genomförs på.

Avhandlingen argumenterar vidare att nation branding och public diplomacy är processer som syftar till distinktion, estetisering och kulturalisering med målsättningen att ackumulera och marknadsföra symbolic capital vis-à-vis specifika målgrupper och målkategorier. Vidare visar avhandlingen att CIM-baserade identification- och memorization packages som förmedlas med hjälp av elektronisk mental mapping, ej endast behöver användas för marknadsföringsändamål; de utgör även materiella knowledge-order-resurser för allmänpraktisk användning. Mental mapping är till yttermera visso ett taktiskt derivat för främjandet av nationell

positionering och självbild. Mental maps som bygger på tekniska lösningar tjänar som verktyg för återgivandet och kommunicerandet av identifikationsmarkörer, vilka tjänar som attribut för såväl marknadsföringen av symbolic capital som diskussioner kring självbild och identitet. Denna i många avseenden nyskapande avhandling vill ge ett bidrag till den existerande forskningen om place branding, nation branding, public diplomacy, interkulturell kommunikation, omvandling av nationell identitet, odlande av nationell självbild samt användandet av tekniska lösningar inom ramen för PR och kulturfrämjande. Den vill därtill även bidra till den moderna interdisciplinära forskningen om nationell självbild och positionering på ett fragmenterat globalt spelfält, om ackumulering och marknadsföring av symbolic capital, om livsstilsbaserade culture-space-koncept, om symbolpolitik samt om estetiserings- och kulturaliseringsprocesser. Med van Hams ord vill avhandlingen bidra till forskningen om makt och inflytande i "the postmodern world of images and influence" (van Ham 2001). Nyckelord: place branding, nation branding, public diplomacy, mental maps, discourse analysis, distinction-theory, public-policy-analysis, cultural turn, culture-space, national image

## Acknowledgements

First, I would like to express my gratitude to my supervisor Prof. Rossel at the Department of Scandinavian Studies for giving me the opportunity to pursue this interdisciplinary thesis at his Institute and DDr. Naue at the Department of Political Science for her inspiring lectures on public policy analysis and the possibilities of interdisciplinary usage of discourse and framing-analysis.

I also would like to express my gratitude to the Swedish Institute, especially to T. Carlhed, L. Bergman, and I. Ridderstolpe.

I owe my deepest gratitude to my brother Robert and my mother for their unflagging love and support; this work would not have been possible without you. Very very special thanks to Robert for his effort and assistance in the typesetting of this thesis!

My kindest thanks also to Carl, whose thoughtful advice, stimulating suggestions and encouragement helped me in all the time of research and writing of this thesis. Your patient and competent proofreading has improved the text and added considerably to its flow - without you, I couldn't have finished this work.

I also want to thank my dear friends for all their care, support, the fruitful discussions, inspirations and for all the wonderful times that regularly help me to carry on, especially Gitti, Geli, Birgit, Kerstin, Dani, Rosi, Michaela, Moni, Susan, Viki, and Kim.





# 1. Introduction

Chapter 1 introduces the contextual background and outlines crucial determinants to the elaboration of this dissertation's analytical framework. Due to the complexity and novelty of the included topics to integrative approaches of interdisciplinary enhanced cultural science, it appears essential to provide the reader with a short orientation about the key topics and key aspects of concern. A brief discussion on the international context and initial explanatory notes on the scientific approach are followed by remarks on the structure of the study and limitations of the study, as well as some methodological considerations relevant to the entry to the subject. *Competitive Identity Management: Symbolic Capital Promotion and Accumulation by Mental Mapping* (CIM-SCP&AbMM) determines the elaboration of a cultural-scientific analytical approach on an integrative perspective on the issues of nation branding and public diplomacy, which is in this thesis conceptualized as competitive identity management employing approaches provided by cultural studies. As concerns methodological considerations, two opening subchapters *Introduction to the analytical conceptualization of CIM-SCP&AbMM* and *Introduction to the core concepts* are accounting for the above-mentioned suit. After describing the state of the art and interrelated research-contexts, a definition of objectives, research questions and aims is provided. The chapter is concluded by a short outline of the research design.

## 1.1. Qualifying the international context and the scientific approach

### 1.1.1. Preface

Ever deeper and increasing inter- and transcultural contacts and hence resulting image- and identity-discourses (local/cultural/national/regional) respectively play a crucial role at all levels of communication processes, ranging from macro levels as social systems, economics and politics, to the micro levels of the individual.<sup>1</sup> In the context of globalization, the (electronic) media-revolution and interrelated processes in all societal fields, place- and culture-space-bounded image and identity especially as concerns distinction and uniqueness, visibility, credit, competitiveness and scopes of influence have gained crucial significance. These determinants are in the thesis at hand analytically subsumed and conceptualized as symbolic capital accumulation and marketing efforts as well as culture-space-based societal present- and future-frame negotiations in adopting discourse- and distinction-theory. The work with a concept of culture drawing on cultural turn-informed insights has been theoretically and methodologically specified and made operationable by formulating a lifestyle-based culture-space concept based on a productive merge between discourse-, distinction-, and framing-, analytical approaches.

---

<sup>1</sup> Transculturality is understood as all throughout different traditional cultures identity forming pattern, interculturality as comparison of different national-cultural communication-patterns [49].

## 1. Introduction

In an effort to meet new challenges resulting from real, imagined or policy-framed processes respectively implicated by, resulting from or attributed to globalization and intercultural concerns, great changes have taken place in the fields of practices of national image cultivation, and thereto interlinked cultural promotion and public diplomacy during the last years. Because issues and effects accompanying the above-mentioned complex phenomena and developments are challenges presupposing considerable reorientation in many respects, new concepts have been developed on the public policy level of international cooperation, and thereto interlinked fields of cultural production including international relations-based cultural promotion. These new concepts, 21<sup>st</sup> public diplomacy, strategical place branding and nation branding, are considered to be suited instruments in facing the changed paradigms and premises within international relations and national promotion. Large-scale policy-projects have been implemented in an increasing number of countries and institutes have been entrusted with the elaboration of image cultivation-strategies for the purpose of working actively towards improving national image and the promotion of national culture. In this context, place-, or lifestyle-based culture-space-bounded (especially national) image and identity, and local culture-bound distinctiveness and competitiveness, have become amongst the most central aspects concerning international communication within the scope of multilateral relations, as the research conducted within the framework of the elaboration of this thesis has made evident. The overall aim within place branding and public diplomacy activities in general is to establish or sustain a clear and strong local image including a range of distinction-, and credit-markers, and corresponding with favorable contemporary developments as concerns national identity-and image-relevant cultural aspects and societal conditions. This thesis argues that in particular with the concepts of nation branding and 21<sup>st</sup> century public diplomacy, the focus shifted on favorable national positioning in the global field due to specific perceived conditions and characteristics centered round national culture by means of efforts based on dialogue oriented image-cultivation-policies to improving, generating or sustaining visibility, reputation, interest for a nation mainly on the basis of lifestyle-embedded cultural assets, and competitive advantages. Further directly interlinked motifs and desired outcomes in this context include apart from the just mentioned ones a wider range of impacts and effects as for instance high profile, 'good will', trust, increased flows of visitors, skilled work force, and investment, greater scopes of influence for the country/region in question, and a vital basis for the promotion of national culture and national assets and interests, as well as the advancement of cultural attractivity. These aspects have thus become main frames within agenda setting and program formulation within foreign public policy and cultural promotion. However, especially research on public diplomacy has shown that beyond promoting national culture, and national policies, recent global and internet-revolution-related developments include enhanced threats by the extent of interconnectedness, interdependence and changes in technology and human behavior in a globalized world, resulting in a new international security agenda [113, pp. 186–187], which as well constitutes basic motifs in the above-mentioned new concepts to national promotion strategies.

Even if not necessarily referring to the strategic concepts of nation branding and public diplomacy, contemporary political discussion on national, regional and supranational levels in the context of local development is increasingly coined by the discourse and ideas on place image and competitive advantage. In a conference on the international final congress on the EU-project CR11 'Cities Regain Identity and Image' for instance, it has been stated that 'attractive and sustainable cities would need identity, image and plurality. The competition between cities on residents, tourists, and investors is steadily increasing in a globalized world.

Cities must be attractive, in order to be visible. A positive city-image is a decisive factor to especially by structural changes affected cities' [92, p. 83]. The primary difference to initiatives and programs emphasizing local competitiveness and image to integrative concepts of nation branding and public diplomacy is the scope (place-image based on national identity requires the highest levels of sensitiveness as concerns program-formulation), and the brand-management-oriented and cultural determinants-focused approach, including the attainability of target potentials and target groups defined within public policies. Especially during the last three years, nation branding and public diplomacy have become enormous fields of activity, ranging from government-sponsored conferences and seminars on nation branding and public diplomacy, a flow of various publications dealing with different aspects of these concepts, nation branding 'master classes' (seminars) to private and public actors that are held regularly all over the world, etc. On 8th June 2005, the Swedish Institute's 60-year-jubilee-conference was held under the title: *Sweden in the world: public diplomacy, nation branding and the Sweden image*, and an equally named pamphlet has been published [62]. This conference can also be outlined to mark the starting point for what has become Sweden's conceptualization and implementation of an integrative nation branding and public diplomacy program.

Basically, nation branding and public diplomacy have been practiced in two different ways as either emphasizing the one or the other concept: usually, the way focusing on nation branding is closely related to place branding or destination marketing with specific commercial purposes (promoting tourism or inward investment, e.g. New Zealand), while the other way working primarily with public diplomacy focuses mainly on the political or diplomatic dimension (e.g. America) [cf. 31, p. 155]. Although it has been argued and outlined that the concepts nation branding and public diplomacy best work in tandem (Melissen 2005, 2007, Szondi 2008), no attempts to theorize, conceptualize and analyze such an integrative perspective or implementation of both nation branding (as well as its relation to place branding) and public diplomacy in synopsis is available to the present day – a gap, this dissertation aims to close. Drawing on recent research-programs providing integrated approaches of socio-cultural-scientific analysis, this thesis presents an elaboration of such an integrative perspective determined competitive identity management (CIM), enabling to investigate the discursive productivity of applied concepts combining nation branding and public diplomacy as in the case of Sweden. In accordance with Melissen, the view constitutive for this work is 'that it does not serve either nation-branding or public diplomacy if the two discourses are completely separated' [93, p. 19]. Moreover, no contribution is to be found evaluating discursive outcomes and the question of discursive productivity of the concepts of nation branding and public diplomacy. But whether desired external effects as described above (e.g. increased culture-consumption) will be achieved or not won't be measureable earlier than at least one decade after the policy implementations starts. Therefore, it appears even more crucial to investigate the contemporary researchable aspects and determinants within the public-policy-implementation-based discourse, illuminating the active discursive accomplishments and presenting a novel perspective on the topics. This thesis thus aims besides for the first time embracing and conceptualizing integrative implementations of nation branding and public diplomacy on the basis of a broad cultural-scientific concept to turn the two abstract and unexplored notions competitive identity and mental mapping into analytical categories by means of a discourse-analytical perspective. The work with concepts of culture drawing on cultural turn-informed insights have been theoretically and methodologically specified and made operational by formulating the hypothesis on a lifestyle-based culture-space that is communicated in form of electronically delivered mental maps, employing strategies of distinction, aestheticization, authentication

and memorization, and providing schemata for interpretation on the basis of these strategies. As will be shown, ideas and efforts within integrative approaches of nation branding and public diplomacy can be summarized as the struggle on distinctive positions within social fields based on the key factor lifestyle-based culture-space. Hence, strategical approaches to the determinants distinction, credit, competitiveness, lifestyle, and culture-space are in the thesis at hand analytically subsumed and conceptualized as symbolic capital promotion and accumulation efforts in the context of public policy-discourse for the purpose of lifestyle-based culture-space-related societal present- and future-positioning. Thereby generated knowledge-order negotiations are theorized and analyzed in adopting a productive merge between discourse-, distinction- and frame-theory, enabling an analysis of discursively produced mental maps that are delivered via electronical communication channels. Mental maps are discursively generated imagining-clusters constituted by conceivabilities, stereotypes, experiences and different streams of information and cognition. Drawing on Bourdieu's theory and on modifications provided by the literature (especially R. Diaz Bone) and brand-management theory, a nation brand can be understood as valuable asset to increase symbolic capital if adequately and effectively managed.<sup>2</sup> Places applying nation branding- and public diplomacy-induced policies and activities expect an increased internationally perceived symbolic value of their country and therewith at the same time material value resulting in a better and more stable image, vital international relations, increase of the chances to find receptive audience on local, regional, and arenas and the direct and immediate effects on 'material' dimensions as e.g. increased tourist flows as mentioned above. Therefore CIM is proposed and identified as Symbolic Capital Promotion and Accumulation by means of Mental Mapping (CIM-SCP&AbMM). However, as will be shown, CIM-SCP&AbMM has to be considered as not just simply promotional but in fact structure-building constitution-process of lifestyle-based culture-space-discourse as it is through institutionalization, knowledge-orders become operative over and above individual acts – on this basis then collectively relevant mental schemata can be produced, negotiated and communicated. As will be made evident, within these processes coined by strategies of distinction, aestheticization and memorization, spatial references play a crucial role as they create mental identificational anchors and networks of information flows via public-policy-agendas and new information-technologies, which in turn contribute to the definition of currents on places and include the enhancement of the development and circulation of lifestyle-concepts. The analysis focuses thus on aestheticized spatial references of national self-stylization and self-symbolization cultivated within CIM-based communication strategies. The discursive conceptualization of a specific contemporary canon on the culture of a national collective within the framework of a public-policy-induced program is both – a reflection on the ongoing societal discourse-conglomerate and an interpretational production (canonization) with internal (identity-(re)-negotiation) and external (image and positioning) outcomes and effects.

### 1.1.2. Culturalization and aestheticization

Against the background of globalization- and media-revolution-related processes, the concepts of nation branding and public diplomacy can be considered to mark a culmination point of a steadily increasing global focus on competition and distinction in the stress fields of cooperation and standardization, as well as conflict and fragmentation. The new emphasis and

---

<sup>2</sup> Adequately and effectively managed means here in close context to factual societal processes, dialogue-oriented and via transparent policy-processes.

perspectives on culture in thereto relevant various contexts, the broad advertence on market principles and market models due to economic spheres increasingly crucial significance, as well as the culturalization and aestheticization of economics and politics have resulted in considerable changes of policies and thinking structures. These changes can be considered the most recent outcomes of developments in the cultural turns aftermath. The cultural turn and all phenomena subsumed and after following this paradigmatic change (including the establishment of culturalistic programs, cultural studies, and cultural science) within social sciences and social practices have amongst a range of other outcomes resulted in increasingly viewing markets in terms of processes of signification and identity [123, p. 5], and employing the market metaphor in order to explain societal and global processes from new and interdisciplinary point of views. The focus is thereby on the central role of cultural processes and institutions. For instance, economy itself and the things that flow through it are understood as constituted through informational and symbolic processes [123, p. 147]. One of most crucial developments within the paradigmatic shifts subsumed generally under the cultural turn is the transformation and re-definition of the concept and significance of culture itself. Although culture has overly been attested to play a crucial role in the context of national competitiveness, national wealth, and in the case of representational policies as public diplomacy and nation branding even the most significant one, no research has been conducted focusing on culture so far. This thesis aims to close this gap as it deals with the representational public policy-concepts of nation branding and public diplomacy from a novel perspective: embedded into culture- and social-scientific theory and conceptualized as tools of competitive identity management, they are illuminated as active discursive accomplishments, revealing their ideational power resulting in discursive productivity and the concrete outcomes of lifestyle-based culture-space-mold mental maps providing schemata-bargains of thought and action, on the internal and the external level of communication and cooperation. Canonization, delivery and mediation of national in the sense of place- and culture space-bounded identity and image as part of the public discourse-network-contestations over meaning and positioning within various social fields on the symbolic level of mental maps is in this thesis outlined to producing strategies of distinction, aestheticization and memorization. It is argued that the most important new categorization and symbolical charge of culture-concepts is the concept of lifestyle and 'way of life' (R. Williams). Within this category of culture-space based lifestyle, local/place-bound (especially national) culture is constructed as open to new influences (dialogue-oriented intercultural orientation), but with a stable core representing clusters of symbolic capital based on contemporary societal conditions and discursive frames on the societal positioning in the global field and regional arenas future. The argument is suggested with regard to the increasing interconnectedness between classic assets- and fine-arts-based culture-categories and popular culture, the rapidly increasing aestheticization of societal flows as e.g. described by Lash and Urry [cf. 86], and the steadily increasing politicization and economization of 'whole-way-of-life-culture-concepts', here conceptualized as lifestyle-based culture-spaces in the context of institutionalized national promotion strategies on the basis of public diplomacy and nation branding, focusing on symbolic politics and national culture marketing respectively. While the role of the nation-state, and of the nation-state in its wider sense of a culture-bound location and geopolitical physical space in the above-mentioned multidimensional contexts has predominantly been forecasted to most likely continuously decline and diminish since the revolutionary decade of the 1990s and the beginning of the 21<sup>st</sup> century, contemporary developments make evident what D. Harvey outlined already in 1989 and J. Urry and S. Lash have further developed in their seminal work *Economies of signs and space* (1993) on the culturalization and aestheticization of economic life: 'The less salient the temporal and spatial

barriers the greater the sensitivity of firms, governments and of the general public to variations of place across time and space. [86, p. 303]. A range of political outcomes and contemporary research affirm the three mentioned authors argument: globalization generates localization. The essence of this process, crucial to this thesis central topics - national competitive identity, nation branding and public diplomacy – and their scopes respectively, can be outlined by briefly rendering considerations (1993) formulated by Lash and Urry, drawing on Harvey (1989):

(...) The specificity of place, of it's workforce, the character of it's entrepreneurialism, it's administration, it's buildings, it's history and especially it's physical environment, become more important as temporal and spatial barriers collapse. This explains just why places increasingly seek to forge a distinctive image and to create an atmosphere of place, nature and tradition that may prove attractive to capital, to highly skilled prospective employees, and to visitors. [86, p. 303]

Although not referring to the concept of public diplomacy and the back then (1994) not formulated concept of nation branding, the quotation illuminates what in fact exactly constitutes the basis to both concepts. As becomes evident already within these introductory remarks, competitiveness and distinction – the essence of market-principles and the market metaphor respectively – are the significant determinants coining cultural and social (political, economical, etc.) processes due to globalizations progression. In the context of media-revolution-processes, culture, place-and space-bounded image and identity-related discursive processes have been embracing the dimension of competitiveness additionally to the ever dimensions and functions of distinction. Moreover, the scopes of distinction as concerns place- and space-bounded culture concepts have gained all-embracing extent throughout the above-mentioned societal levels. Cultural values and cultural practices are increasingly taken into account in their specific embedment into the respective societal structures (including the field of cultural production) and the broad contexts of international relations and intercultural contact.<sup>3</sup> Lash's and Urry's work on 'economies of signs and space' (structured network flows and accumulation of information, all forms of communication images, expressive symbols, sounds and narratives) investigates the link through the ways in which economic life is itself becoming cultural and aestheticized. 'Economies of signs and space' are defined as an unfolding process where 'social structures, national in scope, are being displaced by (...) global information and communication (I & C) structures' [86, p. 303] and thus as the conditions of cognitive and aesthetic reflexivity respectively [86, p. 7]. Against the background of emphasizing the design-intenseness of production in culture industries, the authors suggest a second, aesthetic dimension to information and communication structures – the flows of aesthetic symbols (not cognitive symbols or information). These structures also contain spaces for the acquisition of symbol-processing capacities, incorporating not just information processing, but also the processing (or better the interpreting) of aesthetic symbols. The proliferation (expert-systems) includes the 'semioticization of consumption whose increasingly symbolic nature is ever more involved in self-construction of identity' [86, p. 61]. Lash's and Urry's overall argument is the significance and transformative power of consumer-services as particularly symbol-laden [86, p. 8]. Another aspect emphasized by the authors is the increasing importance of travel and

---

<sup>3</sup> To name just a few general examples: business culture, political culture, everyday-practices-culture, culture of learning, working culture, popular cultures scopes, language culture, transcultural issues, traditions in contemporary contexts, etc.; in this context, the reference is made to cultural values and cultural practices in their specific embedment into the societal structures.

tourism. Thereby, visual property and aestheticization of everyday-life become especially evident [86, p. 9]. Tourism has traditionally been the major social field working with national images and the marketing of places. As will be shown in the thesis, the expertise of place and culture marketing in particular related to tourism and by tourism already established favorable markers in the mental maps of various audiences play crucial basic roles within an integrative concept of CIM-SCP&AbMM, that is, the efforts to position a nation employing nation branding and public diplomacy promoting a nation's cultural assets and values within an interactively experienceable lifestyle-concept (culturalization and aestheticization). Referring to Pritchard's and Morgan's outline writing on the specific example of tourism imaging, images that are strategically communicated within the framework of production and consumption are in this thesis based on socio-constructivistic approaches understood as representing certain ways of seeing reality. Such images both reflect and reinforce particular relationships in societies, which in turn are grounded in relations of power characterizing the global system [95, p. 6]. The dissertation at hand applies these considerations on power interrelations merged with actor-focused discourse-analytical approaches through an exploration of the institutionalization of knowledge-orders on national culture and a discussion on the power forms involved in the research topics at hand (e.g. soft power). In examining the symbolic politics (strategies of distinction, aestheticization, authentication, memorization) of life-style-based culture-space representations and outlining underlying framing, a critical view on nation branding and public diplomacy communication recognizes ideological linkages between national culture discourses and technology-related practices that are involved in structuring fields of international and intercultural relations as well as of cultural production. It is argued - inter alia with regard to van Ham's and Melissen's works - that nation state institutions do play a crucial role in embracing and performing the challenges in the context of culturalization in effective and sustainable ways. Mentioning technology-related practices leads to the second crucial aspect, which is in particular relevant to this thesis - the significance and change-process stemming from technology and aesthetical stylization, for instance as concerns symbolic politics and applying branding strategies, and the circulation of images, coining increasingly every socio-cultural context. Lash and Urry have outlined how globalization and therewith related localization's direct result is thus the revised sensibility to the environment, to its social, physical character - including both, the 'immensely threatening social relations of technology and the rapidly heightened circulation of images' [86, p. 303] - and to its built character - including the 'real threats to localities by new technologies and the profilation of multiple and competing place-images' [cf. Lash and Urry referring to Shields (1991): *Places on the Margin*. London, Routledge 86, p. 303] Due to the dramatically changed requirements and possibilities of communication resulting from the 'internet revolution', public communication via electronical tools has received a special significance in every tangentet context. The design and delivery of public policy based national promotion strategies for the purpose of symbolic capital accumulation and promotion includes considerations on the inter-link between social practice and symbolical objectifications. This interlink is conceptualized adapting Lash's and Urry's theory on 'economies of signs and space'. These scholars have shown that there have been major changes in the nature of subjects and objects involved in mobility as an aestheticization of material objects is taking place in the production, the circulation or the consumption of such goods. Moreover, there is an increasing production of signs in comparison to material objects [86, p. 4], which is here considered another implication to the ever rapidly cumulative importance of the modes and design of information delivery in order to enable and /or facilitate the access to the thereto linked socio-cultural fields.

### 1.1.3. General positioning of the thesis

These first introductory remarks lead to one of the crucial aspects within the cultural-scientific analysis of this thesis' topics: the elaboration of a novel research approach to contemporary discursive processes on national image and identity in the specific contexts of the concepts of lifestyle- and culture-space-based symbolic capital promotion and accumulation and thereto immanent determinants of distinctiveness and competitiveness. This research takes place within a framework of the triad international relations, intercultural communication and symbolic politics referring to the interrelated core factors media-revolution and globalization-induced local- /place-related developments. Within this general positioning the research project is specified as theoretically and methodologically embracing and investigating the concepts of nation branding and public diplomacy in the particular form of an explicitly integrative approach suggested to be called competitive identity management (CIM) based on a cultural-scientific conceptualization. The functions of nation branding and public diplomacy within CIM are suggested to be distinction/uniqueness- and relation-management respectively. Moreover, this includes the investigation of CIM as discursive negotiation and redistribution of national identity in a cultural matrix (e.g. the societal production and institutionalization of knowledge orders, and as the production of mental maps by restructuring knowledge schemata around the concept of lifestyle-based culture-space). Thereby, the aspect of electronical media-embracement plays a central role, as the internet has become the most significant tool in communication for representational and information-spreading purposes. What is here proposed to be the very essence in integrative public diplomacy and nation branding approaches can be outlined in referring to Melissen's consideration on the significance of these concepts: '(...), countries that are likely to be more attractive in postmodern international relations are those that help to frame issues, (...) and whose credibility abroad is reinforced by their culture, values and policies' [93, p. 4]. The broader field and impact of the CIM-approach can be embraced by focusing on a cultural-scientific perspective, that is, contestations over meaning. As also Szondi argued in the context of discussing different forms and understandings of power, 'international relations are a struggle not only for power but for meaning as well without which power – soft, hard or smart – may become meaningless' [128, p. 8]. The struggle over positioning within the global field includes the struggle over meaning, which is made evident in this thesis. A productive and innovative way of research is presented, making the concepts of nation branding and public diplomacy themselves accessible to cultural science and turning the issue of measurement and outcomes from the present day dominating future-developments-will-show-perspective to a versatile, concrete suggestion on monitoring, analyzing and gaining new insights on discursive power and productivity, symbolic politics, and strategies of distinction and aestheticization within the framework of a public-policy-based integrative (CIM) nation branding and public diplomacy-implementation. The mentioned special emphasis on and reference to culture in its broadest sense most comprehensively described as based on lifestyles and life worlds – 'a whole way of life' as most prominently formulated by R. Williams<sup>4</sup> – can be viewed as an outcome of institutional discourse resulting from the above mentioned processes, and academic discourse resulting from a specific paradigm (cultural turn). As will be shown in this thesis, public-policy-based mental maps can provide mental interpretation- and action-schemata based on such lifestyle-based

---

<sup>4</sup> Key works are e.g. *Culture and Society* (1958) and *The long Revolution* (1961) that came to play a crucial role within the establishment of the culture-concept of cultural studies and of key terms to cultural analysis as for instance 'culture as a whole way of life', 'common culture', or 'structure of feeling'. For closer reading see e.g. Jones [67] and Hepp et al. [51]



culture- and culture-space-concepts and active discursive accomplishments in form of national interpretations of nation branding and public diplomacy.

#### **1.1.4. Analyzing CIM-discourse: focal aspects and motifs**

Nation branding and public diplomacy are in this thesis generally conceptualized as discourses of representation and promotion, and specifically outlined as symbolic capital promotion and accumulation tools within public-policy-based national promotion policies. Although localities are complex in character and the heterogeneous interests of different groups and individuals include a wide range of material and symbolical outcomes, representational discourse constitutes a specific intrinsic as well as extrinsic significance as concerns the issues of image and identity-formation and related processes due to its scope, scale and legitimized power. Therefore, the representational discourse on the level of a national policy-based promotion concept has been depicted as the subject of concern elaborating a cultural scientific concept of CIM-SCP&AbMM. The focus on representative discourse and thus institutional actors is met in using analytical approaches based on works by scholars emphasizing the actor's role within discourse analysis (Keller et.al.). As amongst others Sewell outlined, 'it is important to remember that cultural practice is concentrated in and around powerful institutional nodes – including religion, communication in media, business corporations and most spectacularly states' [cf. 121, pp. 55–56]. This thesis argues that the role of the state becomes crucial in the context of image-cultivation-policies aimed at the political entity of a nation-state. This assumption is based on relevant literature on place branding (Kotler), nation branding (Dinnie) and public diplomacy (P. van Ham has highlighted this aspect most prominently in his article on the 'Brand State') [129]. The analytical perspective within this thesis moreover suggests and investigates CIM against the background of paradigmatic shifts, emphasizing the correlation of external and internal developments, and of ideas and practice as concerns the production of meaning. This aspect finds a staging point in P. van Ham's ascertainment on the dimensions of meaning possible to derive from the emergence of nation branding and public diplomacy – the determinant of paradigmatic changes and the contextualization with postmodern environmental conditions. The emergence of these concepts: '(...) implies a shift in political paradigms - a move from the modern world of geopolitics and power to the postmodern world of images and influence' [129, p. 4].

In the context of the employment of nation branding and public diplomacy it is important to note especially two aspects: The emphasis on distinctiveness expected to create uniqueness and the effort to generate and cultivate these determinants of distinctiveness in consistency with particular images of the place in question [cf. 86, p. 303]. The efforts to increase the competitiveness of places and their symbolic spaces respectively go hand in hand with globalization-induced factors: '(...) local competitiveness of place partly stems from globalization, from time-space compression of capital and travel, which forces many places to compete to attract investment, workers and visitors' [cf. 86, p. 303]. Such efforts to increase attraction and competitiveness are in this thesis theoretically and methodologically embedded into an analytical framework employing the concept of symbolic capital accumulation and promotion (lifestyle-/culture space-based symbolic-capital-bargain-clusters) within specific brand-management-approaches. The elaboration of lifestyle-based culture space-bound mental mapping against the background of public policy framing thereby focuses on tools of national public policy-based symbolic capital accumulation and promotion with customized and effective

cooperation among the interfaces of inward and outward communication. Thereby, discourse accomplishments based on the distribution via electronic tools on the World Wide Web are illuminated. Discursive accomplishments of distinction and positioning within the global field on the level of aestheticized strategies are exemplified through the case of the common WWW-platform of national promotion-actors, constituting a concentrated (cumulative) data sample.<sup>5</sup>

Although nation branding and public diplomacy are of the utmost relevancy and importance to cultural science dealing with contemporary phenomena, there are no approaches available to investigate these issues by cultural-scientific methods at present. This is regrettable since a huge range of cultural- and social-scientific concepts and approaches can provide valuable insights and fresh impulses. And vice versa, these concepts constitute novel and challenging research questions to many central cultural scientific concepts, including the obvious ones as canonization of culture and cultural accomplishments, discursive constructions in general and the ones of (national and regional) identity and image in particular, cultural and social memory, stereotypes, inter- and transcultural questions, symbolic politics etc., but also introduce new categories and themes of research and analysis resulting in novel ways of employment of especially cultural-turn-processes-based research fields as called for by contemporary cultural science programs. CIM-SCP&AbMM is about the handling of hetero- and auto-representations, identificational national profile-negotiation and framing on a representational level as concerns the present and future of a society. The main hypothesis of this thesis is that the use of specific and innovative, for the complex purposes of competitive identity management developed communication/ brand-management-techniques, provide an effective and versatile way to cope with the complexity of both, the external and internal factors of image- and (re) positioning discourse. Moreover, it will be outlined whether such an approach results in discursive productivity in form of for instance the generation of lifestyle-based culture-space concepts, institutional changes and the formation of action- and framing-schemata within national promotion strategy, and provides mobilizing potential (e.g. adoption of the concept by internal and external audiences) by means of strategies of distinction, authentication and memorization within the framework of aestheticization and culturalization. The development of a cultural scientific research approach to nation branding and public diplomacy introduces the concept of lifestyle-based culture-space production in the context of analyzing these concepts as discursive accomplishments. The approach thus enables makes it possible to outline ways of cohesion- and distinction-generation as concerns the canonization of national culture in the specific context of public policy based (institutionalized) integrative nation branding and public diplomacy programs. It is proposed, analytically embedded and made evident by means of an explorative study that nation branding and public diplomacy concepts implemented within an integrative management-oriented approach incorporating policy-induced mass-media-production can be theorized and analyzed as promoting, cultivating and accumulating, and symbolic capital. Thereby, elements nourishing competitive advantages are promoted within a discursively generated symbolic system, producing and clustering crucial determinants to image formation and national identity negotiation. Within this process of cultivating national competitive identity, knowledge-orders on national culture, and collective social (e.g. political and economic) aspects are reproduced and produced turning aesthetic and cognitive reflexivity into communication structures and information, and cultural networks of meaning as well as material dimensions into aestheticized and cognitively reflected symbolic structures.

---

<sup>5</sup> The concept is in Sweden's case clearly focused on electronic delivery (pillowed by field- and face-to-face-communication projects as well as completed by multimedia-packages - print, video and pictorial images), and hence it is outlined, how the powerful internet-communication has been employed.

The key aspects as concerns these processes of local identity- and image-negotiation-processes taking place against the background of rapidly changing socio-cultural conditions and the internet-revolution are in this thesis suggested to become discursively generated distinctive lifestyle-based culture-space-elements. Due to a specific theoretical-methodological combination drawing on adoptions of approaches and concepts discussed and elaborated within the analytical framework it will be shown that signs as informational goods (primarily cognitive content) and postmodern goods (primarily aesthetic content) as conceptualized and identified by Lash and Urry [86] are against the background of the ongoing aestheticization of material objects and - as this thesis suggests as well of cognitive aspects as values - playing a crucial role in constituting and changing place-image-production, -circulation and -consumption. The processes and changes in the level of ideas result due to the correlative interrelation to the material level (especially in the context of technology) in outcomes as for instance network-building, and dynamics in the field of cultural production as well as interlinked social fields. This dissertation examines the reconstitution of national image cultivation and thus the public discourse on contemporary national identity by employing the World Wide Web and focusing on mental mapping within the framework of CIM. This thesis argues that CIM-concept-induced practices are social practices of distinction, aimed at promoting and accumulating symbolic capital in order to increase reputation and renegotiate national identity and image. In order to develop an analytical approach to theorize and empirically investigate distinctive strategies and cognitive patterns in this context, discursive approaches adopting Bourdieu's distinction-theory and the thinking model of mental maps are included. The research is based on an integrative cultural-scientific approach advocating an action-theoretical approach to culture based on social constructivism that understands culture as a specific form of production und productivity in terms of symbolic interpretation and adoption of environment and the social world via action-, cognition- and thinking schemata [cf. e.g. 80]. Culture is according to this approach understood as flowing and context-related in its place- and time-specific acquaintance and utilization and the overall function of culture is outlined to be the reproduction of social space by means of a spectrum of discursive (symbolic and material) meaning-generating practices [cf. e.g. 80], [cf. e.g. 80]., [cf. e.g. 80].

#### **1.1.5. Structure of the study and limitations of the study**

Chapter 1 introduces the main concerns of this thesis, outlines key concepts, and provides the formulation of research aims and methodological considerations. The chapter is concluded by remarks on the research design. Chapters 2 and 3 thus also provide the discussion, assortment and adaptive positioning of matching methodological theories and concepts, and the elaboration of the theoretical and analytical basis against the background of the formulated research questions. Chapter 2 defines and outlines the core concepts of the dissertation, discusses relevant literature, and comprises theoretical approaches, providing a determination and positioning of the epistemological context. Chapter 3 deals with the choice and adaptation of employed theoretical approaches and analytical concepts, and is continuously linked together with the discussion of methodological determinants and analytical units in 4. The chapters illustrate and knit together possible applications of different theoretical and methodological approaches and concepts in order to theorize and contextualize CIM-SCP&AbMM and thus to provide an analytical framework. Chapter 4 forms the foundation for the case study of explorative character presented in Chapter 5. The case study is an incorporated part of the theoretical development of CIM-SCP&A and explains the practical implementation of

the analytical framework. Chapter 6 presents results and conclusive considerations. Both propositions based on the analytical framework as well as results and propositions based on the case-study analysis are provided, concluded by a closer interpretation and discussion of the mentioned considerations and findings summarizing the contributions of the research.

The elaboration of this dissertation has had to take in account several limitations of both methodological and practical concern. First of all, as mentioned above, the concepts of nation branding and public diplomacy have undergone an explosion of activity and research during the short period of the elaboration of this thesis and constitute an enormous field of practice at the present day. Countless hours of research have thus included the continuous monitoring, update and study of both theoretical and practical aspects until the very last days of the work on this thesis. This challenge has *inter alia* been methodologically and theoretically solved by adapting the (within research employing discourse-analysis very commonly used) Grounded Theory approach, a qualitative research practice to combine theoretical sampling, material and formal theory and codification extended into a holistic general gateway to research topics and material, where theory itself is understood as a process. The Grounded Theory approach employs a systematic set of procedures to develop an inductively derived grounded theory about a phenomenon, and is understood as no specific method but rather a style of research [36, 37, 124, 125].<sup>6</sup> When I started to develop the research design to this thesis in September 2006, the concepts of nation branding and public diplomacy were still just about to become shaped into the definitions, and to grow into the enormous scope and impact that can be observed and researched today. However, there are three crucial factors that have not changed during the last three years - all research conducted to the present day is clearly economic-scientific (primarily destination branding and city branding within tourism studies) or international relations-scientific (primary on public diplomacy, cultural diplomacy and soft power) in scope and nature. No attempts what so ever have been conducted to research and conceptualize the notion of competitive identity since its introduction in 2006, back then primary nation branding. This thesis thus closes this gap as also outlined above. Moreover, during the first approximately eighteen months, the research concept was designed for the three Scandinavian countries of Sweden, Denmark and Norway, including an additional comparative approach. Due to the explosive growth and development of the activities within these countries, it stood clear in autumn 2008 that only one case study on one country would be possible to conduct in accordance with the scope of a dissertation. The decision at that point in time fell on Sweden due to five main reasons: first, the actors engaging in the promotion of Sweden had the most advanced implementation – a fact that directly corresponds with the second and the third reason: the following data material revision according to grounded-theory-based research design has resulted in changes from discourse-analysis focused on strategy formulation and initial electronic material to discourse-analysis of the implementation by means of the embracement of the World Wide Web and has made evident that the most extensive (-the extent of data material is important due the discourse-analytical approach), insights-promising and in-depth-analysis would be possible in working with Sweden. The third aspect refers to the fact that Sweden remained the most active country in employing its own integrative concept, including intensive institutional changes, enabling a thoroughly and effective research process. And last but not least, my studies on Sweden and the data material accumulation have been mostly progressed compared with the other two countries - an aspect that due to the challenging structural

---

<sup>6</sup> The research tradition to this approach is American social pragmatism (claiming that practical consequences of an issue have to be made possible to experience and symbolic interactionism (no strict separation of theory and empirics) cf. Strübing 2008

conditions this work has been elaborated under isn't a minor one and therefore should be mentioned. Finally, although the concepts of nation branding and public diplomacy are definitely of huge interest to cultural studies and cultural science, no cultural-scientific embracement at all has taken place to the present day. While this fact constitutes one of the innovative aspects of the thesis at hand, it included at the same time the requirement of an above-average extent of analytical concept-elaboration since matching cultural- and social-scientific concepts as mental mapping and symbolic capital had first to be made analytically ascertainable. The thesis has thus cross-breeded contemporary cultural-scientific concepts (e.g. mental mapping) by introducing the concepts of place marketing, nation branding, and public diplomacy. It has also and cross-breeded contemporary nation branding- and public diplomacy research by introducing an analytical perspective that enables to focus on the aspects constantly mentioned as core issues but never theorized until the present day: culture and competitive national identity. The combination of a theoretical elaboration and an empirical explorative study within the basic framework of grounded-theory-inspired approaches has hence shown to constitute a very productive way of knowledge-generation on unexplored paths.

## 1.2. Introduction to the core concepts

Before discussing methodological considerations, the reader will be provided with a short disambiguation about the core concepts of this thesis so as to enable an introduction to the main concerns of the dissertation at hand. These terms or concepts respectively are competitive identity management (CIM), symbolic capital, mental mapping, place branding, nation branding and public diplomacy.

The expression *competitive identity management* is introduced in this thesis as a subsuming term for all nation-branding- and public diplomacy-public-policy-induced attempts and practices a country deploys in order to cultivate its image in the context of identity discourse-negotiation for the purpose of promoting and accumulating symbolic capital. The discursively accomplished outcomes of these efforts are conceptualized as public-policy-based mental maps. Efforts in creating competitive advantages by means of strategies of distinction, authentication, and memorization within the framework of culturalization and aestheticization are suggested to be core aspects within symbolic capital accumulation and promotion CIM. These strategies are investigated by means of qualitative analysis. *Place branding* or place marketing attempts to improve the image of a nation, city or region by use of specific policies and application of strategically cultural communication based on mutual understanding and a long-term approach on presentation of the society or strategically chosen partial aspects. The by-now wide-ranging practical field *nation branding* is a concept that in this thesis is identified to have recently developed from place branding (the marketing of nations in particular) in the context of national foreign policy. Nation branding is drawing heavily on research on place branding and the country-of-origin-effect (the significance of the local provenance a product or service and national image. There is no general agreement in whether nation branding features conceptual differences to place branding or not, and thus it is one of this thesis' aims to suggest a clarification by elaborating and offering conceptual proposal by means of cultural-scientific theory. In essence, nation branding concerns the application of branding and marketing communications techniques to reshape the international opinion of a country:

## 1. Introduction

Nation branding is in fact a cross-cultural communication process that very much resembles the advertising process: awareness – attraction – preference. The crucial question is which messages are sent under which circumstances, who receives them and how are the messages interpreted [31, p. 155]

A concrete attempt to define nation brand(ing) exists only since 2008 in the book *Nation Branding: Concepts, Issues, Practice* by Keith Dinnie [23]. A nation-brand is defined as something that designates the brand of the country, state or nation in question and as ‘the unique, multi-dimensional blend of elements that provide the nation with culturally grounded differentiation and relevance for all of its target audiences’ [23, p. 15]. The following outline gives a first introduction to the concept of nation branding as well as contemporaneously illustrates a number of research aspects crucial to this thesis:

Nation branding is an exciting, complex and controversial phenomenon. It is exciting, as it represents an area in which there is little existing theory but a huge amount of real world activity; complex, because it encompasses multiple disciplines beyond the limited realm of conventional brand strategy; and controversial, in that it is a highly politicized activity that generates passionately held and frequently conflicting viewpoints and opinions [23, p. 13]

*Public diplomacy* can be briefly summarized as having been established by a merge of political-scientific approaches on international relations and cultural diplomacy. Public diplomacy, and, to be very exact in the use of this term in the context of the topics of this thesis, concretely the new public diplomacy, as defined by Melissen (2006, 2007) is described as ‘the process by which direct relations with people in a country are persuaded to advance the interests and extend the values of those being represented’ [93, quoting Sharp, p. 11]. *Symbolic capital* (coined by P. Bourdieu) and *mental mapping* are two key concepts, which are re-contextualized for the specific purpose of conceptualizing CIM within integrative cultural-scientific research. Both concepts feature an enormous range of completely different approaches within various disciplines, and therefore, no generally accepted definitions are available. Hence, a specific concept is elaborated in this thesis. All efforts within nation branding and public diplomacy can be considered aiming to increase the symbolic value of a place (nation, city, region) since the purpose is to increase attraction, investment, formal and informal contacts and networks, co operations, trust etc. The embedding of CIM in accumulating symbolic capital drawing on Bourdieu’s seminal work and research providing adoptions of Bourdieu’s central concepts (e.g. Diaz-Bone, who elaborated a discourse-theoretical extension of Bourdieu’s theory of distinction) provide crucial analytical approaches. Adopting Bourdieu’s concepts enables the conceptualization of accumulated prestige, recognition and acceptance accorded to certain individuals, collectives or institutions. The actors involved become cultural mediators, arbitrators of quality and ambassadors of good will. Symbolic capital is both, basis and purpose of competitive identity management and the place or nation brand and is the crucial element in culture-economy-politics-circuits. It is outlined that nation branding and public diplomacy are primarily about the promotion of symbolic capital as all assets promoted are embedded into an lifestyle-based culture concept building the brand identity of the nation (promotion of symbolic capital). Accumulated symbolic capital serves to underpin relations of trust and interest including presumptions concerning the assets, skills, etc. of the collective culture or system, that is, in general, of the place in question. *Mental mapping/ mental maps* constitute a quite abstract notion, but is in this work turned into an analytical determinant as it is conceptualized and embedded into the discourse-analytical approach. As such, the concept of mental

mapping is established as an analytical unit, constituting the discursive outcome of competitive identity management implementation as the struggle over symbolic capital accumulation within the global field. Public-policy-based mental maps can be understood as aggregates of interest-arousing and positive associations evoking symbolic systems centred round a construction of lifestyle-based culture-spaces provided within a nation's local/ spatial scope. The purpose is thereby to differentiate and demarcate by communicating uniqueness and to obtain and/or increase visibility and valence via discursively evoked and shaped mental maps in terms of the above-mentioned aggregates within lifestyle-based culture-spaces provided within a nation's local and spatial scope. In this context the dissertation highlights the significance and power of embracing the World Wide Web as the cyberspace constitutes an omnipresent platform allowing for effective implementation of CIM-SCP&A.<sup>7</sup> The concept of mental mapping constitutes the basis for the investigation of discursively generated symbol systems and distinctive strategies constituting a lifestyle-based culture-space and enables to illuminate nation branding and public diplomacy as active discursive accomplishments and their discursive productivity. Analyzing the electronically delivered communication enables to investigate the digitalized thread of the discursive space generated by such mental mapping (space produced, distributed and consumed in the World Wide Web). It is looked upon whether lifestyle-based conceivability- and action-schemata are provided by CIM (narratives, storylines), aiming to make the promoted culture-space accessible and experienceable, as well as providing action-schemata on the inward level (for involved stakeholders and actors). The subject of study within the elaborated analytical framework in this thesis is thus the discursive network (mental map) generated and transmitted via the embracing of the World Wide Web in the case of Sweden, constituting a unique example of an integrative nation branding & public diplomacy-induced public-policy-implementation and employment of communication technology in this regard.

### **1.3. Methodical considerations and introduction to the analytical conceptualization**

The complex material aspects and discourse conglomerates forming auto- and hetero images of countries, regions, cities, and their respective socio-cultural collectives, become manifest on numerous interweaved societal levels. Collective image and identity formations develop via a countless number and variety of communication processes within countless social contexts and stakeholder constellations. Within the process of positioning and mental mapping respectively, very complex and manifold mechanisms and processes are taking place. Thereby generated cognitive spaces and imageries (identity semantics, place images and culture space-imagery) can only be analyzed in parts, addressing specific issues. This work aims besides conceptualizing CIM-public-policy-induced generated discursive networks (mental maps), to research and gain new insights into image and identity-mapping/cultivation-processes by tracing the functions and discursive accomplishments of an integrative nation branding and public diplomacy program as in the case of Sweden. Thereby, national culture-space is re-defined and

---

<sup>7</sup> Mental mapping in its very general meaning may of course refer to both the outcome of identity/image-discourse-conglomerates on the communicators' side (promoting and accumulating symbolic capital) and the outcome of identity/image-discourse-conglomerates on the receiver's side (perceiving and generating symbolic capital to/for a foreign country). These 'two sides' can be discerned as signifying practices (discursive production) and pervasive practices (degree of perception) (cf. Vertesi, 2008), requiring specific analytical approaches and research techniques in both cases.

re-charged with new or in another way combined meanings against the objective of (re-) positioning in the global field within the framework of representational discourse. In the context of dealing with the issue of representative discourse, cultural-turn informed literature provides fruitful paths to theorizing the key topics dealt with in this thesis, as the view on economics as culture involves the emphasis on 'powerful technologies of representation that produce highly specific perceptual schemas for seeing society' [cf. 123, p. 192], and emphasizing technology's significance as regards culture and mass media. The methodological elaboration is oriented at the perspective of the integrative cultural-scientific approach (Nuenning et. al., Hepp/Winter, and Keller) [57, 78, 76, 73, 80, 103] merging from the scientific preoccupation with the cultural turn, resulting in the emphasis on the elaboration of novel research perspectives by interdisciplinary approaches, eclectic adoption of methods [cf. 6, p. 18] Schwelling [cf. 119, p. 23], and travelling concepts /mini-theories (Bal [8]). In this thesis, the cultural turn is understood as a research paradigm that has developed from the critical enhancements of the linguistic turn and the interpretative paradigm with its semiotic concept of culture [cf. 9, 101, 6] into by now very heterogeneous streams, resulting in a range of significant outcomes to social science and the establishment of cultural studies. Socio-constructionism is understood as one path of development (form) of the cultural turn [87]. Cultural-turn informed literature has resulted in reconsiderations on space and culture, and enables to conceptualize the topics of this thesis within the context of the thinking model of mental maps and thus by national public policy mobilized production of a global-local place embracing the internet.<sup>8</sup> The relevant turning points to this thesis of either paradigmatically or inter- or intradisciplinary scope (e.g. the focus on spatial references as research unit) are embedded within the discourse-analytical framework while undergoing a critical reflection in their acquisition as analytical categories and operative approaches [cf. 12, 109, 10, 6].<sup>9</sup> One of the most significant consequences of the cultural turn has been the development of cultural studies and different ways of their reception and merging with German-speaking cultural science.<sup>10</sup> This work is elaborated primarily against the background of the reception and conceptualization of Anglo-American cultural studies according to A. Hepp and R. Winter who define cultural studies as a transdisciplinary project of critical culture-analysis [52, p. 10]. Their conceptualization draws on S. Hall's work which defines the characteristics of cultural studies as being oriented towards political questions in the broadest sense, though, cultural questions always are political ones which - as I would like to add - becomes especially evident in the role and influence of culture on the building of, negotiations on and developments within national and regional, that is in the broadest sense, collective identity. As C. Barkers emphasizes, within the approach of cultural studies the production of theoretical knowledge is understood as political practice. And thus, as cultural studies cannot be stipulated to one discipline but concretized in various scientific contexts, they are always position-determined. The research program drawing on this reception of cultural studies constitutes a productive additional approach to merge with the integrative cultural-scientific approach as suggested by Nünning (2004), resulting in that the cultural-scientific research of this thesis refers to inter- and transdisciplinary approaches within integrative language- and litera-

<sup>8</sup> As amongst others depicted by Berndt/Pütz et. al., cultural-turn informed research is especially suitable for analyzing 'mobilized productions of global-local places' Berndt & Pütz (2007), p. 18 and p. 20-21

<sup>9</sup> Turning points of inter- or intradisciplinary dimension (Dörner and Thielmann) are in this thesis conceptualized as labelings, and are on their part sometimes subsumed under the term 'turns' in the literature and, in the case of the spatial turn viewed as being enrolled into the cultural turn (Pott, 2007).

<sup>10</sup> German-speaking cultural science has traditionally been part of humanities and social science and has developed into self-contained research projects, concepts, schools and study programs during the last decades - mainly due to the cultural turn in general, but in some cases due to various influences of Anglo-American cultural studies.



ture studies (humanities) and social science (especially communication- and media studies, political science, sociology and geography [52, pp. 10-11]. Research based on such culture analysis-concepts focuses foremost on popular media because of the perspective on media as 'localities of negotiations on reality-definitions' [52, p. 11]. Global Media are thereby not understood as antipodal to local life worlds, but it has to be investigated which status the increasing exposure and presence of cultural practices in media has on the negotiations on contemporary capacities of acting [52, p. 12]. Cultural-scientific media-analysis according to Hepp et.al. [48, 50] matches with the basic assumption of mass media understood as 'ways of selection, order, memorizing, organization, (and media as transmissions instruments of narratives, symbols and world of images' [22, p. 7]. In which way cultural studies furthermore are defined and used in every specific research project can only be determined by an elaboration of an approach on researching (cartographed and reconstructed) relations between discourses, everyday-life and the power machineries [39, p. 10]. Apart from processes of culturalization and aestheticization as outlined by Lash and Urry [86], three aspects emphasized by Grossberg on contemporary challenges are relevant to, and in the specific scopes of the examined topics are covered by the research of this thesis: globalization of culture, economization of culture and the growing power of a politics that organizes the concepts of identity and theories of difference [39, pp. 27-28]. One of the departing points is the perspective on image (extrinsic level; accumulation of attention, accumulation of symbolic capital) and identity formation (intrinsic level; building of consciousness, accumulation of identificational assets) as a negotiation process in the sense of discursive networks or discourse coalitions respectively (including public, institutional and individual dimensions). As concerns nation branding and public diplomacy efforts, it is crucial to equally manage the primary inward-directed action-level (negotiation on national identity), as well as the outward-directed effect-level as perspective-point of image- and reputation-management. As will be outlined, the action-level of the branding process is inward-concentrated as inward legitimization constitutes the crucial parameter to success.<sup>11</sup> The conceptualization of lifestyle-based culture-spaces including specific life worlds for the purpose of promoting and accumulating symbolic capital is based on modified adoptions seminal works to this thesis as for instance R. Diaz-Bone's discourse-theoretical extension of Bourdieu's distinction theory. The transfer and conceptualization of the concepts nation branding, public diplomacy, competitive identity and mental mapping to an aggregate level have required a complex theoretical and analytical combination. Discourse-analysis is thereby merged with frame-analysis, thus providing a novel way of investigating the conceptualization of public image- and national identity discourse management. A crucial determinant within the conceptualization of the analytical framework is symbolic capital with a special focus on social capital and cultural capital that are important capital forms that are possible to transform into symbolic capital. Adopting P. Bourdieu's research and the research of scholars providing fruitful adoptions of Bourdieu's theory, it is argued in this thesis that strategic aestheticization and culturalization in the framework of CIM utilizes (allocates), re-interprets and produces symbolic, material and epistemic resources and establishes action- and interpretation-guidelines as well as provides identificational schemata including distinctive elements in form of a mental mapped nation brand; nation branding and public diplomacy serve as tools to (re)negotiate positively attributed high profile, ways of influence, in other social communities, in specific social fields and the global field. In the case of Sweden's CIM-program these fields are for instance popular culture, tourism, research and education, business, exports

---

<sup>11</sup> e.g. GB and the Cool Britannia project is one of the best-known failures, while Spain and Germany for example are amongst the best-known success-stories.

and investment.<sup>12</sup> The specific conception as unit of analysis and operational framework of mental mapping in this thesis is in its very general meaning based upon the definition of mental mapping as 'as an evaluation function related to the individual and collective mind' [120, p. 7]. The key concept within investigating place and symbolic space respectively is that of culture as shared mental constructs and models of common beliefs. Representative discourse is based on international acting that is a product of individual or collective intentions that are themselves societally coined and the socio-structural possibilities of their realization relate to the position holder with institutional action leeways (power-potentials) [cf. 56, p. 142]. In this context places are networks of reciprocal interdependencies and bonding, making places relevant as relational concepts [cf. 56, p. 142]. Fassler also emphasizes space as a relational idea in his outline on the concept of space and its functions to understanding spatial modeling (communicative-cognitive construction of non-natural space) [32, pp. 194-196]. Fassler's approach is suggested to constitute an important starting point to analyze electronically delivered mental maps in the broader context of cultural-turn informed research, because he outlined how space is interactively bound to electronic transports of mounds of data, selective data and information import, and cognitive processes of originally space-unspecified communication, thus combining world-wide storage with stochastic real-local, individual demands of utilization [32, p. 189]. This cross-linking of online and offline-aspects interlinked contexts (e.g. forms of power) results in the production of mental maps [32, p. 190]. These approaches merged within the conceptualization of mental mapping enable to analyze institutionalized local area networks of stakeholders allocating and utilizing forms of power and capital (soft power, cultural capital, social capital, etc) in virtual-productive spaces in form of a nation branding and public-diplomacy-induced national lifestyle-based culture-space-concept. Relevant to the further conceptualization of mental mapping in the specific context of this thesis that merges mental mapping with struggles over symbolic capital accumulation is a modified application of J. Dünne's disclosure of a double function within maps as a power technique of knowledge making space controllable on the one hand, and as an iconically or symbolically coded matrix of the spatial imaginary on the other hand. The study is conducted by using the elaborated analytical framework, which is partly based on a specific assortment of theoretical-methodological approaches, and partly inductively derived, while analytical categories are established deductively within the case study (adapted grounded theory approach). Discourse-theory extended distinction-theory (Diaz-Bone 2002) and frame-analysis are employed to investigate the CIM-SCP&AbMM-induced specific lifestyle based culture-space focusing on the production of discursively generated symbolic systems and above-described strategies of aestheticization and culturalization for the purpose of national lifestyle-based culture-space promotion.

The core issue of representational national image cultivation and positioning of a nation state in the global field respectively is considered in terms of the elaborated analytical perspective CIM-SCP&AbMM, exploring contemporary representative national imagery based on the embracement and integrative implementation of nation branding and public diplomacy. The dissertation examines the discursive construction of mental maps distributed via public-policy-induced mass-media-products and outlines the employment of nation branding and public

---

<sup>12</sup> As R. V. Burri showed in her paper 'Doing distinctions', an interdisciplinary combination of approaches adopting Bourdieu's theory can lead to new versatile ways of investigation. Although this work takes an entirely different perspective, R.V. Burri's analytical view on the reconstitution of professional identity in radiology constituted an important support to my decision to adopt Bourdieu's theory the way I intended (to electronic image-worlds), especially as she conceptualizes imaging practices in radiology as 'distinction practices aimed at accumulating symbolic capital within specific social fields'.

diplomacy as active discursive accomplishments based on reflexive contention between image and identity-perceptions in close combination to technology resulting in processes of knowledge-order-change and -formation. The overall research hypothesis is that CIM-SCP&AbMM produces thinking- and action-schemata based on the focus on cultural promotion and that thereby produced mental maps feature a high degree of aestheticization and culturalization of material objects and cognitive aspects (e.g. values) within a country's profilation. Besides of revealing strategies of aestheticization and culturalization, sub strategies of distinction, authentication and memorization are traced. The conceptualization of CIM includes both a theoretical embedment and a practice-orientated examination by means of an explorative study. The study introduces the theoretical and methodological gathering of life-style-based culture-space-bargain-constructions for the purpose of symbolic capital promotion and accumulation amongst defined target publics, revealing imagery- and distinction strategies. Special emphasis is given to the inward communication of the CIM-SCP&AbMM concept in order to be able to analyze discursive productivity and also to illuminate the importance of integrative implementations of nation branding and public diplomacy as states are increasingly forced to find novel and modern ways of institutionalized cooperative strategies in order to be able to perform representative functions successfully. The argument is supported by relevant literature on place and nation branding as well as by Lash's and Urry's outline that since national states are squeezed between global and local processes [86, p. 301], new ways and modes of operation need to be found. As the governmental monopolization of information and knowledge flows is totally or increasingly diminishing [86, p. 307-308], inclusive stakeholder approaches between public and private institutions engaging in nation branding and public diplomacy (see chapter 2) are crucial for the nation state to be able to promote and accumulate required scopes of soft power as concerns the positioning within the global field. Accordingly, there is a constant emergence of new conditions to and changes within processes of national identity- and image-related discourse. According to A. Giddens, globalization is defined as 'the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by geographically distant events and vice versa' [86, p. 301]. However, localities are not necessarily rendered homogenous as Lash and Urry emphasize, and 'local transformations and the engendering of local nationalism are as such part of the processes of globalization as the lateral extensions of social connections across time and space' [86, p. 301]. This argument is also stressed and developed by D. Harvey, who outlines 'time-space-compression' as the key process affecting cultural and political change. According to Lash and Urry, it is in particular signs or images which most exemplify time-space compression: 'A worldwide industry produces and markets images, not only for products, but also for people, governments, places, universities and so on (...)' [86, p. 302]. The re-definition of the symbolic space in terms of culture-space in the context of production and consumption of places is thus another central component as concerns analytical considerations, since places are both, lived and visited [cf. 86, p. 305].<sup>13</sup> Lash and Urry have moreover outlined a number of recently developed processes producing interrelations of globalization and culture:

the development of international travel and of 'professional small worlds' little connected to nation-state relationships; the increasing number of international agencies and institutions; the development of global competitions and prizes, the emergence of a small number of languages of communication, most notably English; and the development of much more widely shared notions of citizenship and of

<sup>13</sup> Thereby, it is important to keep in mind that places in fact are partly made by visitors, improving all kind of campaigns for an distinctive and improved environment.

political democracy [86, p. 306].

Regarding the thematic complex of the consumption of places, globalization and national culture, mass media have to constitute a central dimension of analysis, since the global networks of communication and information have a number of crucial implications [86, p. 305]. To contemporary cultural forms, the symbolic forms transmitted by the technical media of mass communication are of cardinal significance, as Lash and Urry illuminated [86, p. 305]. Furthermore, since these developments enable symbolic forms to be transmitted to extended audiences dispersed in time and space, they greatly expand ideological scope in permitting new kinds of social interaction (technically mediated quasi-interaction as put by Thompson) [86, p. 305]. Moreover, technical media produce images, which are diverse and pluralistic and which can be used in different social contexts. Against the background of relevant literature on image and identity in the context of the cultural turn and processes of globalization and media-revolution, this thesis suggests that analogous to these media-related developments, spatial references have gained crucial significance in the context of image- and identification-processes. The issue of place-image and there-to interlinked symbolic capital must hence be analyzed as identity-issue in particular depending on spatial imageries (lifestyle-based culture-space) in contextualization with its local references (mental mapping). Competitiveness refers in this context to the attractiveness of a place in general and especially concerning everyday-contexts, as on the first pages of this dissertation mentioned macro- and micro levels illustrate (e.g. as place to visit, to invest in, to study, research, or work in, etc.). The available elements of collective (socio-cultural) identity in its symbolic and material dimensions (eg. values and everyday-practices) of the social community in question considered to be contemporary strengths providing distinctive potential, become assets to collective positioning in place and its symbolic space (lifestyle-based culture-space conception). The emphasis on lifestyle-categories as concerns culture in this thesis finds an important theoretical staging point in Lash's and Urry's outline of a crucial result from the de-traditionalization of social life, which results in a lesser degree of determination of tastes, values and norms by societal institutions [86, pp. 307-308]. New sociations interlinked to these conditions provide important sites whereby new kinds of social identity become important [86, p. 311] – for instance spatial references concerning national identity and image as outlined in this thesis. As also Lash and Urry have pinpointed: 'spatial identity is significantly a question of imagined communities (...)' [86, p. 311]. In this regard the authors pinpoint that 'the dialectic of globalization and localization appears to have disrupted the imagined national communities (...)', and outline how 'new global-local nexi are emerging within various spheres of social activity' within multilayered global processes involving a huge range of local relationships (economical, political, cultural, environmental) [86, p. 312]. These processes raise 'various questions about the viability of nationality and the nation-state' [86, p. 312], as mentioned above. In this context, the thesis places emphasis on lifestyle (culture as a whole way of life) and introduces the concept of lifestyle-based culture-space production based on study results on discursive productivity of nation branding and public diplomacy. A central research aspect of socio-cultural positioning thus concerns the meaning of spatial references to a place references, and concretely their function as (individual and) collective identity anchors [109, p. 30]. As symbolic forms are transmitted into contemporary cultural forms by means of electronic media, the results are the production of images, spatial landscapes and a wide expansion of ideological scopes [86, pp. 306-307]. This expansion is based on the function of contemporary cultural forms to 'enable symbolic forms to be transmitted to extend audiences dispersed in time and space; they permit new kinds of social interaction, what Thompson terms 'technically mediated quasi-interaction'' [cf. referring

to Thompson 1990, p. 268 86, pp. 306–307].<sup>14</sup>.

This thesis argues that the development of such new concepts as strategic place branding, nation branding and 21<sup>st</sup> century public diplomacy result from these outlined conditions that lead to changing perspectives on national culture concepts, on the significance of image, and on representative functions of the nation-state. The emphasis on desired outcomes and effects of distinctive all-embracing national promotion strategies and public diplomacy has its origin in the effects ascribed or evidenced by globalization, referring equally to standardizing effects (distinction as solution) and conflict-raising/national-security issue-aspects effects (relation-management as solution). CIM-SCP&AbMM is in its general meaning suggested to be possible to analyze as a process interrelating to new modes of cultural interpretation. Thereby, a range of most diverse modes of cultural interpretation of different societies (various kinds of mobility, enormous temporary migrations involved in travel and tourism) on political, social and economical, thus overall culture-related levels is evident, as also highlighted by Lash and Urry.<sup>15</sup> Central determinants within the analytical framework are globalization-localization-nexi, economies of signs and space (Lash and Urry), and the notion of the Brand State (van Ham) building the basis for conceptualizing key issues as by means of public policy provided mental maps (interpretation- and action-frames, story lines). The conducted research is in its adapted outline predominantly based on the research program of knowledge-sociological discourse analysis developed by Keller et.al.[76, 73, 75, 77, 78, 79, 74, 80], and the discourse-theoretical extension of Bourdieu's distinction-theory elaborated by Diaz-Bone (2003) [21]. Two further crucial starting points are the discourse-analytical approach developed by Fairclough and adapted by Faber [29] in the context of technology (focus upon discursive processes of text production, distribution and consumption) [30]. The overall discourse structure is analyzed by the application of two empirical aspects that are suggested to culminate in the development of life-style-based culture-spaces: first, the level of interpretive patterns (story line, plot), and second, the level of discourse-specific interpretation repertoires (frames, schemata). Globalization-debate-induced framing and role of ideational factors regarding CIM-SCP&AbMM are illuminated by drawing on Hajer, Rein & Schön, and Hay [41, 40, 112, 47] combined with adapted discourse-theory and distinction-theory approaches. The communicated lifestyle-based culture-space and its units are considered to constitute a representative discourse thread of local image production and structure-building factors of collective acting and memory. Thereby, place-/culture space-bound semantics with special focus on distinction-markers are illuminated in their interrelation with organization- and perambulation-modes of destinations, particularly focusing on the performative aspect of identity/image-construction. The analytical framework thus defines and outlines CIM-SCP&AbMM as a discursive process of image formation and national identity negotiation against the background of the struggle on positioning (symbolic capital accumulation and promotion) within a fragmented global field. Strategies and imagined entities of distinction, authentication, and memorization are unified within a public policy-mediated communication system constituted by informational goods (signs with primarily cognitive content) and postmodern goods (signs with primarily aesthetic content). The embracement of the World Wide Web in the course of CIM-SCP&A results in the production of mental-maps which as lead to the generation and delivery

<sup>14</sup> Appadurai has developed this argument, attempting five different dimensions of 'global cultural flows' (see chapter 3) that constitute 'building blocks for (...) 'imagined worlds', the multiple world constituted by the historically situated imaginations of persons and groups spread across the globe' [86, p. 307]

<sup>15</sup> The general understanding of flows and societal processes as referred to in this conception of CIM is adapted from Lash & Urry 1994, p. 3–4

of aestheticized and culturalized lifestyle-based culture-concepts. As has been outlined in the literature, electronic space overlaps cognitive and analogue spaces, and virtual representations become possible to experience via imageries as these spaces overlap analog space [cf. 134, p. 77]. These overlaps enable symbolic usage and conceptualization, for instance ascribing specific meaning to areas, people or objects via storytelling. Production (and consumption) thus become instruments of enforcing knowledge-orders on eg. living, traditions, and so forth [cf. 134, p. 77].

### 1.3.1. State of the art and interrelated research contexts

The above-mentioned considerable changes that have taken place in the fields of practices, have gradually begun to be reflected upon within a range of different scientific approaches. The specific challenge has thereby been the increased complexity of these developments requiring much more complex research approaches. Due to the requirement of cost-intense long-term-research-projects when aiming to conduct a study applying integrative and interdisciplinary approaches, the predominant focus lies on part-studies and single phenomena as for example value-communication, brand management and identity-discourse and the fields, as e.g. nation branding and public diplomacy from an economic or political scientific point of view. Additionally and as implicated in the introduction, these fields concern in principle all societal spheres which results in countless possible and interesting approaches and research questions to in turn countless possible aspects. The productive work with these numerous research approaches has been elaborated into a conceptual selection of available literature, crucial to specific parts of the scientific project and discussion conducted in this thesis. For example, international relations, marketing and cultural tourism (Heritage management) were the first academic disciplines to put a stronger focus on researching and developing approaches to be implemented in order to gain deeper insights in national and regional image cultivation. Although topics as collective identity and image are core concepts within cultural science and the integrative cultural science approach, the outmost interesting contemporary developments of nation branding and public diplomacy including cultural diplomacy have not been addressed at all to the present day. The literature-research in the context of this thesis has made evident that the concept today referred to as nation branding has its fundamental basis in place branding as well as the extensive research on the so called country-of-origin-effect. Marketing and branding, and so also place marketing and place branding as well as the marketing of nations has been coined by especially P. Kotler's seminal works, e.g. *Marketing Places – Attracting Investment, Industry, and Tourism to Cities, States and Nations* published in 1993, *The Marketing of Nations – A strategical approach to building national wealth* (1997), *Marketing places in Europe* (1999). These works are in this thesis together with E. Jaffe's and I. Nebenzahl's seminal work *National image and competitive advantage* (2006) viewed to have been especially crucial to the developments later known as nation branding. Besides important basic definitions, *Marketing Places* (1993) contains many fruitful starting points as concerns the research to nation branding conceptualizations, just as one of the latest publications on place branding: *Marketing Asian Places: Attracting Investment, Industry and Tourism to Cities, States, and Nations* (Kotler 2002). Concerning the country-of origin-effect, especially N. Papadopoulos' and L. Heslop's works have been of great importance - mainly *Does Country of Origin matter?* (1987, Papadopoulos/Heslop/Avlonitis), *Product and Country Images* (1993 Papadopoulos and Heslop), and *Country Equity and Country Branding: Problems and Prospects* (2002, Papadopoulos). The last named publication is an article published in the

Journal of brand management. The article is part of the Journals special issue on 'Country as Brand' (2002) that is generally regarded the starting point for all further developments on nation branding and public diplomacy. The term nation(al) branding has been coined by S. Anholt in the context of *Brand New Justice* (2003, revised 2005). In the book *Brand America: The mother of all Brands* by Anholt together with Jeremy Hildreth (2005) the idea of the brand hexagon has been launched. In competitive identity *The New Brand Management for Nations, Cities and Regions* (2007), the dimension of competitiveness has been most recently referred to, although resulting in more questions and unclarity, elliptically describing the expression competitive identity as being underpinned by 'public diplomacy, twinned with brand management' [3, p. 12], while the conceptualization remains unclear. Until the present day, the expression competitive identity has remained merely a re-labeling emphasizing the close interrelation to public diplomacy of what S. Anholt previously called nation branding mainly referring to the core model of a hexagon-formed graph that builds the basis to a panel called Nation Brand Index. Controversy and critical voices on the term nation branding in particular questioning the adaptability of branding strategies on nations and the commercially driven promotion of the concept, partly aroused due to the nonexistence of a clear definition and suspense on the future practice trends, and mainly because of the meanwhile rampantly spreading and very differing use of nation branding and also public diplomacy, often in terms of buzzwords for superficial or mistaken interpretations of nation branding [cf. 19, p. 20], have been one of the main reasons of the re-labeling (for a comprehensive discussion see chapter 2). However, these debates have drawn the attention to the requirement of a clear differentiation between branding in its conventional comprehension and nation branding, as well as between traditional public diplomacy and 21<sup>st</sup> century public diplomacy. The new concepts had in the meanwhile gradually begun to be considered as integrative, one another complementing and in fact inseparable concepts on the level of implementation, as 'sisters under the skin' (Melissen 2007) [93, p. XY]. Apart from the debate concerning the terminological and conceptual dimension of nation branding, it had furthermore become evident that due to the spread and success of these concepts on the practical level, a clear positioning and conceptualization on the level of research has become absolutely required. With K. Dinnie's seminal publication *Nation Branding* in 2008, the concept of nation branding has finally been elaborated as an academic issue and comprehensively illuminated as practice, outlining and emphasizing that nation branding is primary concerned with questions on national identity and image with a special focus and emphasis on culture. In the same year, Szondi Szondi made a significant approach to outline the two concepts nation branding and public diplomacy, their different use and the various understanding of their interrelations. In *Nation Branding* (2008), especially the contributions on the evolution of nation branding, sources and dimensions of nation brand equity, areas of commonality between national identity and country-of-origin, and provided models on nation branding are of crucial importance to this thesis. Furthermore, the Journal of place branding und public diplomacy, and the Journal of brand management provide a range of relevant articles. Amongst the range of crucial research on public diplomacy, soft power, and cultural diplomacy (Melissen, 2005, 2007, Nye, 2002, 2004, 2005, van Ham 2001, Berenskoetter et.al. 2007, Szondi, 2008), especially *The New public diplomacy: soft power in International Relations* (ed. Melissen, 2007), *Power in World politics* (eds. Berenskoetter and Williams, 2007) and *Soft Power* (Nye, 2004), as well as the article *The Brand State* (van Ham, 2001) and the series *Clingedael Discussion Papers* edited by J. Melissen are of great importance to the research at hand. Central cultural- and social-scientific concepts include primary discourse- and distinction theory (Keller et.al., Fairclough, Foucault), Lash's and Urry's seminal book *Economies of signs and space*, media as constitutive elements of strategical cultural

communication (Hepp), symbolic capital via spatial positioning-, identification-, mental-maps mediated knowledge-order-structures, concepts of lifestyle and life-worlds and their cultural objectifications (i.e. Bourdieu, Diaz-Bone), mental mapping (i.e. Reuleke, Hartmann, Damir-Geilsdorf, Portugali), culture semiotics (i.e.. Posner) and symbolic politics (Dörner). Apart from the absence of integrative approaches and an conceptualization of competitive identity despite of the by now huge bulk of literature in form of books and articles on place branding and public diplomacy, moreover, the number of case studies as concerns the implementation of nation branding and public diplomacy is still very low given the actuality of the topic. The available case studies have been published in the Journal of brand management and the Journal of place branding and public diplomacy, while no attempts what so ever have been conducted to research and conceptualize integrative approaches of nation branding and public diplomacy or discourse-analytical approach. This thesis thus closes this gap as also outlined above. Amongst the published case studies, city and destination branding are the most common research topics and the little number dealing with nation branding is exclusively concerned with the strategic implementation of nation branding.<sup>16</sup>

Sweden constitutes a very interesting example due to its specific integrative implementation of the concepts nation branding and public diplomacy (as called for in by e.g. Melissen) within national image cultivation policies. Moreover, although Sweden is considered one of the strongest brands by means of given indexes, and is clearly amongst the most active and creative countries regarding national conceptualization and implementation of these concepts, no research has been conducted on Sweden as concerns Swedish national promotion based on the concepts of nation branding and public diplomacy.

### 1.4. Objectives and aims

From a broader scientific perspective, this dissertation aims to be a contribution to the integrative cultural-scientific approach. This approach is part of the ongoing transformations in cultural science as characterized by interdisciplinary research programs that combine socio- and cultural-scientific approaches and thus enable the establishment of novel ways within interdisciplinary research and new attempts of interpretation. Social constructivist in orientation, approaches to image and identity research will be extended by including value discourses and competitiveness as crucial dimensions within this interdisciplinary thesis. The thesis provides an analytical suggestion to research discourse on national identity representation and national image cultivation from a completely novel perspective. The discourse network of national image and identity promotion and cultivation is understood as resulting from local order- and perception-processes on the society's present and future provide formation-potential and the

---

<sup>16</sup> M. Konecnik, F. Go (2008): Tourism destination brand identity: The case of Slovenia M. Hudson, N. Hawkins (2006): A tale of two cities: A commentary on historic and current marketing strategies used by the Liverpool and Glasgow regions, K. Kubacki and H. Skinner (2006) Poland: Exploring the relationship between national brand and national culture, Dzenovska (2005), M. Florek (2005): The country brand as a new challenge for Poland, V. Nobili (2005): The role of European Capital of Culture events within Genoa's and Liverpool's branding and positioning efforts , D. R. Pant (2005): A place brand strategy for the Republic of Armenia: 'Quality of context' and 'sustainability' as competitive advantage, I. Yeoman, A. Durie, U. McMahon-Beattie, A. Palmer (2005): Capturing the essence of a brand from its history: The case of Scottish tourism marketing, I. Endzina, L. Luneva (2004): Development of a national branding strategy: The case of Latvia, Morgan, Pritchard, Piggott (2002): New Zealand, 100% pure: The creation of a powerful niche destination



possibility to accumulate symbolic capital. The overall aim of this work is to investigate and analytically conceptualize CIM and its discursive outcome of mental mapping based on national interpretations of integrative approaches of nation branding and public diplomacy employed within large-scale public-policy projects. The idea of competitive identity is for the first time incorporated into a scientific research approach as the notion of competitive identity has not been conceptualized or taken up in academic research at all. This is regrettable since the notion of competitive identity when conceptualized as integrative approach of nation branding and public diplomacy within the framework of national promotion for the purpose of symbolic capital promotion and accumulation in fact pinpoints and embraces the very core of concern of the concepts of nation branding and public diplomacy beyond selling and implementing promotional strategies: culturalized and aestheticized lifestyle-based culture-space concepts. This dissertation therefore aims to outline nation branding and public diplomacy as two highly correlative and interdependent concepts within an integrative approach that is assumed to provide high levels of discursive and argues for the emphasis on the scope of discursive accomplishments. Moreover, the notion pinpoints the broad and manifold significance of culture-concepts, cultural production and cultural assets in broad (popular) sense. Within cultural science, these developments (nation branding and 21<sup>st</sup> public diplomacy) are especially significant to the research field of local identity- and image formation / mental mapping. The elaborated analytical framework thus provides a range of novel starting points of consideration to cultural-scientific research. The comprehensive research aim is to investigate the electronic implementation of the systematical image cultivation in synopsis with identity discourses (identity-profile-formation) concretely concerning the country of Sweden, thereby outlining the operational use of the elaborated theoretical cross-breed framework. The analysis (including discourse structure-, framing and authentication strategy analysis) forms the cultural scientific acquisition of the concepts competitive identity, nation branding, place branding and public diplomacy. The study contributes innovatively to the relevant cultural-scientific concepts of identity- and image discourse research as cultural/social memory, discursive and symbolical ascriptions to the local and territorial. It introduces an approach to analyze mental mapping and framing within CIM-induced policies and provides new impulses to interdisciplinary oriented analysis of local image and identity spaces. Public policy-based image cultivation-efforts applying integrative interpretations of nation branding and public diplomacy will be discussed against the background of the research questions and the unique embracement of the World Wide Web (case study Sweden). The elaborated analytical perspective provides the first-time elaboration of image discourse-conglomerate concerning the CIM and offers a socio-cultural-scientific methodological framework for investigating local image-management.

The insights gained in this paper shall provide new approaches to investigate identity/image-formation/cultivation and the issue of nation/country brand and reputation management respectively. The obtained findings shall contribute to the understanding of image- and identity image cultivation within public-policy-based discourse- and framing-processes employing nation branding and public diplomacy, and to the understanding of active discourse formation in connection with a management-oriented approach. They shall also offer novel departing points for further research and considerations on postmodern politics of national promotion outlined at the examples of culturalization and aestheticization generated by mental mapping for the purpose of competitive identity (active discursive knowledge-order-structure-negotiations). The research of strategic image cultivation-efforts in Sweden provides the first-time elaboration of a cultural-scientific perspective on national public policy within the framework of an integrative implementation of the concepts of nation branding and public diplomacy. It of-

fers a cultural-scientific methodological framework for conceptualizing and investigating local strategic image management and symbolic politics of national identity. The importance of researching the concepts and implemented policies by means of interdisciplinary approaches will clearly gain huge significance in future, especially when it will be possible to complement interdisciplinary oriented cultural-scientific insights (integrated research as provided in this work) with classical policy-analysis (investigation of policy-learning and policy-outcomes).

### 1.4.1. Research design and research focus

As indicated in the previous sections, the following research hypothesis have been outlined: (1) This thesis argues that an integrative concept employing nation branding and public diplomacy results in a range of concrete outcomes that are traceable and illuminable by means of qualitative approaches. These include knowledge-order-changes and –formation as for instance the generation of lifestyle-based culture-space concepts delivered by mental maps and the embracement of technology providing thinking and action schemata on the inward and outward level. Within an integrative approach, nation branding is suggested to constitute a symbol system providing particular distinctive elements and strategies of uniqueness, public diplomacy is suggested to function as brand-relation-management, tracing particular interactive and uniting elements. (2) This thesis suggests that it can be exemplified through institutionally generated discourse how ideas and worldviews in the context of culturalization and aestheticization processes can become structurally solidified and possible to experience as they provide interpretation- and action-schemata (mental map) on the basis of policy-based frames. (3) Symbolic capital accumulation-and promotion efforts are suggested to be possible to analyze in two dimensions – on an inward and an outward level. On the inward level, the institutions are supplied with resources and thus legitimized – as practical experience in the case of nation branding indicates it is crucial whether institutions or discourse coalitions of stakeholders possessing institutional power succeed to gain acceptance – symbolic capital – within the home country. If they are able to accumulate symbolic capital, they will gradually increase their other resource-accumulation, if not, they will fail and lose their legalization. Especially as concerns CIM, the crucial success factor can be suggested to lie in the creative spatialization, and delivery of culturalized and aestheticized ideas, schemata and story lines. The analysis investigates the CIM-induced mental map delivered through the WorldWideWeb for the purpose of accumulating and promoting symbolic capital and outlines symbolic capital-accumulation-templates: mental schemata and lifestyle-based culture worlds within a culture space. Discursive productivity moreover refers to which extent the concepts of nation branding and public diplomacy have been taken up into public discussion, which is tested by applying standardized key word analysis. The following research questions have been formulated for the research in this dissertation project: Three general research questions define the purpose of the study as follows:

1. How can the concepts competitive identity, mental mapping, nation branding, place branding and public diplomacy be comprised and investigated within an integrative cultural-scientific approach? What is the difference between place branding and nation branding?
2. How has an integrative approach of nation branding and public diplomacy been implemented in Sweden within the framework of strategic image cultivation (Sweden-promotion) employing the electronical mass communication channel World Wide Web?

Is it possible to outline the functions of nation branding and public diplomacy as constituting particular distinctive elements and strategies of uniqueness, and brand-relation-management and particular interactive and uniting elements respectively?

3. What discursive accomplishments (discourse productivity) reinforcing changes in knowledge-order-structures can be outlined within such an integrative concept of management-oriented image cultivation based on public diplomacy and nation branding (competitive identity management), in particular in the specific context of culturalization and aestheticization?

To answering the overall purpose questions, a number of fine-grained questions have been developed. These continuative sub questions are formulated below.

1. Ad RQ 1:

- a) According to relevant literature, how are the concepts place branding, nation branding, public diplomacy, soft power, and mental mapping described and how can they be comprised by means of cultural-scientific theories and methods?
- b) Competitive identity management and mental mapping have not been investigated yet. What are the scopes of the suggested analytical approach in this thesis, and how can the analysis be elaborated by means of discourse- and frame-analysis?
- c) How can the concept of CIM-SCP&AbMM elaborated in this thesis be theorized and operationalized by means of cultural-scientific approaches?
- d) The first analytical steps have shown that lifestyle constitutes a crucial aspect of the Swedish national interpretation of nation branding and public diplomacy. How has the concept of lifestyle in the context of national culture canonization for the purpose of public policy based culture-space promotion been established?

2. Ad RQ 2:

- a) How is the electronic mass communication organized and carried out against the background of the agenda setting, and which tools are employed in which ways?
- b) How can the production of mental mapping within image cultivation policies based on the concepts nation branding & public diplomacy be outlined in the case of Sweden (national interpretation of these concepts)?
- c) Which cultural knowledge-orders are communicated, (re-)produced and clustered for the purpose of influencing and transforming lifestyle-based culture-space-related image-semantics/ place-/culture space-images by applying policies based on the concepts public diplomacy and nation branding?

3. Ad RQ 3:

- a) What kind of discursive accomplishments can be traced as concerns the production of lifestyle-based culture-space?
- b) Which aspects can be outlined as concerns new forms and scopes of discursive productivity based on processes of change in the context of technology (electronical mass media channels)?
- c) Does an effective embracement of such technology reinforce negotiations on national identity in the context of lifestyle-based culture-space-identity and therewith discourse on places centered round concepts of culture and collective socio-cultural markers?

## 1. Introduction

As the formulation of the research questions and previous outline indicate, the largest part of this thesis is focused on the theoretization, conceptualization and elaboration of the research topics within an interdisciplinary cultural-scientific approach. The exploratory study constitutes a step in generating an analytical framework for conceptualizing CIM-SCP&AbMM, and aims at understanding how the Swedish stakeholders (NSU, Sweden's Council for Sweden Promotion) involved in nation branding and public diplomacy have interpreted the concepts and embraced the internet to communicate the developed program, that is the efforts of NSU in building, promoting and cultivating Sweden as an attractive nation brand through WWW-based communication. The discourse- and frame-analysis is concerned with the conceptualization and implementation of nation branding and public diplomacy, the policy framing, and the tracing of strategies of culturalization and aestheticization within the process of positioning in the global field. Moreover, the study focuses on the outlining of thematical clusters (life-worlds) providing orientation- and memorization-points within the communicated lifestyle-based culture-space. The case study is organized in structural entities in order to enable the interpretation of the data corpus and the generalization of the results in the context the research questions. In analyzing the electronical delivery of CIM within the Swedish national concept of positioning and framing (lifestyle-based culture-space product by the NSU), all three the hypothesis regarding of mental mapping strategies constituted by an integrative nation branding and public diplomacy approach is further developed and tested. The focus is given to online communication only due to the following reasons:

- The scope and the research focus as well as the methodical orientation; discourse analytically, a well-defined limitation must be made investigating huge data amounts by means of qualitative analysis
- The requirements of accessibility, effectivity, traceability and standardization. For instance, electronical data research enables a key word analysis, which it is one of the most efficient and exhaustive ways of content analysis
- The assumption that the World Wide Web constitutes the primer and initial contact space for most stakeholder audiences and target groups. New technology, and in particular the internet and its offshoots offer easy, effective and also cheap techniques for networking and building relationships to all public diplomacy agents, both governmental and non-governmental as well as all target audiences<sup>17</sup>
- The image-communication-focus is in Sweden's case clearly on electronical communication

The analytical concepts of this thesis suggests that qualitative analysis of the informational units communicated via the eletronical portal enable an exemplification of local storylines and their discursive practices in the context of positioning within the global field. The data material includes the electronical portal and electronical documents available on this portal. Focal points of study are: Framing, narratives and local storylines, interpretation and action schemata, constitutive elements of strategies of distinction, authentication, and aestheticization in the context of the specific conceptualization of culture and interlinked thematic clusters (life-worlds within the lifestyle-based culture-space concept: e.g. work and life as given category and the outline of further subcategories). The five communicated entities (see 1.1) are considered to constitute together the overall culture-space-concept shaped and delivered by means of CIM-SCP&AbMM, including important markers for symbolic charging within the promotion and accumulation of symbolic capital in a fragmented global field. A research of

---

<sup>17</sup> This has been outlined by Riordan amongst others, Riordan, p. 183

electronically delivered newspapers (1995-2009) enables to additionally monitor indicators of discursive productivity of national interpretations of nation branding and public diplomacy. An overview on the research design is outlined in table 1.

**Table 1.1.:** Research design

Analytical proceeding		Aspects of research
conceptualization of core concepts theoretization and development of analytical framework		public diplomacy, soft power, place branding, nation branding, mental maps, lifestyle-based culture-space construction and symbolic capital, spatial references, mass-media delivery, cultural turn, discourse-analysis, frame-analysis, power of ideas, culturalization and aesthetization
Analytical proceeding (case study)	Analytical Units	Objects of research
(1) analysis of electronic platform and (2) electronically delivered documents Discourse-and frame-analysis of agenda setting, policy formulation and delivery Inward-direction Discourse-and frame- analysis, Implementation of strategies of aesthetization and culturalization, substrategies of distinction, authentication, memorization, nation brand identity, nation brand positioning (delivery, bargain-packages), inward and outward direction	CIM-concept-analysis National interpretation of nation branding and public diplomacy  Lifestylebased culture-space-concept and the units/entities of this concept: lifestyle, work and Life, business, education and research, tourism	SI.se  Sweden.se and additional links as e.g. Studyinssweden.se Given subunits on Si.se (e.g. culture)
(3) News coverage monitoring Key word-analysis, inward-direction	monitoring discourse-productivity	10 largest online newspapers, period: 1995-2009



## **2. Core Concepts and Conceptualization of Terms**

In this chapter, core concepts referred to within this thesis are introduced, discussed and conceptually determined as concerns their theoretical and methodological embedment to the research at hand. These core concepts are public diplomacy, soft power, place branding, nation branding, and competitive identity. The chapter is concluded by embedding the concepts into the provided analytical cultural-scientific framework, focusing on modes of performance and productivity within representational discourse. Although the close correlative interrelation between public diplomacy and nation branding has been pinpointed (Melissen, Szondi) the overall research-focus still is on either public diplomacy or nation branding. In 2008 however, Szondi has published an article that is crucial to the objectives of this thesis. It provides a comparative outline of the two concepts of nation branding and public diplomacy, features different contemporary views on their interrelation, and itemizes the main characteristics. Based on the understanding as advocated by J. Melissen (2007) and Szondi (2008), the aim of this dissertation is thus not to produce yet another positioning of the already existing understandings on the interrelation of these concepts, but to introduce a completely different starting point as has been outlined in chapter 1.

### **2.1. Public diplomacy and nation branding – interrelations and conceptual outline**

Nation branding is as already indicated a new area to academic research, and although a considerable range of articles has been published, there is still no agreement about what the concept is, and there is skepticism is still frequently forwarded [31, p. 155]. Especially conceptual differences to Place and Country branding have remained unclear. The literature research conducted in this thesis supports Fans outline:

to some, it is simply another term for country-of-origin effect or place marketing (Kotler, 2002). In a globalised world countries must manage and control they're branding if they are to compete effectively with other countries. Active repositioning of a country through branding can give a country competitive advantage over other countries (Gilmore, 2002) and bring the benefits of tourism and foreign investment. To others, it refers to a consistent and all-embracing national brand strategy, which determines the most realistic, most competitive and most compelling strategic vision for the country, and ensures that this vision is supported, reinforced and enriched by every act of communication between the country and the rest of the world (Anholt, 1998) [31, p. 155].

This thesis asserts that nation branding is a sub concept of place branding, yet with two focus- and scope-related specific characteristics as concerns the employment of informational goods and postmodern goods. These specific characteristics are suggested to constitute the conceptual difference to the meta-theory of place branding, establishing nation branding as a sub concept in its own respect. First, while place branding in particular emphasizes the local level, that is asset- and all possible capital forms-based (Bourdieu) territorialities, nation branding in

## 2. Core Concepts and Conceptualization of Terms

particular emphasizes the spatial level, that is the constructions of culture-spaces, or in other words, imagined culture-space and subordinated lifestyles-determined communities as referring explicitly refers to the political unit of a nation-state (superstructure of national culture). In this context it is argued that thus only an integrative implementation with nation-state-related public diplomacy justifies the usage and makes sense in contemplating over nation branding and speaking of an 'all-embracing national brand strategy', that more adequately should be expressed all-embracing national promotion strategy. It is illuminated how recent theories and models suggested on nation branding, as well as aspects of its measurement are based on well-established research on place marketing while outlining the conceptually added superstructure of national culture in terms of lifestyle-based-culture-communities-discourse based on the above-mentioned reference to the political entity of a nation state.

In 2008, Szondi's comprehensive discussion on the conceptualizations of public diplomacy and nation branding (Discussion paper on public diplomacy, Netherlands Institute of International Relations 'Clingendael', October 2008)[128], includes origins and evolution, strategies and characteristics of both concepts. While 'the' theory and practice of public diplomacy has in particular American roots, nation branding's roots and appeal are clearly British dominated, especially since – as Szondi outlines – 'S. Anholt and W. Olins, the two 'gurus' and strong advocates of nation branding who have largely contributed to its evolution and practice are both British' and furthermore 'British marketing and branding agencies are prime providers of nation branding services to countries and their governments' [128, p. 1-2].<sup>1</sup> Although I follow Szondi's outline, I also once again wish to emphasize the theoretical origins of nation branding as situated in American concepts of place branding. This view is also supported by deChernatony's outline on the evolution of nation branding (see section 2.4.1).

While there in the meanwhile exist several different views on the interrelation between nation branding and public diplomacy as outlined by Szondi (2008), and in nation branding's usual outline public diplomacy is viewed as a minor integrated subpart of nation branding, public diplomacy is nowadays most frequently outlined as a significant part of a by purpose and practices usually more encompassing nation-branding strategy [cf. 128, p. 1]. Nevertheless, the relationship between the two disciplines nation-branding and public diplomacy still is an ongoing process of discussion and defined differently amongst scholars, practitioners, and within national concepts of implementation. The huge bulk of literature dealing with differing aspects against the background of most different approaches makes evident that there still is an ongoing discussion on the conceptualization(s) of public diplomacy and nation branding. However, as Szondi outlined, nation branding is despite of clearly heterogeneous modes of implementations yet a more 'uniform concept', while the contextualization of public diplomacy can be influenced by the culture and history of the particular country [128, p. 9]. As concerns public diplomacy, there are several, even contradictory, ways of understanding and implementing the concept - partly because of considerable different national and regional views on the practice of public diplomacy, partly due to the lack of commonly accepted definitions, as amongst others noted by for instance Rawson[110]. Szondi has shown that the ways of definition include considerable differences:

some countries attempt to define and conceptualize what the term public diplomacy means while others simply adopt American definitions and goals. Another

---

<sup>1</sup> The British 'know-how' of nation branding has been present in the case of several Eastern European countries' branding campaigns, including Estonia (Interbrand), Poland (Saffron), Latvia (Said Business School, S. Anholt), Croatia (S. Anholt) or Bulgaria (British Council) [128, p. 2].



common approach is when public diplomacy boils down to creating, projecting, or promoting 'a positive image' of the country abroad which is also a common goal of many nations' branding efforts [128, p. 9].

Public-diplomacy-literature and hence the present debate on public diplomacy predominantly deals with US-related topics, and studies conducted usually focus on practical aspects, as also outlined by e.g. Melissen (2007) and Rawson (2008).<sup>2</sup> But also nation branding is practiced in very different ways depending on the national conceptualization and the definition by the government respectively.

While the goals and strategies of the two concepts nation branding and public diplomacy are in many ways very similar, there are considerable differences as concerns both, the conception and functions, and the aims and scope. Especially J. Melissen and P. van Ham have made seminal advances to merge these two complementary fields of academic research and practical study [cf. 110, p.216]. Amongst a range of other aspects and implications they have illuminated advantages of employing a branding orientation in international relations (van Ham, 2002) and a higher degree of success of public diplomacy efforts when a country employs an overall branding strategy (Melissen, 2005 and 2007). Nation branding and public diplomacy are in fact largely complementary as illuminated by Melissen (2007). Both are principally aimed at foreign publics but have a vitally important domestic dimension, and in contrast to much conventional diplomacy both have foreign rather than one's own perceptions as their starting point. There are however two conceptual differences: while the strength of public diplomacy lies in the recognition and acceptance of its limitations, the main feature of nation-branding, which is crucially about the articulation and projection of national identity, is the holistic approach:

Nation branding accentuates a country's identity and reflects its aspirations, but it cannot move much beyond existing social realities. The art of branding is often essentially about reshaping a country's self-image and moulding its identity in a way that makes the re-branded nation stand out from the pack [93, p. 20].

Nation branding is all about differentiation and distinction resulting in interest, attention and credit, a unique positioning in particular aspects, the emphasis of cultural characteristics and societal potentials. On the contrary to the projection, staging, and communication of national identity- and cultural lifestyle-related factors respectively, public diplomacy is first of all about promoting and maintaining unobstructed, productive and vital international relationships [93, cf.]. According to this understanding, nation branding and public diplomacy are distinct approaches, while nation branding is understood as much greater efforts affording more holistic approach, whereas public diplomacy strives for modest achievements [128, p.26]. Nevertheless, these concepts both are clearly constituted by similar activities and they best work in tandem (Melissen, 2005) [128, p.26]. The above-mentioned differentiation has – as Szondi outlined – implications for (measurable) success, since modest goals are easier to achieve and evaluate whereas examples of successful nation branding programs are far and between and 'evaluation is indeed the Achilles' heel of nation branding' [128, p.26]. However, as concerns evaluation, public diplomacy also struggles with measuring success [128, p.26]. I

---

<sup>2</sup> Even on the linguistic level, public diplomacy (on the contrary to nation branding) sometimes can't be translated adequately - either the English term or translations as 'cultural diplomacy' or 'promotion' in the respective local language are used – or other modes of conceptual adaption are implemented [128, p.2]. In Sweden's case for instance, public diplomacy is conceptualized as including cultural diplomacy, defined as immanent, 'natural and outmost effective' part of public diplomacy.

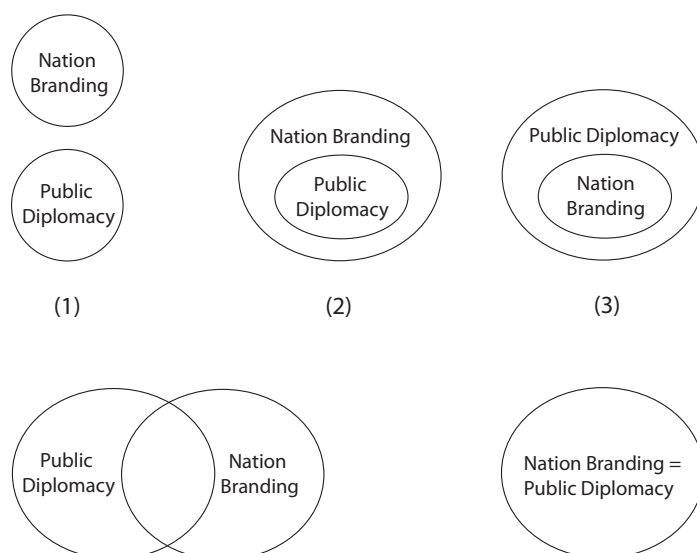
argue that the issue of measurement and evaluation in terms of quantitatively measurable outcomes only is to be solved and developed by implementing the concepts of nation branding and public diplomacy within the framework of a management-oriented public-policy-based integrative approach where variables and factors of measurement are established enabling the qualitative and quantitative monitoring and comparison of defined objectives within defined target groups and markets. Contemporary difficulties and deficits as concerns measurement are not to be found in the concepts theories but in the concepts practice due to the easily to outline unspectacular facts of novelty resulting in a far to short runtime to be evaluated and moreover, as concerns comparative perspectives, outmost different ways of implementation. Due to these reasons for instance, a public policy study by established methods wont be possible to conduct earlier than approximately in a decade (e.g. following Sabatier 1993, 2000). While today's reference markers are global indexes and panels as well as national studies giving valuable general hints and indicators, the establishment of cost-benefit ratios illuminating measurable success factors require the definition, implementation and a certain runtime of measurably designed strategies. To exemplify this aspect at the case of Sweden and the concepts of what today is referred to as nation branding and new public diplomacy: extensive and continuously developing work incorporating the range of new impulses as concerns cultural diplomacy and international relations employing a more management-oriented perspective has taken place from 1995. Around 2005, the first more strategically efforts took their beginning on the since 2003 gradually developing ideas of nation branding (back then referred to as national branding) and what became known as new or 21<sup>st</sup> century public diplomacy. Although the embracement of the back then 'brand new' concepts of nation branding and 'new public diplomacy' (2006) started to be referred to within public communication (The Swedish Institutes homepage) between 2005 and 2006, it was not until 2007 that the launch of the elaborated integrative Swedish concept could take place, including the implementation of the design and expansion of the platform Sweden.se after plenty of analytical and creative work and strategical planning in the background, resulting in a comprehensive policy-and-brand-management-program including own institutional studies. In establishing the management-oriented concept including SWOT-analysis (strength-and-weakness-analysis) and a strategy working with target groups, target areas, specific projects and promotional material, the basis for measureable outcomes as concerns the concepts power- and capital-forms (symbolic capital, cultural capital, etc.) has been constituted. The aim of this thesis is thus also to show that during such processes qualitatively accessible outcomes are perfectly possible to analyze, opening up a considerable range of fruitful and versatile insights as for instance the outline of discursive accomplishments, framing and mental map-production. But before outlining this research implications closer, the discussion on the status quo of the concepts of nation branding and public diplomacy as well as their interrelation has to be continued to be outlined.

Emphasizing that attempts to integrate public diplomacy and nation branding are far from complete, Szondi identified five different views concerning the relationship between nation branding and public diplomacy (Szondi, 2007, Szondi 2008): (1) public diplomacy and nation branding are distinct spheres, (2) public diplomacy is part of nation branding [128, pp. 19-22], (3) nation branding is part of public diplomacy<sup>3</sup>, (4) public diplomacy and nation branding are distinct but overlapping concepts [128, pp. 19-22], (5) public diplomacy and nation branding are synonyms for the same concept [128, pp. 29-30]. The illustration of these views is rendered in figure 2.1 [128, p. 14].

---

<sup>3</sup> For reading on this view please see Szondi [128, pp. 19-22]

## 2.1. Public diplomacy and nation branding – interrelations and conceptual outline



**Figure 2.1.:** Five views on relationship between nation branding and public diplomacy [128, p. 14].

In the first view, the concepts of public diplomacy and nation branding are unrelated and do not share any common grounds [128, pp. 14–15]. In three other views, public diplomacy and nation branding are related, and Szondi moreover identified different degrees of integration between these concepts. In the fifth version, the concepts are understood as exactly the same. As previously outlined, this thesis draws on the view on public diplomacy and nation branding are distinct but overlapping concepts (4), as advocated by J. Melissen, but for the discussion in this thesis, view number 2 and view number 5 concerning the relationship between nation branding and public diplomacy are however important to outline as well. Number 2, because it is the most popular view advanced by branding practitioners and scholars, and number 5, because K. Dinnie's edition on nation branding (2008) is crucial to the very outline and scope of the concept, albeit not following the in this edition advocated view on the relation between public diplomacy and nation branding. Viewing public diplomacy as part of nation branding (2) suggests public diplomacy constructs as fully integrated part of nation branding, which is understood as a much broader concept, and has been considered by S. Anholt in his earlier writings that established the brand hexagon concept [128, p. 19]. This view has had a strong influence and has been stuck in many branding scholars' and practitioners' minds as

applying the concepts of branding and marketing to foreign policy has been a recent phenomenon demonstrating the encroachment of different disciplines along with the 'commercialisation' of foreign policy and public diplomacy [128, p. 19].

Szondi pinpoints the developments in writing:

Foreign policy advisors and government officials as well as International Relations scholars jumped on the 'bandwagon', adopting the view that foreign policy can also be the subject of branding. Branding practitioners, on the other hand, have become foreign policy 'specialists' and advisors as a branding-oriented foreign policy has created business opportunities for branding consultants and agencies [128, p. 14].

However, one of the great achievements of nation branding has been

## 2. Core Concepts and Conceptualization of Terms

to revitalise country promotion and it has definitely woken public diplomacy up from its slumber, regardless of whether one agrees or disagrees with the concept [128, p. 19].

As elaborated by Szondi, adopting a branding-oriented approach to public diplomacy presents both advantages and disadvantages [128, p. 19]. Possible benefits are rendered in table 2.1 [128, p. 19–20]. Apart from the fact that a branding dominated approach reduces the diplomacy component to a minimum, which can dilute the essence of public diplomacy, Szondi has identified several other drawbacks of adopting a branding approach to public diplomacy, also itemized in table 2.1.

**Table 2.1.:** Advantages and disadvantages of view (2) according to Szondi [128]: public diplomacy is part of nation branding.

Advantages and possible benefits	Disadvantages and drawbacks
<ul style="list-style-type: none"> <li>• make public diplomacy more strategic</li> <li>• facilitate strategic planning and co-ordination</li> <li>• integrate communication aimed at foreign audiences</li> <li>• improve public diplomats' communication skills and competencies, which are often poor</li> <li>• increase the competitiveness of the nation in the globalizing world</li> <li>• generate additional domestic as well as international media coverage for the country as the branding initiative and campaigns are subjects of media coverage (as well as scrutiny)</li> <li>• visualise public diplomacy</li> <li>• bring creativity and a breath of fresh air in reaching out to foreign publics</li> <li>• as nation branding targets a wider audience than public diplomacy, it can widen the number of people the programme can reach,</li> <li>• provide an input as well as feedback for public diplomacy programmes through market research,</li> <li>• branding practitioners are more results-oriented as well as motivated both financially and personally than public diplomats who are not paid according to results achieved, and may prefer stability to taking risk. If branding practitioners are employed, it translates into more dynamism, quicker decision-making and more tangible results.</li> </ul>	<ul style="list-style-type: none"> <li>• push towards a return-on-investment thinking, encourage short term impacts from nation branding and unrealistic expectations as governments strive for these impacts,</li> <li>• require additional financial as well as human resources, which may manifest itself in contracting and employing local or foreign branding consultants and agencies, who are unelected,</li> <li>• in the case of outsourced nation branding where an agency develops the brand ideas and core elements, the implementation is often left to the government breaking the 'research-development-implementation- evaluation' cycle,</li> <li>• expose the entire initiative to criticism, since 'branding' as a phenomenon and practice is under increased scrutiny and suffers from an 'image' problem which can result in loss of credibility and lack of respect of the branding initiative,</li> <li>• divide rather than unite a nation where citizens may disagree about the initiative: as brand ambassadors they all have a stake in the branding and could view themselves as experts (every citizen has a view on the brand),</li> <li>• oversimplify what a country stands for and narrow it down to catchy slogans and soundbites (although nation branding is much more than this!); simplicity and superficiality can prevail in many (mis)understandings of nation branding,</li> <li>• lead to an over-reliance on symbolism and overemphasize the role of 'images' rather than reality.</li> </ul>

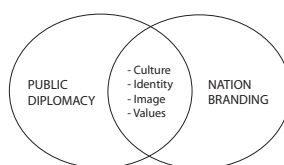
While smaller nations such as Estonia, Latvia or Monaco may adopt this approach since the lack of human and financial resources could limit public diplomacy, a

creative nation branding program may potentially reach – but not necessarily engage – a wider foreign audience than public diplomacy would ever be able to do

[128, p. 22].

All aspects itemized in table xx have been frequent points of critique (e.g. most recently Riordan, 2008). As furthermore the Anholt Nation Brand Index in its hitherto existing form is designed as subscription-based opinion poll following exclusively commercial objectives, additional critique has been forwarded on motifs and implementation of nation branding. Besides critical voices on this specific view on nation brandings scope, there has however been stated critique as concerns the concept in general, questioning the adaptability of branding strategies on nations and the commercially driven promotion of the concept. In this context, nation branding approaches have been blamed for selling national image and producing artificial coherence in the way that policy-makers or their own-profit-seeking consultants think profitable, constantly ‘wavering between overly simplified and non-credible claims and blandness’, in which ‘all places would seek to present themselves as combining innovation and tradition’ based on such imposed artificial national-image selling strategies that lead to undermining both richness and creditability [113, p. 188].

Understanding nation branding and public diplomacy as ‘distinct but overlapping concepts’ include the view on these two concepts as sharing some common grounds but nevertheless as each having its own special characteristics and neither incorporating the other [128, p. 26]. This approach is advocated by J. Melissen [128, p. 26], who identified some conceptual differences as well as similarities between branding and public diplomacy as discussed and referred to above. Three core aspects constitute the main inherent links of the two concepts, since they are shared by nation branding and public diplomacy: culture, image creation and identity. Image creation is a determinant both concepts share, as the creation of a positive image is identified as the ultimate goal of both nation branding and public diplomacy [128, p. 26]. As concerns the practical implementation, it can be however stated that ‘positive images are vital by-products of both activities (...), and identity should be coded in both nation branding and public diplomacy’ [128, p. 26]. The role of national identity and its different manifestations in nation branding has been outlined by Dinnie (2008), deChartonay (2008, in Dinnie), Buttle (2008 in Dinnie) and Gortzis (2008 in Dinnie) (see further discussion on nation branding in this thesis). National identity building and promotion are furthermore also common public diplomacy goals [128, p. 26]. Especially if public diplomacy incorporates cultural diplomacy and cultural relations – which follows the American approach to public diplomacy – culture is a part of the common segment of the two areas [128, p. 27]. Figure 2.2 renders Szondi's illustration of the four common goals of nation branding and public diplomacy [128, p. 27].



**Figure 2.2.:** Four common goals of nation branding and public diplomacy [128, p. 27].

Szondi elaborated a comprehensive characterization of differences between nation branding and public diplomacy, which is important to the understanding of these concepts in this thesis and rendered in table 2.2 [Fig. 128, p. 17].

Crucial differences in the conceptualization and implementation of nation branding and public diplomacy are the target audiences and thereby the communicational message as well as it

## 2. Core Concepts and Conceptualization of Terms

**Table 2.2.:** Characterization of differences between nation branding and public diplomacy according to Szondi [128, p. 17].

	<b>Public diplomacy</b>	<b>Nation Branding</b>
Goal	Promoting political interest	Promoting (mostly) economic interest
Context	Politicized, focus and priorities may change with change of government	De-politicized, general agreement among actors and political parties (but in some cases it is politicized)
Targeted at	Identity driven Driven by international relations and culture Publics/stakeholders who are active Citizens Targeted at key geopolitical countries	Image driven Driven by marketing and consumerism Mass/consumers who are passive Consumers (of images, products, places) Applicable to any countries, more universal
Direction	Foreign publics	Both foreign and domestic audiences. Without the consent of domestic audiences it is doomed to fail
Role of Government	Initiator as well as sender of messages government has more control over message	Government could be the initiator but rarely the sender (danger of propaganda) less or no government control
Actors	State and non-state actors, Government, governmental organizations, embassies, Ministry of Culture; Ministry of Foreign Affairs, Cultural Institutions, NGOs, diasporas	National tourist boards, travel agencies; investment promotion and export agencies; trade boards, chambers of commerce, multinational organizations, which are all multipliers
Strategies	Relationship building and maintaining Trust building Emphasis on substance and content Decentralized approach, in different target countries different strategies and activities Tailored towards local audiences Focus on both positive and negative elements that can connect people and cultures	Image management Emphasis on visual and symbolic elements Centralized approach, driven by the brand essence (one-size-fits all) tailored towards a global and Homogenous audience Focus exclusively on positive and 'marketable' elements of a country's culture and people
Tactics	Exhibitions, international film festivals, exchange programs, language learning promotion, networking, anniversaries, PMs, foreign affairs ministers' and other politicians' articles in foreign daily newspapers, genuine events	Logo and slogan; Country advertisements in leading international TV channels, sponsored pages in leading international magazines; e-marketing, web portals; press tours, brochures, pseudo-events
Media	Mass media are less significant, their main role is in presenting and interpreting information. Social media are getting more important	Relies heavily on mass media as the main channel. Media are passive, usually carrying paid advertisements
Budget	Sponsored by government	Public and private partnership
Time frame	On-going, continuous	Ad hoc, campaign-driven
Evaluation	Short-, middle- and long term	Mostly long-term

distributional form:

Branding targets mass audiences in the target nation – who are largely passive – while public diplomacy targets well-defined publics such as the cultural or political elites, opinion formers and leaders, those interested in foreign news or policy [128, p. 13].

And as closer outlined by Szondi referring to Sproule, it is in fact nation branding that targets the general publics or chosen target groups of this general public of countries as mass audiences (as I would like to add as e.g. tourism, education), whether public diplomacy has a clear elite-oriented direction:

Sproule's (1988, 474) view is actually more relevant to branding than public diplomacy: 'Mass audiences respond to conclusions, not reasons; to slogans, not complexities; to images, not ideas; to pleasing, attractive personages, not expertise or intellect and to facts created through suasion, not suasion based on facts'. Nation branding targets the general public of a country and therefore is more 'public' than public diplomacy, which is more elite-orientated. [128, p. 13].

While nation branding implementation includes the "luxury" as Szondi puts it to freely 'define and choose the most advantageous people – or market – they (or the country) wished to communicate with' [128, p. 13], public diplomacy implementation includes the communication with

less convenient groups of people as well who might even oppose their government's policies or activities. These groups or publics define themselves rather than being defined by the government. [128, p. 13].

Having outlined the basic outline on the concepts of nation branding and public diplomacy as well as their interrelation, the following sections provide a detailed discussion and positioning of public diplomacy, place branding, nation branding and finally competitive identity.

## 2.2. Public diplomacy and 21<sup>st</sup> century public diplomacy

This thesis is based on the conceptualization and definition of public diplomacy as elaborated by Melissen's seminal research (*The New public diplomacy*), as well as van Ham's and Szondi's contributions that are considered to provide comprehensive and crucial approaches to the theoretical framework of this thesis. The suggestion of understanding and analyzing public diplomacy (and nation branding) as outlined above and introduced in this thesis fits well to the outline of the new public diplomacy sketched out by Melissen: Against the background of transformed environmental and conceptual requirements of diplomacy, the 'new public diplomacy' would imply a collaborative model, having public diplomacy as indispensable ingredient (own italics). As such, successful diplomacy has to be characterized by openness, multi-level cooperation and 'an active pursuit of more collaborative diplomatic relations with various types of actors' [93, p. 5]. A core element of the new public diplomacy is relationship-building and relationship-cultivating:

## 2. Core Concepts and Conceptualization of Terms

Public diplomacy is no longer confined to messaging, promotion campaigns, or even direct governmental contacts with foreign publics serving foreign policy purposes. It is also about building relationships with civil society actors in other countries and about facilitating networks between non-governmental parties at home and abroad [93, p. 22].

Sharp describes public diplomacy as ‘the process by which direct relations with people in a country are pursued to advance the interest and extend the values of those being represented’ [122][93]. In this conceptualization, Melissen prognoses that the new public diplomacy, or as put by Szondi 21<sup>st</sup> century diplomacy, will be an increasingly standard component of overall diplomatic practice [93, p. 11]. Melissen views public diplomacy as one of soft powers key instruments, however being in it’s functions as diplomatic method not a ‘soft’ instrument in the sense of any altruistic affair since public diplomacy can

(...) pursue a wide variety of objectives, such as in the field of political dialogue, trade and foreign investment, the establishment of links with civil society groups beyond the opinion gatekeepers, but also has ‘hard power’ goals such as alliance management, conflict prevention or military intervention [93, p. 4 and 14].

In this context, several differentiations can be outlined: First, national and multilateral variants of public diplomacy, while the former is a more competitive, and the latter more cooperative form of engagement with foreign publics [93, p. 14]. Second, there can be identified unconventional forms of public diplomacy, and third, public policy can be observed as a direct relation and representation process vs. public diplomacy as foreign policy tool. While public diplomacy builds on trust and credibility and in general works best with a long horizon, it is, however, realistic to aspire to influencing the milieu factors that constitute the psychological and political environment in which attitudes and policies towards other countries are debated [93, p. 14–15]. In order to implement effective strategies to bridging different cultures, it is crucial to dedicate overall great efforts to information delivery [93, p. 15–16]. Referring to Joseph Nye jr., who coined the term ‘soft power’, Melissen pinpoints that what is suggested in this thesis being the very essence in integrative public diplomacy and nation branding approaches (as implemented by Sweden):

(...), countries that are likely to be more attractive in postmodern international relations are those that help to frame issues, whose culture and ideas are closer to prevailing norms, and whose credibility abroad is reinforced by their values and policies [93, p. 4]

As this quotation makes evident, the suggested theoretical-methodological conceptualization in this thesis as adopting Bourdieus concepts of symbolic capital in order to make the concepts of nation branding, public diplomacy and competitive identity theorizeable, and accessible to cultural and social science, obviously covers all the mentioned dimensions of concern.

When looking on Public diplomacy as a structural development, public diplomacy above all thrives in economically and politically highly interdependent places /regions

and between countries that are linked by multiple transnational relationships and therefore a substantial degree of ‘interconnectedness’ between their civil societies [93, p. 10–11].



On the theoretical level, the contemporary debate on public diplomacy has resulted in considerable overall redefinition, and on the practical level, the actual process is a learning process although the very concept of public diplomacy as been recognized in diplomatic practice long before the theoretical discussion took its start [93, p. 4 and 13]. On the contrary to what the present debate might indicate, public diplomacy has become widely practiced in different parts of the world and constitutes a crucial element within international relations practices. Although, as mentioned above, there are many different ways of practice, the orientation at US-generated concepts is evident since, as Melissen points out, ‘much of it in fact antedates the current preoccupation with ‘winning foreign hearts and minds’’ [93, p. 10]. The reasons to this development are obvious, as the US public diplomacy’s experiences provide a considerable resource of learning on national public diplomacy-concepts’ strengths and weaknesses, and as concerns theory, the US debate on public diplomacy provides the possibility for other countries to ‘benefit enormously from (...) the valuable and free advice produced by foreign policy think tanks and other bodies outside the government’ [93, p. 7]. These think tanks and information sources have indeed come to play crucial roles in various national conceptualizations, so as well in the Swedish case. The US experience moreover demonstrates the importance of two crucial aspects: first, that it is crucial to develop a long-term public diplomacy strategy with central coordination of policies, and second, that skills and practices from the corporate sector, in particular from the disciplines of marketing and public relations can be particularly useful in public diplomacy strategies [93, p. 8]. Melissen illuminates that

marketing-oriented thinking was anathema and even a vulgarization to traditional policy diplomacy (see critique on misused implementation also in the case of nation branding), but it is slowly but surely entering today’s diplomatic services [93, p. 8].

Literature research has made evident that the contemporary debate on public diplomacy’s definition, scope, status and practice against the background of completely and still rapidly changing world conditions is coined by one main aspect—the discussion on the separation of contemporary public diplomacy to propaganda (equalized to traditional public diplomacy). Melissen argues that it is crucial to leave past images of public diplomacy and avoid to

make a forward projection of historical practices into the present international environment in the case of equaling public diplomacy to traditional propaganda[93, p. 4].<sup>4</sup>

As Melissen outlines in his discussion of this important aspect, the distinction between public diplomacy and propaganda lies in the pattern of communication as modern public diplomacy is a symmetrical communication process, being ‘persuasion by means of dialogue that is based on a liberal notion of communication with foreign publics’ [93, p. 18]. Szondi, who looked

---

<sup>4</sup> The equalization of also new concepts public diplomacy and propaganda has been very common in the debate. The literature research showed for instance that one contribution (Lange) even equalized public diplomacy as ideal type (!) of overseas propaganda (p. 5-7) based on Public Relations Theories on communication management, persuasion and environment control. Lange differentiates between the two ideal types ‘Enemy-propaganda’ and ‘public diplomacy’. I consider this a questionable reduction and sealing into a PR-approach. As also literature shows, public diplomacy as discussed in contemporary research is not a form of public relations and may not be equalized with public relations even in part-aspects studies. Rather, some PR-instruments are used amongst others within the communication mix. Furthermore it is overlooked, that it is not just information that is transmitted; rather it is a package (bargain package) including signs, ascriptions and meanings.

on definitions of public diplomacy in a historical context, detected a clear shift in the conceptualization from achieving behavioral goals to attitudinal/cognitive goals – ranging from information provision (monologue) to communication (dialogue), persuasion to relationship building, and finally managing publics to engaging with publics [128, p.10]. In order to clearly lift-off the gradually developing new contemporary conception of public diplomacy, Melissen suggests to use the term New public diplomacy and Szondi suggests the term 21<sup>st</sup> century public diplomacy as already mentioned. Due to the explicit temporal demarcation providing a clearer detonation, Szondi's term is used in this thesis. In the context of the discussion on the demarcation of propaganda, Melissen outlines that the gradually developing new public diplomacy even goes a step further as concerns the pattern of communication described above: The new public diplomacy is not just multi-way-messaging but creative communication which is in contrast to propaganda characterized by accepting pluralism and displaying 'expectations that it's receivers should conduct further investigations of it's observations, allegations and conclusions' [93, p. 18]. With Black Melissen argues that 'although meaningful communication between official agents and foreign publics may have been extremely difficult or even impossible in the past' [93, p. 19], it would be 'certainly not too far-fetched in the increasingly complex web of transnational relations that is presently in the making' [93, p. 19].<sup>5</sup> Szondi elaborated a comprehensive, comparative itemization of crucial characteristics of traditional public diplomacy and 21<sup>st</sup> century public diplomacy that is rendered below. Modifications made to this table are only added items highlighted in grey color [128, p. 11].

**Table 2.3.:** Comparative itemization of crucial characteristics of traditional public diplomacy and 21<sup>st</sup> century public diplomacy according to Szondi [128, p. 11].

	<b>Traditional public diplomacy</b>	<b>21<sup>st</sup> century public diplomacy</b>
Conditions	Conflict, tensions between states	Peace
Goals	To achieve political change in target countries by changing behavior	Political and economic interest promotion to create receptive environment and positive reputation of the country abroad
Strategies	Persuasion Managing publics	Building and maintaining relationships Engaging with publics
Direction of Communication	One-way communication (monologue)	Two-way communication (dialogue) multi-way-messaging in terms of creative communication
Research	Very little, if any	PD based on scientific research where feedback is also important
Message content	Ideologies Interests Information	Ideas Values Collaboration
Target audiences (publics)	(publics) 'general' public of the target nation; Sender and receivers of messages	Segmented, well-defined publics + domestic publics; Participants
Channels	Traditional mass media	Old and new media; often personalized embracing especially the internet
Budget	Sponsored by government	Public and private partnership

Melissen pinpointed three characteristics of 'the new public diplomacy':

1. Network environment: public diplomacy is 'operative in a network environment rather than the hierarchical state-centric model of international relations' [93, p. 12, referring to Hocking]. Even large and small non-state actors, and supranational and sub national players, NGOs and international companies operating in a global marketplace make

<sup>5</sup> For detailed discussion on separating the new public diplomacy from propaganda see Melissen et al. [93, p. 16–19].

efforts in mobilizing international public opinion and thus are developing public diplomacy policies of their own [93, p. 12]. Professionals involved in public diplomacy must learn to operate in the new multi-level and interdependent networks [113, p. 190]. At this point, a dynamic, innovative and cooperation-accentuated aspect of interest here outlined by Melissen that is of relevance to the topics of this thesis may be mentioned – in the field of public diplomacy different types of actors can learn vital lessons from each other [93, p. 12]. This may include experience-, information- and material- exchange, contact persons to networks, but also inter-social-field- and –profession-related interchange; this perspective in fact also allows to pinpoint a correlative aspect that has come to play a crucial conceptual role to nation branding, as competitive national image and country of origin effect research, branding techniques and brand relation management constitute the basis.

2. Domestic and international communication with the public: Despite of retention of the delineation between strategies for dealing with public diplomacy policies and strategies for dealing with domestic socialization of diplomacy, in response to the interconnected realities of global relationships an integrative model of communication and operation is required. That is, combining domestic socialization of diplomacy and public affairs aimed at domestic audience, and public diplomacy dealing with overseas target groups [93, p. 13]. Hence,

engaging with one's own domestic constituency with a view to foreign policy development and external identity-building has become part of the public diplomacy strategy of countries as diverse as Canada, Chile and Indonesia [93, p. 13].

Domestic and foreign dimensions of engagement with the public are nowadays connected in a very high degree, since both, public affairs and public diplomacy, are directly affected by the forces of globalization and the recent revolution in communication technology [93, p. 13]. Melissen emphasizes with regard to these factors that

in an era in which it has become increasingly important to influence world opinion, domestic and international communication with the public has become an increasingly complex challenge for foreign ministries [93, p. 13].

3. Dialogue-oriented communication: Melissen traces a learning process that is taking place:

international actors accept more and more that they have to engage in dialogue with foreign audiences as a condition of success in foreign policy – (...) although not in as many places as one would hope, but it is quite clear that the new public diplomacy is here to stay [93, p. 13–14].

The third characteristic in the new public diplomacy is that it

moves away from – to put it crudely – peddling information to foreigners and keeping the foreign press at bay, towards engaging with foreign audiences [93, p. 13].

The new public diplomacy is a dialogue-oriented, interactive, and the public audiences actively including communication in stead of disseminating information in one – or at best two directional paths and coordinate relations with the press for the single purpose of relaying positive aspects of a country to foreign public audiences. Although unfortunately, this way of operating in many cases still has not changed, the number

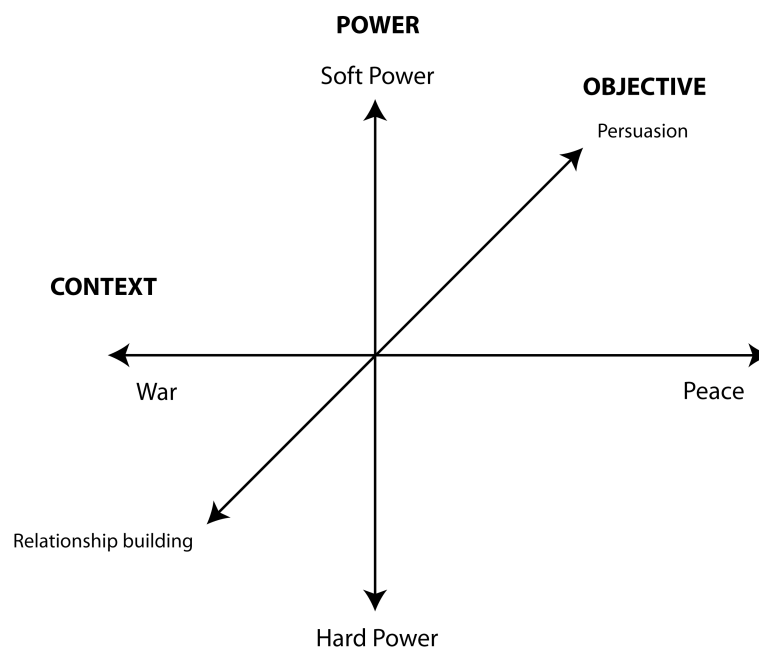
## 2. Core Concepts and Conceptualization of Terms

of countries having developed and implemented intelligent and innovative initiatives is emerging presently – as for instance innovative niche diplomacy as employed in Canada and Norway.

Furthermore, Szondi conceptualized public diplomacy in a model of three dimensions, while the third dimension is power:

International relations are a struggle not only for power but for meaning as well (...) without which power – soft, hard or smart – may become meaningless. In the light of the aforementioned concepts the following model can help conceptualize public diplomacy [128, p. 8].

The first dimension in this model is illustrated by the horizontal axes depicting the condition in which the communication occurs, referring to ‘the relationship (tension) between the communicating and the target country: peace and war placed on a continuum’ [128, p. 8]. The second dimension, illustrated by the diagonal axes ‘involves the levels of the objectives of communication from persuasion (one-way) to relationship building (two-way communication)’ [128, p. 8]. The third dimension, illustrated by the vertical axes is ‘power, defined as the ability to affect the outcomes one wants (...)’ (referring to Nye, 2004) [128, p. 8]. A fourth dimension could be time, which relates to short term, medium term and long-term effects. Figure 2.3 visualizes the above-mentioned three dimensions [128, p. 9].



**Figure 2.3.:** Public diplomacy in a model of three dimensions [128, p. 9].

The concept of soft power versus hard power introduced by J. Nye jr. refers to the different types of resources and capabilities that are at the disposal of a nation to achieve its purposes by affecting the behavior of others [99, p. 4]. Soft power has not been clearly defined by Nye but conceptualized it as a power of attraction and credit, which rests on the ‘ability to shape the preferences of others’ [99, p. 5]. The following subsection deals with Nye’s conceptualizations

of power forms in the context of public diplomacy, outlining his conceptualization of soft and hard power.

### 2.2.1. Soft power, public diplomacy and the concept of symbolic capital

The term soft power has been coined by J. Nye jr. in his book *Bound to Lead* (1990) and closer conceptualized in *Soft Power* (2004). The concept of soft power has become central to many conceptualizations of public diplomacy although the relationship between soft power and public diplomacy is – just as the concept of soft power itself - vague and controversial. The unclear conceptualization of soft power has resulted a range of different and even contradictory interpretations, comparable, as was the case with the term nation branding. The 2007 published book *Power in world politics* edited by F. Berenskoetter and M.J. Williams features a cross-section through the controversial debate on soft power in form of different contributions. The volume also includes Nye's article on the partly through narratives of reasoned persuasion and partly through coercive verbal wars occurred misuse of the term 'soft', clarifying that soft power like any other forms of power can be wielded for positively or negatively intended purposes. Furthermore, Nye reminds in this context of his term 'smart power' that refers to the conceptual integration of hard and soft power into successful strategies [100, pp. 162, 169, 172]: 'Wide usage has sometimes meant misuse of the concept as a synonym for culture, economics or anything other than military force' [100, pp. 162–163]. While for Melissen public diplomacy is one of the key instruments of soft power as outlined above, others define public diplomacy as the promotion of soft power (e.g. Bátorá 2005) as outlined by Szondi [128, p. 8]. Szondi himself yet argues that in Nye's original conceptualization, 'nation branding would be a more adequate term to cover the meaning of soft power since both are about attraction' [128, p. 8]. At this point, the considerations outlined in this thesis do not correspond with Szondi's suggestion, since nation branding that is characterized by a managerial approach aimed at creating, accumulating, increasing, sustaining, strategically manage soft power, is understood as tool to market and accumulate soft power, not soft power itself. The assets referred to within a nation branding concept are e.g. soft power. The amount of soft power sources is in this thesis suggested to constitute batches of symbolic capital. The definition elaborated within this thesis is thus as follows: nation branding is the instrument to accumulate, promote (market) and strategically employ soft power resources on an inward and outward national level. The various forms of soft power constitute resource-clusters in the symbolic capital of a place.

Nye's concept of power includes three dimensions (military power, economic power and soft power) and refers to different types of resources 'that are at the disposal of a nation to achieve its purposes by affecting the behavior of others (behaviors, primary currencies and government policies)' [99, p. 4] (see table 2.4 and figure 2.4). Soft power is depicted as the third dimension of power and is described as resting on the ability to shape the preferences of others and thus as being 'attractive power' in behavioral terms; soft power resources are assets that produce such attraction [99, pp. 5–6]. Within the concept of soft power, a countries values, ideals an overall cultural and political image are considered ways of generating positive perceptions internationally, both with foreign publics and governments:

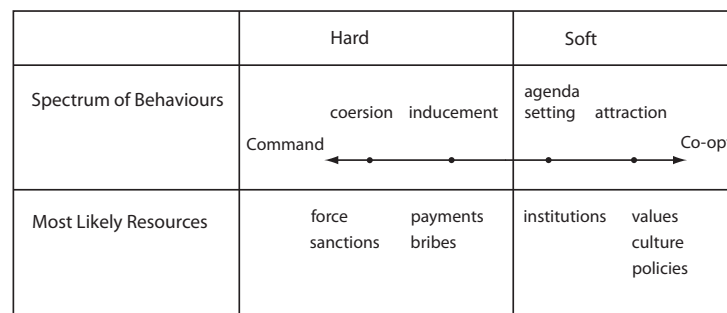
Soft power is a staple of daily democratic politics. The ability to establish preferences tends to be associated with intangible assets such as an attractive personality, culture, political values and institutions, and policies that are seen as legitimate of having moral authority [99, p. 6].

2. Core Concepts and Conceptualization of Terms

Soft and hard power are related due to their common ability to achieve purposes by means of affection of the behaviors of others. The distinction between soft power and hard power is according to Nye jr. 'one of degree – both in nature of the behavior and in the tangibility of the resources [99, p. 7]. The figure featured below illustrates the two dimensions of power' [99, pp. 8 and 31].

**Table 2.4.:** Three types of power according to Nye [99, p. 31]

	<b>Behaviours</b>	<b>Primary Currencies</b>	<b>Government Policies</b>
Military Power	coercion deterrence protection	threats force	coercive diplomacy war alliance
Economic Power	inducement coercion	payments sanctions	aid bribes sanctions
Soft Power	attraction agenda setting	values culture policies institutions	public diplomacy bilateral and multilateral diplomacy



**Figure 2.4.:** Hard- and soft-power resources according to Nye [99, p. 8].

Soft-power-producing resources in international politics arise in large part from three key aspects, which are defined by Nye jr. as:

the values an organization or country expresses in its culture, in the examples it sets by its internal practices and policies, and in the way it handles its relations with others [99, p. 8].

A country's culture, which Nye jr. outlines as a set of values and practices that create meaning for society, would be more likely to result in obtaining desire outcomes when it would include 'universal values' and it's policies would promote values and interests that others could share [99, p. 11]. Sources of soft power primarily are three resources: first, a country's culture - in places where it is attractive to others, second, it's political values - when it lives up to them at home and abroad, and third, it's foreign policies - when they are seen as legitimate and having moral authority [99, p. 11].

As concerns the problems of interpretation and measurement and also referring back to the

discussing on propaganda, Nye outlines a crucial aspect:

All power depends on context – who relates to whom under what circumstances – but soft power depends more than hard power upon the existence of willing interpreters and receivers. Moreover, attraction often has a diffuse effect, creating general influence rather than producing an easily observable specific action. [99, p. 16].

But nevertheless: ‘indirect effects of attraction and diffuse influence can in fact make a significant difference in obtaining favorable outcomes in bargaining situations’ [99, p. 16]. To foreign policy, the pursuit of specific and general national goals is equally important and soft power can have both a direct effect on specific goals and indirect impact on general goals a country seeks [99, p. 16–17]. As concerns policies in general governments should focus on the reinforcement of soft power due to soft powers increasing importance in the information age. However, as concerns the context of information age Nye also points out that soft power is ‘in part a social and economic by-product rather than solely a result of official government action’ [99, p. 30] and additionally, private /nonstate actor-sources of soft power respectively are likely to become increasingly important [99, pp. 17 and 30].<sup>6</sup> According to Nye, the countries that are likely to gain soft power in this global information age are those who feature the following three characteristics [99, p. 31–32]:

- the country implements multiple channels of communication that help to frame issues,
- the country’s dominant culture and ideas are closer to prevailing global norms which Nye defines as currently emphasizing liberalism, pluralism, and autonomy,
- the country’s credibility is enhanced by their domestic and international values and policies<sup>7</sup>

Soft power resources can be identified or traced by for example opinion polls and focus groups. Careful acquaintance with such instruments is in either case important, since, apart from all possibly included qualitative problems such as validity, polls and focus groups always represent aspects of selective snapshots as also mentioned by Nye [cf. 99, p. 18]:

Nonetheless, these instruments are good approximations on levels, aspects and digress of a country’s attractivity as it appears and provide a source for monitoring a countries policies [99, p. 18].

<sup>6</sup> Nye views the information revolution and the internet as making states more porous, since governments have ‘to share the stage’ with other actors trying to enhance their soft power and furthermore can no longer maintain barriers to information flows [99, pp. 90–91].

<sup>7</sup> A value-and-norm-discussion in this context would go far beyond the scope of this thesis. The conceptualization of symbolic capital accumulation allows an open and non-judgmental or non-relativistic analysis of included norms-and value-topics. It shall be nevertheless mentioned, that while the first and third named characteristics are comprehensible and unquestioned, the second characteristic has been controversially discussed and criticized for implicating a superior status to especially American and Western European norms. For instance, in a recent article R. Shaun wrote: ‘The idea that public diplomacy is about selling policy and values, and national image, remains central to much theoretical and practical work on the issue. Seminars and conferences are organized on promoting western values and selling democracy. (...) Even authors like Joseph Nye treat ‘soft power’ as an exercise in winning the battle of ideas’ [113, p. 188]. Riordan argues that assertion of western values as possessing unique and universal validity could be counter-productive [113, p. 189]. On the other hand, qualitative research – e.g. most prominently by Inglehard and Wenzel – has shown that these norms and values often unquestioned and stereotypically referred to as ‘western values’ do besides their legalized sphere of international cooperation (e.g. UN Charters and Universal Declaration of Human Rights, equalization, development and peace) in fact possess a great potential of accumulating symbolic capital in the global field to put it in this thesis neutral terminology.

However, 'whether the attraction in turn produces desired policy outcomes has to be judged in particular cases.' [99, p. 6].

While the interest in positive country-images of course are by far no novel phenomena, the dramatically transformed conditions for projecting soft power results in a crucially increased importance of the shaping of public opinions (democratization-processes, technological advances and therewith interlinked changes in information transmission) [99, p. 105–106]. As Nye outlined, the outcomes of the internet revolution have produced a 'paradox of plenty', meaning that plenty of information would lead to scarcity – of attention [99, p. 106]. Due to the furthermore increased vigilance and sensitization about information (and in particular propaganda) amongst publics, credibility and reputation have become crucial - and credibility and reputation are in turn an important soft power-source, according to Nye jr. [99, p. 106].<sup>8</sup> Attention again, especially in combination with credibility and reputation can be perfectly conceptualized within the analytical determinant of symbolic capital. The struggle within different fields is coined by the competition for credibility, attention and soft-power between governments, but also including other organizations (nongovernmental organizations, intergovernmental organizations), news media, corporations and networks of scientific communities [cf. 99, p. 106]. The accumulation of symbolic capital, as credibility and reputation is thus conceptualized in this thesis drawing on Bourdieu, requires appropriate and informed techniques in order to enfold effectively in a highly competitive environment. It is at this point that CIM as outlined in this thesis may play a decisive role with impacts on a huge range of societal levels, on and inward and outward dimension. The emphasis on public relations segmented into target groups and establishing networks might be a considerable source to social, cultural, economic, and symbolic capital accumulation and thus desired outcomes. Furthermore, CIM provides a possible pathway to the kind of communication required by the processes: employment of electronically sources, multidimensional dialogue-oriented communication channels, using branding techniques to gain competitive advantages and uniqueness on the basis distinction-strategies within Image-management-generated mental- and action-schemata.

According to Nye jr., image management is a part of public diplomacy that primary involves the building of long-term relationships that 'create an enabling environment for government policies' [99, p. 107]. Although not naming nation branding in his book, this conceptualization can in fact be understood as view (3), nation branding as integrated part of public diplomacy, on the interrelation between public diplomacy and nation branding as outlined by Szondi (see previous discussion). 'Effective public diplomacy' is by Nye as well as by Melissen (referring to Nye) described as 'two-way street that involves listening as well as talking' [99, p. 111]; Nye differentiates three dimensions of public diplomacy, which he defines to require 'different relative proportions of direct government information and long-term cultural relationships' [99, p. 107–108]:

1. Daily communications: involves explaining the context of domestic and foreign policy decisions [99, p. 107–108]
2. Strategic communication: functions like an advertising campaign - a set of simple themes is developed and symbolic events and communications over the course of a year to brand the central themes are planned [99, p. 108]
3. The development of lasting relationships with key individuals over many years through scholarships, exchanges, training, seminars, conferences, and access to media channels.

---

<sup>8</sup> As several examples show, information that appears to be or turns out to be propaganda may result in counterproductive outcomes as undermining a country reputation for credibility [see 99, p. 107]



Since soft power rests on some shared values, exchanges would according to Nye often be more effective than broadcasting [99, p. 111]. Furthermore, although broadcasting is important 'it needs to be supplemented by effective "narrow casting"' [99, p. 111], which Nye concretizes as 'targeting of messages for particular groups via the internet' [99, p. 112] that allows flexible and low cost precise targeting and provides multiple ways of information transfer (interactively, in combination with exchanges, creation of both, virtual and real networks at the same time, information transfer to countries where traditional media is blocked, etc.).

Nye has introduced a further term in the context of the discussion of hard and soft power, as he calls the balance between hard and soft power 'smart power' [99, p. 147]. The contrast between the utility of hard and soft power according to Nye as outlined by B. Hocking has become a key principle in the contemporary debate on the significance of public diplomacy [54, p. 33]. As will be illuminated at the example of economics in this paragraph, the theoretical differentiation is not quite easy in many cases. As concerns this aspect again, I believe the socio-cultural-scientific research approach has the potential and scope to resolve the dilemma in looking in synopsis on discursive processes in their (only for research purposes by means of analytical constructs for the purpose of gain of knowledge separable) ideational (symbolic, 'soft') and material ('hard') dimensions. B. Hocking suggests a re-examination of the concept soft power and sketches out a model that views public diplomacy as network model [54, p. 28]. The network model emphasizes the cooperation of government agencies and non-governmental stakeholders viewing it as more than a component in the power inventory and thus allows contrasting the assumption of the hierarchical model that government would control international policy. The network model hence suggests 'a different way of conceptualizing the framing and implementation of international policy – and thus of conducting diplomacy in general' [54, p. 64–65]. Hocking includes in his model apart from soft and hard power a further 'variant of power play' – the 'power of economic attraction', coined by Mead as 'sticky power'. Economic power would partly be formed from the appeal and exportability of economic principles and within this aspect, the relationship between soft power and sticky power is constituted according to Mead. According to Hocking, these three modalities of power (soft, hard, sticky) are interlinked [54, p. 33]. I assume the concept of sticky power as very fruitful, since especially some forms of economic power (as e.g. free trade) in fact may be viewed as an integrative part of soft power on the symbolic level and hard power on the material level of social fields – not at least due to its very close interrelationship to values (symbolic dimension) and development (material dimension) from a political-scientific perspective on ideological points of view. But, however, I believe that some types of economic power clearly can be accounted to hard power (e.g. embargo), other clearly to soft power (e.g. branding).<sup>9</sup> Hocking argues, public diplomacy itself would not constitute a new paradigm of international politics and it would not be the case that public diplomacy is itself uniquely the expression of soft power. Instead, there exists according to Hocking, a public diplomacy of hard, sticky, and soft power [54, p. 34]. To the consideration in this thesis, the network-model is relevant, since

(...) the network model provides a fundamentally different picture of how diplomacy works in the 21<sup>st</sup> century and, thereby, the significance of its public as well as its private dimension. Underpinning the various definitions of networks is the

<sup>9</sup> The economic principles of (free) market economy vs. centrally planned economy for instance, I suggest are most adequately described by hard power including the transmission of interrelated soft power-variables, in fact measurable as concerns impact and outcomes on quite an enormous scale of societal spheres.

## 2. Core Concepts and Conceptualization of Terms

proposition that they are now indispensable in managing increasingly complex policy environments through the promotion of communication and trust [54, p. 37].

As outlined by other scholars in different aspects relevant to this thesis, globalization has not rendered national governments irrelevant (as claimed by some views), but it has on the contrary highlighted national governments.<sup>10</sup> The network model is in this context characterized by recognizing the importance of policy networks in managing increasingly complex, pluralistic and challenging policy environments through the promotion of communication, trust and dialogue:

The more diverse membership and non-hierarchical quality of public policy networks promote collaboration and learning, and speed up the acquisition and processing of knowledge [54, p. 64].

In this sense, Hocking defines a policy network as:

a set of relatively stable relationships which are of non-hierarchical and interdependent nature linking a variety of actors, who share common interests with regard to a policy and who exchange resources to pursue these shared interests acknowledging that cooperation is the best way to achieve common goals [54, p. 37].

The emphasis tends to be on top-down processes and embraces a much more refined approach founded on theories of strategic political communication [54, p. 36]. Hocking's policy networks model implies

a high level of awareness of the varying attributes of human behavior determined by culture and patterns of media usage as well as a deep knowledge of overseas news organizations and political systems [54, p. 36].

It demands the kind of holistic approach to building a public diplomacy chain as identified by Leonard and Alakeson, where the allocation of more resources to public diplomacy and better coordination are emphasized; agenda includes enhanced programs of foreign exchanges, better collaboration, the ability to respond to crisis situations flexibly and rapidly, and 'more subtle programs of influence that engage with, rather than target, foreign publics'.<sup>11</sup>

### 2.2.2. Cultural relations as part of public diplomacy / cultural diplomacy

According to Melissen, there is an overlap of traditional cultural relations with the new public diplomacy as the focus within both instruments is on mutuality and long-term relationship-establishment and cultivation rather than on message selling. Furthermore, Melissen argues that there is a gradual convergence between public diplomacy and postmodern cultural relations [93, pp. 21-22]. There are concerns on this convergence of cultural relations and public diplomacy as for example formulated in Rose/Wadham-Smith contribution (quoted in Melissen), arguing that if the two fields of practice become indistinguishable, cultural relations practitioners might not be trusted longer as they could be seen as 'front' for political interests.

<sup>10</sup> Deficiencies in terms of knowledge, flexibility and speed in responding to global problems, and often the limits of their legitimacy in the eyes of those for whom they claim to act [54, p. 64].

<sup>11</sup> This statement should be read in the context of Hocking's understanding that public diplomacy remains a technique for achieving policy objectives; instead of being itself a description of a new environment for world politics, the rationale of the soft power paradigm would be that 'people are targets of foreign policy' [54, p. 37]

This would result in an equal damage of the ability to implement cultural relations as well as the ability to do public diplomacy. This concern is raised against the background of public diplomacy's and Cultural relations basically distinct objectives: while public diplomacy's primary focus is not trust-building but the achievement of specific, policy-driven transactional objectives, whereby trust often is a by-product, cultural relations 'represent non-governmental voice in transnational relations' and thus 'serving the national interests indirectly by means of trust-building abroad' [93, pp. 22-22]. Despite of this concern, the transformed environmental requirements however have in fact also changed the scope of cultural relations from traditional areas of cultural exchange into a wider concept as part of international communication including a range of new aspects as for example the promotion of human rights, the spread of democratic values or the role of media in civil society and, as articulated by Lending 'a country's thinking, research, journalism and national debate' [cf. Lending quoted in Melissen2007 93, p.22]. Lending contextualizes these developments with the broader societal condition as she writes: 'the growth of public diplomacy becomes a reaction to the close connection between cultural, press and information activities, as a result of new social, economical and political realities' [cf. Lending quoted in Melissen2007 93, p.22]. As Melissen concludes meeting the above mentioned concern, countries are in need of "permanent friends' in other nations in order to safe-guard their interests in a globalized world' [93, p. 22]. Trust building and the facilitation of cross-border civil society links would be core issues in tomorrows public diplomacy taking place in complex transnational networks [93, p. 23].

According to the US-definition of cultural diplomacy as the 'the exchange of ideas, information, art and other aspects of culture among nations and their peoples to foster mutual understanding', cultural diplomacy 'forms an important component of the broader endeavor of public diplomacy, which basically comprises all that nation does to explain itself to the world' [114, cf. C. Schneider quoting the e-resource: Milton, C. Cummings: *Cultural Diplomacy and the United States Government: A Survey* (Washington DC: Center for Arts and Culture, 2003). C. Schneider defines cultural diplomacy as a prime example of 'soft power', or the ability to persuade through culture, values and ideas, arguing that cultural diplomacy could be the most effective tool in any diplomatic toolbox, since a huge part of it would consist of nations sharing their creative expressions [114, pp. 147-148]. The need and significance of management-oriented embedment of cultural diplomacy within a strategically public diplomacy approach can be outlined by C. Schneider s general statement on cultural diplomacy 'without institutional support, cultural diplomacy is not systematic, but capricious and sporadic, reflecting the interests of individual ambassadors' [114, p.160]. On the other hand, cultural initiatives play a crucial role in any political circumstance, since while cultural initiatives of course never can compensate for opposition to policies, they can help to keep alive appreciation for specific national ideals, values, and other policies. Popular culture can in this context play a significant role in communicating ideas and values.

Riordan argues that 'public diplomacy will become an integral and substantive, not just presentational, part of the policy-making process', since stable and effective collaboration could be secured only through engagement with broader foreign societies [113, p. 189]. As meeting the new agenda of security threats requires the collaboration of other governments and their broader civil societies, a successful public diplomacy must communicate messages sophisticated and subtle and it must be based on engaging in genuine dialogues with a broad range of players in foreign civil societies, aimed to convince other publics of these values in a context of listening [113, p. 189]. At this point, the importance to cooperate with non-governmental agents is outlined by Riordan:

## 2. Core Concepts and Conceptualization of Terms

Engaging with foreign civil societies is often best done by the non-governmental agents of our own civil societies. Unlike diplomats, they do have credibility, (...); they do have specialist knowledge in the key areas, and have more natural ways of engaging with their opposite numbers (...). [113, p. 191]

These potential non-governmental agents of public diplomacy Riordan identifies as including universities, individual academics, schools, colleges, NGOs, national and international organizations, citizen groups (e.g. local issue lobbies, parent-teacher associations, business associations and individual companies, youth movements, sport clubs and offshoots of the internet such as chat rooms etc. [113, p. 191]. In this context, the importance of engaging closely with inward actors is once again emphasized:

The role of government and diplomats in relation to non-governmental agents will be more catalysts, coordinating their activities within a broader strategy, encouraging those not already engaged in such activities, and, on occasion, providing discreet technical and financial support. Since too close or acting in the behest of the government could undermine credibility, governments will therefore need tact openness, and understanding. As noted above, effective public diplomacy at home may be an essential precursor to successful public diplomacy abroad. [113, p. 191]

Implementing such perspectives, that is public diplomacy strategy along the lines outlined above, of course results in organizational and institutional changes since it has –as also outlined by Riordan - significant implications for the structure and culture of foreign ministries [113, p. 192]. As dialogue-based public diplomacy needs time to work and does not produce instant results, foreign ministries need to develop a capacity for long-term policy thinking a geopolitical analysis [113, p. 192]. Drawing on techniques provided by experiences of the private sector (scenario planning techniques developed by Shell in the 1960s and 1970s), foreign policy concepts and organization should undergo a restructuration ‘to allow the development of medium- and long-term objectives against various future possible scenarios’ [113, p. 193]. These can provide the framework in which a public diplomacy strategy to secure formulated objectives can in turn be developed [113, p. 193]. According to Riordan, the diplomats key role in the engagement with broader civic society will be as ‘public diplomacy entrepreneurs’ ‘looking for and identifying opportunities for engagement, communicating them to the nongovernmental agents and where necessary facilitating the first steps in engagement’ [113, p. 193].

### 2.2.3. The brand state

‘Globalization and the media revolution have made each state more aware of itself, its image, its reputation, and its attitude - in short, its brand’ [129, p. 3]. In 2001, P. van Ham published the article *The Rise of the Brand State. The Postmodern Politics of Image and Reputation* in the *Journal of Foreign Affairs*. The article deals with the range of issues relating to a main suspicion that concerns tourism /place and cultural marketing in general, and public diplomacy and nation branding in particular. It has been frequently criticized that products would be sold by using cultural stereotypes, especially in the context of tourism:

Look at the covers of the and you will see the various ways in which countries present themselves on the world’s mental map. (...) But do these images depict

real places, existing geographical sites one can visit? Or do the advertisements simply use cultural stereotypes to sell a product? [129, p. 2]

Branding gives products and services an emotional dimension with which people can identify with; when countries become branded, they become

'brand states', with geographical and political settings that seem trivial compared to their emotional resonance among an increasingly global audience of consumers. A brand is best described as a customer's idea about a product; the 'brand state' comprises the outside world's ideas about a particular country. [129, p. 2]

Van Ham furthermore pinpoints to the huge impact products have on the development of attributes and conceivabilities as concerns national identity, a phenomenon that has been widely made evident by country-of-origin-marketing-strategy-research as already mentioned above.

(...) In fact, brands and states often merge in the minds of the global consumer. For example, in many ways, Microsoft and McDonald's are among the most visible U.S. diplomats, just as Nokia is Finland's envoy to the world. In today's world of information overload, strong brands are important in attracting foreign direct investment, recruiting the best and the brightest, and wielding political influence. [129, p. 2]

While the huge impact a national image can have on the performance of a product /brand or corporation is very well empirically researched (especially country-of-origin-effect-literature), the mental mapping processes products and companies using country-of-origin-effect generate has received very little attention to the present day. As also van Han has outlined it has become evident that brands can function as diplomatic goods. This function may have especially strong impact when the company of concerns adapts country-of-origin-effect-strategy for the products. This strategy most often works with already established images of a country but has a very vital function in turn as amplifying, spreading, extending these connotations, stereotypes and images or even introducing them. As the very well known example of IKEA, one of Sweden's leading global companies, shows, a country-of-origin-effect-strategy may possess considerable power of accumulating symbolic capital in terms of publicity, interest, sympathy and credit.

On the contemporary global arena, reputation and self-marketing is of huge significance on all micro- and macro levels, from individuals, firms, cities, regions to countries and continents: 'Indeed, having a bad reputation or none at all is a serious handicap for a state seeking to remain competitive in the international arena' [129, pp. 2–3]. States and countries are nowadays almost equally dependent on strategic equity as corporations; the focus can be outlined to have shifted heavily to the dimensions of lifestyle and its interrelation to economy and culture, as also van Hams article indicates:

The unbranded state has a difficult time attracting economic and political attention. Image and reputation are thus becoming essential parts of the states strategic equity. Like branded products, branded states depend on trust and customer satisfaction. [129, pp. 2–3]

The aspect of strategic brand equity that refers to the value of a brand is outlined in the following section. As concerns the transposition of this concept to the fields of nation branding and public diplomacy, a model of asset-based nation-brand-equity (NBEQ) has elaborated by F. Buttle (in Dinnie 2008), defining NBEQ's sources as the tangible and intangible, internal

## 2. Core Concepts and Conceptualization of Terms

and external assets (or liabilities) of the nation [23, p. 67]. However, the employment of brand strategies to states has of course resulted in a range of critical voices. It may not be overlooked that when used appropriately, these concepts do enable and contribute to considerably beneficial outcomes and effects – this becomes especially evident in van Hams considerations on the interlink between nation branding and political and intercultural processes of pacification:

Although no doubt unsettling to conservative thinkers, this is actually a positive development, since state branding is gradually supplanting nationalism. The brand state's use of its history, geography, and ethnic motifs to construct its own distinct image is a benign campaign that lacks the deep-rooted and often antagonistic sense of national identity and uniqueness that can accompany nationalism. By marginalizing nationalist chauvinism, the brand state is contributing greatly to the further pacification of Europe. [129, p. 3]

Moreover, the analytical perspective within this thesis as suggesting and investigating CIM against the background of paradigmatic shifts, and emphasizing the power of ideas (Hay) finds a staging point in P. van Hams ascertainment on the dimensions of meaning possible to derive from the emergence of nation branding and public diplomacy: As discussing branding, van Ham pointed out two factors that are crucial to this thesis: the determinant of paradigmatically changes and the contextualization with postmodern environmental conditions:

(...) the change of slogans is not merely rhetorical window-dressing. On the contrary, it implies a shift in political paradigms - a move from the modern world of geopolitics and power to the postmodern world of images and influence. [129, p. 4]

Against the background of globalization and the harmonizing effects of European integration, states are according to van Ham increasingly under pressure to develop, manage, and leverage their brand equity [129, p. 4]:

Europe's emerging brand states know that most of them offer similar "products": territory, infrastructure educated people, and an almost identical system of governance. To stand out in the crowd, assertive branding is essential. [129, p. 4]

Hence, '(...) most states still see branding as a long-term, cumulative effort that will influence foreign investment decisions and the state's market capitalization' [129, p. 14]. Van Ham concludes that for states to survive in the enormous and steadily increasing competitive environment, using the metaphor of 'crowded arena', nation branding and public diplomacy will become a crucial approach:

The traditional diplomacy of yesteryear is disappearing. To do their jobs well in the future, politicians will have to train them-selves in brand asset management. Their tasks will include finding a brand niche for their state, engaging in competitive marketing, assuring customer satisfaction, and most of all, creating brand loyalty. (...) The state, in short, will have become the State®. [129, p. 5]

The argument emphasized in the above-given quotation introduces the following section on the marketing of nation states that in its broader context is the marketing of places including the specifications illuminated in the beginning of this chapter. As has been outlined in the introductory remarks, the discussion of place branding is crucial in order to outline and clarify the interrelation between nation branding and place branding as well as to show, which

theoretical and methodological basis and aspects are provided to nation branding by place branding.

### 2.3. Place marketing and place branding

Generally outlined, 'marketing is the social process by which individuals and groups obtain what they need and want through creating and exchanging products and value with others' [81, p. 6]. The American Marketing Association (AMA) defines Marketing as follows (2004):

Marketing is an organizational function and a set of processes for creating, communicating and delivering value to customers and for managing customer relationships in ways that benefit the organization and its stakeholder. [4]

Branding is a foundational part of a marketing communication strategy. The definition of branding according to AMA is

a name, term, design, symbol, or any other feature that identifies one seller's good or service as distinct from those of other sellers. The legal term for brand is trademark. A brand may identify one item, a family of items, or all items of that seller. If used for the firm as a whole, the preferred term is trade name. [4]

A brand helps an organization differentiate itself from its competitors, to build up positive connotations and experiences, relationships, and trust. Here, actually a common denominator to public diplomacy is to be found – the 'winning of hearts and minds'. Branding in its very general meaning involves decisions, strategies and tools that establish an identity for an organization, a product or a range of products with the goal of distinguishing it from competitors. In competitive markets, creating an identity through branding is essential, and particularly important in helping position an organization or product in the hearts and minds of the target markets. While consumer products companies have long recognized the value of branding [89], it has only been within the last approximately ten years that the focus on brand building strategies in different contexts than traditionally market-based ones have begun to be thought of.

Strategic market planning in the context of places has passed through several stages as outlined by Kotler, Haider and Rein in *Marketing Places* (1993). It was not until the late 1970s that places moved to the stage of target marketing and a multiplicity of goals, including retention, start-ups, tourism, export promotion, and foreign investment instead of pursuing the single goal of business attraction. In *Marketing Places: Attracting Investment, Industry and Tourism to Cities, States, and Nations* (1993), P. Kotler, D. Haider and I. Rein have presented a new approach for the revitalization of towns, cities, nations, and regions they call 'strategic place marketing' [82, p. 18]. *Marketing Places* (1993) covers all major questions on place branding determination factors of a places image, ways of measurement of places image, available tools for communicating an image. Based on one of the central positions of the book that 'marketplace shifts and changes occur far faster than a community's capacity to react and respond' [82, p. 18], P. Kotler, D. Haider and I. Rein outline the challenge of place marketing as to 'strengthen the capacity of communities and regions to adapt to the changing marketplace, seize opportunities, and sustain their vitality' [82, p. 18]. The objective and purpose of place branding as elaborated by Kotler et al. is to enable and contribute to specific conditions:

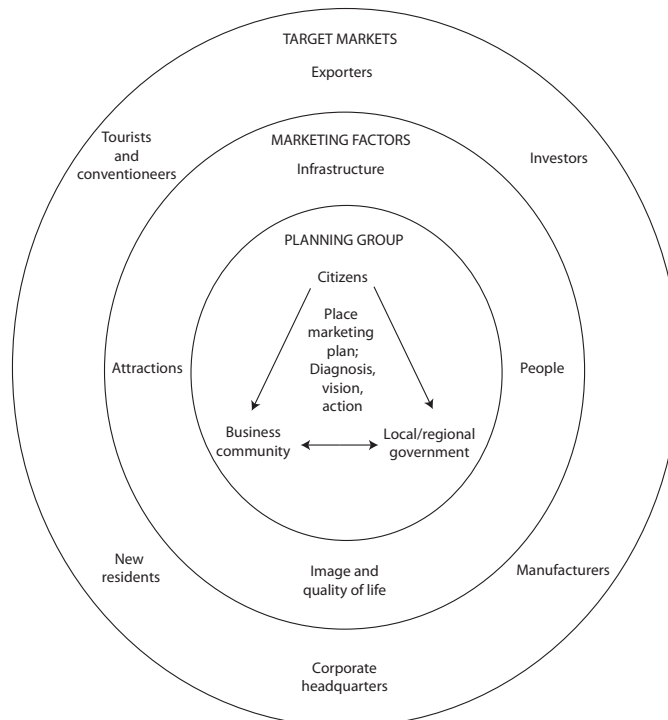
## 2. Core Concepts and Conceptualization of Terms

Place marketing succeeds when stakeholders such as citizens, workers, and business firms derive satisfaction from their community, and when visitors, new business, and investors find their expectations met. [82, p. 18]<sup>12</sup>

The specific concept of place marketing embraces four crucial activities in order to achieve the above-mentioned objective (my italics that shall indicate the direct validity to CIM) Kotler et al. [82, p. 18]:

- Designing the right mix of community features and services
- Setting attractive incentives for the current and potential buyers and users of its goods and services
- Delivering a place's products and services in an efficient, accessible way
- Promoting the place's values and image so that potential users are fully aware of the places distinctive advantages

As concerns the practical implementation of the concept, P. Kotler, D. Haider and I. Rein identify major elements constituting their concept of 'strategic place marketing', which are illustrated in the model 'Levels of Place Marketing', rendered in figure 2.5 [82, p. 19].



**Figure 2.5.:** Levels of place marketing, illustrating the major elements in strategic place marketing [82, p. 19].

As the model shows, the initial task in order to develop a long-term solution is the organization of a planning group including citizens, local and regional government officials, and business people: This planning group validates the importance of collaboration between the public

<sup>12</sup> The interested reader might have noticed that citizens are already understood as stakeholders in Kotler et al.'s concept. This understanding is thus no novelty in nation branding, as sometimes claimed.



and the private sector and the need to involve all stakeholders in shaping a places future. The planning group's charge involves [82, p. 18]:

- The definition and diagnose of the communities condition, it's major problems and their causes
- The development of a vision of the long-term-solution to the community s problems based on a realistic assessment of the community s values, opportunities, and resources
- The development of a long-term plan of action involving several intermediate stages of investment and transformation

Furthermore, P. Kotler, D. Haider and I. Rein define four marketing factors found in every community that have to undergo an improvement within the framework of the long-term solution, since these factors affect the places success in attracting and satisfying its five potential target markets: goods and service producers, outside investment and export markets, corporate headquarters and regional offices, tourism and hospitality business, and new residents [82, pp. 18–20]:

1. It has to be assured that basic services are being provided and infrastructure maintained to the satisfaction of its citizens, businesses, and visitors.
2. The place may need new attractions to improve the quality of life to sustain current business and public support and to attract new investment, businesses, or people
3. The community need to communicate its improved features and life quality through a vigorous image and communication program
4. The place must generate support from its citizens, leaders, and current institutions for making the place hospitable and enthusiastic about attracting new companies, investment and visitors to its community

The fourth point highlights a crucial dimension to especially branding activities concerning such a complex and sensible topic as a nations identity; as has in fact already been outlined in *Marketing Places* (1993):

The fortunes of places depends in the final analysis on the collaboration of the public and private sectors – teamwork among governmental units, business firms, voluntary and civic associations, and marketing organizations. Unlike purely business or commercial product marketing, place marketing requires the active support of public and private agencies, interest groups, and citizens. [82, p. 20]

As has been outlined throughout the subchapters on public diplomacy, this perspective on the roles and the involvement of actors is central within the paradigmatic changes that have taken place as concerns social scientific models and social practice. In the context of the above-mentioned aspects, a successful concept and strategy-design implementing Strategic Image management has to include the management of the following six fundamental tasks in order to be successful according to Kotler [82, p. 20]:

- Interpreting what is happening in the broad environment
- Understanding the need, wants, and behavior choices of specific internal and external constituencies
- Building a realistic vision of what the place can be
- Creating an actionable plan to complement the vision
- Building internal consensus and effective organization
- Evaluating at each stage the progress being achieved with the action plan

Adapted to the conceptualization of CIM in this thesis, these tasks can be outlined as follows based on the empirical study:

- Interpretation of the broad environment events: Policy Framing
- Work and Communication between actors:
  - o Internal actors: Institutionalization, Organization, includes the point: Building internal consensus and effective organization, concept: e.g. profile: SWOT-analysis, positioning, includes dialogue on need, wants, and behavior choices of actors
  - o External actors: Target groups, Concept, Aims,
- CIM-Strategy (Nation Brand and public diplomacy Strategy): Building a realistic vision of what the place can be (Vision), Creating an actionable plan to complement the vision (Implementation), Evaluating at each stage the progress being achieved with the action plan (Monitoring)

Basically, a place can try to attract any of four main broad target markets: visitors (business visitors and nonbusiness visitors), residents and workers (professionals, skilled workers, wealthy individuals, investors, entrepreneurs, unskilled workers), business and industry (heavy industry, 'clean' industry, entrepreneurs) and export markets (other localities within the domestic markets, international markets) [82, pp.23-24]. For attracting the above mentioned target groups, and for marketing places, four broad strategies can be used according to Kotler: image marketing, attractions marketing, infrastructure marketing, and people marketing [82, p. 33]. These strategies are valid to the nation branding Approach and Program, but have to be extended in scope as applying to nations – I suggest to itemize them as additionally including the specifications: image marketing, attractions marketing (culture, heritage marketing, tourism marketing), infrastructure marketing, and people marketing (popular culture, values and societal aspects marketing, icon marketing). These strategies are further discussed in the following subchapter, dealing with the analytical unit of place image.

### 2.3.1. Place Image – definition, measurement and distribution

Kotler et al. define a place's image as

the sum of a whole set of beliefs, ideas, and impressions that a people have of a place. Images represent a simplification of a large number of associations and pieces of information connected with the place. They are a product of the mind trying to process and „essentialize“ huge amounts of data about a place. [82, p. 141]

A image differs from a stereotype as 'image' is a more personal, individually variable perception of a place or segments of a society to other segments of a society, while 'stereotype' 'suggests a widely held image that is highly distorted and simplistic and that carries a favorable or unfavorable attitude toward a place' [82, p. 141]. To marketers, image has always been of great concern due to the major influence of images on target group's choices. Kotler et al provide a conceptualization and definition of a new approach to Place Marketing, called Strategic Image management (SIM) and defined as

the ongoing process of researching a place's image among its audiences, segmenting and targeting its specific image and its demographic audiences, positioning the place's benefits to support an existing image or create a new image, and communicating those benefits to the target audiences. [82, p. 143]

In order to measure and assess a place image respectively, Kotler suggests adopting a two-step process. The first step is the selection of the target audience, which has to be characterized by common traits, interest, or perceptions. In a second step, the target audience's perceptions are measured along relevant attributes. As concerns audience selection, seven broad audiences can be outlined which might be interested in visiting, living or working in a place and hold different images of it: residents, visitors, factories, corporate headquarter and offices, entrepreneurs, investors and foreign purchasers [82, pp. 143–144]. These categories are usually organized strategically in different target audiences when developing a place or nation brand concept. As will be shown in the case study on Sweden, these categories can be organized creatively and interlinked within an overall concept of lifestyle based (national) culture space. In any case, the further culture-discourse based conceptualization in the case of nation branding and public-diplomacy may be conducted and implemented, these categories always constitute the basic target audiences within place marketing and cultural diplomacy approaches. The distribution of a place image has to be concerted onto these basic conceptualizations.

For measuring images, many methods have been proposed. Three approaches are especially versatile and important in the context of place images: (1) familiarity-favorability measurement, (2) semantic differential and (3) evaluative maps [82, pp. 146–148]. Familiarity-favorability measurement establishes how familiar the target audience is with the place and how favorable members feel toward it. The results indicate the audience's awareness of the place, the visibility. First, respondents are asked to check one of the following to establish the familiarity [82, p. 146]:

Never heard of	Heard of	Know a little bit	Know a fair amount	Know very well
----------------	----------	-------------------	--------------------	----------------

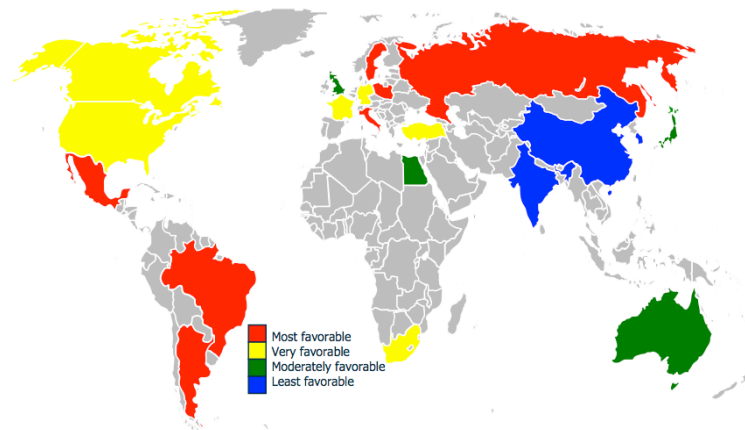
Those respondents who have some familiarity with the place are then asked to describe how favorable they feel toward it by checking one of the following [82, pp. 146-147]:

Very unfavorable	Somewhat unfavorable	Indifferent	Somewhat favorable	Very favorable
------------------	----------------------	-------------	--------------------	----------------

In applying this tool, awareness problems and serious image problems can be traced [82, pp. 146–147]. The semantic differential is one of the most popular tools allowing going further and researching the content of the places image [82, p. 147]. In researching the respondents perceptions it employs bipolar scales with adjectival extremes at each end, and involves five steps [82, p. 147]: (1) Developing a set of relevant dimensions, (2) Reducing the set of relevant dimensions, (3) Administering the instrument to a sample of respondents, (4) averaging the results, and (5) checking on the image variance.

Evaluative maps denominate a technique to inventory the citizen's visual impressions and feelings about a place or areas of a place using interviews. The qualitative analysis is then rendered into a map that for instance may include labels that came up when respondents were asked about different areas of the place and shadings illustrating the respondent's emotive evaluation (most likes to disliked). As concerns nation branding, the recent service of Anholt-GFK Roper NBI Reports is a Global Temperature Map employing this principle. A sample illustrating the overall favorability of Sweden is attached below (fig. 2.6)

## 2. Core Concepts and Conceptualization of Terms



**Figure 2.6.:** NBI – global temperature map

According to Kotler, Haider and Rein, six image situations can be discerned as concerns places.<sup>13</sup> In table 2.5, these image situations are subsumed in the context of their respective strategic challenges [82, pp. 35–36] and [83, p. 79]. In the case of nation branding, image situations will most likely differ quite considerable as concerns both, different regions and target groups views of the nation and different places within the country.

**Table 2.5.:** Image situations according to Kotler et al. [82, pp. 35–36] and Kotler et al. [83, p. 79]

Image situations	Strategic challenge
overly attractive image	reducing the problems of highly attractive areas by stimulating the growth of peripheral areas
positive image	no image change required, but the challenge is the amplification of the positives and their more effectively delivery to desired target groups
mixed image	Imageimprovement / emphasis on positive aspects,
weak image	Image improvement depending on the reasons to weak image – e.g. „visibilty-problem“ marketing strategy with a clear message and leadership, turning attractive features into competitive advantage
contradictory image; people hold opposite views about some features of the place	accentuation of the positive image while simultaneously trying to change the realities that give rise to negative images
negative image	working out of a long-term strategy for a more positive profile via concrete developments and improvements on the problematic fields / allocation of budgets to development activities

Once involved actors understand the places current image, ways and contents of properly building, improving or changing an image of the place can be deliberated on [82, p. 148]. For an image to be valid it must meet the following five criteria, outlined by Kotler, Haider and Rein [82, pp. 149–150]:

<sup>13</sup> These six dimensions are outlined in Marketing Places 1993; in Marketing Asian Places, the possible image situations are reduced to five, leaving out the category mixed image.

- It must be valid (the promoted image must correspond with the reality)
- It must be believable (even if the proposed image is valid, it may not be readily believable which has to be resolved creatively)
- It must be simple (too many images lead to confusion)
- It must have appeal (the image must suggest why people would want to live there visit, invest, and so forth)
- It must be distinctive (the image works best when it differs from other common themes).

As concerns the delivery of a place's image, place image marketers can draw on three general tools to implement an effective image of a place: (1) slogans, themes, and positions, (2) visual symbols, and (3) events and deeds [82, p. 151]. Slogans usually unify a specific campaign, and if the slogan is successful, it can be carried over to many campaigns. A slogan is a 'short catchcall phrase that embodies an overall vision of a place' [82, p. 151]. Slogans are useful in generating momentum, enthusiasm, and fresh ideas, and provide a platform from which the place's image can be further amplified [82, p. 151]. A variation from using catchcall slogans is to spell out themes. These may be aimed at driving specific marketing programs addressed to specific audiences (e.g. ecotourism). Messages communicated via themes must be of course backed up by real performance. In applying image positioning a place positions itself in regional, national, and international terms as the place for a certain type of activity, certain experiences or as a viable alternative location/attraction to another place that may have a more well-established or stronger position [82, pp. 152–153]. 'The challenge of image positioning is to develop an image that communicates benefits and unique attributes that make the place stand out among other places' [82, p. 153]. Again, image positioning must be supported by reality [82, p. 153] since gaps between message and product make the campaign valueless. Visual symbols have figured very prominently in place marketing; especially many landmark sites of places are permanently cultivated in the public's mind as e.g. Big Ben, Red Square, The Great Wall, Eiffeltower and so forth: 'A visual image to be successful, needs to reinforce an image argument. If the visual is inconsistent with the slogan, theme, or position, it undermines the place's credibility' [82, pp. 154]. Accompanying visuals may be diverse but have to work well together (e.g. culture images and education images).

Images are not easy to change or develop, and image marketing takes long-term perspectives and periods in order to transform or create an image effectively. This circumstance is also frequently emphasized in the context of nation branding and public diplomacy, as it becomes an even more long-term perspective-based challenge to change conceivabilities and stereotypes about such a complex image conglomerate as a nation. Research literature on Place Branding indicates that concerning such processes of collective memory as the mental map clusters of perceived image of a socio-cultural place-bound space, strategical cooperation between actors involved in local promotion programs may be understood as decisive. It is thus crucial to engage in a mix of strategies with broad and specific scopes. As Kotler pinpoints: 'a place's image must be valid and communicated in many ways and through many channels if it is to take root and succeed' [83, p. 78]. In order to develop or change place images, a range of challenging requirements has to be met, making the significance of a strategical well-managed long-term-approach obvious:

They require research into how residents and outsiders currently see the place; they require identifying true and untrue elements, as well as strong and weak elements; they require inspiration and choice among competing pictures; they require elaborating the choice in a thousand ways so that the residents, businesses, and others

truly express the consensual image; they require a substantial budget for the images dissemination. [83, p. 73]

As mentioned above, Place Image Marketing includes four broad strategies for attracting visitors, employees, business and industry, residents, and for increasing exports [83, p. 78]: Image Marketing, Attraction Marketing, Infrastructure Marketing and People Marketing.<sup>14</sup> Concerning Image Marketing, the overall goal is to create a unique and distinguishing image, preferably as part of a larger marketing strategy. This strategy includes the development of brand features as for instance a clever slogan on the respectively foundation (e.g. Stockholm as natural center for trade, transport, banking, tourism, communication), design of message channels, graphic design, etc. Second, places need to invest in specific attractions, which in this context determine physical features and events that appeal to citizens, new residents, visitors, businesses and investors [83, p. 203]. Places can capitalize these features if they conscientiously protect and promote them [83, p. 205]. Ten major types of attractions can serve as basis in developing this strategy, summarized in table 9. [83, pp. 204–205]. Attraction marketing includes the preservation and maintaining of natural and cultural attractions, historical buildings and sites, so called 'guinness attractions' (oldest, highest, longest, best, etc.), promotion of special landscaping or gardens, building and promotion of meeting facilities (convention or exhibition centers), shopping experiences, capitalization of major business streets (including distinctive products), and other developments of new attractions and value-adding-processes. Especially beneficial examples are recovery initiatives, visionary attraction-building initiatives (Asia, Eastern Europe, etc). According to Kotler et.al., to add new attractions is very likely to create a more competitive value package [83, pp. 203–204] and [83, pp. 86–89]. As concerns Infrastructure Marketing, primary investment in infrastructure breeds secondary investment that is marketed in its turn [*italics in the original* 83, pp. 90–91]. Assets relevant to this strategy are many folded: airports, railways, streets and highways, harbors, recreationally facilities and other city features, residential areas, facilities of water supply, availability of land, and housing and office space, as well as for instance differentiations in IT and telecommunication (e.g. excellent IT-knowledge and resources, niche application positioning, outstanding application experiences) [83, pp. 90–92]. And finally, people marketing (including supply of intellectual resources and capital, cultural diversity, etc.) is an important strategy that can take at least five forms [83, p. 92]: 'famous people', 'enthusiastic local leaders', 'competent people', 'people with an entrepreneurial profile', and 'people who have moved to the place'. As concerns famous people, 'connecting a famous face with a place offers a fast and effective means for creating a positive association' [83, p. 92]. This category includes mainly persons that have reached an icon-status, mainly history-, science-, and culture (especially fine arts)-related. Moreover, individual athletes and teams also give identity to many places, as they as well constitute a source of pride contributing significantly to national image, especially in the era of internet's fast information delivery. Enthusiastic local leaders relates to skillful business and political leaders - 'renown can spread fast for those places that have skillful business and political leaders' [83, p. 93]. Although none of these figures might be without controversy, and the number of their detractors and critics may number as many as their admirers, on balance, they do two things for their places: according to Kotler, they contribute with relevance and impact to local communities by work accomplished, and on the extrinsic level, this work may result in national, regional and even international attention for the places, countries and commu-

<sup>14</sup> In chapter 5, it is looked upon the evidence of these strategies within the lifestyle-based culture space concept and there will be outlined typical attraction messages that emphasize image, infrastructure and people.

nities in question [83, p. 94]. As concerns the category of competent people, local access to competent people often is a strong attraction in place marketing. A combination of excellent location, infrastructure, transportation, living environment and skilled dedicated workers has shown to be a secure source to significant investment. Entrepreneurial traditions may vary over the regions or landscape of countries, a place's entrepreneurial profile can be supported in various ways as e.g. sponsorship of educational programs for entrepreneurs, stimulation of new entrepreneurial networks, and an active marketing of the places entrepreneurial profile. Kotler outlines an important correlative aspect as concerns the intrinsic and extrinsic level as concerns place-identity and -image: 'Such marketing can strengthen a regions internal self-identity and simultaneously attract entrepreneurs and their companies' [83, p. 97]. (Profiling) persons who have moved into a certain place may create great appeal – this aspect is also described as the 'follow-me phenomenon' by Kotler et al. [83, p. 97]. Thereby, at least three different profiling approaches can be discerned: storytelling of an entire family, storytelling of special experts, scientists or businesspersons (who are usually quoted naming a number of centrally attractive attributes), and presentation of statistics from an opinion survey on experienced living and working conditions, summarizing the most appreciated attributes. Furthermore, beyond marketing specific people, encouragement of citizens to be more considerate of visitors and new residents, the raise of the citizens skills and attitudes in order to meet the needs of the target markets (e.g. upgrading standards of tour guiding etc) are crucial.

The identification of place marketers sometimes can be difficult. Place marketing – and this is based on relevant literature assumed valid for nation branding and public diplomacy is a 'continuous process that involves all citizens' [83, p. 99]. However, the most active and therewith major place marketers have been itemized by Kotler et al. [83, p. 99] (see table 2.7), and as Kotler pinpoints, 'the real challenge is to coordinate all the public and private interest groups into a cohesive working body that agrees on the ends and the means to be pursued' [82, p. 42], Obviously, especially due to the huge range of heterogeneous actors, it is crucial to strategically coordinate the efforts to image-promotion in order to achieve effective and desired outcomes.

In the dynamic process of a range of structural changes during the last decades, place marketing 'emerged as a promising integrating process linking a places potential competitive advantages to overall economic development goals' [82, p. 79]. Through a strategic planning process as outlined by Kotler et.al., a place can achieve the aim to prepare plans and actions that integrate the places resources and objectives with its changing opportunities:

Strategic market planning starts from the assumption that the future is largely uncertain. The community's challenge is to design itself as a functioning system that can absorb shocks and adapt quickly and effectively to new developments and opportunities. The community must establish information, planning, and control systems that allow it to monitor the changing environment and respond constructively changing opportunities and threats. [82, p. 80]

Strategic planning can be carried on in various ways including different forms of public and private stakeholder and government involvement [82, p. 80], but whatever organizational structure is established, the strategic market planning process moves through five stages: (1) Place audit, (2) Vision and goals, (3) Strategy formulation, (4) Action plan, (5) Implementation and control (see table 2.8).

## 2. Core Concepts and Conceptualization of Terms

**Table 2.6.:** Summary on the four broad strategies based on Kotler, Haider, Rain (1993) [83, pp.33-45] and Kotler, Hamlin, Rein, Haider 2002 [83, pp. 78–106]

	Image Marketing	Attraction Marketing	Infrastructure Marketing	People Marketing
	The place hires an advertising agency or public relations firms to identify, develop, and disseminate a strong positive image for the place[83, p. 37]	Improving the image is not enough to ensure a places prosperity – the place needs special features to satisfy the residents and attract outsiders[83, p. 37]	Citizens and visitors must have good transportation, low-cost energy must be delivered to citizens and business, schools must deliver qualitative education, streets safe to walk, water safe to drink, recreational space must be provided, good hotels and restaurants must be available[83, p. 39]	The image of a places people affects the interest of potential target markets – therefore, in selecting target markets, places must consider the perceived character of their people[83, p. 40]
Strategical aspects and Aims	Creation of a unique and distinguishing image Status-Quo-Analysis	Natural attractions Legacy of historical buildings (e.g. temples, statuary, etc.) Commissioned world-renowned edifices (e.g. Eiffel Tower) Quieter forms as e.g. a system of parks, outdoor restaurants along boulevards, etc. Water, that has a particular attractiveness for places[83, p. 38]	Infrastructure is fundamentally important as a place has to “work” [83, p. 39]	Several forms depending on the place and the aims, e.g seeking to lure more scientific talent to move to the place[83, pp. 39–40] Encourage citizens to be more friendly and considerate of visitors and residents, raise the level of the citizens skills so that they can meet the needs of the target market[83, p. 40]
Possible categorizations within the strategy		10 major types: 1. Natural beauty and features 2. History and famous people 3. Shopping places 4. Cultural attractions 5. Recreation and entertainment 6. Sports arenas 7. Festivals and occasions 8. Buildings, monuments and sculptures 9. Museums 10. Other attractions	Housing Roads and transportation Water supply Power supply Environmental quality Basic social security Education Lodging and restaurant facilities Convention facilities visitor services	1. Icon-status, mainly history-, science-, and culture (especially fine arts)-related, sports: individual athletes and teams 2. Citizens – interlink to national culture: attributes ascribed to citizens (skilled, friendly, etc.) People marketing may take at least five forms: Famous people Enthusiastic local leaders Competent people people with an Entrepreneurial profile People who have moved to the place' Citizens – interlink to national culture
Costs and potential risks	Often the least expensive of the four strategies, since the place is not investing in improving its infrastructure or adding attraction, but in communicating something about its present features to others[83, p. 33]	Today many places are searching for new attractions to add; regularly proposed attractions such as building a giant convention center, developing a museum, creating and entertainment district – all of these cost money and especially when they are erected from desperation rather than deliberation, they often backfire (e.g. funds run out before the stadium is completed) [83, p. 39]		



**Table 2.7.:** Major actors in place marketing Kotler et al. [Table 3.4. in the original 83, p. 99]

Local Actors	Public-sector actors Mayor and /or city manager Business development department in the community Urban planning department of the community (transport, education, sanitation, etc.) Tourist bureau Public information bureau	Private sector actors Individual citizens Leading enterprises Real-estate developers and agents Financial institutions (banks and insurance companies) Electricity and gas utilities, telecommunication companies Chamber of commerce and other local business organizations Hospitality and retail industries (hotels, restaurants, department stores, other retailers, exhibition and convention centers) Travel agencies Labor market organizations Architects Transport companies (taxi, railway, airline) Media (newspaper, radio, TV)
Regional Actors	Regional economic development agencies County and state government Regional tourist boards	
National Actors	Political heads of government Inward investment agencies National tourist boards	
International Actors	Embassies and consulates Inward investment agencies Economic development agencies with a specific link to a region or city International enterprises with a place-bound link	

## 2. Core Concepts and Conceptualization of Terms

**Table 2.8.:** Five approaches to place development [82, pp. 71–76]

Community Development	Urban Design	Urban Planning	Economic Development	Strategic Marketing Planning
<p>Basic idea: to create a quality environment for the people currently living and working in the community</p> <p>Focus: community institutions and people</p> <p>Basic assumption: a place must be pleasant to live in</p> <p>Community development experts support increased public safety, adequate health facilities, good schools, strong neighborhoods, basically emphasizing the role of strong community-based institutions in affecting the quality of a place</p> <p>Idea of community participation and citizen empowerment</p> <p>Possible problems: wars on funding between involved actors, inside-out thinking instead of outside-in thinking (no systematic attempt is made to figure out how to fit the community competitively into its metropolitan, regional, national or even global setting)</p>	<p>Basic assumptions: a place must be pleasant to live in. People's attitudes and behaviour are strongly influenced by the quality of their physical environment, and changing that, in turn, will improve attitudes and behaviour</p> <p>Urban design professionals differ to community design professionals in placing more emphasis on the design qualities of a place – its architecture, open spaces and land use, street layout and traffic flow, cleanliness, and environmental quality</p> <p>Possible problems: They seek to make a place more habitable and attractive without addressing the larger issues of how to make the place economically viable; community may be sharply divided over what constitutes good design and where the money should be spent</p>	<p>Especially cities usually have urban planning commissions; taks: to evaluate the many projects proposed by developers and various government agencies or to intiate projects and proposals on their own (e.g. long-term plan for improving the city's infrastructure)</p>	<p>Economic development refers to new industries, more productive use of resources, and greater innovation</p> <p>Economic development professionally focus largely on helping a place enhance its competitiveness (analysis of a place's strength and weaknesses, opportunities and threats as they are affected by external forces)</p> <p>Especially many cities have established economic development agencies</p>	<p>Underlying Marketing Rationale: Prepared for growth in the conceptorary worldwide economy</p> <p>Competitive operating costs</p> <p>Human and intellectual resources adaptable to future change</p> <p>Good qualityiy of life (emphasis added on cultural and intellectual development)</p> <p>Five stages: (1) Place audit (what is the community like today? What are the communitys major strengths/weaknesses, opportunities/threats, major issues?)</p> <p>(2) Vision and goals (what do residents want the community to be or become?)</p> <p>(3) Strategy formulation (What broad strategies will help the community reach its goals?)</p> <p>(4) Action plan (What specific actions must the community undertake to carry out its strategies?)</p> <p>(5) Implementation and control. (What must the community do to insure successful implementations?)</p>

The overall challenge is to understand better the needs, perceptions, preferences and resources of target buyers or message receivers and already back in 1993, Kotler emphasized that 'the job of selling a place to target visitors, industries, or export consumers is more dynamic, political, and risky than ever' [82, p. 45]. What makes Place Marketing and to an even higher degree nation branding such a challenging task requiring strategical approaches is the balance between intercultural-, foreign policy- and business administration know-how: 'The challenge is one not only of money, but also of people, culture, history, image, and pride. The selling component of the strategic place marketing is often the most crucial and yet the least understood part of a place marketing plan' [82, p. 45]. It is especially in the context of these aspects that public diplomacy provides a range of possible solutions and long-term techniques and thus constitutes a pivotal and essential complementary concept within a national promotion program.

## **2.4. The marketing of nations, national competitiveness, and the role of the state**

After having briefly outlined the basic concept of place branding and its characteristics that equally valid to nation branding, this subchapter provides an overview and discussion of the concept nation brand and theoretical approaches to the concept, scope, evolution and relevance of nation branding, as well as functions the state should perform in the context of nation marketing. The section is based on Kotler's seminal book *The Marketing of Nations – a Strategic Approach to Building National Wealth* (1997), where the focus lies on the outline of a systematic methodology that in the case of a business firm instead of a nation would be called strategic market management and suggests that 'a particular nation can apply to assess its starting conditions, its major opportunities, its strengths and weaknesses, and the most promising available paths to achieving economic progress or economic revitalization' [84, p. ix]. Kotler, Jatusripitak and Maesinceetake take the view that a 'nation can be thought of as running a business and, as such, can benefit from adopting a strategic market management approach' Kotler 1997, p.ix. It is crucial to emphasize that

this is not to ignore the much greater cultural and political complexity of running a nation. Nor is it the same as saying that a nation should run itself as a planned economy (...). Strategic market management is a continuous self-correcting process that consistently considers where the nation is heading, where it wants to be heading, and how best it can get there [84, p. ix]

A nation's wealth can be viewed in terms of inputs (factors of production by means of inward investment, local reinvestment and outward investment, both capital and labor), throughputs and outputs. In today's world of interdependence and constantly changing environment, creating or sustaining a nation's wealth is possible only when the nation's capability portfolio is driven forward in the right direction where it fits in with the general and competitive environment of the world economy [82, pp. 138–139]. The degree to which each nation captures opportunities or copes with threats depends upon its capabilities that can be subsumed under five main categories according to Kotler (1997), including the nation's culture, attitudes, and values, its social cohesion, its factor endowments, its industrial organizations and its government leadership [84, p. 382]. Table 12 summarizes these aspects [84, pp. 138–139]:

These categories can be evaluated by a scale including the factor Importance Weight and as concerns the respective performance, ranging from the scale-items major strength, minor

## 2. Core Concepts and Conceptualization of Terms

**Table 2.9.:** Five main categories in the context of national competitiveness [84]

1 culture, attitudes, and values	Culture of productivity Entrepreneurial spirit Attitude towards saving Family value
2 social cohesion	Distribution of wealth Distribution of power Cultural homogeneity
3 factor endowments	Natural resources Human capital Technology level Age distribution of population
4 industrial organization	Competitive intensity Cooperative norms Industry diversification Industry specialization State-owned enterprises
5 government leadership	Visionary leadership Government strategic support Administrative efficiency Policy consistency Political stability

strength, neutral factor, minor weakness, major weakness [84, pp. 138–139]. The overall perspective must be a holistic one as

economic development policymakers must be concerned with nation's capabilities not just in terms of the level and importance of each element, but also in terms of the substitution and synergistic effects among these elements over time. [84, p. 139]

Four elements are critical for implementing the nation's wealth building strategies:

- Assessing the states' strengths and weaknesses
- Recognizing dilemmas and trade-offs among policy options
- Building a healthy business-government relationship
- Enhancing agovernment-government cooperation

A nation's wealth critically depends on its competitive position in the global marketplace [84, p. 382]. Although a broader discussion would go far beyond the scopes of this thesis, the main aspects shall be illuminated in this subchapter. Kotler outlined that effective strategy design requires the nation's strategic thrust, strategic posture and strategic implementation [84, p. 381]. To formulate the strategic thrust for a nation, its policymakers need to assess the nation's current competitive, internal, and external environments as well as they need to set or review the nation's objectives and goals subject to these environments [84, p. 381]. In analyzing a nation's current situation in a highly interdependent global economy, three steps are involved: global-competitive-structure-analysis, impact-of-the-major-global-forces-and-trends-analysis, and the-nations-capabilities-analysis [84, p. 381]. The first analytical step includes for instance the division of countries into strategic groups of nations, where each group has a distinct competitive condition and a distinct role in the world economy: 'Each nation should monitor its overall competitive position closely so that any signs of weakening competitiveness can be dealt with quickly' [84, p. 382]. The third analytical step gives insight

on that the degree to which each nation captures opportunities or copes with threats depends upon its capabilities. Such capabilities include: 'a nation's culture, attitudes, and values; its social cohesion, its factor endowments, its industrial organizations, and its government leadership' [84, p. 382]. A nation should strive to arrange its objectives hierarchically, and where possible, objectives and goals should be prioritized. Moreover, objectives should be stated quantitatively and they should be specified with respect to magnitude and time as this will facilitate policymakers planning, implementation and control [84, p. 383]. Based on the analysis of the nation's environments – competitive, internal, and external – a nation should set realistic goals [84, p. 383]. Thereby, policymakers should beware and avoid inconsistency among the nation's objectives [84, p. 383]. Nations need a framework and an approach to them clarify what they realistically hope to accomplish, and they have to develop their wealth-building strategies to fulfill the goals (e.g. improvement of the international competitiveness, achieving a high level of employment, a good environment, security and peace, good health, and so forth) [84, p. 383]. The nation's strategic thrust has to be developed into the nation's strategic posture that is it 'must be translated into pragmatic and concrete guidelines for identifying specific public policies to improve competitiveness' [84, p. 384]. Differences in a nation's relative wealth and relative competitiveness in different contexts result in four different formulations for the strategic thrust [84, pp. 383–384]:

1. Sustaining the current position: countries that command a leading position
2. Revitalizing the current position: countries that are losing some competitiveness
3. Building further national wealth: countries whose current wealth position is low but whose competitiveness is strong
4. Turnaround mission: countries whose current wealth and competitiveness are weak

Apart from a multitude of possible models and routes, it is important to emphasize that there is no best pathway to development:

Each nation is subject to a unique set of opportunities, constraints, and competitive conditions. By assessing the advantages and drawbacks of each pathway, subject to a nation's unique set of opportunities, constraints, and competitive conditions, the economic policymakers then can select or develop the optimal pathway for that nation [84, p. 384].

A nation's competitiveness is constituted by both its microcompetitiveness (competitive advantage) and its international competitiveness (comparative advantage). Microcompetitiveness is the 'ability of domestic firms to sell their products in the global marketplace, based on their relative price and quality attractiveness in comparison with their foreign competitors' [84, p. 385]. A nation's international competitiveness on the other hand refers to 'its ability to achieve high-factor incomes in the global economy' [84, p. 385]. In order to enhance competitiveness, two main types of public policy are needed: government primary policies, and government support policies. Government primary policies include [84, pp. 385–386]:

- Investment: most governments compete today to attract foreign firms to invest in their economy since foreign investment brings several benefits as for instance, improvement of the economy efficiency by spurring competition, by demanding improvements in the quality of supplied components and labor, and so forth. The global growth in foreign investment has moreover increased the interdependence and interlinkage among nations. A nation's foreign direct investment (FDI) policies should have two fundamental aims as outlined by Kotler:

## 2. Core Concepts and Conceptualization of Terms

(1) In the short run, a sound FDI strategy should seek to attract foreign investment, thus augmenting the stock of capital available to the nation. Policymakers should view the nation as a link in the international chain of value-adding activities. They should seek to position the nation to be highly competitive in specific parts of the value chain. (2) In the long run, the nation should leverage investment flows to provide the maximum long-term benefit. National policies should encourage foreign companies to assist in exports, to invest in human and physical capital, and to provide technology transfer [84, pp. 385–386].

- **Industry-building strategies:** A nation's economic strength depends on the choices and health of its industrial clusters (that is, a group of industrial segments - the focal industry, related industries, and supporting industries with vertical and horizontal linkages with each other), industries, and firms. Related industries generate synergistic effects, and supporting industries generate added value enhancement as well as they play an important role in generating external economies. Since a nation's industrial portfolio comprises industrial clusters from many industrial sectors, stiff global competition forces governments to review and revise their nation's portfolio from time to time in order to be able to develop attractive new industries, revitalize existing strong but highly competitive industries, and restructure or phase out declining vulnerable industries. Three basic steps constitute industry-building strategies: First, in developing a nation's industry portfolio, its industrial development determinants (specifically industrial attractiveness and the nation's ability to compete) have to be analyzed. Second, and formulation of the nation's industrial vision including the three dimensions factor density (what), scope of market boundaries (where) and investment strategies (how) of each industry have to be taken into account. The final step is the identification of industrial support strategies – neutrality, market stimulation, and selective-strategic approach.
- **Trade:** of government export promotion strategies as well as assistance direct and indirect programs.<sup>15</sup> Government support policies include [84, p. 387]:
- **Macroeconomic policies:** macroeconomic policies are a coordinated set of mostly fiscal and monetary policies geared to enhancing economic stability and continuity, and to a lesser extent, prosperity and equity; challenges in this concern are e.g. coping with inflation, managing capital investment, managing foreign exchange rates, managing fiscal prudence, dealing with unemployment and coping with external shock. Different countries have of course different sets of opportunities, constraints, and competitive conditions, and therefore different goals and options in choosing macroeconomic policies. However, 'if a nation desires to improve its international competitiveness, it is vital that programs be developed to systematically eliminate macroeconomic policy disadvantages' [84, p. 278].<sup>16</sup>
- **Infrastructure development:** Infrastructure development is critically important to economic development and includes four main areas of infrastructure: physical infrastructure and development, technology infrastructure and development, human capital development, and entrepreneurs and small business enterprise development.<sup>17</sup>
- **Institutional and legal framework** required by growth of specialization, interdependence of various economic agents, and the complexity of their interrelationships include seven main elements of institutional frameworks: property rights protection, industrial regula-

<sup>15</sup> For additional reading on the development of a nation's trade policies see [84, pp. 237–258]

<sup>16</sup> For further reading on the nation's macroeconomic policies see [84, pp. 259–278]

<sup>17</sup> For further reading on the development of a nation's infrastructure see [84, pp. 279–301]

tion and deregulation, privatization, industrial relation policies, redistributive development policies, improving women's opportunities, and social cohesion policies. Moreover, the abovementioned factors specialization, interdependence, and complexity of interrelationships leads to an increasing demand for legal and institutional frameworks on basic laws and regulations relating to the operations of business enterprises, macroeconomic laws, and the protection of consumer welfare [84, p. 324].<sup>18</sup>

These above-mentioned six policies are critical for enhancing the competitiveness of a nation, and they indicate which functions the state should perform. The nation's strategic implementation has been outlined by S. Bell and J. Wanna (1992) [84, p. 327]:

1. *The State as a Wealth Initiator*: This is related to state activities that promote economic development by providing infrastructure, using various policy instruments to enhance private investment, creating the platform for building the industry clusters, acting as a joint venturer, and providing other forms of hybrid public-private development
2. *The State as Protector and Upholder*: This entails state expenditures for defense and also the state's support of various interest groups, such as ethnic groups or the socially disadvantaged. It also involves the maintenance of the legal and institutional framework.
3. *The State as Regulator*: This involves the state establishing standards and regulations over a wide range of social and economic activities. Examples include product standards, competitive behaviour, pollution controls, and measures regarding industrial and labor market regulations.
4. *The State as Arbitrator and Distributor*: This involves state action designed to adjudicate or settle disputes, to guarantee income, or to provide minimum wages for workers
5. *The State as Organizer*: The state may influence the organization of social interests and groups by deliberately sponsoring interest groups or recognizing some interest groups but no others.

The widely assumed diminishing role for nations that has been argued for in time with the considerable steady increase of globalization and competition and have already turned out to be wrong – rather and instead, as Jaffe and Nebenzahl write - 'internationalization and the removal of protection and other distortions to competition arguably make nations, if anything, more important' [65, p. 30]. Even Porter who argued that it must be understood how firms create and sustain competitive advantage in order to explain what role the nation plays in the process [108, p. 33] outlined:

In a world of increasingly global competition, nations have become more, not less, important. As the basis of competition has shifted more and more to the creation and assimilation of knowledge, the role of the nation has grown. Competitive advantage is created and sustained through a highly localized process [108, pp. 21–26].

In line with P. van Ham (2002), Jaffe and Nebenzahl point out the significance this specific understanding against the background of the relevant developments: 'Understanding the new and different role of nations in competition will be a task which occupies much of what follows'. [65, p. 30].

---

<sup>18</sup> For further reading on the development of a nation's institutional framework see Kotler et al. [84, pp. 302–326]

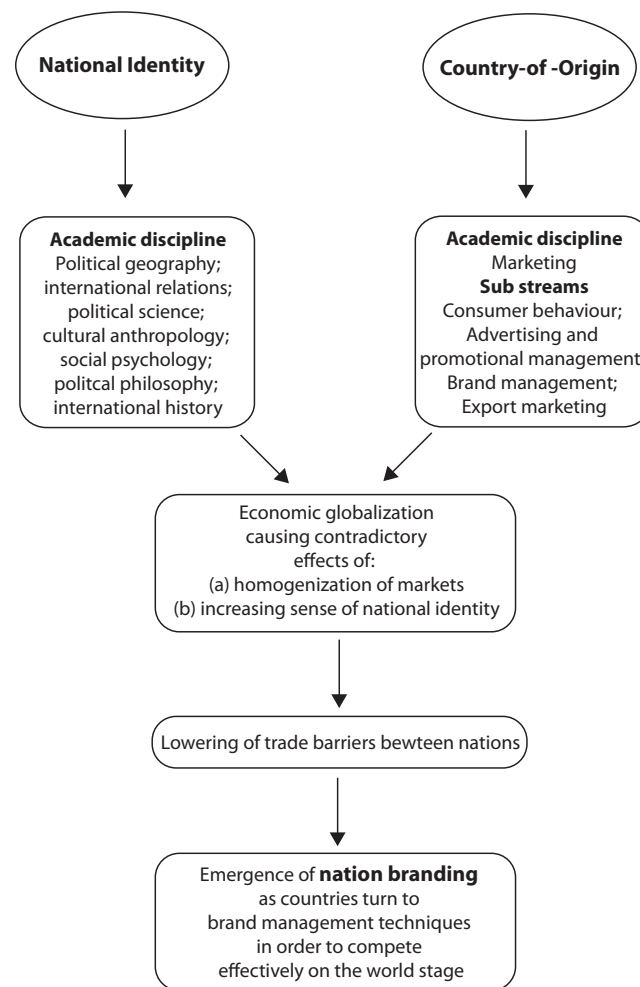
### 2.4.1. Nation brand – concept and implications

Since the number of countries committing resources to the development and implementation of their nation-brand is continuously increasing, nation branding as a concept and program is steadily gaining publicity and becoming more important. On the academic level, an increasing number of departing points and research questions indicate challenges to be met in present and future. Despite of a considerable amount of articles dealing with nation branding from different perspectives, only one book on nation branding has been published so far [23]. This book is crucial to further academic research, because the contributors are providing initial theoretical-methodological considerations, sketching out models and opening up new departing points on the basis of brand management and place branding theory, and as such, actually have established the field of nation branding as field of research. *Nation Branding* (2008) combines the discussion of nation branding as a concept, interlinked issues and insights from practice. The focus on the latter has been the prevalent way of dealing with nation branding so far. In order to conceptualize nation branding within CIM, this subsection aims to establish the concept as analytical unit within the cultural integrative approach. Before immersing into the following steps of analysis and concept design, relevant expressions in question need to be defined terminologically. A national brand is according to Dinnie et.al. thus defined as ‘a brand available nationally as distinct from a regional or test-market brand’ [19, p. 15], and a nation-brand designates the brand of ‘the country, state or nation in question’ [19, p. 15]. Stressing the need to integrate national identity dimensions, acknowledging the multi-faced nature of a nation-brand and incorporating reference to perceptual attributes and target markets as recognizing the consumers autonomic mind importance in the branding process, Dinnie et. al. define a nation-brand as follows: ‘the unique, multi-dimensional blend of elements that provide the nation with culturally grounded differentiation and relevance for all of its target audiences’ [19, p. 15]. Having shared the outline provided on place branding, it will be easily to recognize for the reader that nation branding in comparison includes a additional specific determinant to the meta-concept of place branding: the conceivability of and reference to national culture and national assets in the sense of cultural assets. As will be shown in chapter 5 at the example of Sweden, this reference is implemented as the idea of a lifestyle-based culture space conceptually bound to a collective discourse-network on a nation within a CIM-approach. Such a lifestyle-based culture space can include several culture-worlds with respectively social contexts (e.g. education) and be interlinked with projects (e.g. development cooperation) and thus constitutes a versatile, creative basis of symbolic politics to the establishment and generation of mental interpretation and action-schemata (bargains). Thereby, framed processes and developments in the societal spheres of the social field-cluster-context are the basis to discursive lifestyle-culture-centered communication and serve as strategies of authentication. The empirical research supports and extends Dinnie etl.al. outline on theoretical approaches to nation branding in several points as e.g. Nation Brand Identity management. But before discussing these findings closer, it is important to start take a closer look on the motifs and reasons for engaging in nation branding, the development and implementation of Nation brands (brand identity, brand architecture, brand vision, brand positioning, brand image) and in this context attaching to the previous discussion nation branding as a National-Policy-Element, as well as conceptual models of nation brand identity and Nation Brand Equity provided by relevant literature. Overall crucial aspects are National Identity and culture, stereotypes and attitudes as concerns nation branding.

Nation branding as concept has only recently evolved through a convergence of streams



of knowledge embodied within the field literature on national identity and literature on the country-of-origin-effect. The evolution of nation branding has been illustrated by de Chernatony and is rendered below [19, p. 20].



**Figure 2.7.:** The evolution of nation branding. Leslie de Chernatony: Adapting brand theory to the context of nation branding de Chernatony [19, p. 21]

In 2002, an early manifestation of this convergence could be observed with the publication of a special issue devoted to nation branding by the Journal of brand management, containing papers from leading international scholars (including P. Kotler, D. Gertner, N. Papadopoulos, L. Heslop, as well as papers from leading consultants (W. Olins, F. Gilmore, C. Lodge), and providing for the first time a focused forum for the topic [19, p. 20]. The level of interest generated by the special issue was so huge that the journal publishers went on to launch a new journal in November 2004 entitled place branding [19, p. 20], later renamed in place branding and public diplomacy. When setting nation branding in a wide historical perspective, the very practice of nation branding could be assigned have been done by all nations throughout the times – according to Olins it could be claimed in his pamphlet *Trading Identities - Why countries and companies are taking on each other's roles* (1999) that nations would have practiced nation branding through their symbols, anthems, currency, names and so on. W. Olins as-

sumes, rather the terminology than the practice of nation branding would be new, equalizing nation branding with Nation Building: [19, p. 20]:

Nation Building on a truly significant scale dates from the late 18<sup>th</sup> and early 19<sup>th</sup> centuries. Cultural propagandists, from academics, linguists and historians to musicians and painters, deliberately and consciously invented or revived patriotic traditions; this was largely for a domestic audience made captive by universal education and male compulsory military service. (...) [104, p. 9]

Although a differentiation between Nation-Building and nation branding should be drawn as collective sign systems of differentiation are primary about the very building and cultivating of collective identity, while nation branding is primary a brand-management-oriented approach of (especially postmodern) image cultivation, W. Olins consideration constitutes a crucial emphasis of the close correlative interrelation between internal (national identity formation) and external processes of national image cultivation efforts (national image generation). These considerations moreover corroborate the conceptualization of nation branding in this thesis as discursive negotiation over national identity and the close correlation between image cultivation strategies and identity re-negotiation.

#### **2.4.1.1. Motifs and reasons for engaging in nation branding**

Discussing nation branding includes looking upon the motifs and reasons for engaging in nation branding, as well as the ethical dimension of nation branding. The application of the concept of branding and branding techniques to nations (states) is still a new phenomenon, practiced only for a couple of years. However, the increasingly global competition nations have to face in domestic and external markets and in every societal sphere, is leading to growing awareness for the concept of nation branding as well as frequency in implementation. The key goals of nation branding are pinpointed as follows:

Nations are making increasingly conscious efforts to hone their country branding in recognition of the need to fulfill three major objectives: to attract tourists, to stimulate inward investment and to boost exports. A further objective for many nations is talent attraction, whereby countries compete to attract higher education students, and skilled workers [19, p. 17].

Besides the key goals referred to in the quotation, several objectives have been outlined as concerns the employment and effects of nation branding – these of course do depend on the country in question. While a wider set of potential rewards to be very likely gained through nation branding have been suggested to include the increasement of currency stability and international political influence, the help restore international credibility and investor confidence, the reverse of international ratings downgrades, the stimulation of stronger international partnerships, the enhancement of nation building (by nourishing confidence, pride, harmony, ambition, national resolve). In the case of transitional or / and underdeveloped countries it moreover includes the distance from the old economic and political system that existed before transition and development of investment potential, credit worthiness, export opportunities, tourism potential and international relations, as has been illuminated by e.g. Johnston at the case of South Africa [19, p. 17]. The achievement of such or other defined goals and objectives includes a central requirement on countries: to adopt conscious branding if they are to compete effectively on the global stage (Kotler, Gerntner 2002, Olins 1999) [19, p. 18].

W. Olins asserts in his pamphlet *Trading Identities* that identity management will be seen as a key way of contributing to the nation's brand [19, p. 18]. Van Ham has outlined (see also the subsection on *The Brand State*) that image and reputation are becoming essential parts of the state's strategic equity and that the unbranded state will have difficulties to attracting economic and political attention [19, p. 18]. As inter alia country case insights from practitioners have shown, 'a powerful and positive nation-brand can provide crucial competitive advantage in today's globalized economy' [19, p. 18]. Already Porter (1990) argued that especially in the age of globalization, the global homogenization processes lead to a higher significance of national differences that in fact are located at 'the heart of competitive success', rather than diminishing the role of nation states [cf. also de Chernatony, 2007 19, p. 18].

The realm of competitive advantage in this context encompasses many sectors, including attracting tourists, investors, foreign consumers and entrepreneurs of a country's products and services. Moreover, thoughtful nation brand positioning has been outlined to possibly give a country competitive advantage over other nations. Further functions nation branding can fulfill is to help erase misconceptions about a country and allow the country to reposition itself more favourably with regard to targeted audiences, that active repositioning of a country through branding can be done successfully and holds great potential for countries, particularly where a country's stereotypes lag behind reality (e.g. Spain) or broaden markets for its exports [19, pp. 18–19]. A further incentive for countries to embrace branding lies in the capacity of branding techniques to create meaningful differentiation, which becomes especially evident in the tourism sector. When most destinations communicate almost identical claims on the beauty of their scenery, the need for creating and communicating a unique identity including niche- and differentiation-ideas in order to stand out from the competitors is more critical than ever [19, p. 19]. Although nation branding of course extends widely beyond tourism marketing realms and encompasses a bandwidth of specific objectives, this overall aspect of competitiveness and competitive advantage through difference and uniqueness is illustrated most demonstratively by the tourism sector - destinations need to create and communicate a unique identity to differentiate themselves and find niches regarding both natural and cultural assets. The crucial factor however is the operative approach – honing, combining, and improving concept design and implementation within a long-term strategic basis in order to achieve sustainable positive outcomes instead of ephemeral effects [cf. 19, p. 19]. According to de Chernatony, marketing activities such as campaigns must be seen as promotion adding to, included in and not substituting a long-term strategic branding project. Strategies of differentiation hence require a long-term strategic basis if positive outcomes are to be sustained and not ephemeral [19, p. 19]. Taking the dimension of competitiveness due to uniqueness into consideration, differentiation is one of the most important aspects in laying down effort and implementing nation branding. Nation branding of course extends beyond familiar realm of tourism marketing and encompasses a range for further objectives; as amongst de Chernatony outlines referring to Vanossi, it has in fact never been more evident than in today's globalized world that countries, regions, and cities suddenly have to face a hardened competition with each other in every social dimension - for tourism, for inward investment, for buyers of their products and services, for skilled workers, researchers and talented people, for aid and subventions, for membership of supranational groups, for political influence, etc. [cf. 19, p. 19]. In order to promote and communicate themselves, most places are in increasing need of clear and realistic strategies within the framework of a management-oriented approach [cf. 19, p. 19]. Country-promotion is no more about policy, management, consultancy, public relations, customer relationships management, advertising or brand strategy [19, p. 20], but it is a combination of everything,

corresponding with the specific complexity challenges of adequately and effectively branding a nation includes.

When applying the concept of a brand to nations rather than to mere products, there is an ethical obligation to do so in an honest, respectful manner and to acknowledge the limits of how appropriate it is to treat nations as brands [19, p. 15]. Since every citizen of a nation should be understood a stakeholder in the nation-brand and is as therefore affected by activities connected to the nation-brand, it is impossible to divorce nation branding from a range of ethical imperatives [19, p. 169]. Besides the fact of the allocation of public funds to a country Nation-Branding strategy resulting in a high level of scrutiny of the strategy, thematic issues surrounding nation branding include the overall legitimacy of applying brand management techniques to whole nation – the identification and selection of nation-brand values, the ensuring that the nation-brand strategy contributes to the nation's sustainable development [23, p. 169]. As Dinnie outlined: 'If nation branding is to become accepted by both governments and citizens, it needs to establish itself as a socially and politically acceptable activity' [23, p. 169]. The solution to the dilemma of legitimacy<sup>19</sup> can be found in collaborative public-private sector structures and programmes [23, p. 170]. In such collaborative models the citizen's interests are represented by elected politicians, and commercial interests are represented by individual companies and industry associations. Collaborative models reflect the reality that 'the infinitely wide scope of nation-branding activity can only adequately be conducted through an inclusive stakeholder approach' [23, p. 170]. Dinnie et.al. pinpoint to another ethical imperative affecting every citizen to be taken into consideration when discussing the legitimacy of nation-brand management, namely that nations do not have the choice of being in a wider sense branded or not by stereotyping:

(...) why should any nation tolerate the perpetuation of inaccurate, outdated, and offensive stereotyping and caricature? If a nation does nothing to counter negative stereotypes, than there is nothing to stop the enduring degrading effect that such stereotypes can have. [23, p. 170]

Nations can embrace the challenge of projecting a more accurate and more uplifting image of the nation; As practitioners work has shown, especially to smaller nations as well as to less developed nations nation branding justification includes the competition with larger and more powerful countries in the global economy [23, p. 170]. By applying nation branding, disadvantages of economic, diplomatic, and military power in comparison to larger nations can be confronted through 'creative coordination of the countrys assets – unique culture, environmentally sustainable policies, diaspora networks, and so on' [23, p. 170]. These nations can therefore enter the global dialogue through nation branding<sup>20</sup>. Dinnie et.al. subsume nation branding and its beneficial scope as follows:

Nation branding thus hugely transcends the inanity of crass advertising campaigns, which are incorrectly thought by some to be what nation branding is all about. Done correctly, nation branding represents a culturally sensitive yet commercially driven set of techniques and strategies to deliver tangible social and economic benefits (...)[23, p. 170, my italics]

<sup>19</sup> ('Few politicians possess the requisite business and marketing skills to perform a brand management concept', and on the other hand, 'professional marketers and brand managers who do possess the required skills set, do not possess the democratic mandate')[23, p. 169]

<sup>20</sup> See e.g. J. Yan's practitioner insight [23, pp. 170–172]

Within the following sections, it thus will be discussed how such correctly implemented nation brand strategies can be established.

### **2.4.2. The development of nation brands: Applying brand theory**

In order to develop a theoretical basis for nation branding approaches, Dinnie et.al. have drawn on a range of crucial aspects provided by Branding and place branding theory. De Chernatony pinpoints against the background of the development of branding as steadily increasing its scope of application (from products to services, companies and organizations, and now nations) that it could be argued, corporate branding would be the closest type of branding to nation branding:

The parallels between corporate branding and nation branding lie in the complex, multidimensional nature of the corporate/nation entity and also in the multiple stakeholder groups that must be acknowledged by both corporations and nations. [19, pp. 20–21].

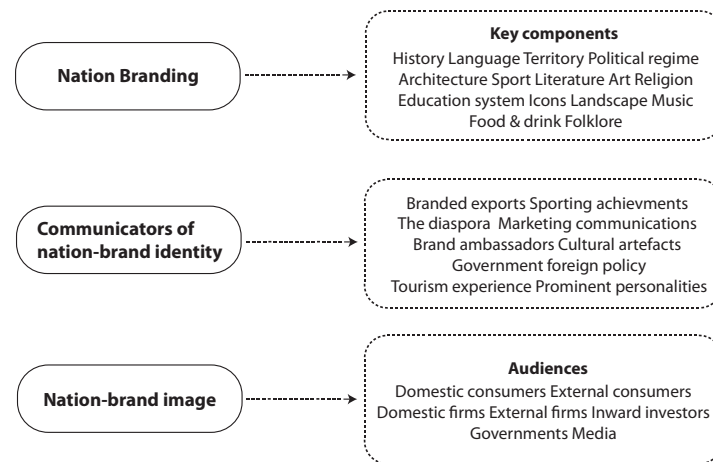
The application of available brand frameworks as methodological techniques of implementation on the challenging project of nation branding requires certain adaptation due to a range of explicit reasons [19, p. 16]. As de Chernatony outlined,

the concept of 'brand' remains invariant, i.e. a cluster of values that enables a nation to make a promise about a unique and welcomed experience. Successful brands thrive because the people delivering the brand act in a manner that reflects the promised values. [19, p. 16]

Individuals become more aware of the national collective's core values through social and economic interactions [19, p. 16]. Crucial social and cultural factors and dimensions (political, economical, social, etc.) such as the type of constitution governing the country, social mores, traditions, etc. are understood as enabling the populations appreciation of the boundary points defining the cluster of values [19, p. 16]. Within nation branding, dominant values are considered defining the behavioural characteristics of a population, which have to be made explicit within the promised experience of the nation brand [19, p. 16].

Dinnie et.al. provide a conceptual model of nation-brand identity and image that demonstrates 'the multidimensional nature of the identity and image constructs in nation-brand', highlighting the combination and flow of identity and image constructs in the nation-brand-context [23, p. 49]. Due to the increasing awareness of the great importance of country image against the background of globalization, different nations will 'selectively focus upon those components and communicators of identity that are most appropriate for attaining their specific nation brand objectives' in the construction of their nation brands as outlined by Dinnie et.al. [23, p. 49]. The model identifies key components of nation brand identity that represent the enduring essence of the nation, derives the communicators from these enduring characteristics, which may be tangible or intangible, and illustrates how nation brand image is derived by these communicators. Dinnie et.al. pinpoint also the limitations of nation brand management as the nation brand may aspire to a certain brand image but the uncontrollability of external agents of course remains [23, p. 49]. Hence, the country will choose to transfer the communicators into integral elements of the nation-brand that form or have the potential to shape the nation's uniqueness and competitive advantage. Furthermore, the model illustrates the diverse range of

audiences a nation-brand must address, including domestic consumers, external consumers, domestic firms, external firms, inward investors, governments, media (see figure 2.8) [23, p. 50].



**Figure 2.8.:** Conceptual model of nation-brand identity and image [23, p. 49]

The following sections thus outline which kinds of brand theoretical approaches adapted to nation branding are required in order to develop and communicate a nation brand.

#### 2.4.2.1. Brand identity, brand image and the conceptual model of nation brand identity

Branding theory builds on three key elements: brand identity, brand image and brand positioning. These are the branding-key elements in the context of nation branding just as in traditional branding. Kotler and Keller have given a clear and concise definition of positioning, stating that ‘positioning is the act of designing the company’s offering and image to occupy a distinctive place in the mind of the target market’ [23, p. 152]. While clarity, credibility and competitiveness are evidently useful criteria for successful positioning, the notion of competency needs to be nuanced, according to Dinnie et.al.: ‘If consistency is elevated to a high status in brand positioning, it could lead to excessively predictable and uninspiring brand communicators’ [23, p. 152]. The key task in brand positioning is establishing points of difference, and ‘from a consumers perspective, a brand’s points of difference must be relevant, distinctive and believable’ [23, p. 152]. This key task has gained little attention in the relevant literature and no contribution goes so far beyond the general and technical aspects of brand positioning. This thesis thus closes this additional gap by means of employing drawing on distinction-theoretical approaches and showing that positioning within nation branding can be implemented by certain strategies for the purpose of positioning in the global field or certain social fields. The crucial aspect of occupying distinctive mind places is investigated by adapting the notion of mental mapping (see chapter 3). Overall important to consider is the significance of positioning as generating strategies of distinction: Generally spoken, identity refers to the essence, that is, the characteristics determining something, whereas image refers to how something is perceived, the mental representation [23, p. 42]. In the context of nation branding, the main concern is the identity-image gap: ‘The identity-image gap tends to be negative factor, with

many nations struggling with the frustration of not being perceived by the rest of the world of what they truly are. Stereotypes, clichés and outright racism can dominate perceptions of certain nations’ [23, p. 42]. Therefore, it is a prime objective of nation branding to identify negative, unfavorable, perceptions and prejudices and make efforts to assist to dismantle and oppose negative aspects ‘that might otherwise hold back the nation’s economic development and standing in the world’ [23, p. 42]. An analysis of the components of brand identity and brand image is therefore a useful starting point to develop an understanding of nation-brand identity and image [23, p. 42]. Roll proposes five important factors that should be considered when developing a brand identity, which according Dinnie et.al. require only minor modification in order to be effectively applied to nation brand identity concepts [23, pp. 42–43]: (1) brand vision, (2) brand scope, (3) brand positioning, (4) brand personality, (5) brand essence (see table 2.10). J. M. Lehu suggests in a detailed deconstruction of brand identity that it comprises twelve components (including the five mentioned ones) to be taken in consideration when designing and planning branding programs and activities [23, p. 43]; referring to the findings of this thesis (chapter 5), I consider the following additional five factors outlined by Lehu as crucial as concerns the problem of encapsulation: heritage, codes of expression, beliefs, values and projected image (closer definition according to Lehu see table 13). Moreover, empirical findings support a further approach to identity building, which lies in the possibility for brands to advocate an ideology as pinpointed by Dinnie et.al. [23, p. 45].

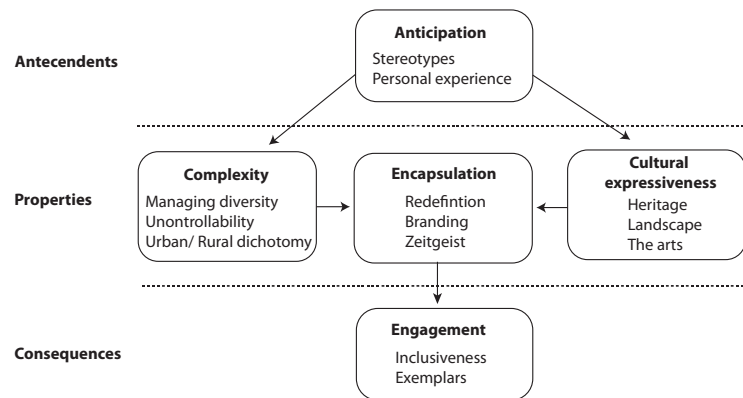
**Table 2.10.: Brand encapsulation**

1. brand vision	an internal document clearly describing the future direction for the brand and the desired role and status that the brand hopes to achieve in the stated time.
2. brand scope	a subset of the brand vision document, outlining the market segments and product categories the brand can enter into
3. brand positioning	the place/space that the brand strives to occupy or occupies in in the minds of its target market
4. brand personality	a brand can take on a personality that helps the customer connect emotionally with the brand
5. brand essence	the heart and soul of the brand, what it stands for and what makes it unique
	<ul style="list-style-type: none"> <li>• codes of expression (graphical characteristics – corporate design)</li> <li>• beliefs (the emotional, descriptive and qualitative components)</li> <li>• values (the increasing importance of social credentials)</li> <li>• projected image (the image that the brand desires and that it presents to consumers)</li> <li>• heritage (past, narration of former events)</li> <li>• ideology</li> </ul>

While brand vision, brand scope, brand positioning and brand personality are according to Dinnie et.al. ‘clearly as applicable to nation-brands as to product brands’, brand essence requires due to the multidimensional nature in the case of nations a much more complex approach – thus, the dilemma of encapsulation is a central challenge in nation branding [23, pp. 42–43]: ‘How can the infinite cultural richness of nations be reduced to the soundbite-sized chunks of high-impact brandspeak (...)? The answer, of course, is that nations transcend such efforts at encapsulation’ [23, p. 43]. Encapsulation is hence one of the fundamental issues to cope with for those involved in nation branding. In the context of this issue, Dinnie et.al. have suggested a second very illustrative and useful model – The category flow model of nation branding – proposing a network of relationships amongst nation-branding antecedents, properties and consequences that have been grouped in systematical categories (figure 2.9).

## 2. Core Concepts and Conceptualization of Terms

The model suggests a sequential flow from one initial category to further categories.



**Figure 2.9.:** The category flow model of nation branding [23, p. 142]

The initial category of anticipation, constituted by stereotypes and personal experience, represents the existing perceptions before any attempts to consciously create a nation-brand have been taken. This existing consumer perceptions of the nation ‘must be analyzed and understood as an initial step in the nation-branding process in order to gain an awareness as an initial step in stereotypes and personal experience that individuals draw on in forming their perceptions of the nation’ [23, p. 142]. Since the antecedents or anticipation may be based on different sources and contexts of social interaction (e.g. stereotyping, misinformation, isolated personal experience) that may not properly or not truly reflect the multi-faceted nature of the collective identity and thus the essence of the nation brand in question reflect, the two additional categories complexity and cultural expressiveness have been conceptualized in this model, ‘lifting the construct above the facile stereotypes that can blight perceptions of a country’s image’ [23, p. 142]. While the category of complexity acknowledges the uncontrollability of many of the features that impact upon the nation-brand and also contains the related concept of managing diversity and the urban/rural dichotomy, complexity refers to factors such as ‘political events, war, natural disasters, the behavior of prominent citizens, the performance of national sports teams and so on’ [23, pp. 142–143]. The category of cultural expressiveness encompasses cultural elements and aspects, which can play a significant role in the formation of national identity such as the arts, language, landscape, and history [23, p. 143]. The especially crucial significance of these cultural elements is emphasized by Dinnie et.al. in pinpointing that ‘a nation brand that did not acknowledge and incorporate these cultural elements would be a shallow, overtly commercially driven artifice, unlikely to secure engagement from its stakeholders’ [23, p. 143]. The categories of cultural expressiveness and complexity thus ‘recognize and encompass the rich, complex and multi-faceted nature of the nation-brand’ [23, p. 143]. These two categories flow into and are assimilated by the category of encapsulation, within which explicit branding techniques emerge:

By acknowledging the complexity of the process involved in the nation-brand construct, and by integrating into the nation-brand, a high degree of cultural expressiveness, marketers can then seek to encapsulate the essence of the nation in a multi-faceted yet coherent nation-brand. Such encapsulation entails redefinition of the nation-brand values in harmony with the prevailing zeitgeist. [23, p. 143]



The process of encapsulation demands in the case of nation branding ‘a managerial skill set and a level of cultural awareness far exceeding that required when branding other kinds of brands’ [23, p. 143]. The final category is engagement that should flow from encapsulation once the latter has been achieved. As Dinnie et.al. emphasize, ‘without engagement from a wide range of stakeholders, little success can be expected for the nation-brand’ [23, p. 143].

The relationship between encapsulation and engagement suggests a linkage between the effectiveness with which the nation-brand redefines and brands itself in the context of the prevailing zeitgeist, and the subsequent level of engagement that may be achieved in support of the nation-brand. Manifestations of such engagement may be perceived in terms of the degree of stakeholder inclusiveness achieved by the nation-brand, the existence of motivating exemplars, and a reasonable level of transparency in the development and management of the nation-brand. [23, p. 143]

Another aspect derived from applying branding theory approaches includes in the context of this model the marketing technique of segmentation in order to for instance solve the dilemmas in terms of managing diversity and uncontrollability within the category of complexity [23, p. 147]. Bases for segmentation that may be employed within the nation branding strategy are especially as concerns nation brands very diverse – possible segmentation-variables that have been identified in the country-of-origin literature include for instance segmentation along cultural lines rather than geopolitical lines [23, p. 147].

On the transfer of existing concepts of brand identity to the context of nation brand identity, Dinnie et al. provides a summary illustrated in table 14 [23, p. 44].

**Table 2.11.:** Brand identity components and nation-brand manifestation [Table 2.1. in the original 23, p. 44]

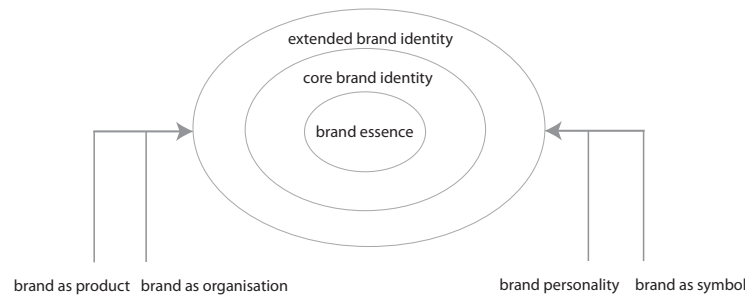
Brand identity component	Nation-brand manifestation
Brand vision	Strategy document agreed upon by the various members of the nation-brand development team – the team should comprise representatives of the government, public and private sectors, and civil society
Brand scope	Outline of the industry sectors and target markets in which the nation-brand can effectively compete. Will include segmentation strategies for sectors such as tourism, inward investment, education, etc.
Name of the brand	Some countries are known by more than one name –Holland/Netherlands, Greece/Hellas, etc. Nations should monitor whether such a duality in naming represents a potential asset of liability
Codes of expression	National flags, language, icons
Everyday behavior	Political/military behavior, diplomatic initiatives, conduct of international relations
What makes the brand different?	The uniqueness of the nation – embodied in its culture, history, people
Narrative Identity	National myths and heroes, stories of emerging independence
Advocate an ideology	Human rights, sustainable development, the pursuit of happiness, etc.

One of the most influential approaches in research on brand identity has become D. Aaker's approach.<sup>21</sup> In this approach, the differentiation between core identity and extended identity is

<sup>21</sup> Esch, Langer and Rempel elaborated a comprehensive discussion on approaches to brand identity[28, p. 44]. The oldest model to capture Brand identity is considered to be the brand identity prism developed by Kapferer. Models on brand identity also provide an illustration of brand identity and brand image as correlative processes, differentiating between self-image (expression-concept) and image (acceptance-concept). Meffert and Burmann for instance developed their identity approach adopting Aaker's research on brand

## 2. Core Concepts and Conceptualization of Terms

crucial. While core identity feature crucial and 'stable element' of a brand, extended identity constitutes the variable allotment that can be adapted to different circumstances during the time lapse. Aaker has added the concept of brand essence to the idea of core identity. Brand essence is understood as the 'soul of the brand' and a kind of 'glue' that keeps together the crucial core identity values [cf 28, p. 113]. The contents of these three elements are fed from four categories of possible brand identity elements (brand as organization, brand as product, brand personality, brand as symbol).



**Figure 2.10.:** Brand identity approach according to Aaker and Joachimsthaler [cf. illustration slightly modified 28, p. 114]

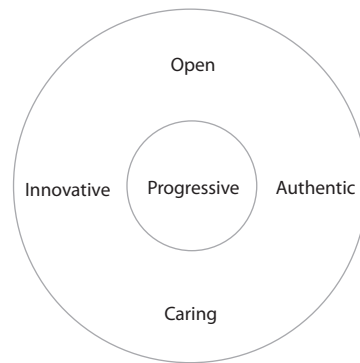
Although the analysis of data material is presented in chapter 5, it appears important to illustrate these theoretical considerations with a concrete example. Both the concept of core values, as also the above-summarized categorizations is included in the Swedish concept. The Nation Brand Sweden is defined by four core values that are being used as 'signposts' within CIM-communication and actions in order to 'unite around a clearer, unifies image that better reflects contemporary Sweden' [60, cf]. The four core values are explaining the brand essence or brand philosophy that is defined 'progressivity'. The core values are underpinned by messages, arguments and narratives / storylines, which can include the outlined characteristics by Dinnie et.al. (ideology, beliefs, values, etc.), and moreover, as the results of this thesis make evident, strategies of aestheticization, authentication, and distinction that generate cohesivity and memorability of the information (see chapter 5). For instance, the core value 'Innovative' is underpinned by the message 'a secure country with high quality of life' and the narrative 'an innovative and creative place in the forefront of development'.

As the provided description makes evident, the aspects of narrative identity (1), ideology (2), beliefs (the emotional, descriptive and qualitative components) (3), values (the increasing importance of social credentials) (4) constitute the positioning:

Sweden can thus best be described as a country focused on development based on people's needs and environmental conditions – a progressive country that strives for balanced development (1). On a comprehensive level, progressivity means having a strong faith in the future and a desire to gradually make the world a slightly better place (2). It means having faith in the creative force of people and the ability to take responsibility for one's life (3). Working together and being open to the rest of the world and to the future in order to take advantage of its opportunities (4). There

---

identity and Keller's as well as Kapferer's works on brand image. Another important example in this context is the Brand Diamond by McKinsey, differentiating between emotional and rational accounts, and tangible as well as intangible brand attributes. See Esch [28, pp. 101–121] and Kapferer [71, p. 107].

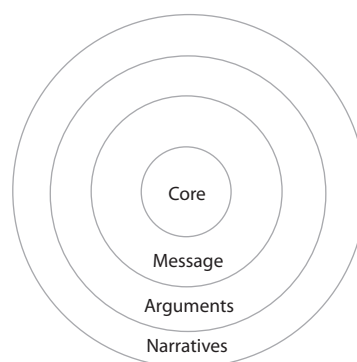


**Figure 2.11.:** Brand Sweden: core values [60, cf]

are four traits that together are particularly important in explaining what we mean by being progressive. These are Innovative, Open, Caring and Authentic. We call these our core values. [60]

The definition of 'unique values' that 'produce a unique position' [60] includes four sections, where the close interlinks between (III) brand positioning, (IV) brand personality and (V) brand essence, (V.a) beliefs, (V.b) values, (V.c), projected image, (V.d) heritage, (V.e) ideology within narrative identity becomes especially evident. These sections are:

This cutout also briefly illustrates the brand communication structure as including again the three above-mentioned main determinants message, arguments, and narratives /story lines apart from the core elements [61]. This brief outline on the Brand Identity Core as elaborated within the Swedish concept illustrates an example of the issue of encapsulation: the brand-management based re-definition of the nation-brand (based on the current national image) in harmony with the prevailing branding zeitgeist that results from the categories cultural expressiveness, complexity and anticipation leads to the encapsulation of nation brand identity. Then communicators of nation-brand identity are employed in order to close the gap between nation brand identity and nation brand image (see figure 2.11), which results in the formation and delivery of a discursive network of CIM.



**Figure 2.12.:** Strategic communication (Strategisk kommunikation) [61, p. 4]

To navigate from the infinite and irreducible concept of national identity towards the manageable concept of nation-brand identity, it is necessary to acknowledge that the multifaceted

**Table 2.12.:** Part of promotion material 'Brand Sweden'

---

*New ways of thinking – a belief in reason and a desire to move forward*

As one of the worlds most developed countries, with advanced expertise in strategic future industries, and as a test market for many of the worlds leading companies, Sweden has a strong position as a country open to new ways of thinking at the cutting edge of development (III, IV, V.a, V.b, V.c). But Swedish openness to new ways of thinking involves not just our aptitude for technological innovation (V.a, V.c, V.e), world-leading research and an awareness of trends (V.a, V.c, V.e), but also at heart our values and our lifestyle (III, IV, V.a, V.b, V.c, V.d, V.e). It involves how we see ourselves, our relations and the world around us (III, V).

*An ethical foundation – development that puts people and the environment at the centre*

Sweden has a unique position in the world as a country open to new ways of thinking that is at the cutting edge (V.a, V.b, V.c, V.d, V.e) while at the same time it gives great consideration to strong ethical values such as equality between man and women (III, IV, V.a, V.b, V.c, V.d, V.e), sustainable development and human rights (III, IV, V.a, V.b, V.c, V.e). With an openness that encourages new ways of thinking and a desire to be caring (V.a, V.b, V.c, V.e), an inclusive society is created, one where the goal is to ensure that everyone has a place and where development goes hand in hand with environmental issues (III, IV, V.a, V.b, V.c, V.e).

*Gradual change – continuous renewal through participation and a shared heritage*

Development in Sweden is not tumultuous but gradual. Sweden is not a country characterized by revolutions. Rather, Sweden has been shaped over the last few centuries by a consistent forward-looking attitude and the drive to work together for a better future through close ties and participation (V.a, V.c, V.e). It is a question of pragmatic progress, continually building on Sweden's heritage, its values and what works well (III, IV, V.a, V.b, V.c, V.e).

*The desire for balance – part of Swedish character*

A feature that is unique to Sweden is its clear desire for balance, a feature that has given rise to the Swedish notion of „lagom“ or moderation (III, IV, V.a, V.b, V.c, V.d, V.e). The human, gentle, ethical side of Sweden is balanced by innovative, pioneering ways of thinking (IV, V.e). The results of progress are balanced by the conditions of people and the environment (III, V.e). The drive for participation, equality between men and women, and consensus also create balance in the society (V.c, V.e). This gradual, pragmatic and open-minded way of balancing the old and the new allows foreign phenomena and knowledge to be easily adopted and mixed with what is traditionally Swedish (III, IV, V.e).

---

concept of nation-brand identity is built upon a limited range of all the constituent parts of national identity [23, p. 44]. A key task of those engaged in constructing a nation-brand identity is to be selective in identifying which elements of national identity can usefully serve the stated objectives of the nation-branding campaign [23, p. 46]. This is an important aspect since external audiences (potential tourists, investors, students, workers, etc.) are not going to be willing to receive enormous amounts of information about a country's culture, people, history and social conditions [23, p. 46]. The Swedish concept highlights an additional aspect to this issue – the need to investigate whether there is a need for information within the target groups, and if, then for what kind and scope of information amongst the respective target groups [61, p. 6]. In this context a relation management approach is applied referred to as the 'communication- and cooperation-stairway' consisting of the steps awareness – interest – knowledge – trust – cooperation – relation, see figure 2.12 [61, p. 6]. It is at this point that public diplomacy's work starts and merges with encapsulation and engagement.

For many countries, the natural environment is a major component of nation-brand identity, but there are many other facets that can represent important components as for instance the commercial brands produced by a country [23, p. 46]. The mental representations that people may have of different countries can derive from a range of various influencing factors - first-hand-experience, word-of-mouth, pre-existing national stereotypes, political events, portrayals of the country in film, television, or other media, quality of brands emanating from the country, performance of national sporting teams, behavior of individuals associated with a certain country, and so on [23, p. 47]. As Dinnie et al pinpoint: 'These inputs can all determine to a greater or lesser extent to a country's nation-brand image, even before one considers the potential effects of nation-brand advertising, promotion and development' [23, p. 47]. Jaffe and Nebenzahl who define country image as 'the impact that generalizations and perceptions about a country have on a person's evaluation of the country's products and/or brands' [65, p. 47] provide the most thorough examination of country image of country image to date. In order to both monitor and influence the image that is held by disparate groups of consumers, a segmentation of audiences needs to be carried out [23, p. 47]. Similarly, nation brands must segment their different audiences in order to monitor and understand existing nation brand images and to develop targeted communications to reinforce positive perceptions and counter negative perceptions [23, p. 47], or increase visibility. Hence, 'technical issues in nation branding is the definition of key audiences and key areas of focus as well as the launching an coordination among different bodies' [105, p. 175].

In sum, a nation brand should not only be seen as a complex symbol, but rather a very complex brand identity that is the result of a specific national reality, its perceptions and evaluations by many internal and external stakeholders (brand images), and is characterized by a specific overall reputation containing the 'good will' as well as the 'bad will' of different audiences. To manage a country's reputation, it is necessary to explore and understand gaps between national reality and the internal and external reputation of a country. The internal view of the country held and to some extent, shared, by a country's citizens may differ from that held by multiple external groups, such as potential foreign investors and tourists to the country. Arguably, effective nation-branding management hinges on establishing a convincing national reality and reducing the perception gap between reality and its perception as well as between internal and external views. [23, p. 158]

Pinpointing to the aspects of strategies of distinction (symbolic capital promotion and accu-

mulation) focused on in this thesis, it is moreover important to highlight that nation branding is 'about the distinctive assets of a country ranging from material to symbolical (ideas) assets' as formulated by W. Olins [105, p. 175].

#### **2.4.2.2. Culture and national identity in the context of nation branding**

Two related fields – national identity and country-of origin – underpin the concept of Nation branding [23, p. 138]. The intersection of common constructs within these two fields identified by Dinnie et.al, are to be found in the general domain of culture. Dinne et. al. itemized these localized common constructs as national stereotypes, ethnocentrism, expressions of culture, individualism vs collectivism, an area called blurring of national identities and countries-of-origin, and related them to the differentiating power of branding [23, pp. 136–137]. Since many of the determinants of country-of-origin image aspects are grounded in cultural contexts constituting national identity, the rare amount of national identity literature drawing upon country-of-origin research is surprising [23, p. 137]. The main focus in conducted country-of-origin research has lied on made-in labels-related effects on consumer's decision-making, factoring out completely the cultural dimension of national identity contributing to country image and the implications of national identity for marketing strategy [23, pp. 136–137]. A country's image is determined by a broad mix of factors, within which products and services constitute only one part; thus concerning nation branding, determinants of national identity 'can provide a richer and more culturally informed basis from which to construct marketing strategies related to the branding of nations. [23, pp. 136–137]. Moreover, when considering expressions of culture as a determinant of country image perceptions and the central significant component of a nation-brand, it becomes evident that many so far under-examined aspects of culture have 'direct relevance to the creation of nation branding campaigns, in that a country's image is formed largely by its culture and not solely by consumer perceptions of a country's products or services. [23, p. 138]. These aspects are based on a definition of culture 'a way of life based on a signifying order which is an aggregate of signs that a social group creates and uses in order to carry out its daily life routines and to plan activities for the future (Danesi and Perron)', 'a set of beliefs and standards (Goodnough)', and 'patterns of thought and manners that are widely shared (Child and Kieser)' [23, pp. 137–138]. Yet, it is clearly conceivable that 'the trend towards country branding will make such integration-of-identity issues into marketing strategy imperative' as emphasized by scholars as for instance Kotler and Gernter (2002) who contend country image results from its geography, history, art and music, famous citizens, proclamations, and other features [23, p. 137]. This view on culture in turn clearly is part of the perspectives on culture as argued for within the developments subsumed under the cultural turn (see chapter 3), which are employed by the cultural-scientific approach of this dissertation in order to analyze place images in the context of knowledge orders.

National identity is the crucial factor and plays a key role in nation branding. One of the most significant aspects to both, nation branding and public diplomacy in general as approached in this thesis has been pointed out by Jaffe and Nebenzahl (1996, 2001): the meaning and impact of national differences in character and culture constituting a nation's uniqueness. As Jaffe and Nebenzahl emphasized, these differences are far from being threatened by global competition, rather, they prove integral to success in it [65, p. 30]. In order to develop successful nation-branding campaigns, an awareness and understanding of the core features of national identity is a prerequisite

as the essence of any nation-brand derives not only from the country's companies and brands but also from its culture in the widest sense – language, literature, music, sport, architecture and so on all embody the soul of a nation. [23, p. 111]

The concept of culture has become crucial to the formulation of identities, especially in relation to the issue of specific political communities. In this context, the culture concept and the idea of a nation intersect, 'for the latter is often defined not simply as a political community characterized by a particular culture, but as a political community by virtue of its possession of a particular culture' [87, pp. 4–5]. Hence, the concepts of culture and nation have important implications for political legitimacy and authority. Institutions governing the political life of the community must conform to the cultural contours of the community [87, p. 4]. As Lawson has outlined, the idea of states embodying some kind of singular national culture is evident in the common assumption that geopolitical entities such as Sweden contain within it Swedish culture. Comparative politics include a slightly different understanding of national culture ranging from substrate-units, regional and provincial levels, and the level beyond the state such generalities as Western culture, Asian culture, Islamic culture which are often taken as constitutive of civilizational entities as well as sub-states groups (e.g. Sami) are also named as cultural communities in their own right [87, p. 5]. Culture has been described as 'the most intangible yet the most distinguishing element of any population and country' [23, p. 118]:

As such a nation's culture may be regarded as constituting the true essence of the nation brand. Cultures distinguishing role will form the basis for at least some of the nation's brand values, and the integration of culture into the nation's brand values, and the integration of culture into the nation-brand will also help elevate nation-branding campaigns above being merely trite, superficial PR/advertising campaigns. [23, p. 118]

Culture is a signifying system through which a social order is communicated, reproduced, experienced and explored, it is an immanent dimension of all economic, social and political institutions, and it resides in a set of material practices which constitute meanings and values [87, p. 9]. Culture is composed at least in part of beliefs, and cultural phenomena form behavioural patterns, socio-political organization, and constitute a marker of difference and the most crucial element discussing Identity and image in the context of national communities [87, p. 5]. Implicit in many contemporary debates is an assumption that the essential meaning of culture is to be found in exactly the capacity to function as marker of difference between human communities [87, p. 5]. Especially but not exclusively in the context of cultural-turn informed literature it has been argued that international business and especially marketing are a cultural as well as economic phenomenon [23, p. 118]. Moreover, it has been outlined that 'a perspective on what is important within national cultures is useful to international marketers in building marketing mixes, which will appeal to customers belonging to a national culture' [23, p. 118]. Since most societies are coined by multiculturalism, cultural diversity within a nation should be embraced, and treated as an asset rather than as a liability, and high levels of sensitiveness are required: 'nation-brand teams must be sensitive to the political ramifications of including or excluding certain cultural groups or perspectives from nation-branding campaigns' [23, p. 114]. Such contentious political issue can be dealt with by applying inclusive approaches as described in the previous section.

An inclusive stakeholder approach represents the best means to overcome objections from either end of the political spectrum and to integrate a nation's cultural

## 2. Core Concepts and Conceptualization of Terms

diversity into its nation branding. Campaigns crudely imposed from above, without prior consultation with the nation's diverse cultural groups, have little chance of resonating with the nation's citizens [23, p. 115].

Finally, in discussing the correlations of national identity and nation branding, or the sources of identification and self-definition, it should be noted that although national identity scales provide a certain degree of useful insight with regard to the nation brand elaboration and communication, national identity is only one form of identity on which (the mix of) overall personal identity may be constructed [23, p. 115]: As Dinnie et.al. outline, individual self-categorization can also be based on social, supra-national and personal sources of identity, and the salience of each of these identity often varies according to the social context [23, p. 115]:

The concept of contingent self-categorization may be extended from the individual and applied also at the level of the nation, whereby nations will highlight appropriate self-categorized aspects of their identity according to the context. Northern Ireland for example, has adopted such a strategy by marketing itself as Irish in Irish-friendly markets and British in British-friendly markets. [23, p. 115]

In drawing upon a range of potential sources of identification and self-definition, people may thus be able to customize their social and cultural identities respectively, and similarly, to countries seeking to brand themselves effectively in such way this means that the nation brand in question covers a wide range of product and service sectors 'customizing' the respective identity according to geographical and social environments within the fields of competition [23, pp. 115–116]. Such as especially cultural-turn informed writings emphasize, this view understands identity as produced and fluid instead of static and fixed, although there are of course clearly limits to this fluidity given that the identity of a nation (or person) is not a blank slate [23, p. 115]. Concepts that propose that identity is constructed underpin the nation brand paradigm:

Whilst not granting governments *carte blanche* to manipulate national identity for narrow party-political ends, the concept of identity as being both given and constantly reconstituted implies that governments can attempt to harness and highlight certain aspects of national identity in order to shape national image perceptions. [23, p. 116]

Dinnie et.al. pinpoint the need to recognize the continuing importance of the historical influence of national identity and upon the means by which different agents mobilize national identity for contemporary ends, while they outline the construction of contemporary identity to be achieved through four general processes [23, p. 116]

- Reiteration, which involves the mobilization of a historically positive element of national identity,
- Recapture, in which there is an ambition to revisit past success in an area of contemporary problems [23, p. 116]
- Reinterpretation, in which historically negative factors are presented as contemporary advantages or as largely neutral [23, p. 116]
- Repudiation, where negative features that are not suitable for reinterpretation are omitted from contemporary constructions of identity [23, p. 116]



There are several key features in national identity that are especially relevant to the concept, design and practice of nation branding. Fundamental features of national identity include e.g. an historic territory, common myths and historical memories, a common, mass public culture; common legal rights and duties for all members, and a common economy with territorial mobility for all members. As Dinnie et.al. outline, although the last two features are due to increasing levels of supranational legislation (e.g. EU) rendered less distinctively national than in the past, the notions of a historic homeland, common mass public culture, historical memories, and common myths still prevail as key features of national identity [23, p. 113]. In the processes of image and identity formation a range of visual, sonic and iconic manifestations are playing a particularly important, signifying role. These manifestations constitute elements of strategies of aestheticization and authentication as will be shown in chapter 5. Sonic manifestations of national identity include in particular language, a country's national anthem, regional dialects and accents [23, p. 113]. Both visual and sonic manifestations can have an iconic status, but there can be discerned a category of national icons including iconic individuals, iconic fauna and flora, and iconic food and drink often also in the context of iconic traditions and iconic objects (e.g. midsummer pole). As icons constitute an element within the fundamental features of common mass public culture, they have an especially huge power of signification processes. Amongst the visual manifestations of national identity, flags are the most familiar and known examples, (very often also serving as highlighter of country of origin on products and services) [23, p. 113], landmarks, architectural styles, traditional craft, traditional dresses and uniforms, to name just a few. A very powerful visual manifestation of national identity is landscape, ranging from unique, potent iconic landscapes that have been used for several decades by national tourism organizations [23, p. 114]. Regionally characteristic landscapes are communicating a high scope of authenticity and promising specific experiences. Especially important in this context is the concept of 'cultivating poetic spaces' (the identification of a territory that belonged historically to a particular community), as Dinnie et.al. have outlined, exemplifying this concept with its adoption to agendas for sustainable development [23, p. 114]. The spatialization and poetization of localities is in this thesis identified to have a much greater and utmost signifying, meaning-bearing role (see chapters 3, 4, 5) and is investigated drawing on the conceptualization of the production and delivery of lifestyle-based culture space (see chapter 1). Key cultural elements (that usually also serve as categorizations within the discursive canonization by means of strategies of aestheticization, authentication and distinction as will be shown in chapter 5) of national identity in relevance to the nation-branding construct are [cf. 23, pp. 120–124]

- Language
- Literature
- Music
- Food and drink
- Sport
- Architecture

These elements are based on a basically ethnocentric view that describes individuals or societies making cultural evaluations and attributions using their own cultural perspectives as the baseline criteria [23, p. 120]. Ethnocentrism is included in national identity framework as 'a means of accounting for the importance placed on maintaining culturally centered values and behaviors' [23, p. 120]. Dinnie et.al. highlight the evidence of ethnocentrism in economic terms in view of globalization and 'the increasing competition that now exists in the provision of most products and services [23, p. 120]. Dinnie et.al. argue that 'ethnocentrism may

be treated as a potentially useful means of segmenting target markets' emphasizing ethnocentrism's potential power to help to achieve favorable attitudes and behaviors towards a country's products [23, p. 120]. An understanding of the baseline criteria of cultural perspectives may be hence understood as 'useful input to the design of nation-branding strategies' [23, p. 120]. Language can be considered an ultimately distinctive aspect as concerns identity- and image-processes. Language has several implications as concerns nation branding as it has a considerable role and impact as signifier. Language represents a rich and diverse range of communicative resources, which nation branding in particular can draw on [cf. 23, p. 120–121]. As Dinnie outlines drawing on the linguist E. Sapir, a linguistic issue concerns the nature of the relationship between language and reality – 'as the worlds in which different societies live are distinct worlds, not merely the same world with different labels' [23, p. 121]. Literature may be according to Dinnie viewed as a 'determinant and also a manifestation of national identity. since the various forms of literature (novels, poetry, plays and others) can 'contribute to a sense of national identity and also occasionally act as state-of-the-nation pronouncements [23, p. 121]. The relevance of literature and its range of functions to nation branding lies in the power of literature to establish in an unplanned way a certain image of the nation or places and periods within the scopes of the nation states relevant to the canonizations of national culture 'which may or may not chime with the desired image of official bodies such as national tourist boards' [23, p. 121]. All of a country's literary output represents 'a deeper and richer route into a country's culture and psyche that could be obtained through any branding campaign, no matter how creative' [23, p. 122]. In the context of nation branding, the implications are twofold:

first, literature needs to be supported as part of the nation's cultural strategy, and second, a coordinating body needs to be established in order to ensure that when the nation's literary figures make an impact on the world stage, other sectors of the nation benefit from this through coordinated events to boost tourism, branded exports and so on. [23, p. 122]

The existence of such a coordinating body is crucial, since otherwise opportunities for synergy will be lost, according to Dinnie et al. [23, p. 122]. Music is another core element of national identity and could be argued to have been underutilized in country's nation-branding campaigns, according to Dinnie et al. 'However, some countries have been receptive to the potential power of music to communicate the nation's identity in a positive, celebratory way' [23, p. 122]. As concerns food and drink, few components of national identity could be more expressive of the nation as also Dinnie put it. The significance of this core element is amongst other outcomes reflected in the proliferation of food and drink-related national promotions over recent years on both, national, and regional levels [23, p. 122].<sup>22</sup> Sport may be considered to be a central contributing factor to a sense of national identity. Sport engenders high levels of passion and vehicles for regional and ethnic identity (e.g. football) [23, p. 123]. There is a range of examples giving evidence that the hosting of international sport events such as for instance the Olympic Games have been effectively used to favorably publicize and re-image a place on a global scale. In particular huge sport events such as European Football championship or FIFA World cup include great opportunities to take centre stage in the minds of millions of people, that is increase visibility and familiarity [23, p. 124]. Architecture includes spatial organization of living environment and thus may reflect identification between

<sup>22</sup> Sweden has in particular focused on coordinating a promotional campaign on Swedish food within the CIM concept implemented since 2007 (see chapter 5)

architecture and consciously managed national ideals [23, p. 124]. The discussion on signifying key elements and national identity lead directly to thereto interlinked considerations on stereotyping in the context of national image and nation branding.

### 2.4.2.3. Stereotypes and image in the context of nation branding

Nations too have stereotypes, which can be positive, neutral or negative, and a major objective of developing a nation brand is to counter the frequently negative stereotyping of nations that includes potentially damaging effects [23, p. 126] as well as re-construct outdated stereotypes. The area of stereotyping features a clear conceptual overlap between the national identity literature and the country-of-origin literature as outlined by Dinnie et.al. [23, p. 126]. Important determinants of national stereotype perceptions can be cultural artifacts such as for instance films [23, p. 126] and above described key features of national identity. In social- and cultural-scientific contexts, the term stereotype means a biased view of a collective that is quite resistant to change or adjust from countervailing evidence. Stereotypes play a crucial role in the formation of images that are mental schemata containing in general objective and subjective, true and wrong conceivabilities as well as experiences (collective or individual) concerning a subject of opinion [53, p. 294-295]. Based on W. Lippmann's research, stereotypes are considered a basic perception- and categorization-process used by individuals in order to reduce the complexity of their environment.<sup>23</sup> Stereotypes can thus be understood as simplistic and schematizing cognitive schemata that help to structure reality and categorize information and impressions in order to facilitate orientation in everyday-life via selective processes of cognition; they are standardized judgments of a collective about itself or others [53, pp. 198–199]. Important to considerations on national image and nation brands is furthermore that stereotypic perception structures cognitive processing and knowledge-orders and constitutes in many cases the groundwork for collective identity patterns, which can be re-defined and positivized [53, p. 199]. These considerations correspond with recent findings within the cognitive studies, identifying stereotypes being an important component of the cognitive appliance to digestion of complex social information [102, pp. 321–322]. Literature on stereotypes has identified the following functions (Quasthoff) [55, p. 223]:

- Cognitive function (classification of information)
- Affective function (ethnocentrism for the purpose of identity-building), and
- Social function (demarcation of identity-generation /in-group–out-group and formation of social structures)

These functions can be influenced by multiple ways, especially by socialization-related instances and mass media. As concern the meaning of stereotypes further interfering functions have been outlined to include [cf. 117]:

- Referential function: the creation of reality by reference to common experiences, structuring of communication
- Rhetoric function: performative aspects, as stereotypes are far more performed than constructed by collectives since they unfold a life of their own

<sup>23</sup> W. Lippmann introduced the concept stereotype and investigated the emergence and functions of stereotypes by differentiating the “world outside” from the constructed “pictures in our heads” (1922)

## 2. Core Concepts and Conceptualization of Terms

- Symbolic function: refers to two possibilities of emergence or the disentanglement from a originally historical communicational context – (autonomization in the course of the stereotype's use once the stereotype fulfils certain accounts such distinction, attractiveness and the ability of commercialization, and (2), interferences with other stereotypes.

As stereotypes consist of referential elements that are rhetorically organized in structures and interrelate syntactically with other stereotypes, they develop an independent existence [117]. This kind of development is being forced by mass media that increasingly are the constructors of represented or alleged represented realities, produce iconographies and interference of different stereotypes, and influence images within different culture-spaces (e.g. American and European film) [cf. 117]. This observance highlights the evident power-scope of mass media also as concerns the context of national promotion campaigns and in particular mass media based canonization of national culture within nation branding. A reflexive usage of stereotypes can effect both, the disclosure of stereotypes or also the boost of their symbolic function, and as the case may be, result both outcomes at the same time [cf. 117]. Stereotypes are moreover constitutive elements of images that are largely based on metaphorization and meaning ascription [cf. 102, pp. 321–322], and can be understood as signifying connotation- and distinction-systems. General characteristics of images are that they depict complex, multidimensional systems of consciousness, build entities and undergo certain stages of development, as for instance phases of establishment and phases of stereotypic consolidation [102, pp. 321–322]. Images are furthermore relatively stable over time and only changeable under certain circumstances. With the proceeding globalization on societal micro and macro levels, stereotypes have an increasingly higher impact on intercultural contacts, especially in the context of the internet revolution; the scope of uncontrolled and unreflected spread of stereotypes can result in huge political and social impacts. Hence, nation branding and public diplomacy seem to constitute a versatile strategical, and dialogue-oriented approach to deal with outdated or negative stereotypes and images and reinforce positive or updated ones in the context of actual societal developments. These considerations trace back to the strategical possibilities on the basics of brand management theory and postmodern politics. The following section thus deals with further steps of the development and implementation of nation branding.

### 2.4.2.4. Nation brand vision and nation brand architecture (stakeholder participation)

As also Dinnie et.al. outline, the formulation and implementation of a nation branding strategy includes initially the question of involvement. From a managerial perspective, the following aspects represent key challenges to the nation branding concept: the extent of stakeholder participation, the coordination of nation-brand touch points, the development of a coherent nation-brand architecture and the highly politicized nature of nation branding [23, p. 187]. After having outlined the first aspect in the previous sections, this section thus deals with the last two aspects deals to be discussed - nation brand architecture including nation brand vision and nation branding as element within national policies. The development of a nation brand vision consists usually of two stages and several processes. Whatever technique or simply proceeding is applied, the main aim of the first stages is to identify the core values of the nation brand vision while the second stages main concern is to sett objectives to enable cooperation towards vision of the nation brand [19, p. 16]. The process of surfacing the nation-brand-vision, developing the concept and incorporating the nations brand's elements should entail the collective involvement and cooperation of the key stakeholders interested in shaping the

nation brand [19, p. 16]. In order to explicitly develop the nation brand vision and unify possibly appearing various visions, different techniques can be applied, as for instance the common Delphic brand-visioning technique that aims to surface the collectively agreed vision [19, p. 16]. The strength with this technique according to de Chernatony is the allowance for a process that can be followed to arrive at a consensus vision. Such a process necessitates as an initial step identifying key stakeholders interested in shaping the nation brand [19, p. 16]. Key stakeholders might include representatives from different societal dimensions and fields such as government, tourism, media, commerce, NGOs etc. [19, p. 16]. Throughout a multi-stage-process including a range of reflection-and-revision-loops, most common themes are identified amongst the involved stakeholders individual explanations of the nation brand vision and its components (e.g. future, purpose, values) by an impartial coordinator, and send back to the stakeholders that are asked to reflect on their respective vision compared with the aggregate comments and to consider revising their original statement. This process based on the outlined procedure is iterated until a consensus is accomplished [19, p. 16]. After this first stage, consisting of the procedure of defining the nation brand and making explicit the values, the second stage is induced by an agenda setting and reinforcing of objectives. The next step includes the meeting-based work towards the nation brand vision in key stakeholder groups, where every stakeholder begins to articulate how they conceive the nation brand [19, p. 16]. Hereby, information exchange about the brand objectives of each stakeholder tasks to achieve the respective objectives and assumptions about the values and the promised experience striven to support is at the core of the dialogue-based process. The overall aim is to prepare for cooperation for the building of a more coherent nation brand concept [19, pp. 16–17]. The final proceedings of the processes are discussions and decisions on ways and forms of cooperation and concerted action for the building of a more coherent nation brand [19, p. 17]. The considerations on coherency as concerns the nation brand leads back to the aspect of nation brand positioning and directly to the second crucial branding theory-based model of nation branding: the key concept of brand-architecture (NBAR) that has been defined as an ‘organizing structure of the brand portfolio that specifies the brand roles and the relationships among brands and different product-market brand contexts’ [106, p. 197]. As concerns brand architecture there are no universal guidelines, but there exists a range of basic structures, allowing for endless variations and permutations [cf. 106, p. 198]. In the context of nation branding however, the general model of umbrella brand has been transposed in different ways to the idea of nation brand architecture.<sup>24</sup> The purpose of a nation umbrella brand is to link together individual sub-brands referring to e.g. regions, cities and their industry sectors such as tourism and exports [106, p. 199]. In applying the umbrella brand approach, it becomes easier for key public and private stakeholders to acknowledge the importance of clear strategies on national promotion and concerted messages for the purpose of attracting tourists, investors, consumers, entrepreneurs and other target groups [106, p. 199].<sup>25</sup>

The purpose of the brand architecture concept is to instill some order and structure on an otherwise sprawling and disjointed list of sub-brands, in order to achieve synergistic benefits and to advance to overreaching nation-brand [106, p. 199]

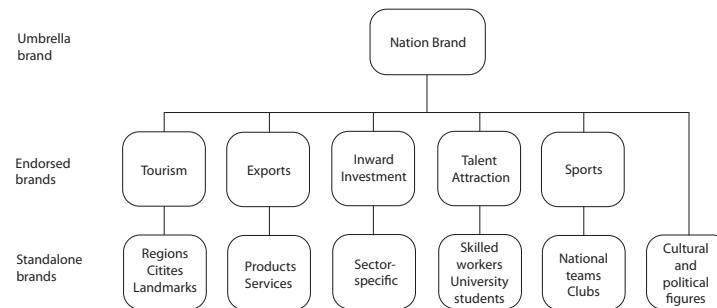
The basic perspective of the nation brand as a kind of umbrella brand to all other assets provided by a nation state is directly linked to the question of stakeholder participation in the national promotion concept employing nation branding and public diplomacy. As outlined in

<sup>24</sup> e.g. Dooley and Bowie in the case of South Africa, see [23, pp. 198–199]

<sup>25</sup> See for instance the discussion on Iceland’s experiences in [23, pp. 183–186]

## 2. Core Concepts and Conceptualization of Terms

previous sections, there is a huge and heterogeneous range of stakeholders to be involved in national place marketing – it is thus crucial to develop a versatile structure within the framework of public policy-based long-term national promotion strategy, as e.g. the general approach of an umbrella brand. Fig. 13 illustrates a possible NBAR that could enable a nation to introduce some strategic direction and coordination to its host of sub-brands.



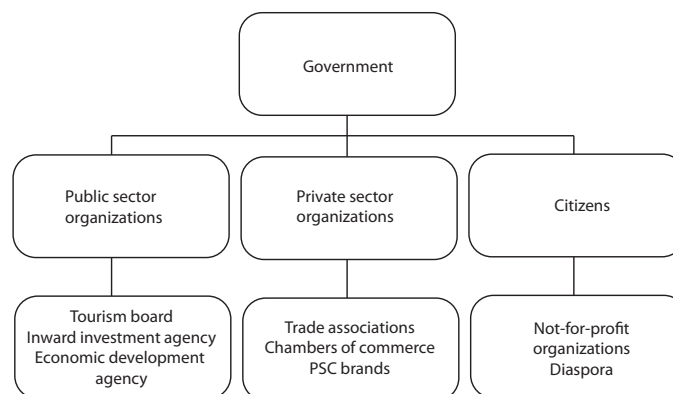
**Figure 2.13.:** The NBAR (nation-brand architecture) model [106, p. 200]

The NBAR model proposes a brand architecture that encompasses the umbrella (here the nation), endorsed brands (e.g. here the nation's tourism) and branded (or standalone brands) structures (e.g. cultural figures in this example), and is intended to stimulate the creative development of synergistic linkages between different sub-brands (e.g. between tourism and talent attraction [106, pp. 199-200]). Moreover, such an approach is 'designed to prevent the proliferation of uncoordinated visual branding systems that could cause confusion in target audiences and reduce potential synergies' [106, p. 200]. The requirement of coordinated visual systems in order to achieve visibility and attention is discussed in chapter 5 in the context of strategies of aestheticization. On the institutional level, the elaboration of such visual systems requires the work with advertising agencies or branding consultancies, whose work rests largely on establishing positioning platforms and then designing appropriate creative execution to achieve successful implementation of desired positioning [cf. 23, p. 53]. An ever-present complicating factor in nation branding in general and in nation-brand positioning specifically, resides in the political sensitivities of the various stakeholders that must be accommodated. When transferring the concept of umbrella branding to the field of nation branding, the overall umbrella nation-brand may be viewed as the complex product whilst entities such as tourism boards, export promotion agencies, inward investment agencies, cultural actors, etc. 'may be viewed as smaller subsystems that can be designed independently yet function together as a whole' [23, p. 53]. Adopting the approach in nation branding means according to Dinnie et.al. that

nation-brands may be able to liberate themselves from the straitjacket of consistent but bland, indistinct positioning and communications. The nation-brand development team will need to act as the architect company, ensuring that brand design rules are clearly set out to the different national agencies, each of whom are tasked with creating their own module or subsystem to be integrated into the overall nation-brand [23, p. 54]

### 2.4.2.5. Nation branding as a national-policy-element

As has been indicated in chapter 1, there are many different ways of how nation branding is practiced, which has led to confusion over the concept. Dinnie et.al. have outlined a general model of nation branding implementation modes that illustrate the most common use as well as the type of use relevant for an integrative approach (CIM) - inclusive approaches [23, pp. 187–192]. The principle of inclusiveness holds that all relevant stakeholders need to be involved in campaign development. Since the respective inclusiveness concept is however moderated by the unique set of circumstances prevailing within the individual nations, Dinnie suggests to distinguish two forms of inclusiveness regarding levels of stakeholder inclusiveness in the formation of a nation brand strategy: the fully-inclusive approach (ideal state) showed in fig.9, and program-specific inclusiveness (actual state) [23, pp. 187–188]. Dinnie et.al. differentiate between the ideal and actual state since the fully-inclusive approach may be attained by nations that need to effect a radical change in their international image, that are in the process of emerging onto the international stage for the first time, or by nations facing acute economic threat, while a more realistic aspiration for other nations will be to achieve good levels of program-specific inclusiveness in their nation branding activities, which has been accomplished by a range of various nations [23, p. 189].<sup>26</sup> The fully-inclusive approach (FIST) provides a (not exhaustive) framework indicative of the range of potential stakeholders in a nation brand concept, offering a basis for analyzing the diversity of stakeholders that need to be consulted in the development of the nation brand [23, p. 188].



**Figure 2.14.:** The FIST (fully-inclusive stakeholder) approach Dinnie [23, p. 188]

What is important to illustrate with the FIST schema is that ‘the government is the only one of the nation’s key actors that can realistically aspire to coordinate nation-brand activities encompassing the full range of stakeholders’ [23, p. 189]. In establishing a coordinating body for a nation branding concept, two crucial factors have to be considered:

The establishment of a coordinating body is essential in order to avoid fragmentation and duplication of activity by the different stakeholders. The coordinating body needs to be set up by the government, but the coordinating body also needs to possess a degree of political independence so that nation-brand-strategy, which

<sup>26</sup> As Dinnie et. al. emphasize at this point, this does of course not imply that all nations have achieved an actual state of program-inclusiveness [23, p. 189]

is a long-term undertaking, does not veer off-course every time a new Minister is appointed' [p. 189]Dinnie

As nation branding is a utmost politicized (and political) project, 'efforts need to be made to minimize disruption of nation branding activities because of the waxing and waning of individual politicians careers' [p. 189]Dinnie. As the FIST approach shows, public sector organizations as tourism boards, inward investment agencies, economic development agencies etc. with their own agendas and goals represent a key component. There is increasing evidence that many nations are successfully coordinating such public sector organizations activities in order to achieve important economic goals (e.g. France, Brazil, Iceland) [23, p. 189]. Attaching the discussion on the role of the state in section 2.4., studies on different types of public sector body involvement have shown that government involvement in national promotion campaigns 'and commitment to achieving the campaign objectives are essential in order to sustain the participation of all necessary stakeholders, although the degree of government involvement may be contingent upon the nature and stage of each individual campaign' [23, p. 191]. Dinnie et. al. pinpoint that government involvement may undergo several stages of intensity at several periods of time, e.g. it could be 'most active in the initial stages, in order to kick-start the campaign and galvanize stakeholder participation' [23, p. 191], and then government involvement may 'become more hands-off as private sector companies engage more actively in the campaigns development' [23, p. 192]. In either case though,

there is no getting away from the fact that nation branding is a highly politicized activity. Governments are assumed to represent the people of a nation, and therefore, governments must play a key role in nation-branding strategy. Private sector organizations do not, on their own, possess the legitimacy to lead the direction of nation-brand-strategy. [23, p. 201]

Country case studies have however indicated that governments can productively interact with public and private sector stakeholders in order to drive forward a nation-brand strategy [23, p. 201]. But it has also become evident that 'it takes years, and the pay-off is slow and not readily measurable' [105, p. 178] and since politicians prefer 'quick, measurable results that get them votes' [105, p. 178], this is 'one of the reasons why so many national branding programs are taken up enthusiastically and then dropped' [105, p. 178], as W. Olins writes to the question on who 'runs' the national brand. Therefore, W. Olins argues that 'national branding programs need to be managed between the public and private sectors through small, dedicated and highly coordinated groups that take a long-term view', because '(...) launching and managing a national branding program is infinitely more complex, sophisticated, difficult and above all long term than managing a similar activity for a commercial organization (...) [105, p. 178]. Significant organizations and stakeholders to take part in the program representing specific segments (e.g. tourist, arts, sport, fashion, gastronomy) have to be willing and prepared to cooperate with chambers of commerce and government in order to enable a properly coordinated national promotional effort [105, p. 201]. Due to the diversity of different approached it has become evident that there is no rigid blueprint for nation-branding campaigns as the appropriate range of stakeholder participants will vary according to the objectives of each specific campaign [23, p. 192]. However, some general conclusions can be drawn:

Nations should benefit from a cumulative effect in terms of stakeholder participation in specific campaigns. Participation in any campaign should allow the formation of social networks (my comment: social capital accumulation) that can



usefully endure beyond the shelf life of the campaign in question and underpin future campaigns [23, p. 192].

Network structures are embodied in the range of stakeholder participants actively engaged in Nation branding campaigns and additional network structures include the diaspora of a nation: 'governments are beginning to appreciate the potential benefits of engaging with their diaspora networks as key participants in developing a powerful nation-brand' [23, p. 192]. As concerns the inclusion of representatives of civil society however, Dinnie et.al. conclude:

Public sector organizations frequently work closely with private sector organizations – export promotion agencies for example will inevitably have close links with at least some of the nation's key export companies – yet, there is little evidence of countries within which the representatives of civil society are being included in overall nation-branding activity. [23, p. 189]

In this context it is important to pinpoint the need for ideas how to make public policies 'more public' from a structural point of view – as Dinnie et.al. formulate:

Given that much of the funding of nation-branding activities comes from the taxpayer, governments need to give some consideration to the ways in which the nation's citizens can be included in the development of the nation brand strategy. [23, p. 189]

In chapter 5 it will be shown how the Swedish concept suggests to solve this inclusion. Having discussed and outlined relevant aspects on the development and implementation of nation branding strategies, the last section on nation branding in the context of this thesis deals with nation brand equity, which is in this thesis conceptualized as an asset-based view on symbolic capital sources of a nation brand.

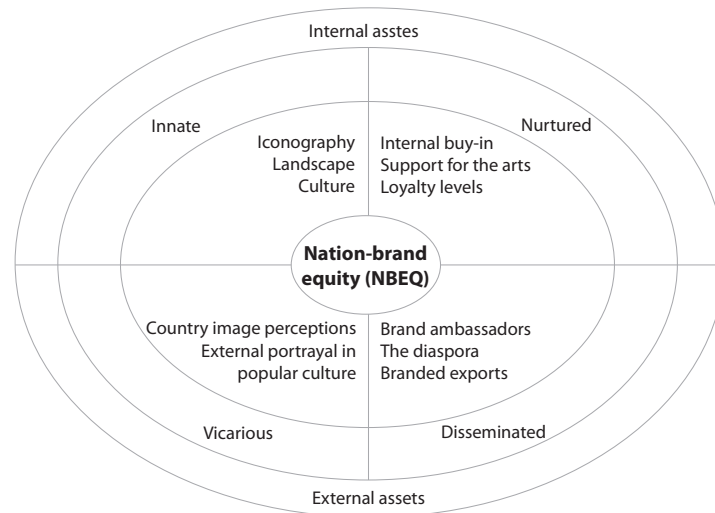
### **2.4.3. Nation brand equity – an asset-based view on symbolic capital sources of a nation brand**

Brand equity is the value of a brand: 'from a consumer perspective, brand equity is based on consumer attitudes about positive brand attributes and favorable consequences of brand use' [5]. Elements of brand equity have been defined by D. Aaker to include [1, p. 84]:

- Awareness. Is the brand well known in the marketplace? What is the unaided awareness among key segments?
- Reputation. Is the brand highly regarded in the marketplace? Does it have a high level of perceived quality?
- Differentiation. Does the brand have a point of differentiation? A personality? Does or could it deliver emotional or self-expressive benefits?
- Energy. Does the brand have energy? Or is it tired and bland?
- Relevance. Is the brand taken seriously by today's customers for today's applications? For what other product categories or subcategories could the brand be relevant?
- Loyalty. Are customers loyal to the brand? How many of them? Who are they, and how do they differ from the general customer base? On what is the loyalty based?
- Extendibility. Does the brand have the potential to extend to other products, either as a master brand or endorser? Can it be a platform for growth? What is the association that travels across product categories

## 2. Core Concepts and Conceptualization of Terms

As becomes evident, brand equity can be conceptualized as symbolic capital of a nation brand or national image as it is suggested in this thesis drawing on the outline of Bourdieu, Fröhlich, and Diaz-Bone. In the model of asset-based nation brand equity, the concept of brand equity has been applied to the context of nation branding through a focus on the dimensions and sources of nation-brand-equity. [23, p. 73]. These considerations provide a very crucial starting point to conceptualize aspects and factors relevant to symbolic capital promotion and accumulation. Nation Brand Equity (NBEQ) has been defined by Dinnie et.al. as ‘the tangible and intangible, internal and external assets (or liabilities) of the nation’ [23, p. 67], representing the major sources of NEBQ. Based on the identified sources of NEBQ, Dinnie et al. have developed an asset-based model that features the internal and external assets comprising NEBQ (fig). These assets are conceptualized and specified in the terms of innate or nurtured (internal assets), and vicarious or disseminated (external assets) [23, p. 67]. Both, the internal and the external assets ‘need to be strategically managed if they are to deliver maximum benefits to the nation’ [23, p. 71]. Internal assets include innate assets (iconography, landscape, and culture), and nurtured assets (internal buy-in, support for the arts, loyalty). External assets include vicarious assets and disseminated assets.



**Figure 2.15.:** Sources and dimension of NBEQ Dinnie [23, p. 68]

Innate assets are distinctive attributes and distinguishing features of a nation that are ‘unique and cannot be copied’ [23, p. 68] Iconography, landscape and culture in particular, are authentic manifestations of what the nation truly is as not artificialized by marketers ‘as with iconography and landscape, a nations culture represents a truly unique and authentic face of national identity’ [23, p. 69]. Especially culture as one of the most significant elements of NBEQ requiring a differentiated creative and sensitive approach, offers an ‘infinitely rich source for nations attempting to fashion their nation-brand’ [23, p. 69], as has been broadly discussed in the previous sections. The components iconography, landscape and culture provide a powerful and authentic means of differentiation for the nation-brand. A nations iconography comprises visual images, symbols and other unique representational elements associated with the nation. Visual images must not refer only to graphic objects – icons may also include places, individuals and even products that have attained the status of symbolically representing something

with wider connotations in society [23, p. 71]. Landscapes, including cities, play a prominent role in helping define the essence of a nation and thus may be regarded as a key component of nation brand equity [23, p. 71]. As Dinnie et.al. emphasize, an often-overlooked issue as concerns nation branding is the one of 'securing internal buy-in to the nation-brand':

This represents a communication challenge for those organizations whose role is to promote the nation brand abroad. If the domestic population and other domestic stakeholders are not aware of the images and reputations that are being projected of their own country, they cannot be expected to live the brand. The result can be a gap between reality and the projected image, which will create dissonance when tourists, foreign investors and so on discover that the nation's projected image is not rooted in reality. There needs to be internal buy-in to the nation brand by both the public sector and also by the private sector companies in their relations with foreign companies. [23, p. 71]

Further key nurtured assets are the support for arts and loyalty. The support for arts may be state-subsidized or more commercially driven through sponsorship from private companies. In all activities, a mindful and balanced commerce-culture interface should take place. Loyalty is a crucial element of the nation brand equity:

In the context of nation-brands, programs need to be put in place to enhance loyalty levels amongst a very diverse range of customers, including the country's own citizens, trading partners, foreign consumers of the nation's goods and services, international organizations, political allies, tourists and inward investors [23, p. 70]

External assets constituting NBEQ are either vicarious or disseminated. Vicarious assets are 'experienced second-hand rather than through direct personal contact [23, p. 71], including country image perceptions and external portrayal in popular culture. Disseminated assets are 'tangible projections of the nation-brand existing beyond the nation's homeland and throughout the wider world [23, p. 71], referring to brand ambassadors, the diaspora and branded exports. In order to manage country image perceptions that can be powerful and beneficial or a severe liability, existing country image perceptions are important to monitor and evaluate regularly. When country image perceptions not accord with reality, a conscious strategy need to be implemented in order to ensure that outdated or negative perceptions do not damage overall nation-brand equity. If negative images reflect actual and underlying problems 'remedial action to tackle the real problems needs to occur before any branding work can be undertaken' [23, p. 71]. Image tracking may reveal that historically or media-induced skewed, stereotypical and schematizing imagery / mind maps may obscure the present-day reality of the nation. It may also show that a country's image is strongly positive in only one or a few objectified dimension / fields and thereby indicate the need to go beyond the scope of currently limited and thereby limiting image and thus create new potential. Of course, many NBEQ-sources are beyond the influence of regulating, cultivating and improving within nation-brand-campaigns, such as external country-portrayals, that is to say positive or negative national stereotyping in popular culture (film, books, music) [23, p. 71]. In the same way as companies employ brand ambassadors to enhance their corporate reputation; nations can make use of the brand ambassador concept. The crucial difference is thus that it has to be ensured that the 'individuals selected truly reflect the personality of the country and the positive attributes that the nation wishes to project' [23, p. 72]. Brand ambassadors hold the task to advance nation-brand at every opportunity [23, p. 72]. However, it may occur that people function de facto as nation-brand ambassadors even if they have not officially been appointed to such role – the foremost

example are many sports personalities [23, p. 72]. Another external asset is the diaspora that a nation may possess and 'which may be viewed as a pre-existing network of potential nation-brand ambassadors awaiting activation' according to Dinnie et.al.: 'People within diaspora networks can be crucial bridges between state-of-the-art in policy, technological, and managerial expertise and local conditions in their homeland' [23, p. 72]. Branded exports, the third type of disseminated assets, can play an important role in establishing, shaping and improving a country's reputation abroad, and in many cases, the only personal experience of a country may be through consuming a brand [23, p. 73]. Hence, 'branded exports may be viewed as a key asset in a nation's brand equity; therefore, countries engaged in nation branding need to ensure that the nation's export promotion agency is adequately resourced' [23, p. 73]. After having outlined an asset-based perspective on NBEQ (for further insights see chapter 5), the final two determinants that require discussion is the problem of measuring in the case of nation brands and possible outcomes of nation branding strategy implementations and the notion of competitive identity.

### 2.4.4. Measuring national image, the Anholt nation brand index and competitive identity

In order to investigate the strength and weakness respectively of a brand image in the traditional sense (companies, trademarks) and to translate collected data into monetary values, a range of instruments are available. Demoscopic studies (opinion polls) aim to investigate the representative opinion or opinion trends on specific topics of a population or segments of population. As concerns place brands, studies are target audience-based as has been outlined in the subsection dealing with place branding. There exists a range of international benchmarking polls and indices. Although it has become widely accepted that Nation branding is a significant tool for promoting nations despite of all skepticism, there remains the problem of measurability as also emphasized by Szondi (see section 2.1). The relative value of a range of participating countries and capitals in the sense of a brand is currently evaluated within the so-called Anholt Nation Brand Index and Anholt City Brand Index. These indexes are based on a standardized opinion poll, resulting in a ranking of the results. The limitations of the NBI are however considerable: first, it is a commercial survey, since participation in the ranking requires a fee, second, the results conducted from 2004 to the date of the accomplishment of this thesis (2009) cannot be compared, since both the number of participating countries as well as the organization and the content of the poll have changed considerably. Nevertheless, especially this particular concept of trying to measure national competitiveness based on national image and identity has resulted in a range of program-formulation, institutional developments and changes, and action plans. This indicates clearly the development of nation branding as primarily discursively powerful concept resulting in a range of discursive accomplishments as for instance the just mentioned aspects and the production of lifestyle-based culture-concepts.

In 2005, S. Anholt founded the Nation Brands Index<sup>SM</sup> (NBI) as a suggestion to measure the image and reputation of nation states and cities. From 2007 to 2008, a number of changes have been made to the NBI. Since 2008, 40 countries are subject of the study and their image is measured in 35 countries (25 000 respondents). The first version of the index, Anholt-GMI Nation Brand Index, has been carried out in partnership with GMI (Global Market Insite, Inc.) from 2005 until 2008. Since 2008, the surveys are annually carried out in partnership with GfK Roper Custom Research and the index has hence been renamed into Anholt-GfK Roper Nation Brands Index<sup>SM</sup>. Besides the new partnership GfK Roper Roper Public Affairs & Media,

a division of GfK Custom Research North America the index has undergone a slight expansion in scope, increasing the number of countries included from 35 to 50.<sup>27</sup> The survey is carried out by conducting online interviews among citizens 18+ of 20 countries (see footnote) on the basis of country-to-country comparisons.<sup>28</sup>

The Anholt-GfK Roper Nation Brands Index measures is described as measuring 'the power and quality of each country's brand image' by combining the following six dimensions: exports, governance, culture and heritage, people, tourism, and investment and immigration.



**Figure 2.16.:** Nation brand hexagon, GfKAmerica [35]

The specifications of these categories as defined by Anholt and GfK Roper Public Affairs & Media is rendered below:

**Exports** Determines the public's image of products and services from each country and the extent to which consumers proactively seek or avoid products from each country-of-origin.

**Governance** Measures public opinion regarding the level of national government competency and fairness and describes individuals' beliefs about each country's government, as well as its perceived commitment to global issues such as democracy, justice, poverty and the environment.

**Culture and Heritage** Reveals global perceptions of each nation's heritage and appreciation for its contemporary culture, including film, music, art, sport and literature.

**People** Measures the population's reputation for competence, education, openness and friendliness and other qualities, as well as perceived levels of potential hostility and discrimination.

**Tourism** Captures the level of interest in visiting a country and the draw of natural and man-made tourist attractions.

<sup>27</sup> GfK Custom Research North America is part of the GfK Group, the world's fourth largest market research company. The division GfK Roper Public Affairs & Media specializes in customized public affairs and public opinion polling, media & communications research, and corporate reputation measurement. [www.gfkamerica.com](http://www.gfkamerica.com)

<sup>28</sup> Nations measured in each wave of the survey include: North America: Canada, US  
Western Europe: Austria, Belgium, Denmark, Finland, France, Germany, Iceland, Ireland, Italy, the Netherlands, Norway, Scotland, Spain, Sweden, Switzerland, UK  
Central/Eastern Europe: Czech Republic, Estonia, Hungary, Lithuania, Poland, Romania, Russia, Turkey  
Asia Pacific: Australia, China, India, Indonesia, Japan, Malaysia, New Zealand, Singapore, South Korea, Taiwan, Thailand  
Latin America: Argentina, Brazil, Chile, Cuba, Ecuador, Mexico, Peru  
Middle East/Africa: Egypt, Iran, Nigeria, Saudi Arabia, South Africa, United Arab Emirates  
Up to six additional countries may be added to each wave of the survey fielded based on the specific requests and interests of NBI subscribers or as world events dictate.

## 2. Core Concepts and Conceptualization of Terms

**Investment and Immigration** Determines the power to attract people to live, work or study in each country and reveals how people perceive a country's economic and social situation

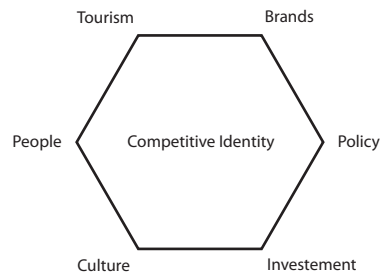
Each country's score across these six dimensions is captured in the Nation Brand Hexagon, a visual rendering of the total Index score. According to GfK Roper Public Affairs & Media, The NBI is advertised as delivering 'insights needed to strengthen your diplomatic and cultural relations, foreign trade and investment flows, educational and creative recruitment and export and tourism activities' [35] The service of Customized Reporting for NBI subscribers includes certain product packages (e.g. additional analyses by the respective GfK Roper consultants as for example 'analysis of what drives overall favorability of a country, analysis of special groups, e.g., international travelers, executives and professionals, customized presentation and graphs'.) Claimed benefits of participating in the index are[35]:

- Creation of heightened investor interest in industry, research and science
- Enhancement of a country's ability to recruit and retain talented people
- Building of stronger credibility and trust in times of crisis
- Development of more productive cultural relations with other countries and their populations
- Increase the likelihood that the world will buy and recommend your country's products and services
- Improved ability to bid for and host important sporting and cultural events
- Generate a higher and more positive profile for your country in international media
- Establishment of more productive collaborations, partnerships and agreements with other countries

Although the NBI contributed considerably to the promotion of the concept of nation branding, it has been shown that the NBI is relatively unusable to scientific research on eventual changes in national image in the form as conducted to the present day: first, including 50 countries cannot be described as a global monitoring of national image, second, changing the content, structure and scope as frequently as has been done makes year-to-year-comparisons impossible and thus results in to a high degree selective short-term snap shots of a national image within a relatively small range of countries. However, the NBI can provide indicators on dramatic short-term changes as concerns national image amongst the participating countries (e.g. in the case of Denmark and the caricature-issue in 2006) and function as additional monitoring tool to be included into other rankings followed by the policy makers of nation branding and public diplomacy (e.g. as in the case of Sweden)

As has been outlined in the previous subchapters, the term nation(al) branding has been coined by S. Anholt in the context of *Brand New Justice – The Upside of Global Branding* (2003, revised 2005). As the so-called brand hexagon evolved from this book, it is considered Anholt's central writing on branding nations [128, p.20]. In *Brand New Justice* (2003) Anholt introduced the 'national brand pentagon' with the national brand strategy at its core. According to the 'pentagon', the key components of tourism promotion, investment attraction, exporting brands, foreign policy and culture are all aligning to a 'consistent, imaginative and well-managed national brand strategy' [2, p. 11], which should determine 'the most realistic, most competitive and most compelling strategic vision for the country' [2, p. 11] and ensure that 'this vision is supported, reinforced and enriched' [2, p. 11] by a country's communication. The pentagon evolved into the brand hexagon in *Brand America: The mother of all Brands* (Anholt and Hildreth, 2004) which has rapidly penetrated into the theory and practice of place branding as

it has become an established measure of nation brands [128, p. 20]. The hexagon's six points are viewed to represent the six 'natural' channels of communication through which countries communicate with the world, such as: tourism, culture, policy, investment and recruitment, brands, and people. The place brand is created by the cumulative effect of each element of the hexagon. In the book *Competitive Identity* (2007) Anholt replaced 'national brand strategy' with the term 'competitive identity' as the core of the hexagon, describing competitive identity very briefly as 'the synthesis of brand management with public diplomacy and with trade, investment, tourism and export promotion' [3, p. 3] and positioning competitive identity as a 'new model for enhanced national competitiveness in a global world' [3, p. 3]



**Figure 2.17.:** The hexagon of competitive identity [3, p. 6]

Anholt describes the expression competitive identity as being underpinned by 'public diplomacy, twinned with brand management' [3, p. 12]. Despite of this elliptical remark on a the interrelation between nation branding and public diplomacy, public diplomacy's role remains merely a communication instrument of the nation brand in the positioning suggested in competitive identity. Apart from this aspect, unclearities remain as concerns the label competitive identity, the application of the model and the broader embedment. As also Szondi outlined 'nation branding provides an all-encompassing overall policy where public diplomacy is nothing else than foreign policy's communication dimension'. In Anholt's competitive identity model public diplomacy has been 'promoted' from the subset of nation branding to a more significant position, while the concept of branding and competitive identity have been extrapolated to cities and regions as well, as the title of his latest book suggest: *Competitive Identity: The New brand management for Nations, Cities and Regions* (2007). It remains unclear, however, how public diplomacy applies to regions or cities, which can also develop their competitive identities. [128, pp.20–21] Moreover, as has become evident in the outline of the Index, no re-labeling of the index itself has taken place. However, Anholt justifies the change of terminology as concerns the book by simply declaring that brand has become a 'dangerous word', charged with many negative and emotive associations albeit it remains a powerful one [3, p. 7], [128, p. 20]. Further considerations on the relabeling are – again – not provided. When looking closer at the developments and discussions, three main reasons to the relabeling in competitive identity as alternative term for nation branding can be outlined. First, it became evident that nation branding is not an adequate term to describe the entirety of efforts made to improve the image of a nation and the focus shifted heavily to public diplomacy, by then already extensively researched. Szondi outlines the developments towards this view as follows:

Applying the concepts of branding and marketing to foreign policy has been a re-

## 2. Core Concepts and Conceptualization of Terms

cent phenomenon demonstrating the encroachment of different disciplines along with the 'commercialization' of foreign policy and public diplomacy. Foreign policy advisors and government officials as well as International Relations scholars jumped on the 'bandwagon', adopting the view that foreign policy can also be the subject of branding. Branding practitioners, on the other hand, have become foreign policy 'specialists' and advisors as a branding-oriented foreign policy has created business opportunities for branding consultants and agencies [128, p. 19].

Second, suggestions on brandings benefits and extensions to other fields due to the at that time increased critique on branding and globalization-induced issues in general<sup>29</sup> and also concretely on the controversy and critical voices on the term nation branding in particular. The controversy seemed partly to have aroused due to the nonexistence of a clear definition and suspense on the future practice trends, and mainly because of the meanwhile rampantly spreading and very differing use of nation branding and also public diplomacy, often in terms of buzzwords for ineffectual, superficial or mistaken interpretations of nation branding. As also de Chernatony outlines: 'for better than worse, the use of branding techniques is now highly persuasive in most societies' [19, p. 20]. As illuminated by Szondi (2008), such usage remains an immanent thread in using nation branding as all-encompassing strategy marginalizing public diplomacy. However, the wide range of different usage and misuse of and confusion over the concept may be considered little surprising when looking at the quickly sequenced and intransparent steps in the formulation of nation branding and later competitive identity, and the emphasis on public diplomacy without clarifying a possible shift from view (2) according to Szondi to view (4) or (5) according to Szondi (see section 2.1). Szondi summarizes these developments as follows:

Anholt in his earlier writings contextualized nation branding as 'the dominant channel of communication for national identity' (...) (Anholt, 2003, 139) and communication has been a central concept in his conceptualization of nation branding. In the competitive identity model, however communication's role has been 'reduced' to a mere 5% of the entire competitive identity process (80% innovation and 15% coordination). In one of his latest articles Anholt (2008) contemplates over the success of nation branding as a concept and re-conceptualizes competitive identity as a 'three-legged stool' consisting of substance, strategy and symbolic actions. The evolution of nation branding has not still reached a final stage but the fluid nature of the theory of nation branding and its various conceptualizations have largely contributed to its misunderstandings and the inconsistent use of the concept. [128, p. 21]

The outlined controversy and skepticism on nation branding comes as no surprise when considering the way it has been 'marketed' without drawing on concise arguments, and that the first scientific foundation to the concept of nation branding has not been published earlier than 2008. The even less argued for and clarified label competitive identity unfortunately has not reached a further stage than being a slogan within the frequent 're-launches' (a gap that this dissertation aims to close as outlined in chapter 1). Hence, it remains somewhat paradoxical how Anholt can contemplate over the misuse of nation branding, while at the same time actually building the basis for such usage – that is the reduction to a ineffectual or superficial buzzword – by re-selling the idea under new labels without sufficient arguments, using descriptions as elliptical as they are extreme (e.g. most realistic, most competitive and most compelling strategic

<sup>29</sup> e.g. the political activist N. Klein who published *No Logo* (2000) and *the Shock Doctrine* (2007)



vision for the country), ascribing disproportionate and so far not qualitatively or quantitatively measured benefits of the Index (see e.g. the list over claimed benefits of participating in the index), and excluding valuable research conducted on the marketing of nations in the writings published. However, it has also become evident that the positive outcomes of this marketing based on professional rhetoric to the crucial issue of nation branding clearly have been the awareness raising for the issue itself and the initiation of further scientific research on the field of the marketing of nations. As has been shown, the research on the issue has exploded and resulted in multifaceted scientific foundations of nation branding, establishing it as a field of academic research and a special case of place branding (for further positive outcomes see also section 2.1, table 2). As Szondi has outlined:

One of the great achievements of nation branding has been to revitalize country promotion and it has definitely woken public diplomacy up from its slumber, regardless of whether one agrees or disagrees with the concept [128, p. 19]

The research conducted in the course of this thesis support Szondi's outline and have made evident that a coherent and scientific conceptualization of nation-branding requires broad in-depth studies and careful formulation that only can be viewed as serious work when providing scientifically funded consistent arguments and clarifying the close interrelation to seminal research on place branding. Moreover, it has been argued for that nation branding cannot be considered and implemented without public diplomacy. 21<sup>st</sup> century public diplomacy has been outlined as precondition to engage in nation branding, as the specificity of nation branding compared to place branding is that it refers to the political unit of a nation state and inter-linked ethnocentric culture-space-concepts. In this context, the thesis develops the label competitive identity into an analytical concept introduced as CIM-SCP&A as explained in chapter 1. It will be shown that integrative approaches incorporating the view on nation branding and public diplomacy as for instance advocated by J. Melissen, G. Szondi and Dinnie et.al result in a multidimensional coherent discursive system on a country's strategic image cultivation. The discursively accomplished outcomes of these efforts are conceptualized as mental maps by means of employing strategies of distinction, authentication and memorization within the broader approach of culturalization and aesthetization (chapter 3). Before introducing chapter 3, the following section concludes chapter 2 providing a brief summary and outlining the conceptualization of the functions of nation branding and public diplomacy within CIM based on gained insights.

## **2.5. Conceptualizing the functions of nation branding and public diplomacy within CIM**

The chapter has given insights into the objectives, theory and methods within public diplomacy, place branding and nation branding. Different views on the interrelation between nation branding and public diplomacy have been discussed in the course of outlining 21<sup>st</sup> century public diplomacy or the new public diplomacy (Szondi, Melissen, Hocking) and the immanent issue of soft power. Based on the discussion it has been argued in favour of an integrative approach of nation branding and public diplomacy as advocated by Melissen and Szondi. In this regard, models for such conceptualization provided by the literature on both public diplomacy and nation branding, e.g. the network model (Hocking) and the FIST approach (Dinnie et.al) have been outlined. While it has been made evident how nation branding constitutes a sub

concept to strategic place branding drawing on theoretical and methodological approaches provided by research on place branding and the marketing of nations, the specifics of nation branding have at the same time been outlined. The requirement to deal with nation branding as an autonomous concept within the scope of place branding has been argued for as outlining nation branding featuring a range of specific characteristics. These characteristics have been identified as the reference to the political entity of a nation state and closely interlinked to ethnocentric culture concepts including a specific focus on lifestyle-related aspects and 'un-brandable assets' as human capital, and hence requiring a huge range of public and private stakeholders to be inclusively involved. Moreover, such characteristics require the employment of a brand architecture reflecting the heterogeneity of involved stakeholders and at the same time as creating consistency. Finally, it has been outlined that nation branding absolutely requires the tandem-concept public diplomacy in order to be employed and work adequately.

Nation branding follows the ultimate goal/aim of creating and raising awareness, and producing positive country images and vital brand relations, and is largely applied as one-way communication focusing on competition. Public diplomacy follows the symmetrical approach enabling dialogue focusing on the aimed results co-operation and mutual understanding (this way of practice has beside the research in this thesis also been observed by Szondi and thus finds its support in his paper). It is therefore argued that public diplomacy has to perform the nation brand relation-management in order to respond the specific and ultimate focus on national culture in adequate ways. It is however important to note, that when applying an integrated concept conceptualized as CIM-SCP&A in this thesis, as Sweden does, the one-way-communication is an equally important part fulfilling its specific and important function of promoting and accumulating symbolic capital. But applying nation branding not combined with public diplomacy or in any other way inadequately, nation branding would be merely reduced to an advertising campaign. That would unlikely lead to the desired effects or even fulfilling the programmatical concerns proposed by the concepts nation branding and public diplomacy, as several examples have shown (e.g. Cool Britannia). However, as other examples indicate (e.g. Spain) a strong nation brand raises awareness and creates differentiation and uniqueness via distinctive and aesthetical assets, and thus may enable competitive advantages as it may effect an advantageous (high profile) position on mental maps (within targeted places and groups). The efforts of positioning in the regional and the global social fields and collective mind-spaces (target groups) and the competitive advantages are in this thesis conceptualized as promoting and trying to accumulate symbolic capital. The concept of symbolic capital and positioning within social fields (Bourdieu) can be applied to Nation Brand Equity (see section 2.4.3) and makes the concept of symbolic capital promotion and accumulation in the specific context more concrete.

Concerning the focus on difference and competitiveness, Szondi outlined a crucial distinction between nation branding and public diplomacy: while nation branding by means of branding techniques as outlined above aims to raise awareness of a country and emphasizes uniqueness and distinguishing features of the country (culture, landscape, people, etc.) in the opposition to other countries, public diplomacy includes the core effort to identify uniting rather than separating elements of culture, history or people as having mutual understanding as the ultimate goal [cf. 128, 16]. Based on these considerations, the discussion throughout chapter 2 and with reference to empirical indicators, the function of public diplomacy is suggested to be brand-relation-management accomplishments creating fields or arenas of socio-cultural interaction, and the function of nation branding is suggested to be brand-establishment and cultivation management creating strategies of culturalization, aestheticization, distinction, au-

thentification and memorization. In sum, it is argued and empirically supported that an integrative approach of public diplomacy and nation branding embracing electronic mass-media as in the case of Sweden results in the outcome of mental maps and thus has crucial potential in creating productive discursive accomplishments that establish the preconditions for the accumulation of symbolic capital (e.g. competitive advantages) by means of multifaceted symbolic capital promotion. Key issues within public policy-based discursive mental map production are the provided lifestyle-based culture concept and interlinked interpretation- and action-frames produced by means of strategies and imagined clusters of distinction, authentication, and memorization. Such mental maps are suggested to constitute discourse-creating and position-clustering elements unified within a communication system focusing on aesthetization and culturalization, constituted by informational (primarily cognitive content) and postmodern goods (primarily aesthetic content) (see section 1.1.4). As has become evident discussing nation branding and public diplomacy, culture as 'a whole way of life' constitutes the focal key issue within national promotion in the global field of international relations. Hence, the analysis of discursive processes of national image promotion and formation in the context of national identity negotiation should focus on the public policy-based structure of national promotion-induced culture-concepts, emphasizing discursive and symbolic functions within the struggle for positioning and meaning in the global field and segmented social sub fields respectively.



### 3. Theoretical determinants

Chapter 3 provides the theoretical embedding and deals with the analytical determinants of mental maps, symbolic capital, distinction- and discourse-theory in the context of CIM-SCPA-bMM. The theorization of CIM-SCPA-bMM includes the outline of relevant determinants regarding the cultural turn, distinction- and discourse-analytical aspects, and the outline of mental mapping and symbolic capital in the specific context of the theoretical embedding. The first parts of this chapter deal with the impact and consequences of the cultural turn on the analytical framework and the key topics of this thesis. Apart from the establishment of cultural studies, these consequences include the re-definition of the concept of culture, the focus on spatial references and the development of the thinking model of mental mapping. They moreover include the emphasis on the power of mass media and on perspectives on the production of knowledge-orders. By employing cultural-turn-informed relevant literature, an epistemological basis for the conceptualization of CIM-SCPA-bMM is provided. Dealing with the concept of culture-space, spatial references as identity anchors and mental mapping markers, lifestyle and cyber localism for the purpose of national promotion are further crucial aspects for consideration. The introductory conceptual determinants for the elaboration of the concept of CIM-SCPA-bMM have already been outlined in chapter 1. In chapters 3 and 4, this conceptualization is taken to the next level through the elaboration of theoretical and methodological foundations. The theoretization and the establishment of the analytical framework draws on the integrative concept of cultural science [52, 50, 48, 97, 102]. This concept is characterized by interdisciplinary research scopes that merge social- and cultural-scientific approaches. The general research programmatic guidelines of interdisciplinary cultural science provide versatile frameworks for novel paths of cultural-scientific research based on theoretical aspects provided by the reception of cultural studies (e.g. Hepp). The focus thereby lies on the close relationship between power, knowledge-order and discursive symbol systems against the background of increasingly complex interconnected societal dimensions and a cultural-turn-informed understanding of culture. In such approaches, culture is analyzed in concrete, specified interdisciplinary contexts [98, p. 88]. The analysis of culture as social practice refers to the focus on the concrete handling of cultural knowledge-corpora in various contexts (in this thesis national image management), and to the re-production and consolidation of knowledge-orders. All these aspects are covered by an outline on the cultural turn and its consequences. Relevant determinants on spatial references lead to the discussion of key aspects in national image production (representation) and (electronic) delivery, and finally to the outline of mental maps. Mental mapping within public policy-based promotional strategies of representation enables interaction with the lifestyle-based culture-space concept in question. Through a technology-based implementation (employing the WorldWideWeb), mental maps provide ways to experience and access virtual lifestyle-based culture-worlds, which overlap analogue places. This thesis explores four aspects of representation and knowledge-order (re)production (distinction, aesthetization, authentication, and memorization) in order to draw conclusions about discursive accomplishments when applying iconic, stable visual language on patterns of representation generated by the specific integrative approach of nation branding and public diplomacy. Chapter 3 hence theoretically conceptualizes CIM-SCPA-bMM as

discursive negotiation and redistribution of national identity in a cultural matrix (T. Edensor), on the basis of informational and postmodern goods (Lash and Urry). This redistribution of national identity is embedded within discursively produced mental maps (spatial references), which are the outcomes of an integrative approach of nation branding and public diplomacy. Following on this integrative approach and for the purpose of promoting and accumulating symbolic capital, the practices of mental mapping are based on strategies of culturalization and aestheticization (e.g. Bourdieu, Diaz-Bone).

### **3.1. The impact of the cultural turn – Determinants in Context of the analytical framework**

The 'cultural turn' has had an utmost significant impact on humanities and social sciences and has resulted in the establishment of cultural studies and cultural sciences as disciplines and fields of research respectively within philology and the development of different scientific programs and concepts generally referred to as culturalistic approaches. The following section provides a discussion and determination of aspects of 'the cultural turn' that are crucial to the theoretical basis and analytical approach of this thesis. These aspects include determinants concretely concerning market and society, culture as concept and the spatial dimension in the context of the elaborated research concept of mental map analysis. Since the analytical framework developed in this thesis includes the theoretical and methodological work with spatial references as the crucial analytical unit, it is important to discuss the dispute on the 'spatial turn(s)' and provide a clear definition and positioning for the the work at hand.

Against the background of cultural-turn induced processes, the concept of culture and the ways of dealing scientifically with socio-cultural phenomena have undergone a tremendous transformation and redefinition. The cultural turn has brought about a focus and emphasis on especially questions of definition, selection, preference, and transmission within critical and (auto-) reflexive discussions on essential societal and cultural interrelations [cf. 132, p. 279]. Socio-cultural science thus has turned to questions on the production, distribution and reception of signifying practices (especially emphasized by Anglo-American cultural studies), which are understood to coin collective worldviews within countless variants of formations [cf. 132, p. 279]. Amongst the most crucial effects of the cultural turn to contemporary research the following aspects can be outlined [cf. 132, p. 279]:

- Increased focus on cognition and construction of cultures, including images, stereotypes and their specific function as knowledge/symbolic-order-patterns for the purpose of breaking down complexity
- Focus on inter-cultural and multi-cultural issues and international relations
- Popular culture plays a crucial role within concepts of lifestyle and culture-space-construction (production), communication (distribution) and reception (consumption)

A so called 'turn' in scientific contexts is far from being homogeneously understood, but is predominantly referred to as paradigmatic change. The general determination 'the cultural turn'<sup>1</sup> refers to a very heterogeneous research paradigm within social science and humanities,

---

<sup>1</sup> In order to avoid obscurities, some clarifications are important to note: in some research approaches, the range of different shifts and the emergence of interdisciplinary perspectives drawing on 'the cultural turn' are often referred to as further '(cultural) turns', meaning further turning points or specifications respectively within the framework and directly enabled by, the programmatic cultural turn. Other authors prefer to use

variously even depicted as ‘poststructuralism’, ‘postmodernism’ and ‘culturalism’ depending on the respective reference to the range of developments subsumed under ‘cultural turn’.<sup>2</sup> Sturken and Cartwright write:

some theorists have used the term postmodern to describe the postwar cultural logic of late capitalism, a phrase famously used by cultural critic F. Jameson as the subtitle of his book 1991 on postmodernism. The definition of postmodernism emphasizes the formative role of economic and political conditions (...), the emergence of new information technologies, and the breakdown of the traditional nation-state in the emergence of postmodern modes of cultural production. Others begin with the cultural objects themselves, identifying postmodernism as a set of styles – indeed as a creative explosion of style and surface [126, p. 239].

The beginnings of the cultural turn can be roughly pinpointed as a critical further development of the linguistic turn and the interpretative paradigm (the semiotic conceptualization of culture, a revalidation of culture as sign- and symbol system, semiotic production and codification of meaning etc.).<sup>3</sup> Referring to ‘the cultural turn’ means referring to a broad range of various approaches, because there have emerged a number of various culture-theoretical ramifications initially based on the constructivism of the linguistic turn. These ramifications have come to be commonly accepted and referred to as ‘the cultural turn’ [109, pp. 15–17]. In sum ‘the cultural turn’ has led to a number of important conclusions and practical outcomes: the establishment and development of cultural studies (American concept) and cultural-science(s) (German-speaking concept), a the range of intra-, and interdisciplinary research programs (culturalistic/cultural geography etc.), as well as specific approaches dealing with particular aspects (as for instance the spatial, the performative or the pictorial aspect). The very general scope and positioning of the cultural turn as a paradigmatic change is in this thesis based on the book of Bonnell and Hunt: the cultural turn subsumes a shift in emphasis towards processes and practices of meaning and culture, including a fundamental reassessment of the concept of culture and its position in various contexts, brought about by various developments across the disciplines. This turn towards culture within the scientific discussion originates from theoretical and methodological approaches developed within of a range of publications focusing on the study of culture within socio-cultural and historical research fields in the 1960s, 1970s and the early 1980s [12, p. ix]<sup>4</sup> However, any further attempt to map the ramified establishment

---

the denomination cultural turn referring to the programmatic shift explicitly and exclusively, and favor to call the different turning points regarding to their specific meaning such as pictorial or spatial perspective. This thesis is based on the latter understanding.

<sup>2</sup> T. Edensor for instance differentiates between these categories [26]

<sup>3</sup> The linguistic turn was further fueled by the emergence first of structuralism and then of post-structuralism or postmodernism as it came to be known. Post-structuralism, whether in the manner of Foucault, Derrida or Barthes, stresses the ways language shapes knowledge and peoples conception of reality even while criticizing structuralism’s emphasis on fixed and highly elaborated structures of meaning. Despite their differences, structuralism and post-structuralism both contribute to the general displacement of the social in favor of culture viewed as linguistic and representational [cf. 12, pp. 5–6].

<sup>4</sup> According to the outline of Bonnell and Hunt, ‘the impact of the cultural turn can be highlighted on the basis of a 1996 retrospective study in *Contemporary Sociology*, the *American Sociological Association’s Journal of Reviews*, commenting on the ten most influential books of the past twenty-five years (...) Three of the ten books are foundational works underlying and facilitating the turn to cultural forms of analysis – ‘Geertz’s *Interpretation of Cultures* (1973), Foucault’s *Discipline and Punish* (1977) and Bourdieu’s *Outline of a Theory of Practice* (1977). Quoting the editor of the Journal, D. Clawson, Bourdieu’s work (and his introduction of the concepts habitus and cultural capital) is described to have ‘played a major role in bringing the cultural analysis back into the center of sociological analysis in general’. Amongst the most noted developments resulting

and development of 'the cultural turn' is very problematic due to above mentioned different research traditions, schools, mix-ups and conceptualizations. Rather, research-adapting approaches positioned or referred to as cultural-turn-based or -induced have to clarify the specific approaches the research in question is drawing on. Thus, this positioning takes place throughout the following subchapters.

### 3.1.1. Scientific and conceptual consequences

The scientific context of 'the cultural turn' includes two main methodological and epistemological problems: (1) the accompanying collapse of explanatory paradigms, which might be viewed as either cause or effect of the cultural turn, but rather, as reinforcing the sense of breakdown, and (2) the realignment of the disciplines resulting from the expansion of knowledge itself which has fostered fragmentation instead of unity in and between the disciplines [cf. 12, p. 10]. Two main consequences outlined by Bonnell and Hunt are first that the cultural turn in context of the accompanying collapse of explanatory paradigms has produced a variety of corollaries – one of these is the rise of 'cultural studies' terming a range of different analytical approaches, and second the impact on the social as a category [cf. 12, p. 10]. As concerns the first aspect, the most important characteristic of cultural studies is their dependence on a range of explanatory paradigms and their fundamental concern with contestations of power as outlined by Bonnell and Hunt. The second aspect concerning the huge impact of the various developments in the scope of the cultural turn concerns the research of the social as a category: in the new conceptualizations, culture has gained an ubiquitous role as almost anything can fall under the category of cultural studies'. 'Almost everything is cultural in some way, and culture impacts on everything', [12, pp. 10–11]. Bonnell and Hunt outline this development as follows:

(...) while dissatisfaction with prevailing paradigms of social scientific explanation helped fuel the turn toward culture, disappointment with some aspects of the cultural turn has produced another shift of direction – not back to previous understandings of the social but rather forward toward a re-conceptualization of the category [12, p. 11].

The new emphasis on 'the social as object of study' and the cultural as immanent to the social has been especially fueled by reactions on radical forms of culturalism or post-structuralism [cf. 12, pp. 14 and 11].<sup>5</sup> As Bonnell and Hunt outline, it is indeed no accident that most recent research focus on material culture, one of the arenas in which culture and social life most obviously and significantly intersect, where culture takes concrete form and those concrete forms make cultural codes most explicit' [cf. 12, p. 11]. Thus, in contemporary research, an emphasis on close contexts to political and economic aspects (especially consumption), as well as a focus on the role of institutions and organizations within the fields of cultural production can be outlined. The dimensions of the ideational and the material, of concept, discourse, narrative and practice, are undergoing a new boom of reconsiderations and re-contextualizations – within

---

from these reorientations was the emergence of cultural studies and the dominance of the sociology of culture within the discipline of Sociology, but also the effects of Post-Modern and Post-Structuralist criticism [12, pp. 3–4], for further reading see Bonnell [12, pp. 1–32].

<sup>5</sup> At this point, it seems important to emphasize once more the distinctions traceable within the enormous scopes of the 'cultural turn' which can be understood to embrace according to the literature all further developments dealing with and reacting to or adding on already established streams.



the range of heterogeneous research approaches of 'cultural studies' and respectively initialized interdisciplinary or integrative research programs, as well as within traditional social-scientific disciplines and humanities (philology) in general. Furthermore, a new almost all-embracing focus on the market metaphor is traceable (see also chapter 1), as will be further outlined and turned to in the next subsection. As the already mentioned changed view on scientific categories and concepts may indicate, the comprehensive consequence of the cultural turn as concerns science and knowledge is a focus on inter- and transdisciplinarity:

Dialogue among the disciplines depends in part on a strong sense of their differences from each other: exchange is not needed if everything is the same; interdisciplinarity can only work if there are in fact disciplinary differences. Thus a renewed emphasis on disciplinary difference, or 'redisciplinarization' seems to be in order [12, p. 14].

The thereby emerging fundamental philosophical issues on the cultural and social meaning of science would according to Bonnell and Hunt not inevitably need to result in 'science bashing', but instead, it could 'provide a model for analyzing how knowledge can be configured by particular cultural settings' [12, p. 15]. As will become evident within the discussion in this thesis, indeed both outcomes are observable in contemporary scientific discussion<sup>6</sup> Considering knowledge in its various particular cultural settings is a core objective in the integrative approaches this dissertation is based on. The goal to such approaches of analyzing knowledge is 'not to deny the social construction of science but rather to understand both the limits on that construction and the sometimes surprisingly global spread of scientific knowledge' [12, p. 15]. This note reflects a basic philosophical foundation and starting point for the approach-development to both, the integrative approaches I refer to and hence the dissertation at hand. As Bonnell and Hunt emphasize, one important way through which knowledge works is narrative power - which means establishing authority by means of a story [12, p. 15]. This analytical view on knowledge-orders is in this thesis considered to be crucial to the understanding of the key concepts of nation branding and public diplomacy in the context of the performance, framing and manifestations of the national (local) discourse. Knowledge is simultaneously 'culturally embedded' as it is mediated (for instance through stories and symbolic systems) – and moreover analytically autonomous with its own logics and histories [12, p. 16]. This consideration builds on the premise that concepts can take the form of a metanarrative as the role of narration and naturalizing strategies in the workings of a knowledge-culture make social categories seem natural, and narratives shaped by outside forces develop their own internal logic and autonomy [cf. referring to Somer 12, p. 16]. In a similar way, C. Hay argues for the power of the ideational in his work (see 4.2.1)[47]. This is a very useful basic consideration to the elaboration of CIM-SCP&AbMM, as CIM can be outlined to have taken such a form of metanarrative in Sweden's public policy formulation on national promotion, making specific social categories and dimensions of place and its symbolic space seem natural as narratives shaped by outside forces as for instance globalization-induced aspects. Such narratives can be traced within the framing of these forces and the employment of integrative nation branding and public diplomacy can be outlined as featuring own internal logic and autonomy as for instance interpretation and action-schemata in everyday contexts.

<sup>6</sup> At this point I would like to especially refer to the discussion of the recent 'total confusion' on 'turn(s) and thereto related academic discipline-'wars' on the adaption-/acquisition- and reinterpretation-options, disciplinary roots and limits of certain categories (especially the spatial one).

### 3. Theoretical determinants

As indicated above, the definition, scope, focus and status of culture itself is the most obvious question raised by the cultural turn [12, p. 11]. Characteristics of the conceptualization of culture (see table) include the understanding of culture as the entirety of collective thinking-, conceivability-, and cognition patterns of social groups, communities or societies (e.g. collective mentalities) [91, pp. 19–20]. The vagueness and lack of clear outlines of the concept of culture resulting from the broad conceptualization, has been and still is often a major point of critique [12, pp. 11–12]. Sewell argues in his contribution (Concept(s) of Culture) in Bonnel and Hunts edition for a conceptualization of culture as a dialectic between system and practice within cultural analysis, while culture is understood as a ‘system of symbols and meanings with a certain coherence and definition but also a set of practices’ [12, p. 12]. This consideration has also been highlighted by C. Hay from the perspective of the material and the ideational (see 4.2.1).<sup>7</sup> Concerning the concrete relation to action on the part of actors, Sewell points to a crucial aspect - the function and the potential of cultural practices in connection with the usage, transfer and modification of symbolical and thus discursive networks or elements:

Part of what gives cultural practice its potency is the ability of actors to play on the multiple meanings of symbols – thereby redefining situations in ways that they believe will favor their purposes. Creative cultural action commonly entails the purposeful or spontaneous importation of meanings from one social location or context to another [121, p. 51].

This aspect includes a focus on cultural practice (cultural production, policies), and has been referred to from another perspective and in another context by Fairclough (active discourse formation). Active discourse formation constitutes a crucial starting point for the development of the discourse analytical concepts provided in this dissertation. The reference to Sewell’s considerations on the importance of actors and forms of concentrated cultural practice in the context of institutions and organizations provides an analytical circular reasoning to the discourse-analytical approaches adapted and adopted in this thesis:

(...) it is important to remember that much *cultural practice is concentrated in and around powerful institutional nodes* – including religions, *communications media, business corporations*, and most, spectacularly, *states*. These institutions, which tend to be relatively large in scale, centralized and wealthy, are all cultural actors; *their agents make continuous use of their considerable resources in efforts to order meanings* [cf. 121, pp. 55–56, my italics].

Therefore, ‘studies of culture need to pay at least as much attention to such *sites of concentrated cultural practice* as to the dispersed sites of resistance that currently predominate in the literature’ [cf. 121, pp. 55–56, my italics]. However, it seems that this predominance is abating, especially due to such research programs as this dissertation is based on the roles of actors and institutions within discursive processes. This work is thus considered a contribution to

---

<sup>7</sup> According to Sewell, two general definitions of culture can be outlined in academic research: culture as a category /aspect of social life, contrasted with some other category of social life on the one hand (e.g. ‘society’ or ‘sub social groups’), and culture standing for a concrete world of beliefs and practices on the other hand. (‘American culture’, mainstream-culture’, etc.). Considerations on culture as a category include culture as learned behavior, culture as an institutional sphere devoted to the production of meaning, culture as creativity or agency, culture as a system of symbols and meanings (e.g. C. Geertz, D. Schneider, T. Parsons, V. Turner, C. Levi-Strauss, R. Barthes, early M. Foucault) and culture as practice (‘culture as tool kit’, e.g. S. Ortner, J. Clifford & G. Marcus); for further reading see Sewell [121, pp. 39–47]

studies of culture focusing on sites of concentrated cultural practice around powerful institutional nodes as realized theoretically and methodologically in the analytical framework and the empirical part of this dissertation.

Despite the obvious problems regarding the definition, some major characteristics of the wide-ranging developments in the course of the cultural turn's ramifications can be outlined. For instance, Bonnel pointed out five general lines of convergence that can be discerned, although emphasizing that there is no definite answer to what exactly constituted the cultural turn in socio-cultural analysis due to the range of different understandings of what is at issue. These general outlines can be viewed to shape the current predicament by their mutual interaction and reinforcement [12, pp. 5–6]. Schwelling describes the programs within cultural turn-induced research approaches as barely possible to contain but accentuates with Bredekamp this often criticized lack of sharp outlines as a strength, since new research practices of cultural-science referring to the programmatic diversity of theoretical influences, concepts and representational basics provide novel ways of investigation due to their openness and eclecticism [cf. 119, p. 13]. Schwelling as well outlines (four) common vanishing points despite the programmatic diversity [cf. 119, p. 13]. Lüsebrink considers the various outcomes and strands of the cultural turn with their interdisciplinary analysis-potential even as a meta-approach and refers to common characteristics outlined by Wehler [91, pp. 15–16]. These common general outlines and vanishing points are compiled below.

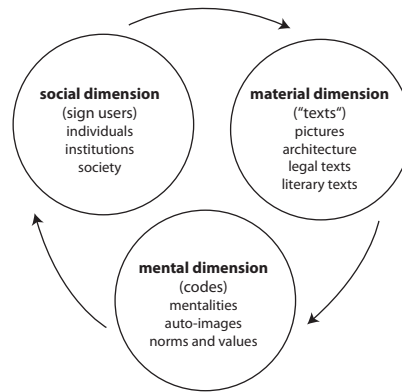
- Questions about the status of the social' – the social began to lose its automatic explanatory power (Bonnel)
- Culture as a symbolic, linguistic and representational system (Bonnell, Schwelling, Lüsebrink)
- Social categories were to be imagined not as preceding consciousness or culture or language, but as depending upon them. As social categories only came into being through their expressions or representations, 'increasingly, research topics came into focus that fore-grounded symbols, rituals, discourse, and cultural practices rather than social structure or social class' (Bonnel)
- Societal realities such as events and institutions are analyzed less than hard facts' but rather as forms of the actor's interpretations and exegeses, as constituting these facts' through their references. These interpretations on the other hand can be viewed with regard to the collectively shared exegeses of reality, as structuring elements of perceptions and as the background of acts of people. These interpretations refer back to collective interpretations of reality, which order cognition and provide the background to social action. From these forms of action, products and artefacts arise. (Schwelling)
- The productions and artefacts are analyzed from the point of view that they constantly are adopted or refused, understood or misunderstood, transformed and re-interpreted by individual and collective actors. The productions and artefacts are furthermore understood as unveil collective conceivabilities, thought patterns, mentalities, emotions and world views (Schwelling)
- The reserach persepective on productions and artefacts includes a broadly defined concept of culture (Schwelling)
- Focus on qualitative analysis (Schwelling)
- Precedence of cultural meaningconstructions and world views, of symbols and rituals through the culturally coined definition of reality; advocacy of the concpt of culture as woven net of meaning-structures (Lüsebrink)

The consequences of the cultural turn on the concept of culture as concerns cultural analysis can be subsumed as follows [cf. 132, p. 280-281]:

- Emphasis on questions of definition, selection, preferences and transmission within (auto)-reflexive negotiations
- Focus on the production, distribution and reception of signifying practices that are understood as coining the worldviews amongst countless other forms of formations
- Focus on practical orientation working with culture-concepts, and a clear shift to the culture-dimensions style, customs, beliefs, attitudes, values and image

### 3. Theoretical determinants

- Focus on semiotic meaning systems and their elements 'charged' with socio-culturally different meanings. Especially the theories of thick description (Geertz) and post-structuralist theory (referring to Foucault's later works) are crucial aspects of reference. Core categories of such an understanding of culture are mirrored in a model developed by Nünning and Posner, rendered slightly modified below (figure 3.1) [cf. fig. 279 132, pp. 279–281]



**Figure 3.1.:** The semiotic culture-concept by Nünning (2004), drawing on Posner (1991) in Volkmann [132, p. 279].

As concerns the specific research field of national and regional identity, the wider phenomenon of the cultural turn has resulted in culturalist political science, culturalist sociology, culturalist international history, and a whole range of other approaches that focus on the cultural context in which forms of social practice, such as e.g. economic processes, take place and in which policies are made. Scientists employing the culturalist and cultural-turn-induced approach respectively borrow concepts from cultural and literary theory, anthropology, sociology, postcolonial studies, and various approaches on mentalities, memory and social/cultural constructions elaborated within different schools. Culturalist international approaches explore the way constructions of national and regional identity shape the way actors perceive and respond to social contexts such as for example to international politics and economics [cf. 64, p. 157]. The fundamental assumption at the heart of culturalist social science is that action in the international sphere originates from culturally constructed beliefs about the world [cf. 64, p. 157]. Generally, the influence of late-structuralist and post-structuralist thought has led to an emphasis on discourse and text, resulting in close engagement with textual evidence as concerns empirical investigations [cf. 64, p. 157]. As concerns the research on the construction and reconstruction of national identities, constructions of 'self/other' dichotomies have been revealed to have the specific functions of creating, reaffirming and in many cases recreating national and regional identity based on national, ethnic, or gender identities. These, in turn, shape the political imagination of both policymakers and public opinion, as also Jackson outlined [cf. 64, pp. 157–158]. Language is viewed to have a significant impact on the construction of realities and it is attributed to have crucial destabilizing and stabilizing effects. These functions and effects become especially evident in analyzing language as a medium for transmitting meaning as well as on the subjective character of all constructions of formulations of the 'national interest' and 'security threats' [cf. 64, pp. 157–158].

### 3.1.2. **Focus on culture – interaction of ideas and structural environment**

The crucial theoretical problem working with cultural and social theory in general and with culturalistic approaches in particular, is the interrelation between culture and social action, concretely the interaction of ideas and beliefs with the structural environment and practices. Often posed criticism to the cultural turn and culturalist approaches are first, 'reinventing the wheel' as concerns culture-concept-related issues, second the avoidance of addressing the key issue of power (especially as concerns international affairs) and third, the often evidenceable consideration of beliefs as free-standing and independently existing of the structural conditions and the structural environment respectively [cf. 64, p. 161]. The first point of critique results from the above mentioned enormous lack of clarity and precision in the usage of culture as both term and conceptual category, and the accompanied potentially limitless scope of culture [cf. 64, p. 160].<sup>8</sup> The second point of critique refers to the exclusion of actors and factual/material action-scopes of actors respectively as the focus on e.g. culturally constructed understandings of the world and images in different contexts respectively are accompanied by blanking out the centrality of (e.g. industrial, financial demographic, military) forms of power [cf. 64, p. 161]. Fruitful suggestions to meet these inadequacies have been made by Hepp, Hörning and Reuter (see 3.1.4). The third objection relates to the problem of material and ideational phenomena constituting the internal and external context of policy-formulation, as beliefs are often viewed as overall-determining factors:

The focus on language, and in particular on the way discursive formations create political reality, too often comes at the expense of all other elements shaping policy choices. In other words, most cultural approaches go only one-way: they focus on the dominance of subjective understanding and tend to ignore the role of structural elements in shaping the political imagination of those responsible for policymaking [cf. 64, p. 161].

As Jackson outlined referring to Geertz himself '(...) while culturally constructed beliefs condition the way we understand outside structures, they neither create nor control the properties of these structures'. Hence, '(...) it is one thing to claim that our understanding of reality is mediated through discursive constructions; but it is another thing altogether to claim that language 'creates' reality' [cf. 64, p. 162]. This aspect is considered as important to bear in mind when conducting discourse-analytical research – therefore, the theoretical discussion and analytical approach has to factor in the dialectic of the ideational and the material, of discursive constructions and social actions (see also 4.2.1). Finally, as concerns culturalist analysis of policy, a fourth point of critique is to be added addressing the common practice of one-way-explanations, since mostly foreign policy is represented as exclusively emerging out of domestic contestations over identity – though in fact, domestic politics condition the way external affairs are perceived and vice-versa [cf. 64, p. 162]. The theoretical embedment in this dissertation therefore accounts for the agency the international sphere has in this process, not reducing it to its function as simply the 'other' in the process of identity (re-) formation. Drawing on Sewell's, Jackson's and Hay's considerations it is thus accounted for the appreciation of the interaction between external forces and the internal political, cultural and social contexts in which policies are made [cf. 64, p. 163] by outlining nation branding and public

<sup>8</sup> The potentially limitless scope results mainly from the embracement of anthropological concepts, especially from the reference to C. Geertz's definition of culture as 'a system of symbols and meanings' or 'webs of significance', see previous discussion.

diplomacy as national interpretations and discursive accomplishments respectively.<sup>9</sup> Jackson emphasizes that 'human practice, in all social contexts or institutional spheres, is structured simultaneously both by meanings and by other aspects of the environment in which they occur – by, for example, power relations or spatiality or resource distributions' [cf. 64, p. 163]. The focus hence is on the interaction of ideas, beliefs and identities with the structural environment in which action takes place to produce practices' [cf. 64, p. 163]. As Jackson outlined, the emphasis on practice has led to a deeper, more comprehensive and more dynamic understanding of the nature and function of culture in social life [cf. 64, p. 163]. These trends towards culture as practice have been significantly and enduringly influenced by the theory of P. Bourdieu, who developed a 'cultural theory of action'. Bourdieu's theoretical reflections and works adapting his works are of particular interest to approaches focusing on the cultural context of policy-making and on cultural production as well as all lifestyle-related topics. Bourdieu's concepts of 'capital', 'habitus' and 'field' and further theoretical considerations on these concepts by a range of scholars provide a very versatile and useful way of understanding culture, and especially - as Jackson formulated - 'how it shapes social interaction at all levels from individuals, institutions and social groups through to the state' [cf. 64, p. 163].

Contemporary cultural and social science referring to cultural-turn-induced issues is characterized by a heterogeneous parallelism and controversy of different approaches. A briefly summarized major overall-characteristic can however be suggested to be generally valid: Against the background of reflexive discussions on the cultural turn, multilayered research approaches have been developed that deal critically with societal topics in the context of globalization-related aspects. These approaches are usually based on social constructivism – one of the most significant outcomes of the cultural turn – and focus on the material as well as the symbolical, practices as much as images, the production of localities and space just as social practices and discourses [109, p. 18]. Social constructivism is described as a 'meta theory with a number of distinctive strands' [109, p. 18], since it itself has different disciplinary manifestations. However, these strands have in common an emphasis on the generative, organizational, and selective nature of human perception, understanding and memory. The meaning or knowledge is seen actively built instead of passively received by people. People are viewed as *constructive agents* whose ways of knowing, seeing, understanding and valuing influence what is seen, known, understood and valued [cf. my italics 109, p. 18]. This aspect is corresponding with the understanding of discourse within this thesis (see 4.1.1). Furthermore, I wish to highlight the interconnection to the discussion on the role of ideational factors and globalization framing (see section HAY) in this context, as recently applied social constructivist theory in security studies seeks a wider focus where material forces are seen in synopsis with ideas, values, and interests and the ways these share realities in order to discern effects of culture and identity on national security [cf. 87, p. 12]. Additionally, Sewell's conclusive remark emphasizes the crucial interrelation of discursive production and the aspect of power:

Cultural coherence, to the extent that it exists, is as much the product of power and struggles of power as of its semiotic logic. But it is common for the operation of power, both the efforts of central institutions and the acts of organized resistance to such institutions, to subject potential semiotic sprawl to a certain order:

---

<sup>9</sup> In order to derive interpretations of causation without losing sight of the subjective character of individual perception, sociologist A. Giddens has developed the concept of 'structuration' as a means to explain causation as the interplay between agents and structures [cf. 64, p. 163]. Many scholars have been moving in the same direction as conceiving culture in terms of 'practice', and W. H. Sewell has provided a conclusive conceptualization on the role of culture in social action

to prescribe (contested) core values, to impose discipline on dissenters, to describe boundaries and norms. In short, to give a certain focus on the production and consumption of meaning [121, p. 57].

According to Sewell, the challenge to cultural analysts is the acknowledgement of such coherences, and the explanation on their achievement, sustainment and dissolution. Since the assumption of a 'world that is divided up into discrete 'societies', each with its corresponding and well-integrated 'culture' is no longer possible, it would be crucial to retain to 'a sense of the particular shapes and consistencies of worlds of meaning in different places and times and a sense that in spite of conflicts and resistance, these worlds of meaning somehow hang together' [121, p. 57]. Sewell stresses the importance of cultural analysis bearing in mind the relative and constantly shifting character of the bond between these 'partially coherent landscapes of meaning 'cultures'', may they be referred to as culture, worlds of meaning, ethnoscapas, or hegemonies [121, pp. 57–58]. These considerations highlight the possibility of combining the approaches discussed in this chapter (e.g. scapes according to Appadurai, hegemonies according to Diaz-Bone and Bourdieu, etc.) in order to provide a theoretical background to the analysis of lifestyle-based culture-space-concepts developed against the background of the struggle over meaning within a fragmented global field.

### 3.1.3. **Suggestions on solving the 'turn-vertigo'**

American and Anglo-American cultural studies differ considerably from the European cultural-studies-programs. It is important to note that the conceptualization of turns within cultural-scientific approaches not only differs very much between the (Anglo-) American and the European research fields (and traditions) but furthermore also to an even higher degree within the European context itself due to varying integrations and interpretations of American concepts, which differ considerably between countries and between universities. The reason is primarily to be found in the conceptualization of cultural science in Europe where it predominantly determines a program-study constituted by different disciplines with partly enormous local differences, embracing the cultural-studies program to outmost different degrees [cf. 121, Boehme]. The countless various ways of interpretations and integrations of American concepts into European schools have resulted in inter- and inner disciplinary controversies that have caused quite a stir as a closer literature review reveals. While the scientific discussion on the cultural turn and its interdisciplinary impact and consequences is unchallenged despite the range of different contextualizations and differing scopes of understanding, the unsuriousness of a range of turn-proclamations within several academic sub disciplines and disciplines during the last years has resulted in debates and disputes hard to untwine (especially on the 'spatial', 'pictorial/iconic', 'performative' turn). A performative turn is sometimes argued to be traceable to the mid-1980s and 1990s, viewed as one path within the cultural turn-development emphasizing the category of the performative, focusing especially on materiality, mediality, productional dynamics and staging of culture [109, pp. 15–17].<sup>10</sup> Due to the epistemological positioning in this thesis, performativity is in this work however viewed as an immanent analytical unit to

<sup>10</sup> The performative turn has been differentiated to a high degree within German cultural-science. A pictorial turn has been proclaimed and coined as a term by W.J.T. Mitchell in 1992 (variously also referred to under the labels of iconic or visual turn). Referring to Böhme this is considered as a model to image science that was overdue to art history, but cannot be attached to the revolution sparked off by technical media. See Böhm, 200?

media studies and thus not referred to as a turn, but as a travelling concept according to M. Bal (2002).

The general call for interdisciplinarity in contemporary cultural-science includes the strong advocacy for eclectic assumption of methods. The eclectic assumptions of methods are unfortunately far too often limited to merely the production of 'buzzwords' and seem in many cases to function as bare cosmetic metaphors. Several critics have pointed out how a diffuse acquaintance can discredit contributions using the label of trans- or interdisciplinary cultural-science without clarifying the specific positioning. In the context of the turn-discussion, especially the widely received work *Cultural turn* by Bachmann-Medick has been criticized harshly (Döring and Thielmann, Allolio-Näcke, Böhme). The analytical framework developed in this thesis dissociates clearly from some descriptions and the way of dealing with the issue of the cultural turn in this book.<sup>11</sup> However, it would be unproductive to overlook the useful aspect provided by the book which can be re-contextualized fruitfully in a critical discussion. According to Bachmann-Medick turns within cultural-science are characterized as 'changes of perspective in focal points of research', where contents stressed thicken to methodologically significant approaches of investigation and systematic directives respectively, which would be characterized by theoretical openness and compatibility [6, p.23 and pp. 19-21]. Concerning the empirical-analytical level, new orientations may be referred to as turns only if the new research focus transacts from the object level (of novel fields of research) into the level of analytical categories and concepts, that is, when it not only discloses new objects of knowledge, but becomes itself a medium of cognition and knowledge (...)' [6, p.26]. Thus, new analytical categories and operative terms regarding objects of research would be generated, allowing innovative considerations on scientific questions. These statements in a critical re-contextualization are considered to provide productive starting points for this thesis using the integrative cultural-scientific approach. However, it must be critically emphasized that no attention what so ever is paid to these formulated starting definitions as well as these formulated requirements in the author's book itself. Quite contrary, the description of no less than seventeen assumed 'turns' becomes increasingly diffuse (e.g. also merging the levels of paradigms and culminating in an exuberant list of all kinds of 'turns' to come in future), inconsistent and irreproducible as also observed by a range of critics, and any empirical-analytical determinants are searched for in vain. Nevertheless, despite the undoubtedly not operational buildup, the above cited starting points seem – when adequately modified and critically conceptualized - to provide a versatile basis for further definition development. But this above cited description is contradicted in the same book as Bachmann-Medick wants to understand turns in the sense of methodical impulses, 'which explicitly do not intent to base a single discipline, but rather

---

<sup>11</sup> The concept of cultural-scientific approach referred to is not defined in the book; in order to avoid theoretical and methodological obscurities, this thesis is refraining from the following aspects: 1. the declared 'translational turn' based on the assumption that turns would differentiate via what Bachmann-Medick calls 'translation processes', as the 'turns transdisciplinary vocabulary and focuses' would be 'translated' into the methods of single disciplines (p. 20-21). Bachmann-Medick assumes that 'translation' as such would have been expanded to a 'leading perspective' for action in a complex world and for all forms of intercultural contact (...) (p.239). 2. The argument that 'translational re-orientation' would be clearly reflected in such concepts as the cultural re-mapping of 'the political map' (!), which Bachmann-Medick calls cultural mapping, again, without conceptualizing 'mapping' (p. 247). According to Allolio-Näcke, the abstract concept of 'translation' may be considered as completely misused in the book, since the definition of translation as a 'category of 'interspace' , which would constitute a 'counter movement' to the thinking in essentialistic conceivabilities of identity' would be completely exorbitant. (quoting Medick S.256) 3. The deduction that cultural sciences would within the translational turn start to translate the respective vocabulary (S.257), Allolio-Näcke describes as being completely out of touch with realities.

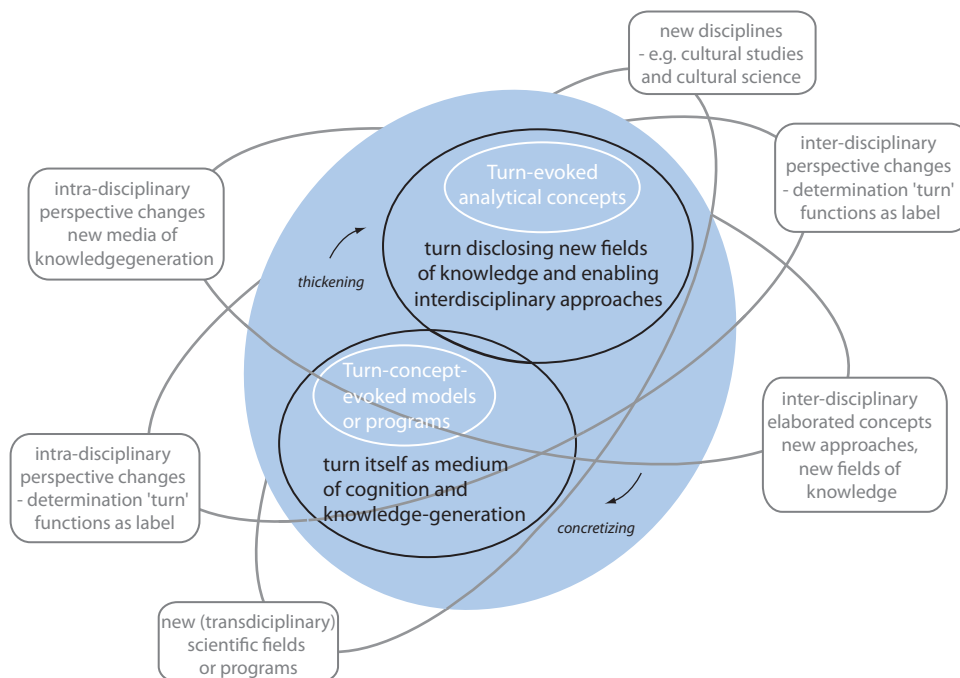


deliberately and methodically seek to pluralize the research setting in general as being a cultural scientific perspective that enables to explore interdisciplinary fields of research within the framework of cultural scientific concepts' [6, p. 19]. The crucial point of critique and coevally point of modification is to be found in the above rendered quotation: I consider that exactly the opposite to this assertion is true, as it does not appear sufficient aiming to provide a cultural scientific perspective within the framework of cultural scientific concepts (however this double tautology may be understood) – but it should be the striven to provide at least a cultural scientific approach providing suggestions that in fact could be used 'empirically-analytically'. Basically I argue that there is no need to call for countless 'turns' within cultural-science when conducting interdisciplinary research and thus avoid to constantly re-invent the wheel. Apart from the established integrative approach, knowledge-sociological approach, and several integrative cultural-studies-directly induced approaches (eg. Hepp), it is common sense that cultural studies and cultural-scientific /studies-approaches are interdisciplinary in their very development, establishment and practice (per definition one might even say). Contemporary cultural science as based on wide-ranging and different developments within the framework of the cultural turn-induced outcomes, research schools and programs (as for example the integrative approach by Nünning et al) provide in fact fruitful frameworks using clearly defined and re-defined methodological approaches provided by social science and humanities – the academic home-disciplines of cultural studies and cultural-sciences (Kulturwissenschaften). The use and interdisciplinary merge of approaches and starting points provided by e.g. linguistics, sociology, cultural geography, political science, communication and media science, economics, translational studies on intercultural communication, literature science and so on does not require a 'cultural-scientific spatial turn, economic turn, political turn, translational turn', etc. As amongst others Hörning and Reuter showed in a discussion on the practice of cultural studies, every kind of artificial subordination should be avoided; just as every piece of research has its scope and limitations, the integrative or interdisciplinary approaches have theirs. The disciplinary openness emphasized by cultural-science must not be lead ad absurdum by very reluctantly drawn restrictions (e.g. turns). In this context, the increasing opposition from classical disciplines as e.g. from geography in the context of the spatial turn-debate is perfectly understandable. Precisely because of the lack of an available canon of accepted sets in contemporary cultural science it is in this work considered as crucial to determine novel paths in showing new ways of application and combination of established approaches – thereby innovative analytical frameworks could be revealed by taking into account its limitations. Furthermore I argue, loosely referring to Dörner and Treumann's discussion, that the concept of turn itself should be reconsidered as to distinguish between paradigmatical turns such as the cultural or linguistic turn and with such turns interlinked labels with their own different functions, scopes and justifications.

On closer examination I consider it possible to open up a new interesting perspective that enables an elaboration of the problematic drawing of limitation to 'turns'. The above rendered actual definition formulated by Bachmann-Medick and describing what a turn can be understood as and under which conditions it may be referred to as a turn, can be modified and interpreted as within a schema on multidimensional coherencies between analytical framework, models and theories. I suggest to distinguish inner and inter-disciplinary perspective changes and labels from turns of paradigmatic range. A turn disclosing new fields of knowledge and enabling interdisciplinary approaches (turn-evoked analytical concepts) and the turn itself as a medium of cognition and knowledge-generation (turn-concept-evoked models or programs), as the linguistic and the cultural turn can thus be distinguished more clearly from

### 3. Theoretical determinants

inner and inter-disciplinary perspective changes where the determination of turn functions as label. Focal research points thicken to methodologically significant approaches of investigation, developing systematic directives and analytical categories. Against the background of an analytical framework with a high level of abstraction the new research focus transacts from the object level into the level of analytical categories and concepts, while it becomes itself a medium of knowledge generation. Thus, new analytical categories and operative terms of and for objects of research are generated, allowing innovative considerations of scientific questions. The process of compression has to be followed by the process of concretization. The below displayed figure schematizes this complex interrelation. The process of turn-formation and -conceptualization is understood as a flow within flows. The suggestion seems to be appropriate for several reasons. In the concrete example of the spatial turn-discussion, I thus refer to spatial dimension. Such as concepts in general can travel (Bal), so such concepts can be imagined to be able to travel on the paths schematically illustrated in elliptic forms.



**Figure 3.2.:** Suggestion to discern between paradigmatical turn and label / turn-conceptualization, turn-concepts and turn-included research programs or models.

Based on this suggested view on turns, this thesis takes its departing points from the cultural turn against the background of the literature as turn of paradigmatical range. The research direction sometimes referred to as spatial turn is understood as intra-disciplinary re-orientation

that had additionally become a widely inter-disciplinary one.<sup>12</sup> In the following sections, the cultural turn is discussed in the context of culture and social practice, and of spatial references leading to mental maps.

#### 3.1.4. Culture as social practice – theorizing mental schemata

Researching national image-cultivation efforts includes a focus on the correlation between culture-concepts and social practice that in fact becomes most evident in the canonization of lifestyle-related aspects within representative discourse (traditions, holidays, food and drink, fashion, experiencing exhibitions, landscapes and cultural sites, etc.). Hence, it is important to emphasize that cultural phenomena are not just meaning-charged constructs within symbolic forms, but also every-day-carried out social practice. Furthermore, symbolic forms are embedded in historically specific and socially structured contexts and processes, within which these symbolic forms are produced, transmitted and precipitated [cf. quoting Thompson 1990, p. 111–57, p. 33]. Hörning and Reuter suggest a ‘realistic cultural analysis’ focusing on meaning-structures, arguing that semiotic culture-analysis would far too easily fall into the ‘culturalistic trap’ through overemphasizing meaning- and symbolic components at the expense of cultural and social action forms [57, pp. 110–111]. An over-emphasis takes place when any cognition of reality is referred to the cultural system, and thus the pragmatic dimension of acquaintance, employment and constant (re)-formulation and (re)-production is overlooked far too easily [57, pp. 110–111]. Apart from analyzing the cultural constructs of social practice and their symbolization, it is therefore crucial to analyze how these constructs enter social practices – as Hörning and Reuter outline – ‘precisely *because* of the polyphone character of cultural relevance for life’ [cf. 57, p. 111, my italics]. It is only through social embedment that culture and cultural objects acquire importance for everyday-life. Thereby, the interrelation between culture and cultural objectification of culture is double-sided – while culture may abridge interpretation-scopes due to its normative effects, or, in another context cause a lot of turbulence in social practices through ambiguities, polyphone meaning-structures and contradictory symbolics on the one hand, social practices contribute constitutively to the relevance of culture, especially when situations result in the quest for new action-strategies, questioning normative presumptions and resulting in re-interpretations and re-formulations of knowledge-orders. In such situations in particular, also as will be shown in this thesis, cultural symbols and (policy-) guiding principles may gain considerable relevance to social practices as they provide the possibility to illuminate options of practice in a multifaceted way [57, p. 111], and as I would like to add, provide (mental and action) schemata and starting points for the development of distinctive elements within socio-cultural strategies, e.g. concretely within identity-and image-formation strategies. Cultural symbols may gain significant relevance for social practice as they illuminate the options of practice in a more multifaceted way contribute to the construction of new action strategies [57, pp. 111–112]. The analysis of the symbol-system traced within the discursively generated interpretation templates (mental maps) within CIM is conducted drawing on this perspective of understanding and analyzing culture as social practice. This perspective denotes the focus on the practice of culture-meaning to the concrete handling. In this thesis, this concerted handling is the public policy based management of cultural-knowledge-orders and knowledge in various contexts, as well as on the genesis, consolidation and re-production

<sup>12</sup> Of course, this assumption could in its own respect be researched in a thesis, but in this thesis, it aims purely to provide a traceable methodological consideration as it at the same time stands for the limitations set within the scope of the thesis concerning the theoretical concept of ‘turns’.

of practices and practical corpuses of knowledge. Hörning and Reuter describe this perspective as 'doing culture' [57, p. 112]. The practical employment of culture refers to the interactive realization and implementation. On a theoretical level, this perspective draws on the tradition of practice-focused works, especially influenced by the works of Bourdieu, and Goffman and Garfinkel as well as recent views provided by cultural studies [57, p. 112]. Culture is conceptualized as situated in social practices, which are a conglomerate of every-day-practices of knowledge-order-organization, while the concept of practice thereby is conceptualized as functioning as a 'hinge' between institutions, cultural traditions and rules on the one hand and acting subjects, their intentions and conceivabilities on the other hand' [cf. original italics 57, pp. 112–113]. Culture is thus viewed as an *ongoing process that is kept running by the action of actors* [cf. my italics 57, p. 115]. Viewing the thinking and knowledge of individual actors as always embedded into collective interrelations, the focus within this approach is not on subjective experiences or attitudes of individual actors but on the 'production of thinking in a concerted action' [57, p. 113]. This basic approach is complemented in adopting actor-accounting discourse-analysis (see 3.1.4). Social practices are everyday-interactions that constitute a certain familiar normality of action in every-day-life. They include regular, ordered and reiterating ways and modes of action, by which society-members organize their every-day-reality [57, p. 113]. However, social practices may not be reduced to behavior determined by any kind of societal or political-economical structure guidelines, since, as Hörning and Reuter also emphasize, they always have to be thought of as also being productive practices, including aspects of innovation and creativity [57, p. 113]. The concept of social practices makes evident how the object world is part of the social world formation [57, p. 120].<sup>13</sup> The view on culture as practice combines the cultural with the social in emphasizing that social practice is inseparably linked with valuations, interpretations and auto- and hetero-interpretations as Hörning and Reuter exemplify referring to Bourdieu's studies on consumption, living- and clothing-practices [57, p. 113-114].<sup>14</sup> Social practice is interlinked with evaluations, interpretations, auto- and hetero-interpretations. Hörning's and Reuter's view ('doing culture') differs from traditional cultural-scientific research as it views culture as an ongoing process, that is kept running not only through structural change of society but straight through the action of actors [57, p. 115]. This focus on actors is important to this thesis and is further adopted by employing actor-focused discourse-approaches (see chapter 4). In the view of understanding culture as social practice, a central focus is put on practiced culture in the sense of material aspects, based on the argument that although cultural analysis dissociates itself from objectivism, the material dimension of course cannot be ignored [57, p. 116]. Taking this aspect into consideration is especially crucial against the background of the ubiquitous significance of technology and media within private and public areas of life. Modern media manifold the levels on which interrelations between people and things are produced and on which interaction and application of value-related aspects take place [57, p. 116]. Electronic interconnectedness also intensifies the explicit negotiation with new concepts and proceedings [57,

---

<sup>13</sup> This approach is combined with Diaz-Bone's theoretically very well matching discourse-theoretical extension of distinction theory.

<sup>14</sup> Like Diaz-Bone in another context, Hörning & Reuter criticize the too rigid conception of social practice according to Bourdieu as viewing the interrelation between habitus and habitat as too 'closed' since everything in a system is fixed in circular, reproductive causalities. Social practice thus appears as by trend resistant to change. A central characteristic of contemporary processes would be that habitus and habitat do not coincide: Not only habit changes through for instance individualization stimuli or through changed time- and space-sensibilization (see also the previous discussion drawing on Lash, Urry, and Thompson). Moreover, habitat becomes less clear as social differentiation results in contingencies and in the splitting of collective time and space, and in the emergence of de-standardizations [cf. 57, p. 114].

pp. 116–117]. As Hörning and Reuter put it, new media create new stress fields and categories of ‘distance and adjacency, of presence and absence, of personal and abstract, of visible and concealed, of familiar and un-familiar’ [57, p. 119] – an observation that is especially important regarding the research focus on the practice of mental mapping. Although the increasing role of technology and media to private and public areas of life result in an increasing semi-otization of postmodern societies – as for instance Lash and Urry have outlined – they at the same time involve subjects and collectives stronger than ever into a material-technical world and thus enable or contribute to the establishment of new possibilities of communication and action, opening up options and influencing demarcations, as well as account for new inter-relations between materiality and sociality [57, p. 116]. Especially because of the increasing virtualization of communication against the background of globalization-induced outcomes, it is important to keep a focus on the material outcomes accompanied by the development of electronic networks, which in fact enable the ‘*transformation of natural space into technically mediated culture-space*’ [cf. 57, p. 120, my italics]. Hörning and Reuter’s considerations thus provide a fruitful theoretical base within the analysis of electronically delivered mental maps and lifestyle-based culture-space. Lifestyle-based culture-space constructions are based on primarily popular culture constituted by implicitly performed everyday practices. A canonization and transmission of such everyday-practices into aestheticized packages based on values, customs and so on – in sum, nation brand identity as concerns the specific topic of national image cultivation (see chapter 2) – into texts can therefore crucially reinforce processes of authentication and authenticity in the context of positioning within social spaces and the global field (see also study results, chapter 5). Such discursive accomplishments can only be revealed by employing such cultural-turn-informed theoretical approaches that are focusing on cultural practices as social practices and the significance of representations and expressions to the emergence of social categories, on the role of institutions and events as forms of the actor’s interpretations (collectively shared exegeses of reality, which order cognition and provide the background to social action and result in the emergence of forms of action products and artifacts). (cf. compilation, cultural turn). Moreover, adopting Hörning’s and Reuter’s considerations allow for the analyzing of the CIM-concept as both a policy-program and a cutout of a societal culture-knowledge-order negotiation on national identity. Second, the dynamic and correlation between the material and ideational is in fact analytically possible to reconstruct: As empirical analysis shows, the practice of (re-)producing and canonizing (cultural) knowledge-orders takes place within CIM-tools (nation branding and public diplomacy) as implicit everyday-practices are subsumed and expressed in texts. These expressions in turn contribute to fortifying outcomes on the material level as the conceptual life-style-spaces are reflected in material structures for the purpose of SCPA (symbolic capital promotion and accumulation) and negotiated, (re-)produced knowledge-orders are distributed via mass media. The consideration on mass media’s role in this context leads to the outline of two aspects enabling the focus on the material implications of social reality on the one hand, and the cultural cross linking of social practice on the other hand (Hörning and Reuter): (1) technically mediated culture-space and (2) the professional management of knowledge-orders regarding lifestyle-and culture-based aspects within the framework of everyday life (here adapted to the concrete topic of national image cultivation) [57, p. 120]. In particular because of the increasing virtualization of communication in the context of globalization, there is by no means any de-materialization of communication since the expansion of electronic networks is accompanied by the expansion of material networks of objects and things (hardware), which are as well part of the new practices of a technically mediated communication. Thereby, not only public places transform to individual communication and vice versa, but also nature-spaces as moun-

tains, gardens become transformed into technically mediated culture-spaces [57, p. 120]. The concept of social practice illuminates that the object-world always is part of the formation of the social world – something that radical culturalistic approaches usually overlook. Only through things, human interaction is de-localized, and only through things interaction beyond spaces and times are possible (e.g. internet) [57, p. 121]. Culture and cultural knowledge then appear as a social process, within which various even contradictory knowledge-register and meaning patterns cross within the same actor. Especially in the course of world-wide interconnectedness and ever larger migration movement of goods, people and meaning, cultural knowledge inventories fragment and mix up anew, as actors employ them with increasing routine into their everyday-practices and base common action on them [57, p. 121]. According to Hörning and Reuter, here ‘experts of everyday life’ are in demand that develop new competencies as concerns the influence of previously valid conventions and norms onto norms regarding present and future actions, but also the ability to deal with and make usage of ambiguity, short-term nature and tentativeness. Who these experts are and if their efforts will be successful in a long-term-perspective in balancing and practicing the simultaneity of adaption and autonomy would be an empirically open question [57, p. 121]. These considerations are especially relevant regarding public policy-based national promotion. The thesis at hand thus makes evident one such empirical answer to the questions on experts of everyday life’ in the specific context of constructions of lifestyle and culture-space. It is concretely the example of the employment of competencies provided by place branding, nation branding and public diplomacy for the purpose of dealing with the above-mentioned aspects of knowledge-order-(re-)negotiation and production within the specific framework of lifestyle-culture-concept based national positioning in a global field.

#### **3.1.5. The market-idea and culture – the cultural turn regarding market society**

In this section, implications of the cultural turn on the intersection of economy and culture politics in the context of nation branding and public diplomacy are considered. Guiding aspects within the outline on this determinant are the possible ways of analytically dealing with the conglomerate of economy, culture and politics concerning national image and identity in the context of representational concepts and against the background of the paradigmatic changes induced by the cultural turn. The interrelations become especially relevant on a strategic public-policy level, as on this level institutionalized active discourse-formation takes place resulting in the production of mental schemata and action-schemata communicated through generated symbol systems. The approach in this thesis draws on with Bradley’s and Fenton’s argument on the relationship between culture and economy, which they claimed to be only possible to illuminate in specific contexts. Thereby, the power of ideas plays a crucial role for discursive changes. (The role and power of ideas in a general context is outlined in 4.2.1). This approach can be incorporated very well with all other theoretical determinants adopted (Hörning and Reuter as concerns the focus on culture as practice, and the employed concepts of cultural-cultural science).

The cultural turn has amongst other outcomes resulted in a focus on the central role of cultural processes in the context of institutions [cf. 123, p. 5 and p. 147]. The shift onto culture and the focus on culture and the particular fields of consumption, production, and symbolic politics within social processes as one of the recent larger sub developments in the streams

of the cultural turn, has grown in interrelation with a shift onto economic principles and market principles in particular. As Kotler outlined in his crucial work *The Marketing of Nations* (1997), the global focus on competition and cooperation in the economic sphere has taken its beginning after the end of the Cold War and at least six underlying fundamental forces that are affecting nations to various extents: the global interdependency, the widespread protectionism and growth of regional blocs, the rapid technological advances, the internal conflicts within nations; and the growth of environmental concerns [84, p.140]. However, the adoption of the ideas of market in bilateral and multilateral relations, public diplomacy, and intercultural communication are by far no isolated phenomena. The important role ideas of market do play, and key ways of conceiving these ideas in contemporary approaches to social and economic organization have been elaborated by D. Slater and F. Tonkiss in their work *Market Society* (2001), based on the concept of the market as an object of social theory [123, p. 1 and 2]. D. Slater and F. Tonkiss outline the problem as follows:

In an extended way, a market logic has come to provide a means of thinking about social institutions and individuals more generally, such that notions of competition, enterprise, utility, and choice can be applied to various aspects of people's lives, access to public services and even private pursuits. Different versions of the market are invoked in an array of sites (...). If it is sometimes hard to see how these different markets relate to each other, it seems clear that the market idea goes beyond models of economic co-ordination to touch on broader principles of social regulation and social action [123, p. 1].

The cultural turn within contemporary social science has increasingly resulted in a view on markets in terms of processes of signification and identity [123, p. 5], focusing on the central role of cultural processes and institutions [123, p. 47]. Economy itself and the things that flow through it are constituted through informational and symbolic processes [123, p. 147]. Referring to P. Crang, Slater and Tonkiss reflect the consideration of five options examining economics and culture (see table) and develop the last two options in their discussion. Slater and Tonkiss view the 'economic as embedded or contextualized in the cultural' and emphasize a shift of focus 'away from concerns of contextualization and embedding and towards a representational and discursive constitution of economic life' [123, p. 175]. The mentioned third perspective – the operation of culture along economic lines has amongst others been approached by Bourdieu. Within this option, the crucial point placed at the centre stage of this perspective, is according to Crang's formulation: "that there is no one-way economization of cultural practice; economic practice and product are reworked as it gets entangled in cultural life' [cf. quoting Crang 1997:10 123, pp. 174–175]

- (...) continuation of the opposition of the economic to the cultural as distinctive entities, considering the impact of one on the other (...)
- (...) export the economic into the cultural in various ways (...)
- (...) no one-way economization of cultural practice; close correlation between economic practice is also reworked as it gets entangled in cultural life' (...)
- embedding of the economy in a cultural context, focus on representational and discursive constitution of economic life
- (...) economies are seen increasingly to be comprised of the 'production, circulation and consumption of materials' that are cultural' (...) this theme represents the bulk of literature generated by the cultural turn, for it is linked to a wide range of claims concerning what are often formulated as epochal changes in the nature of market society: a shift from Fordism to post-Fordism; the aesthetization of everyday life through advertising, marketing, design and lifestyles imagery; the increasing centrality of marketing and information in the management of economic institutions and processes; and the increasing de-materialization' of commodities.

### 3. Theoretical determinants

As market economies increasingly comprise cultural goods and cultural logics – postmodernism, consumer culture and globalization [123, p. 175], Tonkiss and Slater adopt the view of the ‘economic as embedded or contextualized in the cultural’. This view draws on Crang’s outline arguing that to embed means to place the economic in a broader cultural context or ‘situating the economy in a cultural context in a placed culture, whether its cultural place be the individual (...), the firm, the region or the nation-state’ [123, p. 175]. Slater and Tonkiss emphasize with Crang the requirement ‘to shift the focus away from concerns of contextualization and embedding, and towards the representational and discursive constitution of economic life’ [123, p. 175]. Considering the wider implication of such an approach they pinpoint:

(...) To speak of representing the economic in the cultural is to highlight how all these ‘places’ are themselves cultural constructions, and how as constructions they sit alongside and help to constitute a host of other constructed economic entities that make up what an economy is (labor, work, home, ...)’ [quoting Crang 1997 123, p. 175].

The emphasis on the ‘production, circulation and consumption of materials’ that are cultural’ by Crang represents according to Slater and Tonkiss a common theme within the bulk of literature generated by the cultural turn, ‘for it is linked to a wide range of claims concerning what are often formulated as epochal changes in the nature of market society’ [123, p. 175]:

(...) the aesthetization of everyday life through advertising, marketing, design and lifestyle imagery; the increasing centrality of marketing and information in the management of economic institutions and processes; and the increasing dematerialization of commodities’. [123, p. 175]

Apart from these first crucial considerations on arguments to the effect that ‘market economies increasingly comprise cultural goods and cultural logics’, the second important aspect the authors highlight is how economies themselves constitute a cultural force which in fact ‘plays a decisive role in producing economies and economic entities’ (see also next section, dealing closer with Slater’s and Tonkiss’ outline on the ‘*market as locus of identity formation*’ and ‘the construction of meaningful social life through its provision of symbolic resources and the cultural elaboration of social difference and distinction’) [cf. 123, pp. 175–176, my italics]:

Markets arise where particular social actors, operating through institutions such as governments, states, legal systems and businesses, produce and reproduce market institutions. In this sense, we especially need to think about economics and economic theory as culture, whether formulated in academic discourses, policy statements or common sense and lay knowledge. [123, p. 192]

Hence Slater and Tonkiss highlight economies as part of the constitution and operation of powerful representation [123, p. 192], an aspect that is further examined in the next section on cultural goods and cultural icons.

#### 3.1.5.1. Reflecting Branding Techniques in the context of Culture and economy

In current writing on the cultural turn, it is frequently referred to a ‘implosion’ of the economic and the cultural, the claim that a distinction between culture and economy would no longer be meaningful due to the new character of the economy resulting from increasingly informational



and symbolic work on goods. These goods would moreover themselves increasingly be 'non-material' goods (services, media and entertainment goods, etc.): 'the logic of economic flows and processes is better understood in terms of the nature of signs, information and cultural dynamics' [123, p.176]. In this context it is further argued, that such developments would have resulted in a demand of cultural expertise in (economic) institutions, in particular within the fields of knowledge, design, conceptualization and marketing. Thus, the cultural turn has according to Tonkiss and Slater 'yet again (...) placed the market at the very centre of social life, if anything more extremely than ever before' [123, p.176]. In the contexts of social life and economy respectively, two characteristics can be outlined – one the one hand, predominance of marketing, and on the other hand the market as the locus of identity formation and the construction of social life. Predominance of marketing includes 'the cultural specification and signification of goods, an intensive knowledge of an orientation to the social experience and meaning, and the increasing importance of cultural, informational and interpersonal expertise in the labor market' [123, p.176]. The second characteristic provides a direct link to the wider conception of the analytical framework in this dissertation, as it relates to the construction, delivery and consumption of symbolic order within the public and representational discourse on national identity, difference- and distinction markers for the purpose of competitive advantages, and the accumulation of symbolic capital respectively: '(...) in relation to the consumer the market is increasingly seen as the locus of identity formation and the construction of meaningful social life through its provision of symbolic resources and the cultural elaboration of social difference and distinction' [123, p.176]. The focus on the significance of culture within modern economy is on marking social distinction, relative status and cultural sophistication [123, p.177]. The overreaching theme within the current discussion is against the background of the shift of the centre of gravity from manufacturing to service and informational industries where economic activity involves an increasing production of interpersonal relations, knowledge, socio-culturally skilled labor. The capacity of the market to act as the cultural locus of identity. Distinction is therefore often treated as a natural outcome of the general affluence and economic success of modern economies [123, p.178]

The aim is to respond in a flexible way to culturally differentiated, rather than massed, consumers. Consumers need to be identified in terms of lifestyles, tastes and other cultural dimensions, which not only cut across traditional demographics such as gender or class [123, p.179]. The disaggregation of the mass media and advertising that increasingly targets culturally defined consumer segments and experiences requires cultural expertise in interpretation and design of consumer trends [123, p.179]. At this point I would like to recall the discussion on Lash's and Urry's outline regarding the increasingly intertwined consumption of culture and the consumption of goods. Slater and Tonkiss thus come in to the discussion on flows of signs just as Lash and Urry, and outline a broader shift in this concern in both, theory and practice: 'All of these developments would lead both theorists and practitioners to understand markets more in terms of the production and flow of signs than simply the selling of goods, and would place cultural knowledge and skills at the centre of both production and consumption' [123, p.179]. According to Slater and Tonkiss, this increasing 'enculturalization of markets' can be summarized through the term 'dematerialization', covering at least four developments:

a shift from the production of material to non-material goods, (...) the greater non-material composition of even material goods, in the form of commodity aesthetics and sign values constructed through design and promotion; the increasing symbolic mediation of goods through objectified cultural forms (advertising, media, retail spectacles); the increasing centrality of non-material raw materials – infor-

### 3. Theoretical determinants

mation, planning, managerial expertise and corporate culture – in economic processes. [123, pp. 179–180]

While the outlined de-materialization is crucial to notice, it is equally important – with regard to Hörning and Reuter, that this dematerialization only is possible through material aspects, as for instance all material included in electronic delivery. It is only through technology that enables processes of dematerialization. However, Slater and Tonkiss emphasize this aspect in writing that economics as culture (see 3.1.5) also involve ‘powerful technologies of representation that produce highly specific perceptual schemas for seeing society: above all, economics involves a culture of quantification, of modeling and of abstraction from particular cases.’ [123, p. 192]. They exemplify this statement discussing rational expectations as immanently including culturally determined horizons of knowledge, social beliefs, theories and values, and thus consider ‘economic theory – whether formal, practical, commonsensical or tacit – as part of the culture of the market, beliefs that enter into the ‘real’ market’ [123, p. 192]. Regarding culture, competitive relations and an economized view on culture as a struggle over symbolic capital, a further aspect is important to mention – Callon has outlined that economics as culture operates as a structure that constitutes the spaces in which market actors are framed and produced and Slater and Tonkiss emphasize that Callon’s argument would indicate

that culture and social technology are inseparable in the generation of markets, reflecting a generally Foucauldian argument that we should not be considering liberal and neoliberal versions of the market as either ideologies or truth claims; rather, we should think of them as discourses that construct things like markets, economizing individuals and competitive relations as objects of governmental practices, and largely do so through governmental practices [123, p. 194]

Regarding economic processes in general, Slater and Tonkiss actually refer to and quote Lash and Urry (1994), outlining that Lash and Urry group these processes are characterized by the increasing production of signs under the two headings of informational goods (primarily cognitive content) and postmodern goods (aesthetic content) (see also chapter 1) [cf. 123, p. 180]. According to Lash and Urry, the development of postmodern goods includes an aesthetization of material objects in the production, circulation or consumption of goods, as quoted in chapter 1 [cf. 86, p. 4]. Slater and Tonkiss emphasize this consideration on aesthetization as they argue: ‘aesthetization features in all stages of a commodity’s life cycle and indeed draws together processual moments – production, circulation and consumption’ [cf. 123, p. 180]. At this point it is important to highlight that cognitive moments of mental mapping equally are drawn together within aesthetization and culturalization in the context of national image promotion and identity negotiation – the production of mental maps takes place in close reference to circulating images and stereotypes and inseparably of the consumption of lifestyle-related aspects. Three conclusions drawn by Slater and Tonkiss are crucial to this work:

- The cultural turn in contemporary analysis of the market reformulates issues of both individual identity and social order in profoundly new ways
- Attention has to be paid to the institutionalization of particular market mechanisms and practices since even the most apparently dematerialized market institution of all – the electronic commerce over the internet – has involved corporate reorganization, (...) and legal and legislative deliberations (...)
- The market, however transformed, persists into the twenty-first century as an institution that urgently raises (...) the central issues of modern social order

### 3.1.5.2. **Cultural Goods and Cultural Icons in the context of economies of signs and space**

The fluidity and performativity of identities - including everyday practices of transformational possibilities and re-contextualization of and within entities, re-charging with symbolic power and meaning, and the emphasis on the politics of culture - are important insights of poststructuralist (cultural turn) theory within identity research. Also, the dominance of consumer and consumerism interests over production [17, p. 126] is an important shift to be noticed even in the context of cultural production. Cultural goods and cultural icons are symbols of the various paths of the discourse conglomerate on national identity and image. At the same time, they are not just symbols contextualized within cultural politics of identity but also economic phenomena. They are products and part of entertainment industries, leisure industries and educational industries, pieces of marketing. Marketing in turn again unites the symbolical and the material. Although taking a totally different starting point and focus, Bradley and Fenton outlined an important general condition in this context: Specified industries '(...); we may observe at a macro-level the way production has been culturalized, in the sense that cultural goods are increasingly important as a source of profit; thus culture can be seen as the basis of a further stage of capital accumulation' [17, p. 127]. Cultural icons and cultural goods include various outputs, again on both the symbolic and material level. As Bradley and Fenton have pointed out, a cultural icon is the basis of an interlinked package of products [17, p. 127]. And, again, these have direct effects on symbolic and ideational aspects. Single phenomena can be studied as specific cultural and economic events, but it is important to locate them within the context of the global dynamics of capitalism and identity. The impact is manifold – cultural icons and goods provide schemata and templates including legitimization and action potential, collective action and culture-space related values. In the literature on the cultural turn and economics, cultural icons and cultural goods are argued to be manifestations of cultural politics as they are inseparable from economics and market powers on the one hand, and from culture-spaces with different possibilities and limitations on the other hand [cf. 17, pp. 120–128]. Identity and image categories are thus both cultural and economic: 'This is not merely to say that any cultural phenomenon has an economic context and vice versa; but that all social phenomena can be read both culturally and materially' [17, p. 128]. An understanding of both cultural and economic aspects of difference is crucial to a political strategy of dealing with differences regarding divergent views on lifestyle in the context of diverging views regarding identity, ethnics, gender or values. As such, it is argued that the politics of CIM must invoke claims for and provide strategies for reflection, redistribution, and segmentation of target markets.

The interaction between culture and economics is a close and dynamic one - culture is part of the economic circuit and economics are an integrated aspect of culture [cf. 56, p. 140]. As has been outlined in chapter 1, Lash's and Urry's research understands and highlights the link through the ways in which economic life is itself becoming cultural and aestheticized. The following sections draw together their outline on the significance of culture to economy and emphasis of knowledge and information to contemporary economies. The 'semioticization of consumption and its increasing significance to the symbolic self-construction of identity' [86, p. 61] and the aestheticization and culturalization of everyday-life [86, p. 9] is constituted by different forms of communication through flows of sorts of symbols, images, sounds and narratives [86, p. 112]. It furthermore includes the implication of cultural industry-objects as broadened, circulating intellectual property (see also chapter 1). Lash and Urry suggest the flows of aesthetic symbols to be national in scope as they are displaced by global information

and communication structures [86, p. 303] besides cognitive symbols or information. Information (cognitive symbols) is outlined as structures that also contain spaces for the acquisition of symbol-processing capacities, incorporation of information processing, and interpretation of aesthetic symbols. According to Lash and Urry, these suggestions are outlined within a number of recently emerged processes producing interrelations of globalization and culture in the context of emphasizing media's role:

the development of international travel and of 'professional small worlds' little connected to nation-state relationships; the increasing number of international agencies and institutions; the development of global competitions and prizes, the emergence of a small number of languages of communication, most notably English; and the development of much more widely shared notions of citizenship and of political democracy [86, p. 303].

The number of implications based on these developments includes a huge significance of symbolic forms transmitted by means of electronic media to contemporary cultural forms, including a significant expansion of ideological scopes. This expansion is based on the contemporary function of cultural forms, enabling 'symbolic forms to be transmitted to extend audiences dispersed in time and space; they permit new kinds of social interaction, what Thompson terms 'technically mediated quasi-interaction' [cf. referring to Thompson 1990, p. 268 86, pp. 306–307]. Moreover, these symbolic forms transmitted by means of electronic media into contemporary cultural forms result in *the production of images, spatial landscapes and a number of considerable societal effects* [cf. 86, p. 307, my italics]. Such images may be used in different contexts, and encompass the most different functions [86, p. 307]. Appadurai has developed this argument, suggesting five different dimensions of 'global cultural flows', so called ethno-scapes, techno-scapes, finance-scapes, media-scapes (the distribution of electronic capabilities to the production, dissemination, and the proliferation of thereby generated images), and ideo-scapes (intertwining of the ideologies of the states or of oppositional movements). These global cultural flows are 'dimensions which move in non-isomorphic paths and which challenge simple notions of a cultural centre and a subordinate periphery' [86, p. 307] constituting 'building blocks for (...) 'imagined worlds', the multiple world constituted by the historically situated imaginations of persons and groups spread across the globe' [86, p. 307]. Such worlds are understood as being characterized by fluidity [86, p. 307]. To the nation-state, this process of de-territorialization have the following implications: first, if accepting the argument that much of contemporary culture is in some sense postmodern then this means that these media-scapes are global or at least transnational as governmental monopolization of information and knowledge flows is gradually diminishing [pp. 307–308] Lash Urry. Professional management approaches as concerns negotiations on culture, image and identity in the scope of the nation-state can against this background be considered to be efforts to actively influence the discourses within flows of information and knowledge. These efforts take thus not place via monopolization but instead by employing marketing-based strategies for the purpose of enabling bargain-packages of aestheticized and postmoderns goods (Lash and Urry). Such production and re-negotiation of knowledge-orders in the context of 'global localization' (see next section) shall in turn enable the promotion and accumulation of symbolic capital.

Using a business world brand-example referring to Sony's operational strategy of 'global localization', Lash and Urry outline the remake of large regions and ethnics as the construction of new sets of relationships takes place at the global level. They state that social science has to

'(...) make sense of these new kinds of global-local relations and to examine their implications for what we used to examine, namely national societies and economies [86, p. 312]. It has been suggested that a move into post-nationalist times would be traceable, because notions of nationality are moving from more ethnic ideas to a more territorial sense. Moreover, contemporary experience is characterized by nation-states that no longer can govern their borders and prevent the extraordinary flows of ideas, images, capital, technologies, environmental hazards and people – thus, mobile objects and reflexive subjects would produce a 'disorganized capitalism' and a 'dissolution of a national community of fate' [86, p. 312].

the national states are squeezed between global and local processes. (...) A. Giddens defines globalization as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by geographically distant events and vice versa. However, localities are not necessarily rendered homogenous. Local transformations and the engendering of local nationalism are as such part of the processes of globalization as the lateral extensions of social connections across time and space [86, p. 301].<sup>15</sup>

As the nineteenth and twentieth century have brought about 'a plethora of new technologies of transportation, technology, and communication which have subdued and unifies space', everything depends upon developments elsewhere [86, p. 302]. This unification of space is producing many 'small worlds' (Lash Urry) or 'imagined worlds' (Appadurai). According to Lash and Urry, it is in particular signs or images, which most exemplify time-space compression (as outlined above, a worldwide production and marketing of images for all kinds of things, references, and assets). [86, p. 302]. Moreover, and especially important in the context of lifestyle-based national image cultivation is that people are increasingly consumers of cultures as well as of products, while additionally the differences between culture and products are dissolving [cf. 86, p. 308]. The emphasis on lifestyle-categories regarding culture in this thesis finds an important theoretical staging point in Lash's and Urry's outline of a crucial result from the de-traditionalization of social life resulting in a range of new associations (in the context of flows) [86, p. 311]. They argue that these new associations provide important 'sites' allowing for experiments with new kinds of social identity since 'peoples tastes, values and norms are less determined by societal institutions such as education, royalty, government, family, the law and so on' [86, p. 311]. Concepts of lifestyle and lifestyle-based culture-concept-cutouts thus gain specific significance in this context. As spatial identity is significantly a question of imagined communities, Lash and Urry argue that 'the dialectic of globalization and localization appears to have disrupted the imagined national communities (...) [86, pp. 311–312]. Hence, the development of nation branding and public diplomacy –based concepts can be seen as reaction to these processes. These considerations lead to the following section on space and place in the context of cultural knowledge-orders.

### **3.1.6. Space and place in the context of cultural knowledge-orders**

'As spatial barriers diminish so we become much more sensitized to what the world's spaces contain' Lash and Urry [cf. Harvey 1989, p. 293 and p. 294 quoted in LashUrry 86, p. 303].

<sup>15</sup> This argument has also been emphasized and developed by Harvey, who takes the position that the key process affecting cultural and political change is "time-space-compression". The concept of "time-space-compression" refers to the way "in which changes in the organization of capitalist labor-time have transformed space, subduing all sorts of differences between places (...)" [86, p. 301], see also chapter 1

The reference to spatial entities is a crucial element in everyday intercultural and political communication within international relations. This becomes especially evident on the symbolical level and the symbolic politics within the concepts of place and destination branding and the recent boom of various efforts to create and cultivate positive place-images within a highly competitive globalized environment. However, as Urry and Lash have outlined, the remake and re-imagination of places has always been ongoing and constitutes nothing surprising or new – what is though distinct about the contemporary remaking and reimagining of place, and the re-charging of space respectively are three aspects elaborated by the authors in *Economies of Signs and Space*:

- the importance of image and especially of an (aesthetic) reflexivity of place;
- ‘the impact of global flows and especially of information, image and voluntary visitors which cause places to be remade with increasing rapidity’ Lash and Urry [86, p. 326]
- and ‘the relative weakness of national states (and national classes) in the face of such flows and their effects on the extraordinary remaking of place’ Lash and Urry [86, p. 326]

In the analytical framework of this dissertation, three levels of spatial identity-and image-determinants and -anchors are considered against the background of the formulated research questions: (1) lifestyle-based culture-space and (2) included life-worlds in the context of the global-local nexus constituting (3) mental maps. The generated symbolic system is theoretically embedded as an expression of symbolic-politics in the social context of identity-politics. Contemporary research has made evident that place- and locality-references respectively can function as individual or collective identity anchors, meaning and coherence [109, p. 30]. Identities are generally always space-related as constituting via performative expressions in discursive structures and societal contexts, power-relations and modalities of interpretation respectively (Pott) [109, p. 30] Identities are constantly re-produced and re-conceptualized in different ways as constant flows take place between open and distinguishable structures, and performative and temporary positionings, as also outlined by A. Matissek [92, p. 88]. Cultural-scientific approaches focus on structure-building processes in the context of space and place as concerns cultural knowledge-order and symbol-systems – these are in this thesis analyzed in their institutional embracement. Since within institutions specific ideas become consolidated and standardized, institutional spatialization of conceivabilities and memorization (symbols, things, ideas, etc.) possess a striking advantage as also outlined by Wöhler [134, pp. 69–70]. The crucial aspect, may it concern politics, production, or consumption of life worlds and lifestyles, is always the construction, constitution and reproduction of societal realities within and via spaces and spatial constructions – in other words, the societal dynamics of space-building and space-dependency of social (cultural) life. Globality, locality and glocality thus constitute ‘spatial solutions of the social’ according to Wöhler [134, pp. 69–70]. Spatial constructions and spaces can be considered to become action-options, especially regarding political, economic and cultural contexts. As has become evident throughout the previous discussion, within social and cultural science, ‘flows’ and ‘scapes’ are metaphors used to describe the delimitation, dynamics, mobility and fluidity of territories and life-spaces. These metaphors emphasize the almost unlimited societal access- and utilization-possibilities resulting in an erosion of traditional social structures as community-building increasingly takes place via lifestyles and/or milieus, and decreasingly through classes and social levels [referring to Otte, Beck/Lau 134, p. 70]. According to Castells, ‘possibility-spaces’ unfold within the logics of global flows which constitute new forms of interaction, control and organization between unconnected positions, so that ‘space of places’ becomes a ‘space of flows’: flows of capital, information, power, technology, images, symbols, etc. enroll in spaces and

determinate social and cultural practices. Thereby, space and time thicken (other refer to space-time-compression as has been mentioned above) and places integrate themselves into the globalized space Wöhler [referring to Harvey, 1990 134, p.74]. The space of flows is however not placeless – flows merge in centers (cities are understood as icons) and integrate everywhere within the economic political, social and cultural life – but their structures and institutional arrangements including the resulting behavior-styles are to such an extent homogenized, that places are not distinguishable in the space of flows Wöhler [134, p.74]. Hence in this context, strategies of distinction are crucial in order to influence positioning within the space of flows, for instance in the global field as is the case regarding nation branding and public diplomacy. While Appadurai outlines in his conception of flows, (where the five scapes constitute spaces via structures, processes and interactions, overlaps and disjunctions); that although places arise from scapes, places in space establish themselves through de-contextualized conceivabilities and ideas, as for instance the idea of sustainability (e.g. the place Baie James in Canada), Castells considers actors with global networks to have formational power over global flows Wöhler [134, p.74]. Places constitute social spaces, in which valuation and taste play crucial roles. But places gain evidence only via a space-de-contextualization. That means that place gains meaning-interrelation with(in) these spaces respectively Wöhler [134, p.74]. Variables as for instance, technology, music, media, financial investments, fashion, education, etc. demonstrably constitute social space, and thus placeless communities can be (and have been) cultivated, which basically move within the flows or scapes. Wöhler argues that since flows and spaces are omnipresent, they receive their locality via a specific comprehensive aspect: consumption Wöhler [134, p.74].<sup>16</sup> This leads to considerations about the production and consumption of space and the symbolical level of lifestyle on the basis of ideas and of paradigmatic scopes, which result in changes of cultural (social) practice.

### **3.1.6.1. The production and consumption of space and the symbolical level of lifestyle**

Despite flows and function systems, places have not lost their significance and there is no dualism between the logics of place and the logics of space [134, p.78]. Places stabilize via function systems and institutions, which constitute the space for reference-frameworks to interactions and experiences (physical and cognitive perception of events/time), symbolic benchmarking, the arrangement and acquisition of space. These social practices of space-consumption are open to reflexive organization (figuration), negotiation and formation: Wöhler highlights that space-strategies target the resolution of a problem such as for instance unemployment in order to deal with it, act on it and regulate it 'locally' [134, p.79]. In this sense, space consumption constitutes place, because everyday social interactions and interpretations produce a community- and identity-generating context (negotiation over place concepts [134, p.79]. Wöhler argues that if it would be assumed that spaces and places in themselves already are world-interpretations that are put forward by communities or cultures, one would lapse into the antiquated conception of viewing cultural identities as determinable onto delimitable territories. Considerations on flows and scapes and other theories as for instance Lefebvre's outline on the production of space, as well as the advent of lifestyle disprove this assumed reality of space according to Wöhler [134, p.79]. Spatial orders knowledge-orders provide orientation-guidelines and schemata that constitute a basis for the production of action-guiding meanings.

<sup>16</sup> This specific aspect is however no new aspect of globalization as also Wöhler makes clear; cultivation of such variables on the basis of consumption has always been an immanent process of every development in the context of modernization (knowledge, technique, media, etc.).Wöhler [134, p.74-75].

### 3. Theoretical determinants

Within national territories and in global as well as virtual space, economic space, juridical spaces, currency spaces, media spaces, education- and- knowledge spaces, leisure spaces and so forth emerge on the basis of such knowledge-orders [134, p. 75]. In order to enable positioning, space-consumption has to take place according to Wöhler – spaces emerge within societal interrelations of production and reproductions [134, p. 75]. They are at the same time reconstructed or transformed via consumption [134, p. 75]. While flows can be understood as global equivalents of territorially generated function systems, scapes implicate that functions of space-inscription are multifaceted processes. The concept of scape emphasizes the view on space as being no container that can be differentiated from social and cultural practices – scapes describe spaces that are animated, experienced, produced and thus establish new places as they organize space and time according to needs. In this respect, within scapes material preferences (building, flora, fauna, people, etc.) can be transformed into images and thus gain the form of imagined worlds (Appadurai) [134, p. 75]. Space is thus characterized by multidimensionality, requiring a reconsideration and revision of the distance between everyday-practice and systems, which is most prominently provided by Lefebvre's work as Wöhler argues. According to Lefebvre's concept, spatial practice includes every-day-cognition, acquirement and governing of space (regarding material aspects and change) [134, p. 76].<sup>17</sup> Acquirements based on production, reproduction of social conditions *add cohesion and stability to space-reality*. At the same time, spatial practice constitutes the readability and thus differentiation of space, as e.g. concerning consumption, work, education, leisure time, etc [cf. 134, p. 75, my italics]. The production of space and thereto interlinked organization of cognition is guaranteed through signs and codes, that is, the representation of space [134, p. 76]. Constitutive determinants of space can be traced back to designs, conceivabilities and knowledge-inventories of 'space-specialists', including scientists, political administration and engineers' [134, p. 76]. Representations of space interlink the prevailing order-conceivabilities on what a nation, city-culture, consumption-landscape and so forth. The institutionalization of scapes determines the specific social practice of space through ascribing meaning. With reference to the discussion in chapter 2, these aspects can be considered to describe the mechanisms taking place by formulating and implementing a strategic place or nation brand. Hence, by this determination, space can be consumed as a product (eg. travel-space) [134, p. 77]. Spaces – and/or their virtual representations become possible to experience via imageries as these spaces overlap analogue space and enable symbolic usage, determination and conceptualization. For instance, storytelling ascribes specific meaning to buildings, people or city-areas. Production and consumption thus becomes an instrument of enforcing order-conceivabilities on e.g. leisure time, living, mobility etc. Spaces are hence acquired via imageries [134, p. 77]. Since spatial interpretations can change within the course of everyday-acquisition, which is active and authenticity-generating, spaces of representation gain practical significance as 'lived space'. Lefebvre determines acquirement-modes of space as consumption, and views space as a object of consumption. Acquirement is understood as a process, within which representations of space may be confirmed, but also re-interpreted [134, p. 78]. By means of Bourdieu's concept of capital forms, societal contradictions perpetuate within physical space and are traceable to struggles on space-profiles (via the incorporation of these capital forms). On the symbolical level, space hence functions as space of *lifestyles* as Wöhler emphasizes referring to Bourdieu [cf. referring to Bourdieu, 1991 (Social Space and Social Classes) 134, p. 78, my italics]. Spaces are embedded in every-day-practices that in turn are mediating the authority of space

---

<sup>17</sup> Lefebvre suggests that space can be conceptualized in three-dimensions and focuses on the production of space in the context of experienced space. Places are ascribed a central role.



and characterize places of possibility. Every-day spatial practices of acquirement and consumption furthermore make visible how people can (creatively) localize themselves in spaces [cf. Wöhler drawing on Appadurai 1996 134, p. 78]. Having outlined the theoretical embedment of space in the context of negotiations on place and positioning, the next section outlines suggestions on dealing with spatial references as a research unit.

### **3.1.7. Spatial reference as research unit (identity anchors and image-markers)**

Space and spatial references constitute a crucial analytical determinant regarding the conceptualization of mental mapping in this thesis. The increased sensitivity concerning questions of space within current identity research has been labeled with spatial turn [109, p. 29]. As outlined in previous sections, this work does not refer to a specific spatial turn, but instead establishes the issue of spatial reference in the specific context of a lifestyle-based culturespace-concept as analytical unit within the framework of cultural-turn informed discourse-analysis. The cultural turn has led to changes in research perspectives on identity and space and has brought together the matters constituted by these terms. Interdisciplinary identity research emphasizes the particular importance that space, spatial constructions or spatial references have or possibly can have to identities [109, p. 29]. In 2008, a scientific reflection on the debate on the spatial turn and its various aspects has been published Döring and Thielmann [24]. The volume is crucial to this thesis as it provides a discussion on the space-paradigm within cultural and social science, and thus a significant basis and guiding points for further conceptualization and employment in research approaches that aim to deal with spatial aspects as analytical variable. Specific concepts of space have been developed with changing geographical research programs or paradigms [24, pp. 33–34]. One of them has been the ‘spatial approach’ and later the ‘environmental perception and behavioral approach’ developed in the twentieth century, conceptualizing space as ‘mental map(s) or ‘map(s) in mind(s)’ [44, p. 278]. The ontological state of space has undergone a process of change that with Hard features the central characteristic of ‘space as integral part of social communication’ [44, p. 278]. This transformational process has resulted in a whole series of so called ‘spatial turns’ so that the term space must in fact be concluded having become a homonym, as outlined by Hard [44, p. 278]. Hard’s ascertainment is thus taken as the starting point of briefly describing the further developments as concerns cultural-scientific perspectives on spatial references as sketching out the emerged inclusion of space as thinking schemata within interdisciplinary approaches.

Space is a medium of interexchange, of symbolic charging by memory content, and allocations within the framework of discourses. In the context of cultural-turn induced outcomes, space itself has become a central category of analysis, a construction-principle of social bearing, a dimension of materiality and experience, and a representation strategy [cf. 6, p. 304]. Since the term spatial turn has been introduced by E. Soja in 1989, the expression has been used in the most different mind sets, concepts, meanings and disciplinary contexts without any consistent use of terminology, or much less definition.<sup>18</sup> Döring and Thielmann observed an odd characteristic within discussions referring to any spatial turn(s) – that is, the constant reference to an alleged establishment of a spatial turn within other disciplines and thus forbearing any further discussion or conceptualizing of the general theoretical basis, analytical approaches or any specific methodological employment in the respective context [24, p. 13]. Hence, the aim of the volume has been to picture the large spectrum of utilization and conceptualization

<sup>18</sup> Soja understands this concept explicitly as master-paradigm, Döring/Thielmann, p.33

ranging from the idea of a spatial turn as a 'master-turn' to the point of a 'ostentatious modesty-gesture understanding the spatial turn as a initial-concept, a heuristic platform, a conceivable transitory shift in viewpoint' [24, p. 13]. The study of the volume shows meanwhile clearly that when not ignoring the above-mentioned determinants of debate and discussion, one cannot talk about 'the spatial turn', neither in general nor concerning a single scientific discipline. Therefore, it strikes to be of crucial importance to clarify the specific theoretical and methodological employment of an approach referring to the 'spatial' within every study – something that unfortunately is no matter of course. As Döring/Thielmann outlined, it is important to consciously differentiate very clearly between 'the label spatial turn' and 'the agenda spatial turn' [24, p. 12]. The above-mentioned debate results from the aspect of space as homonymy and the very different terminological usage in combination with the recent inflationary use of the concept 'turn' in general, which especially labeled with a 'cultural-scientific approach' often simply appears as a strategic launching, concept-marketing, reducing 'turns' to literal buzzwords [24, p. 12]. However, according to Döring and Thielmann, there is one major common characteristic and starting point for all these approaches, positions and conceptualizations on the 'spatial turn' that are different in a very high degree and often controversial – the critique on the latest variant of the old hypothesis on the 'disappearing of space', concretely postmodern media-theory. As postmodern media theory radicalized the argument of 'time-space-compression' (a media- and infrastructure related aggregation of all space-time cognitive horizons) this conceivability has been circulating since the observation of the space-formative consequences resulting from the inventions of electricity and rail. According to media theory, these developments (time-space-compression) would have culminated and terminated in and with the micro electronic revolution, the Internet [24, pp. 14–15]. As a matter of fact to economic and political sides of the alleged de-territorialization, even the 'space of flows' (- M. Castells metaphor for the information ages electronic communication networks -) remains bounded to materiality since 'physical territoriality is socio-technically reorganized' (see also discussion drawing on Hörning and Reuter). In network-society as well, 'territoriality remains of elementary importance as one of the organizing principles of social' [24, pp. 14–15] - and as I would like to add, if not even to a higher and more complex degree as results of this dissertation implicate. As Döring and Thielmann point out, spaces are not disappearing but simply changing [24, p. 15]. And regarding competitive identity management and mental mapping within integrative approaches of nation branding and public diplomacy employing the Internet, one can argue that new spaces are emerging, enabling a higher valence and recognition of the places they refer to. Places of life-worlds remain, but they are now to think of as media-ones (interdisciplinary spatial-turn-perspective) [24, p. 15]. According to Pott, the spatial turn' or focus on the spatial determinant is an 'integrative part of the cultural turn' and culturalistic geography a contribution to the establishment of an perspective taking into account the spatial' within the interdisciplinary identity-debate [109, p. 29]. As J. Dünne writes, the currently discussed spatial turn is a late reaction to a thoroughly different bedded inflection instead of turn. J. Dünne conceptualized the spatial level as disclosing a double operationalization within maps as power technique of knowledge making space controllable on the one hand, and as iconically or symbolically coded matrix of the spatial imaginary on the other hand. Research results of culturalistic geography are adapted since cultural-scientific approaches to the spatial or 'space-thinking' in different contexts are primarily implicit in nature and scope [24, p. 19]. The specific cultural-turn-induced approach of cultural geography accents the 'permanent social production' and the 'ambiguity of identities' understanding identities as contingent, unstable, flowing, alterable and hybrid, often contradictorily forms: 'Identity is a matter of negotiation, a struggle for meaning within discourses, power operations, social relations and /or

networks' [109, p. 28]. Two research categories as concerns structural terms and conditions of identities identified by Pott are relevant: (1) space-oriented identities, focusing on the analysis of space- and place references of individuals and groups within the framework of their everyday identity constructions. Subject of study are the development of negotiations over identity in dependency of place-discourses, and in dependency of mobility-, work and other experiences [109, pp. 29–30]. (2) Spatiality of collective identity forms, various interrelation modes of collective identity and positioning within the frame of globalization. Recent research has made evident that space-related identities are integrative parts of the politics of identity since they are negotiated within given power-circumstances. Furthermore, it has become obvious that places and place-references respectively can function as 'individual or collective identity anchors, and though satisfy the desideratum of secureness, meaning and coherence' [109, p. 30]. Discursive identity constructions and descriptions of spaces, cities and landscapes are brought to focus [cf. 109, p. 36–37]. Because every production of identity only is possible through the construction of difference and distinction, politics of identity always are equally 'politics of difference' (Keith/Pile). These are all aspects that are in particular relevant for this study and become especially evident within the research of this thesis. All in all, localities, spaces and objects can be interpreted as significant media to the establishment, consolidation and control, but also change of identities, making identity visible [109, p. 30] and, as I wish to add drawing on the research conducted in this thesis, tangible and possible to experience. Because localities, spaces and bodies are imagined as well as perceived natural in a everyday context, they also function as 'guarantor of authenticity' and as such contribute to reduce insecurities and to identity-ascertainment [109, p. 30]. Spatial references and spaces are social constructions, which as such constantly have to be generated and evaluated –space-regarded identities arise thus such as all other forms of identity [109, p. 31]. As contingent- and context-dependent forms, they can vary within different contexts of action, communication and observance [109, p. 31]. The production, distribution and the meaning of spatial references as well as its mechanisms of stabilization are according to Pott open empirical questions, which have to include the discussion on who constructs space and identity how, under what conditions and against the background of which intentions. The analysis has to reveal the meaning and coherencies of such discourses and space-images [109, p. 31]. Within spatiality of collective identity forms, it has become empirically evident that maps or the territorial expressions concerning identities and politics of identity respectively do have great symbolic importance to the production and change of identities [109, p. 31]. It has also become empirically evident that maps and territorial expressions respectively as well as the reference to identities and identity politics have a great symbolic significance to the production and change of identities [cf. 109, p. 33]. Identities are societal structures and power interrelations that vary with permanent change- and negotiation- processes [cf. 109, p. 34]. Constructions of identity formations that are generated within symbolic charge of certain places and are possible to analyse by looking upon the semantic strategies employed for the purpose of generating identity [cf. 109, p. 34]. Examples of identity politics indicate the topographical logics of the production of place-bounded identity and their outcomes (e.g. European Culture-capital). These concepts are developed as efforts to spatialize memory as symbolic charging of selected places and thus elevate them to memory-places that provide an informative basis to identity- and image-construction [cf. 109, p. 35]. The relation between identity and space is hence a reciprocal process [cf. 109, p. 36–37]. On the analytical level, the methodological and structure-theoretical blurring is to be identified as one of the main problems in studying these kinds of discourses in the context of the production of space and spatial forms [cf. 109, p. 37]. Just as the performance and success of tourist destinations, consumer goods are based upon to a lesser or greater extent

linkable and palpably identity-constructions. Thereby the territoriality-references anew possess an identity-generating function (e.g. Columbian coffee) [cf. 109, p.37]. Organizations also have to cultivate palpably communication-addresses for their external dealings, not at least since they operate under the conditions of competition and potential commutability [cf. 109, p.37]. Therefore, image cultivation and localization of institutions play significant roles: 'spatial references conduce the self-stylization and self-symbolization. Spatial determinations and localization allow to stress uniqueness and demarcation' [cf. 109, p.37]. This leads to the next section dealing with technically mediated culture-spaces and virtual space as concerns identity negotiation and image representation.

### 3.1.8. Globalization and media: virtual space regarding identity negotiation and image representation

Media and the interrelation between media and culture is in this thesis explicitly understood in accordance with the concept of Anglo-American cultural studies, which views mass media as an integrated part of culture. This view understands culture as authority of production and distribution of sign-material, which only receive meaning and significance when it becomes incorporated into media. This concept includes an extension (whole way of life, common culture) as well as a politicization of the culture concept: with culture, identities are articulated and power-relations reproduced. Media are analyzed as part of culture (all forms of culture in general including every-day culture) [98, pp. 104–113]. This view accounts for the duality of CIM-SCP&AbMM as a CIM-discourse includes both representational and constructive aspects. Analyzing media within the framework of cultural studies or the integrative cultural-studies approach includes the perspective on the constitution of media as products formed against the background of certain interests and ideological positions [cf. 98, p. 105]. Although the analysis of electronic communication is at its very beginnings, it has meanwhile become evident that the Internet does possess an enormous potential to form, to map, to frame, to configure, to construct and to communicate cultural characteristics [cf. 98, pp. 109–110].

Mass media function as memory and archive of societies in producing contemporary self-descriptions of the society, in influencing the (auto-)observation of other societal systems and in establishing communicative integration of disperse audiences [48, p.66]. As concerns the development of cultural identities, new communication technologies play a crucial role, since they enable new ways of interrelations between place and space. Via media, identity constructions can operate within the framework of existent distinction-discourses to other identities (values) [48, p.221-222]. Communication technologies and cultural identity are intertwined and have considerable impact on each other.<sup>19</sup> The term virtual culture expresses a specific perspective on dealing with the levels of computer-mediated communication. The analytical focus is thus on the fact that culture can be constituted by computer-mediated communication just as by any other communication forms [48, p.228]. The term virtual refers to the specific place of articulation that in the case of electronic communication is the cyberspace (World Wide Web). Cyberspace (World Wide Web) is a new space that *enables the articulation of new culture forms and is constituted by knowledge and information, with common beliefs and practices of a society*, whose characteristic is an abstraction of physical space [cf. 48, p.235, my italics]. Questions to cultural-science raised here are thus *virtual identity-articulation* and

<sup>19</sup> Historical examples would be the press, radio and TV, by means of which according to Hepp national identity could first develop into a transcending communication form.

the question of virtual ethnicity [48, p. 235, my italics]. However, locality is by no means resolved into virtual translocality, rather there exists a complex interaction between virtual and local communities; Morely and Robins use the term 'postmodern geographies' which they describe as being constituted in a world formed by electronic communication [48, p. 235]. Apart from virtual communities, the local contexts remain significant anchors, within which the virtual level enfolds specific meanings to the users [48, pp. 236–238]. Thus cyberspace as virtual space stands in close interrelation to places *despite or perhaps because* of its potential of transgression [cf. 48, p. 238, my italics]. As also Posner outlined, computer-mediated articulation is interlinked with direct collectivization forms [48, pp. 235–240]. According to Hepp, there is a broad globalized field, where differences, struggles and competition are carried out. Such a field can be imagined as the entirety of different, interrelated local cultural contexts, which are undergoing fundamental changes due to this translocal web of relationships [48, p. 246]. As the globalization process is profoundly fragmented, new forms of articulation need to be considered between the local and the global, as Hepp emphasizes drawing on Hall [48, p. 246]. Another important aspect is that globalization and postmodern conditions are very unequally distributed between and within regions, featuring clearly marked differences between the respective cultural contexts [48, p. 246]. The world thus does not per se consist of a postmodern, globalized culture, and it remains an analytical task to show, which cultures are to what extent incorporated into this transformation process [48, p. 246]. As also Badura and Brehme outlined, the prevalent considerations on globalization suggest it would be a kind of homogenous globalization process taking place [7, p. 25]. Global and media-based mediation and representation of identity elements result at least in principle also in increasing articulation of cultural identity (Hall 1994) [48, p. 246]. The more societal life becomes mediated through the global marketing of styles, spaces and conceivabilities, through international travel, globally cross linked media-images and communication systems, the more identities deploy from particular times, places, pasts and traditions [48, p. 247]. As Hepp outlined, cultural studies focus on a semiotic perspective on media assuming that the meanings which producers and recipients tie together with media products do not have to correspond [48, p. 249]. Therefore, it is important to analyze the production- and reception- processes in their own respects. Contemporary dealing with media takes place in different contexts and in some contexts, cultural resources communicated by media include a higher degree of relevance than cultural resources communicated on-site. This becomes especially evident in the case of national promotion, where media-products are often the initial or sometimes even the only way of contact to a foreign culture-world. According to Hepp, in particular the fact that such media-bargains are accessible at different places adds additional weight to them [48, p. 249]. However, such translocal bargains and resources are also localized and out of touch with the primary life-interrelations and the own everyday-life [48, p. 249]. Especially within leisure worlds the everyday- and collective production of everyday- and popular culture takes place, within which social subjects articulate their own meanings based on the semiotic material they have at their disposal [cf. 48, p. 252].

### **3.1.9. Media-Based articulation, symbolic space, and national promotion strategy**

Media-based articulation constitutes an intersection of social fields and symbolic space, of discourse-production and performance. According to Sturken and Cartwright, one of the most important roles of the media in contemporary culture would be to facilitate social spheres for public debate [126, p. 159]. The Internet constitutes a communication space for the airing

### 3. Theoretical determinants

of issues and thus promotes the formation of public spheres, in particular in the context of representational platforms constituting a genre for the creating of forums for contemporary issues [cf. writing on TV 126, p. 182]. The contemporary global landscape is highly complex and diverse at both the level of the media themselves and at the level of national and cultural boundaries [126, p. 183]. It is important to note the way programs can acquire new meaning among audiences and how they are subject to appropriation, transformative issues and reconfiguration. It is moreover important to take into account the constant negotiation of power existing in the media:

The contradiction between media as the product of global powers and media as technologies for local meaning and use exists not because the theories we rely on to assess the media are faulty, but because the status of media in contemporary cultures is contradictory and mixed in exactly this way [126, p. 186]

As Dünne showed, the focus should be the media-related and -based articulation itself [25, p. 66]. Dünne advocates a focus on medial articulation (media-based recording forms (as for instance cartography), since media may provide a meaningful solution of the binary opposition of social space of practices and territorial order-space in terms of investigations on any kind of space-constitution [25, p. 52]. Viewing space as constituted exclusively by every-day practices overlooks important aspects, hiding behind the premise that social action would not take place in space but initially constitute space [25, p. 52]. The contemporary aesthetical dealing with media on constituting spaces makes visible that media-based products (such as cartography) not just spatialize existing social relations and display existing territories, but also actually in the first place co-constitute both (spatialization of existing social relations and displaying existing territories) in certain ways [25, p. 55]. Thus, mediaforms are not just instruments but *matters of world production* [cf. 25, p. 55, my italics]. Dünne's definition of media-articulation understood as culture-techniques, featuring constitutive differences between media-based representation and the represented, is crucial to the elaboration of this analytical framework:

Media-based articulation constitutes detectable territories as well as contrivable symbolical space-denominations; between territories and symbolical space-denominations there exists an irreducible difference, but coevally a positive feedback: territoriality becomes in the first place relevant to that degree as it is addressed symbolically, and conversely the sign network system 'map' differentiates symbolically to the extent as it becomes a key medium of operationalizations of space [25, p. 66].

Cartographies as a culture-technique or media-technique respectively enable a spatial co-existence that is possible only on a map. To both recipients and qualitative operations of space-constitution, *maps become inter-media-constituted imagination-matrices that in particular include text-bounded forms of description and narrativization respectively* [cf. 25, p. 66, my italics]. Dünne's definition of media-based articulation illuminates the immanent dynamics to mental mapping as conceptualized in this thesis – within the framework of media-based articulation, knowledge-orders of representation are dynamic, fluid and in a constant condition of negotiating performance: via media-based articulation detectable territories just as contrivable symbolical space-denominations are constituted [25, p. 66]. As Dünne outlines, between both detectable territories and contrivable symbolical space-denominations there exists an irreducible difference: 'territoriality becomes in the first place to that extent relevant as it is symbolically addressed and inversely the sign network system differentiates to that extent

as it becomes a lead medium of operations of space' [25, p. 66]. How important different media are in the context of national image management and what crucial a role it plays indicate Mannheim's book *Strategic Public Diplomacy* (Mannheim 1994) (see chapter 4).

### 3.1.9.1. **Electronic production of life-spaces**

Having outlined the basic aspects of the significance of media-based communication and due to the research scope of this thesis, further considerations are required on the specific field of electronic media-channels. M. Döring elaborated a very useful concept in this thesis in his contribution *Cybernetic Localism: Space, Reloaded* as it is adoptable on two steps: first, as concerns the electronic communication that is subject to the empirical study and second, as concerns the basis to the suggestion of this thesis to differentiate and re-conceptualize the concept of space in order to outline discursively generated mental maps within the Worldwide Web against the specific background of national image cultivation (CIM). The focus on space as societal production-process of cognition, utilization and acquirement, closely interlinked with the symbolical dimension of spatial representation (e.g. via codes, signs, maps)' [24, p. 292]. As Döring outlines, space becomes a metaphor for cultural dynamics as network like transnational imagined communities are evolving [24, p. 297]. The CIM-conceptualization based on mental mapping makes it possible to take into account the issues of global and local phenomena and interdependencies by looking on spatial references located within discourse and societal production processes – the level of spatial representation. Space viewed as a 'representative storage space' in its mode to function as a 'territorial remote control' for the development of visual, cognitive and imaginary securities has been dominant throughout different periods [24, p. 297]. This interlinking of space and territory has not been destabilized by urbanization – and I would like to add not by globalization either – and transformations and changes in the functions of storage, that is in the function of space, become especially obvious in contemporary media-related contexts [32, p. 187]. Under the terms of global media- and information worlds, spaces come to obtain a hybrid function as they are used as preliminary stable border formats of perception and as a resource for mobility [32, p. 188]. Space is thereby developed interactively and is interlinked to communication that at the outset is space unspecific. Media-based construction spaces thus develop against the background of cognitive-virtual efforts, within which people build their spaces in pre-calculated space-options: storage, generation and presence merge in the moments of their selective activation due to information-technology [32, p. 189]. These assumptions are valid for the entire electronic communication of CIM, but it becomes specifically evident in the virtual worlds of community (virtual embassy, the communication-platform stayintouch, etc.).

Space is interactively interlinked to electronic transports of data, selective data and information import, and cognitive processes of originally space-unspecific communication [32, p. 189]. This results in a re-building of the sensual and categorical dimensions of spatiality, as interlinked contexts produce and revoke spatiality. Forms of power are in this context changed not only in territorial spaceabilities but also via 'virtual cooperation-behavior' [32, p. 190] (e.g. the concrete example of changes within institutions and organizations in the context of stakeholder-cooperations). This assumption is in the thesis at hand exemplified through the case of institutionalized local area networks: a national lifestyle-culture-space-based concept changes discursive formations (implementation of the CIM-concept) and

takes advantage of forms of power in virtual-productive spaces (canonization of soft power assets, symbolic capital promotion). Fassler describes spatiality as the condition of information-utilization and information-production. The cross-linking of online and offline-aspects Fassler calls 'cyber localism': 'The spatial is constituted in the variable codification of possible inter-relations, and thus evolves within the self-organization of life' [32, p.190-191]. Especially relevant is Fassler's concept of space and its functions for understanding spatial modeling (communicative-cognitive construction of not-natural space, see also Hörning's and Reuter's outline on culturalization of spaces by means of technology); the concept includes three assumptions [32, pp.194–196]: (1) Space is a relational idea, (2) Space is not constituting a secure variable since it is not reducible to cartography nor self-explanatory measure of natural or cultural relations, but rather fluid, and very often a political-ideological all-purpose-tool, and (3) The demand to (re-) construct space and spaces has increased due to the increased complexity of the environment. The third assumption refers to the efforts of compensation of massive losses of reference-markers of territorial place, architectural-institutional national representation and material concreteness due to the idea of global informational spaces. Fassler defines space as conceptual design, which always begins virtually on a cognitive level (mental process) and is followed by the search of empiricism. Conceptual design describes the intention combined with the assumption to convert it into forms, which in turn relates to very different feasibility-, appliance, and communication options [32, p. 192]. These considerations are adoptable to the task of tracing creative potential and dynamics in CIM. Hence, conceptual design enables reality, whereas reality's empirical status is located between the reality of signs-, staging-, and communication practices and the reality of objectification, that is, *standardization and institutionalization* [cf. 32, p.192, my italics]. Fassler points out that the results of conceptual designs are the reality of the artificial [32, p.192]. The empirical reference can be thus described within the simultaneity of expectance and evidence, sign and meaning, objects and environment. The spatial thus cannot be located clearly in either measurability, nor in semantics, nor semiotics – the respective space to be described is 'a model of inter-connections' [32, p. 192].<sup>20</sup> The focus is on the realizations and implementations possible to observe, since the ability to design correlative space-models is connected to the informational, the technological, and the communicative permeation of natural and not-natural environment [32, p.192]. For every correlation-space' there have to be developed own empirical references [32, p. 193]. The correlation-space' follows the logics of the cooperative, appointed or power-shaped settlement: how environment is *perceived within interactive processes* depends on culturally used materiality, on meaning allocations and their rules [cf. 32, p. 193, my italics], for example the space of a nation, reach of influence, avenues of thought, and so forth. Empiricism of artifacts and empiricism of behavior evolves out of these culturally used materialities, on meaning allocations and their rules. Empiricism of the spatial includes changes and transformation depending on mental-formal options of, for example, infrastructure, synchrony, cultural memory, etc. [32, p.193]. Fassler derives two general propositions on spatial model-building [32, pp. 193–194]:

1. All spatial modeling is tied to the environment. Spatial modeling can be structural (e.g. polica-based) interlinking, media-based interlinking or media-based integrated space (for example language area) and as information-generated space (concept-based design of space produced by means of social practices and media employment).

---

<sup>20</sup> see also Hörning's and Reuter's outline on practical concepts of culture and Hay's outline on the interrelation of the ideational and the material



2. Spatial modeling is interactivity-bounded, as at least two agents organize their reciprocity via a correlation space.

Information-generated space is defined as 'global cooperative space' within which absorption, adaption, application and concept design structure the fields of human-media-interactivity. As concerns the digitally delivered lifestyle-based culture-space via NSU's (stakeholders involved in the Swedish national promotion concept) nation branding and public diplomacy program, it can be outlined as an environment-bounded, interactivity-bounded cooperative space. It is an empirical example of how political stakeholders make policies by means of strategic space images. It allows for the research of the construction of space as a product of cultural (social) and political acting. It directs the focus towards mental maps as the struggle over meaning and the interlinking of local activities and socio-cultural relations (emotions, memory, narratives, physical and mental acquisitions). Practices of space-concepts and space governing such as media-based representation forms of lifestyle-spaces (codification, symbol system) lead to the concept of mental maps.

### **3.2. Mental maps – spatial representation and construction**

Publicly communicated image and identity discourses on place and nations can be described as being the internal (identity perceptions) and external (image perceptions) outcomes of very complex, dynamic, and multi-faceted processes embracing all societal fields. Mental maps can be understood as local and spatial positioning generated by these dual processes. I use the specifications local and spatial to express the second important duality in these mapping processes – the dimension of social practices (e.g. design and implementation of policies) and the cognitive dimension (e.g. discursively generated symbol systems), referring to the local map of the place, and to the mind maps that image/identity-discourses create, evoke and shape. As will be shown throughout the discussion in this section and the empirical findings in chapter 5, the crucial element within the strategic efforts to generate mental maps (signifying practices, construction of lifestyle-based culture-spaces in this thesis) that influence and shape persuasive practices (reception, stereotypes, imageries, familiarity) can be considered to constitute the communication of lifestyle based culture-spaces for promoting and accumulating symbolic capital, and facilitating its accessibility.

Mental mapping in this thesis is based upon the definition of mental mapping as 'as an evaluation function related to the individual and collective mind' [120, p. 7]. The key concept within studying a country or region in terms of place and territorial space respectively is that of culture as shared mental models of common beliefs (see also section on stereotypes). Mental models are 'described as an encoding device, in this view, the global environment may be regarded as 'a mass of messages without addressee' (Golledge, 1997) where perception is a process by which we select those messages that are of concern to us' [120, p. 9]. Hence, mental models are used to select and encode input from the environment [120, p. 9]: 'Mental models consist in a set of categorical templates that through a vast amount of recurrent experience we build up in our mind' [120, p. 9]. Concerning the process of mapping itself, the two mapping processes encoding (signifying practice, construction, and decoding (pervasive practice, perception) can be differentiated. Mental mapping refers to forms of knowledge-representation and is understood as the process of the acquirement of spatial knowledge resulting in the product of a cognitive or mental map [45, p. 34]. This primarily structure-images can be stored internally

(cognitive) or externally (texts, etc.) and thus feature a range of very different forms [111, p. 27]. Hence, mental maps are products of information, which are structured representations of a clipping of the spatial environment (representations of spatial information in memory) that can be internalized or externalized in very different ways. While there are plenty of studies concerned with the internal storage, no research has been conducted employing the concept of mental mapping for the purpose of studying actively generated (orientation-)schemata. Mental mapping is always a selective, interactive, structuring and flexible process regarding the active or passive understanding and coping with the world, and mental maps provide orientation in everyday-behavior on the basis of distinction and images (Downs & Stea (Maps in Minds 1982). Just as stereotyping, these cognitive processes are in fact determined by the economic principle. Building structure-images is an interrelation-accomplishment combined with the ascription and allocation of meaning as it includes the ordering of selective information [cf. 111, pp. 28–30]. The overall function of mental mapping is thus the *development of relational frames*, within which information from the environment can be fitted in (on the relational concept of space see previous sections in this chapter) [cf. 111, p. 28–30, my italics].

The concept of mental map and mental mapping originates from works within the field of cognitive psychology (K. Lynch), where mental maps form different perceptions of space under the premise that an internal map metaphorically denominates cognitive structures and interacts with the external, in most cases also metaphorically as territories, conceived reality.<sup>21</sup> Since the 1960s, 1970s the term mental map has begun to be used within the field of geography, depicting cognitive mapping as an equivalent to real maps. In a joint work the geographer Downs and the psychologist Stea 1977 defined cognitive mapping as an ‘abstract term’ and as a subjective reflection of the world. [46, pp. 7–8] Originally developed within the discipline of cultural geography, the concept of mental maps is gaining increasing significance in interdisciplinary research – especially in the context of postmodern theories [25, p. 53].<sup>22</sup> The term mental map has undergone an extension of meaning within geography research in the 1990s, as maps as well as spatial conceivability of all kinds have become viewed as discursively generated sign systems – Hartmann quotes Cosgrove 1999 in writing:

Not only is all mapping cognitive in the broadest sense, inescapably bound within discursive frameworks that are historically and culturally specific, but all mapping involves sets of choices, omissions, uncertainties and intentions – authorship – at once critical to, yet obscured within, its final product, the map itself [46, p. 8].

Contemporary interdisciplinary approaches understand all ways of spatial considerations against this conceptual background (cognitive space-images, conceivability-worlds, maps of meaning, inward and outward representation and imagination of cities, institutions, organizations etc., spatial value-hierarchies and the construction of geographical space, and so forth) [46, p. 8].

Although mental maps only depict a aggregation of the current situation, they can have the effect of long-term codifications [cf. 18, p. xii]. A relevant example would be the outdated,

---

<sup>21</sup> A precursor to the concept of mental maps referred to in contemporary cultural science is the concept of cognitive maps elaborated by the psychologist Tolman (1948). Tolman concerned himself with the representation of spatial knowledge in the human brain. Within the field of neuro-science mapping is understood within the framework of a theory on memory. This process depends on the spatial interaction with the environment and is conceived by constant adaptive change in the organism [cf 46, p. 9]

<sup>22</sup> According to Dünne, generalized meaning in the sense of mapping has become the supplement of the big narratives of the modern. Mental mapping is no neutral technique of visualization or neutral way of observance of postmodern space. cf. [25, p. 54].

negative or misconceived images of a place or nation. Via cognition and memory, mental maps become a partly constructed phenomenon in a certain period – in this respect, every identification, analysis and interpretation of mental maps has to include the question on the modalities, circumstances and premises of the form of mental mapping studied. The aspect of temporary negotiation-processes of identity, image and positioning in space and time is thereby crucial. Within the dimension of space, the cultural scientific perspective enables the focus on the relational and reciprocal aspects between materiality and symbolicity of space, between representation and experience [46, p. 4]. As spatial parameters are shifting and spatial-based cognition and action is led by historically alterable cultural imaginations, space is produced, reproduced, represented, acquired, deconstructed, and combined in manifold ways [46, pp. 14–15]. The meaningful organization of the spatial environment is an incorporated part in the *cultural self-affirmation-processes* (including e.g. pictorial, iconic levels), and spatial references are employed as a metaphor and as a symbol within social practices [46, p. 15, my italics]. Within such processes, generated and established mental maps are reciprocal in character [46, p. 16]. It is against this background that this thesis positions the new concepts of nation branding and public diplomacy – as efforts of cultural self-affirmation-processes producing, reproducing, representing, acquiring, and deconstructing space in the context of contemporary developments. Efforts to influence national image and the positioning of national identity within the global field can be understood as efforts to actively generate structure-images by means of externalization (formulation and implementation of a CIM-concept based on nation brand identity and public diplomacy-strategy merged with a lifestyle-based culture-space concept). In order to provide such templates for strategies of memorization by emphasizing and by means of nation branding and public diplomacy strategically employing the sub strategies of this cognitive process: distinction, aestheticization and authentication.

### 3.2.1. Mental mapping – memory and practices of national (local and spatial) positioning

Obviously, processes of memory are crucial within the concept of mental maps. In the context of considering the coherence of mental mapping with the cultural scientific core concept of (cultural, social) memory (J. and A. Assmann, M. Halbwachs), Damir-Geilsdorf and Hendrich have also stressed the overlap of physical-spatial structures with acts of remembering. They emphasize that memory as a constructing process and argue that mental maps, space and memory have thus to be analyzed context-dependent. The cultural-scientific memory concept enables the focus on symbolic representations of collectively relevant knowledge, organization-principles and media of storage (practices of cultural knowledge-organization and –storage) [27, p. 178] and is therefore especially relevant in the context of studying knowledge-orders on national representation. According to Erll, this form of the collective memory is dominant within spatial array-strategies – as for example mental maps (but also archives, etc.) [not dominant within time-experience 27, p. 178]. Two concepts are crucial to the conceptualization of mental mapping in the research at hand. The cultural-scientific perspective on culture embraces memory as a culture-phenomenon' as well as culture as memory-phenomenon' [27, p. 175]. The research field of collective memory and remembrance is very broad, ranging from the focus on social and cultural elements of cognition- and remembrance-processes to the concept of a memory of culture in terms of a societal construction and tradition of world of collective symbolic meaning. Memory on the collective level is more of an open and alterable texture of mental, material and social phenomena than a clearly defined storage. Some aspects of this memory manifest themselves in acts of collective memory', which must have

a media-based dimension (from language to pictorial acts and artifacts) and constitute the only observable elements, guaranteeing participation in the collective memory [27, p. 176]. As Hartmann has outlined, memory is structured in narratives, is temporally structured and structures time. But memory is also dependent on space within which and through which memory can be expressed, including the core-topics of places, space-interrelations of hierarchy and power – and every-day practices of human orientation-accomplishments (interpretation and action-templates for instance)[46, p. 12]. Explicit and implicit (unconscious, unintentional, not controlled recall of knowledge-inventories and expression forms, non-official and non-intended remembrance-acts) systems of collective memory can be discerned [27, p. 178], which correspond with the outlined internal and external (signifying and perceptive) forms of mental maps. As outlined by Erll, collective knowledge-systems are always cultural-specific phenomena that can serve processes of auto-description and distinction. Inversely, the construction of collective memories always takes place against the background of existent knowledge-orders and semantics.<sup>23</sup> Within the collective memory, symbol systems and symbolic forms can be discerned and thus different characteristics of collective memory acts can be differentiated. Some contents of the cultural memory are produced and updated within every-day-practice, others within the framework of institutionalized symbolic forms, such as science, art, and so forth. Symbolic forms constitute specific ways of world disclosure and have their part in shaping memory. The culture-semiotic differentiation between material, social and mental dimensions of culture has been adapted to the memory-issue by Erll – she discerns three dimensions of collective memory (see also 3.2.1) [27, p. 176]. The material dimension is constituted by media; contents of collective memory are only possible to transmit and to storage cross-linked over space and time via codification in cultural objectifications (texts, monuments, rituals, etc): as concerns the social dimension, the focus is on societal institutions and persons that contribute to the storage and recall of relevant knowledge for the collective. The mental dimension includes all schemata of collective codes that enable common remembrance via symbolic mediation and coin all effects of memory-activities on collective mental dispositions – e.g. conceivabilities and ideas, patterns of thought and ways of perception, auto- and hetero-images (including stereotypes) or values and norms [27, p. 177]. CIM can be outlined to include all these dimensions (specific employment of media, in particular electronic space that delivers institutionalized discourse and a lifestyle-based culture-space concept including interpretation-, and action templates) and being implemented for the purpose of influencing all these aspects. Hartmann defines mental maps as expressions of certain value- and norm systems, which manifest themselves in semiotic products (such as for instance the WWW-communication platform studied in this thesis), but also appear as constructs dependent on the respective viewer-position (perception) [46, p. 9]. The cognition of spatial dimensions and actions in relation to spaces is influenced by already existing, historical-change-determined cultural imaginations, as also Hartmann outlines [46, p. 12]. Also in terms of life-worlds or culture-spaces the transformation of spatial concepts takes place dependent of historical, social, political and cultural processes. The purpose of CIM is therefore to establish cognitive schemata and active discursive accomplishments (construction of lifestyle-based culture-space) in the effort to influence interrelations between material and spatial structures and memory. The tools of nation branding and public diplomacy are suggested to produce outcomes in the form of mental maps and within this context enable the production of schemata for institutional as well as every-day practice of human orientation-accomplishments (position-

---

<sup>23</sup> Here, again, I would like to pinpoint the theoretical-methodical connection to the dialectics of the material and ideational (see Hay).

ing in social fields, positioning in culture-space, positioning in the global field, etc.).

Damir-Geilsdorf's and Hendrich's outline supports the adoption of theoretical determinants provided by P. Bourdieu in this thesis as they argue that Bourdieu's understanding of space would be crucial to cultural-scientific approaches, since he views understanding, memorizing and auto-objectification as positioning in social space [18, pp. 319–20]. Of particular importance concerning constructions of lifestyle-based culture-space is moreover the outline of Damir and Geilsdorf that spatial order-schemata and their intertwining with temporal categories structure life-worlds beyond the geographical place [18, pp. 319–20].<sup>24</sup> Drawing on these outlines, it is argued in this thesis that the concept of mental mapping can be applied productively to the study of external forms of mental maps in the context of the construction and canonization of national places and spaces. The significance of national culture-space concepts finds a staging point in Edensor's highlighting that 'the nation continues to be a pre-eminent spatial construct in a world in which space is divided up into national portions' [26, p. 37]. Edensor highlights the intertwining of concepts of culture, culture-space, memory and positioning as follows:

The nation is spatially distinguished as a bounded entity, possessing borders which mark it as separate from other nations. Borders enclose a definable population subject to a hegemonic administration in the form of a discrete political system holding sway over the whole of this space but which, in a world of nations, is expected to respect the sovereignty of other nations. These borders are also imagined to enclose a particular and separate culture, a notion that is articulated by hegemonic ways of differentiating and classifying cultural differences. It is not that different cultures cannot exist within any nation, but that they are subordinate to the nation, and conceived as part of national cultural variety. Smith remarks that nations define a definite social space within which members must live and work, and demarcate an historic territory that locates a community in time and space (Smith, 1991, 6). The nation masquerades as a historical entity, its borders giving it a common-sense existence [26, p. 37]

Both common-sense formation and national image promotion is constituted by the (re-)organization and production of knowledge-orders on the basis of mental map-formation. Mental mapping describes a model of organization of knowledge and generally metaphorized order patterns [cf. 6, p. 300], which are extended by symbolic charge (meaning allocation) of cartographic points of reference (benchmarks) – only this process of mental mapping enables the culturalization of landscape as outlined in previous chapters.

---

<sup>24</sup> Hence, a concept that could serve as a synonym for mental mapping in the specific context of national image and identity is the generation of 'andscape' (as concerns both, internal and external forms). The expression 'andscape' was coined in 2000, when the Millennium Dome was the national flagship of the millennial celebrations in Great Britain. In the Dome, there was a zone called Self-Portrait (National Identity Zone), sponsored by Marks and Spencer, itself an iconic British company [26, pp. 171–172]. The 'andscape' was devised by asking people all over Britain to respond to leaflets left in Marks and Spencer stores and in public spaces (e.g. libraries), which entailed the question: 'what one thing best represents something good about Britain to you and why?' [26, p. 175].

### **3.2.2. Mental mapping and national representation: performing national identity and staging the nation**

Mental mapping in the context of national lifestyle-based culture-space-concepts is embedded into T. Edensor's outline on national space and performing national identity): 'For national space to retain its power, it must be domesticated, replicated in local contexts and be understood as part of everyday life' [26, p. 65]. The power of national geography gains its power from the linkages of different geographical scales, which relate to these spaces:

This spatial scaling of the nation operates at a variety of levels. It is present in the televisual space (in the space of the home) which is beamed to a (national) community of viewers, which transmits a host of spatial images, including national ideological landscapes, iconic sites and sites of popular congregation, everyday spatial fixtures and the mundane landscapes of quotidian life. It is facilitated by technologies of mobility, which enable people to travel across the nation and experience national signs and the regional distinctions, which are identified as being incorporated into the nation [26, p. 65].

In the context of memory and spatial experiences, Edensor furthermore outlines that spatial scaling of the nation is present in the structure of feeling engendered by a complex of everyday living, personal and collective memory, common topics of shared discussion, shared and synchronic activities, and the affective and sensual experience of place.

These spatial experiences are located in well-known habitats, in task-scapes and leisure space, and in institutionalized settings in which ordinary activity is pursued, at shared events in collective space, from watching the big football match in the pub to partaking in national ceremonies in local contexts [26, p. 65].

As illuminated in chapter 2, these kinds of spatial experiences are important in order to develop a nation brand identity on the basis of national identity (re-)negotiation. Internal mental maps have then to be externalized in the specific framework of a public policy based national promotion strategy. Implementing an integrative approach of nation branding (drawing on place branding) and public diplomacy by employing the WorldWideWeb then enables the production of a mental map for the purpose of national image cultivation in the inter-space of (overlapping) analogue, social and cognitive space. The mental map is produced by inter-linking elements of national space against the background of an institutionalized concept of competitive national identity and specific ascriptions of significance. As Edensor highlights regarding the general process of generating national space:

The elements of national space are linked together to constitute practical and symbolic imaginary geographies, which confirm the nation as the pre-eminent spatial entity. At the level of representation and in their semiotic design, places – links in this chain of national signifiers – reproduce meanings because they are inter-textual: 'various texts and discursive practices based on previous texts are deeply inscribed in their landscapes and institutions' [cf. quoting Barnes and Duncan, 1992 26, p. 67].

This linking of spaces occurs in various ways and always takes place in the context of meaning ascription and allocation, constructing symbolic spaces', symbolic national activities' and

symbolic characters'<sup>25</sup>:

For instance, in the same way that visitors link the famous landmarks that are visible from the top of the Eiffel Tower in an attempt to categorize what they see (...) tourist organizers and tourists link together spaces of national significance in itineraries, and also search for samples and signs of everyday national identity. This geographical matrix is further associated with symbolic institutions, performances and practices, objects, people, times and other cultural elements of national identity [26, p. 65].

According to Edensor, it is by the density of such bonds that imagined communities are solidified and naturalized:

These chains of national signifiers frame identity and tend to delimit other ways of conceiving and feeling, and making connections between places. Constituting a shared set of symbolic geographical resources, they make possible the continual reassembly of the nation. The nation as space, like a force field, supersedes other forms of identity and incorporates them, adding to an ontological and epistemological weight which is difficult to shift' [26, p. 68].

Hence, 'place can be considered as knots in networks of meaning' through which a host of cultural, economic, social and material flows ceaselessly occur' [26, p. 68]. In the context of contemporary developments and the considerations on space outlined in previous sections, it becomes evident that 'places are becoming increasingly stretched out to include points of origination and destination from further afield.' [26, p. 68]. The establishment of a lifestyle-based culture-space can thus serve as an illustrative example for processes of discursively stretching out the place and space of nations on the basis of mental mapping. As will be shown in chapter 4 and 5, this thesis develops a method enabling the research of such interlinking and production of symbolic space, symbolic national activities and symbolic characters within the specific embedment of discursive strategies of culturalization and aestheticization based on CIM-SCP&AbMM.

Discussing the ways in which national identities are (re)produced by using the metaphor of performance, Edensor focuses on how forms of national dramas are organized and enacted, and how the nation and selective as well as distinctive qualities associated with it are staged and broadcasted [26, p. 69]. The metaphor of performance makes it possible to focus on ways of (re)production, (re)construction, information and enaction of collective identities [26, p. 69]. The conceiving of 'symbolic sites as stages enables to explore where identity is dramatized, broadcast, shared and reproduced, how these spaces are shaped to permit particular and everyday sites' [26, p. 69]. This thesis also finds a point of departure in Edensor's perspective on performance in the context of national identity since: '(...) by looking further at ideas about scripts and roles, stage management, choreography, directing, improvisation and reflexivity we can investigate the parameters of performing national identity' [26, p. 69]. Edensor discerns between 'official' and 'popular dramas' in exploring the different scaled ways in which the nation is (re)produced (state-sanctioned ceremonies, popular spectacles, the quotidian, as well as unreflexive acts by which people inscribe themselves in space) and has identified

<sup>25</sup> [cf. 26, pp. 67–68]; Edensor refers for instance to an article by P. Archetti who outlined the production of masculinized geography in the case of Latin America on the basis of symbolic spaces (the pampa', portrero' and baldio'), symbolic national activities (riding and football), and symbolic characters (gauchos and Diego Maradona)

### 3. Theoretical determinants

six of the symbolic stages upon which national identities are played out [26, p. 69]. These include ideological rural landscapes, iconic sites, sites of popular culture and assembly, familiar, quotidian landscapes, dwelling-scapes and homely space. Hence, although national identity can be reconstructed in different ways (e.g. in Diaspora), and can forge new cultural constructions of difference out of processes of distinction (confrontation with otherness), and not only recursive fashion, still, 'at the practical and imaginary level, national geographies continue to predominate over other forms of spatial entity' [26, p. 39]. The category of ideological rural landscapes draws upon the fact that most nations are inevitably linked with images of particular rural landscapes (often with particular kinds of people carrying out certain actions) [26, p. 39]. 'These specific landscapes are selective shorthand for these nations, synecdoches through which they are recognized globally' [26, pp. 39–40]. However, most important for culturalization and aestheticization within an integrative nation branding and public diplomacy approach is Edensor's emphasis on the symbolic charging and symbolic politics of such landscapes:

(...) they are also loaded with symbolic values and stand for national virtue, for the forging of the nation out of adversity, or the shaping of its geography out of nature whether conceived as beneficent, tamed or harnessed. Specific geographical features may provide symbolic and political boundaries, natural borders formed by seas, rivers and mountains that forestall invasion and contain culture and history, sustaining mythical continuities [26, p. 39].

The following outline by Edensor pinpoints the significance of the culturalization of nature and landscape as well as to the interlinked processes of collective (cultural, social) memory:

Out of the transformation of raw nature has emerged the most treasured national attributes, and the agricultural means by which the nation has been nourished. Moreover, landscapes come to stand as symbols of continuity, the product of land worked over and produced, etched with the past, so that 'history' runs through geography (Cubitt, 1998:13) [26, p. 40].

The intertwining with collective memory in turn is inevitably linked with ideology and meaning-ascription in the context of national identification- and positioning-processes. As underlined by Edensor:

Nations possess, then, what Short has termed national landscape ideologies (1991) charged with affective and symbolic meaning. So ideologically charged are they, that they are apt to act upon our sense of belonging so that to dwell within them, even if for a short time, can be to achieve a kind of national self-realization (...) [26, p. 40].

As national landscape ideology, such images serve particular political agendas [26, p. 43]. Iconic landscapes are continually re-circulated and reproduced through popular culture and as such they form the basis of tourist campaigns for foreign visitors. As the offer is to experience their symbolic power, they become conceived primarily as spectacular landscapes and hence become part of a different economy of identity, valued for visual and romantic affordances rather than for instance their agricultural productiveness [26, p. 40]. The ideological power of such landscapes constitutes supreme markers of national identity [26, p. 40] and national image. Contemporary technologies of representation across popular culture continuously update the density of references to such landscapes [cf. 26, p. 41]. Employing the example of Britain Edensor points out an important function of such landscapes: as a country changes, 'the fixity



of rurality is a bulwark and a resource which can be mobilized in the contest over national identity' as well as it inheres timeless values [26, p. 42]. The effect of this ideological perpetration is to produce 'purified space' for the purpose of distinction: anything 'out of place' stands out as un-English or whatever nation may be referred to respectively [26, p. 42]. Iconic sites are just as the ideologically loaded landscapes 'highly selective, synecdochal features which are held to embody specific characteristics' [26, p. 45]. Typically these 'spatial symbols' relate to historical events, which either are evidence of past cultures or are employed to celebrate the modernity of a nation (symbols of its progress) [26, p. 45]: 'These spatial attractors often occur in an ensemble of related sites, to constitute ceremonial points of reference' (...) they are 'points of physical and ideological orientation often around which 'circuits of memory' are organized (...)' [26, pp. 45–46]. Popular sites of assembly and congregation are 'not tightly regulated and sanctioned by the state but places where large numbers of people gather to carry out communal endeavours' such as for instance festivals [26, p. 48]. Certain spaces of assembly inevitably associated with national identity are 'venues for seething a multiplicity of activities, identities and sights', and 'in contrast to the rather purifies single-purpose spaces of state power, they are more inclusive realms which allow for the play of cultural diversity' (e.g. popular parks, promenades, show grounds, bohemian quarters, religious sites, beaches, and so forth) [26, p. 48]. In contradiction to idealized landscapes and iconic sites, 'such spaces are often described as authentic, where class and social distinction is leveled and national community prevails' [26, p. 48]. Edensor states that 'such values are nor generally passed down by cultural authorities but emerge from familiar interaction with such spaces by conditions of co-presence with fellow nationals' [26, p. 48]. They are also represented in innumerable representative determinants (novels, films, tourist guidebooks, TV, etc.) [26, p. 48]. Although the focus on the relationship between space and national identity is predominantly on 'the kinds of grand symbolic landscapes and famous sites' outlined above, 'spatial features of everyday experience' are equally important in 'constructing and sustaining national identity' and national image [26, p. 50]: 'Despite the effects of globalization, (...) most of us live in recognizable worlds, distinguished by distinct material structures, distribution of objects and institutional arrangements' [26, pp. 50–51]. Edensor considers 'the ways in which places are sewn together to constitute a powerful sense of national spatialization' as the 'semiotic imprint of familiar features constitutes a sense of being in place in most locations within the nation' [26, p. 51]:

'These institutions, vernacular features and everyday fixtures, are embedded in local contexts but recur throughout the nation a serial features. (...) The institutional matrix of everyday life is signified by familiar commercial and bureaucratic notices which indicate where services can be procured or commodities purchased [26, p. 51].

Hence, visual markers and signifiers of spatial identity are provided by 'the thick intertextuality' of vernacular landscapes across the nation, constituted by familiar features (of for instance urban and rural landscapes, which also serve as settings for familiar characters in artistic and media-productions) [cf. 26, p. 52]. Such features therefore not only influence mental mapping in their form of national (domestic) environment, but also to a high degree in their symbolic and staged form of representations within media-scapes. This aspect becomes especially evident when considering how certain fixtures are occasionally celebrated as quotidian features of national identity, e.g. the celebration of pubs as national icons and 'bastion of British social life' [cf. 26, p. 52]. As concerns lifestyle-concepts in these contexts it becomes evident how discourse guides topics and themes of concern based on 'experiential structures of everyday life' (e.g. the settings and characters who populate such representational forms). However,

'whilst familiar characteristic features provide anchors for spatial identity, they should not be imagined as testifying to a static landscape' [cf. 26, p. 53]: As the production of space goes through dynamic cycles, inhabitants must also accommodate themselves to new generic developments' [cf. 26, p. 53]. Shared knowledge orders on (generic) places are hence continuously undergoing change which results in the usage of 'flexible grammar to re-label the places': As people adapt to transformation, they narrativize and domesticate changing space, and thus, the awareness of change and growing familiarity with the new, creates a complex spatial network [cf. 26, p. 53]. These considerations lead to the next category of dwelling-scapes that refer to the 'routine experience of space', that is, 'the ways in which popular actions recreate space and the modes of habituation which render it familiar' or homely [26, p. 54]. The most crucial aspect regarding mental mapping within national image cultivation is that 'spatial constraints and opportunities inhere in the organization and affordances of places and these mesh with the bodily dispositions emerging out of the routine practices of its inhabitant that become embedded over time' [cf. 26, p. 54]. Hence, representations, semiotics, and reflective knowledge are intertwined with practical, sensual and unreflective knowledge – this way, time-space paths become familiar space [cf. referring to Hagerstrand 26, p. 53]. Such spaces of circulation constitute the basis for the co-ordination and synchronization of activities, and hence stabilize social relations in time-space: 'mapping enactions in everyday spaces' comprise the inscription of paths, fixtures, constellations meeting points, intersections and constellations of co-presence [cf. 26, p. 54]. Referring back to the outline on 'doing culture' and the cultural as social practice, it becomes evident that knowledge orders of spatial references are established and changed by (signifying and perceptive) practices (in a primarily everyday-context), active discourse-formation (in primarily institutional or institutionalized contexts), reflexive and unreflexive ways of inhabiting space [cf. 26, p. 56] and media-scapes.

It is in these contexts of staging and performance that the construction of lifestyle-based culture-spaces can be theoreticized at the interface of national identity negotiation and national image cultivation, and at the interface of signifying and perceptive practices of mental mapping in internal and external levels. Chapter 5 shows that such symbolic stages constitute important nodal points within the mental mapping of CIM-SCP&AbMM. Moreover, these aspects in particular highlight the inextricably correlative processes of negotiations on national identity discourse and national image cultivation. Hence, the next section takes a closer look on the promotion of national identity in the context of globalization in adapting Edensor's outline on the re-distribution of national identity within a cultural matrix.

### **3.2.2.1. CIM as discursive negotiation and redistribution of national identity in a cultural matrix**

Despite the globalization of economies, cultures and social processes, the scalar model of identity is believed to be primarily anchored in national spaces. (...) At the level of culture, then, there is a reification of the nation, as different cultures can be identified, ticked off according to a preconceived set of national characteristics. According to Crang, bounded and self-evident, a national rooted culture is not imagined as the outcome of material and symbolic processes but instead as the cause of those practices [26, p. 1].

According to Edensor, national identity in the global cultural matrix refers to the process of *stretching out group and individual identifications in proliferating locations in political, cy-*

*ber and diaspora networks* [26, p.27, my italics]; thus identity is becoming nationally de-territorialized, and locally and globally, even virtually re-territorialized' – a fluidity which seems to be mirrored in popular culture [26, p.27]: '(...) The apparent fluidity of identity and the lack of spatial and cultural fixity can provide a discursive and affective focus for reclaiming a sense of situatedness'. Particularly against the background of processes of globalization, regularities and consistencies provided by identificational aspects help to secure a sense of social belonging: 'Any sense of uncertainty requires a terra firma to be sought, and national identity provides an already existing point of anchorage' [26, p.28]. As becomes evident throughout Edensor's outline featured below, these considerations are of the utmost importance to issues of place branding / nation branding and public diplomacy:

Thus regularities and consistencies help to secure a sense of social belonging. Yet, if we accept that we also live in an era where subjects are endowed with enhanced reflexivity (Giddens, 1991), then perhaps such awareness means that identity has to be recreated continuously to achieve what Gilroy calls the 'changing same' (1994). This interweaves with wider socio-economic processes, where, for instance, in a globalizing world, it is imperative for states to attract capital (as it is for regions, cities and localities) by broadcasting their specialisms, by advertising their specific national wares on the global market. [26, p.27]

The positioning of national identity in a global cultural matrix thus includes the crucial staging – and performance-channels of economy and (symbolic) politics. As has been outlined throughout previous sections, images and stereotypes form collective (and individual) memory and constitute the correlative processes of signifying and perceptive practices concerning mental mapping, in both, everyday-contexts and strategic efforts to influence flows and markers on a place and its symbolic space. Economics as culture and culture as economics thereby play a central role: 'Cultural identity is also reconstituted in global consumer culture, where exchange of commodities and information about them all 'draw on and add to existing imageries of people and places (Cook and Crang 1996)' [26, p.28]:

In everyday life looms the national, a common-sense framework which provides a certain ontological and epistemological security, a geographical and historical mooring, and a legal, political and institutional complex which incorporates (and excludes) this array of consistencies. In fact, this framework supplies a highly flexible resource, which can accommodate multiple national identifications, so that proliferating identities can be contained within, as well as outside the nation – an obvious point but an important one. [26, p.29]

As Edensor highlighted:

National identity does not equate with homogeneity; nor is it inherently defensive, conservative or tradition-bound. There are a multitude of social and political investments in the nation, across political spectra, ethnicity and class, for as a process, identity may weave cultural resources into its constitution according to contingency. [26, p.29]

Culturalization has resulted in a significant upgrade and shift of the significance of national culture in a global space divided into nations. Drawing on several scholars including Edensor it been outlined that it is because of this material order and knowledge-order that especially the jeopardizing of nations as local entities and symbolic spaces results in increasing the importance of nation states and their functions of representation and positioning. Globalization

promotes the mutation of national identity resulting from a specific change to the conceptual grid of nationality on exchanges and interactions in the global arena" [cf. Edensor quoted in Cubitt 1998, 29 26, p. 29]. Edensor emphasizes that globalization and national identity should be conceived as 'two inextricably interlinked processes' rather than in binary terms, since although global processes can both, diminish or reinforce senses of national identity, the power of global flows on multiple extensive possibilities for national identities is obvious: 'as global cultural flows become more extensive, they facilitate the expansion of national identities and also provide cultural resources which can be domesticated, enfolded within popular and everyday national cultures' [26, p. 29]. As Edensor highlighted and the research of this thesis makes evident, globally circulating images and narratives of nations can be 'reclaimed and worked over anew' [26, p. 29]. In this dissertation, this aspect is conceptualized on a broader level combined with the empirical study of active discursive accomplishments by institutions.

Since it has become evident that national identity can become detached from the nation state when it for instance proliferates in diaspora settings far from its original home, it is important to take into consideration that national identity then 'appears in syncretic cultural forms and practices and exists as 'hyphenated' identities' [26, p. 29]. At this point I wish to highlight that such proliferating in different contexts is one of the most crucial aspects regarding national image cultivation and promotion on the basis of lifestyle-culture-space concepts. Mental mapping by means of employing the cyberspace (WWW) due to its overlapping characteristics of analogue virtual and cognitive space is a practice that is inevitably linked to the nation-state, but at the same time producing interpretation templates constituted by syncretic cultural forms (composed of a range of different aspects, see section xxx), which are inviting to new forms of hyphenation in the context of identity and image in adapting selective aspects of a promoted national lifestyle canon.<sup>26</sup> At this point again, I would like to turn attention to the mechanism of place branding as elaborated by Kotler et.al. (see chapter 2). Since identity is always a process and 'always is being reconstituted in a process of becoming an by virtue of location in social, material, temporal and spatial contexts', the fluidity of identity means that it has to be continually reproduced to ensure coherence and fixity [26, p. 29].

In the context of globalization, it is argued that national identity is undergoing a process of mutation resulting from a specific change to the conceptual grid of nationality – 'the imposition on exchanges and interactions in the global arena' [cf. quoting Cubitt, 1998 26, p. 29]. As Edensor showed and the research of this work makes evident, globally circulating images and narratives of nations can be 'reclaimed and worked over anew' [26, p. 29].<sup>27</sup> According to Edensor, globalization and national identity are 'two inextricably interlinked processes'. Although global processes can both, diminish or reinforce senses of national identity, the power of global flows on multiple extensive possibilities for national identities has become evident: '(...) as global cultural flows become more extensive, they facilitate the expansion of national identities and also provide cultural resources which can be domesticated, enfolded within popular and everyday national cultures' [26, p. 29]. Edensor also emphasizes that certain theoretical insights make it possible to develop critical approaches to the ways in which identities are reproduced, mutate and are challenged. In this context, R. William's assertion that 'culture' describes a particular way of life 'which expresses certain meaning and values not only in art and learning but also in institutions and ordinary behavior' (1961, 57), is often approvingly

---

<sup>26</sup> (e.g. Swedish-style fashion, Swedish-style music, Swedish-style food, midsummer-sale (IKEA))

<sup>27</sup> This aspect is conceptualized on a broader level by applying a perspective on active discourse-formation, see chapter 4.

quoted by cultural theorists (see previous sections)[26, p.29]. Edensor's suggestions are also closely intertwined with most of the other approaches outlined in previous sections. Edensor suggests that 'national identity is now situated within an ever-shifting matrix, a multidimensional, dynamic composite of networks' [26, p.30]. The matrix-metaphor 'emphasizes the relationality of the social without subjecting it to an overreaching, systemic order, and insists on an ever-increasing multitude of connections and chains of relationality' [26, p.30].

Within such a matrix, national identity is being continually redistributed. For emphatically, the evolution of multiple connections does not necessarily dissipate the power of national identity, although it undoubtedly decenters the authoritative formations consolidating around high culture, official political power and national meta-narratives. Rather, points of identification with the nation are increasingly manifold and contended, are situated within dense networks which provide multiple points of contact [26, p.30].

Edensor refers in this context to Castell's (1996) considerations on the 'network society' emerging from processes of globalization, comprising economic, technological and political flows, and to Appadurai's (1990) highly influential scheme which suggests that globalization is characterized by five disjunctive flows of information (media-scapes), of ideas and ideologies (ideoscapes), of technology (techno-scapes) and so forth (see chapter 1). Other writings on networks that Edensor refers to are for instance Barker who proposes that these flows should be viewed as overlapping, over-determined, complex and chaotic conditions, which at best, can be clustered around nodal points', Lash and Urry, Harvey (see 1.1.2).<sup>28</sup> The research on flows makes evident that there is a multiplicity of roots available to people, 'which can simultaneously open up the possibilities of connection, or a foreclosing on diversity through a search for stability to banish the ambiguity of the unfixed and the multiple' [26, p.33]. Concerning national identity the considerations on flows highlights that 'in the contemporary network of identity formation, the national is found in a bewilderingly dense profusion of signifiers, objects, practices and spaces' [26, p.33]:

Although globalization has produced a complexification of flows and networks, there remains an abundance of nodes, events, and situations which foreground national identity. In a globalizing world, national identity continually reconstitutes itself, becomes re-embedded, re-territorializes spaces, cultural forms and practices [26, p.33].

Nationhood is thus, like other identities, constituted 'through powerful and intersecting temporal regimes and modes of dwelling and travelling' as Urry has outlined [26, p.33].

As has been outlined in 3.1.6, Edensor also directs attention to several studies over the last few years that argue that the increasing place-lessness is being shaped by globalization. However, as also Edensor emphasizes:

Rather than overwhelming local space, they are inserted into it through various codes of spatial ordering, where over time they become domesticated additions to a familiar spatial palimpsest. Responses to these processes have been described as defensive and essentialist re-articulations of national identity, and yet it would also seem that such developments foster the making of innumerable potential connections and opportunities for dialogues by other kinds of identifications [26, p.68].

<sup>28</sup> For closer reading see Edensor [26, pp.31–32] and chapter 1 in this thesis

### 3. Theoretical determinants

Edensor showed in his research that 'the ways in which the nation is spatialized are complex and fold into each other' [26, p. 65]:

The complicated geographies of national identity depend on a range of institutional and everyday practices, from the drawing of boundaries between countries and at home, (...), (...) the representation and ideological use of landscapes to the inured enactments grounded in tasksapes [26, p. 65].

These considerations again make evident the complexity inherent in both, theoretical and practical approaches to locality and spatiality. As has been outlined throughout this chapter, in the context of image and identity one has to deal with the issue of spatial references in order to be able to apply adequate epistemological aspects and theoretical scopes to the research topics studied. Un-reflected reference to the 'spatial turn' without further conceptualization obstructs the significant potential of novel perspectives on processes of identification and positioning: In particular as concerns such complex issues as nation branding and public diplomacy, the construction of lifestyle-based culture-space can only be analyzed and theorized by considering spatial reference-conglomerates, here concretely specified as culturalization and aestheticization. As also Edensor emphasizes:

To engage with the deep ways in which the nation is embedded in notions of space, it is vital to conceive of space as multifaceted: as evidence of (political, capital) power, as symbolically and semiotically loaded, as aesthetically interpreted and fashioned, as sensually apprehended and part of embodied identity, and as a setting for reflexive and un-reflexive practices [26, p. 65].

While un-reflexive practices for instance are ways of perception of mental maps, reflexive ones are signifying practices of mental mapping (e.g. place branding, nation branding, public diplomacy). As has been outlined in the introduction to this section, discussing mental mapping in the context of national lifestyle-based culture-space-concepts is embedded into T. Edensor's outline on performing and staging national identity. The scaling of national space operates at a variety of levels. The understanding of national space as part of everyday life [26, p. 65] in particular in the context of culturalization and aestheticization constitutes the basis for the development and delivery of lifestyle-based culture-spaces.

Mental mapping is conceptualized as follows:

1. Mental maps are the discursive outcome of integrative concepts of nation branding and public diplomacy employing the Internet. Mental mapping can be adjusted and modified in different ways that are in line with the defined CIM-concept. It includes the definition of the general profiling and specific (such as geographical) focuses.
2. Mental mapping communicated via public-policy-embedded communication can represent a collective system interest in democratic societies as concerns the specific topic of national image cultivation within the framework of international relations management, to a certain time (period) for the certain objection of image cultivation.
3. The study of mental mapping in this thesis is conducted through an analysis of the implemented WWW-based public communication of national-image cultivation discourse on lifestyle-based culture-space identity within the local and spatial entity of a nation state. The overall effort of memorization via mental maps that provide thematic clusters and (interpretation- and action-)schemata for the (re-)production of knowledge-orders includes strategies of aestheticization, culturalization and authentication.

4. In sum, the mental map is studied by outlining the discursively constructed and presented knowledge-order-templates for the purpose of internal and external orientation and collectively defined expected output. In the case of Sweden the problematization-frame of globalization has been met with an active discourse-formation-oriented CIM concept.

### **3.2.3. Strategies of aesthetization: packaging memory into sign-systems**

Strategies of aestheticization refer in this thesis to (textual and pictorial) images as cultural artifacts and visualizations of lifestyle-based culture concepts in the context of CIM. Visual images play a primary role in the commerce of contemporary societies and in the functioning of commerce through advertisements: 'This means that images are a central aspect of commodity culture and of consumer societies dependent upon the constant production and consumption of goods in order to function [126, p. 189]. The usage of images in advertising is central to the construction of cultural ideas about lifestyle, self-image, self-improvement and attributive connotations, as advertising presents an image of things to be desired, envied, and thus it 'necessarily presents social values and ideologies about what the good life' is' [126, p. 189]. Especially on the level of inward communication as concerns nation branding and public diplomacy, the immanent function of advertising to 'invite viewers/consumers to imagine themselves within the world of the advertisement' [126, p. 189] is of high relevance (see also the section on performing national identity). The world the receiver is invited to experience virtually, works by abstraction – advertising and promotion constitute a potential place or state of being situated in an imagined concept of future, of promising experiences, of things to have and a lifestyle one can take part in [126, p. 189]. These images are influenced by the respective experiences of images in the context of many different social nodes and diverse modes of presentation [126, p. 189]. Strategies in advertising subscribe to the view that that images can be presented as art, science, documentary evidence, or personal memories [126, p. 190]. All these techniques are important for the elaboration of an integrative concept of nation branding and public diplomacy, as the study reveals (e.g. documentary evidence in the form of results in global indexes). Also the employment of ads that constitute commodity signs through processes of equivalence, differentiation, and signification with texts and photographs [126, p. 209] is crucial to the delivery of CIM-SCP&AbMM. Thereby, concepts of memory are attached to aspects and categories in several ways, e.g. they may reach back in the past by creating equivalence between products and symbols of the past or the future as outlined above, 'packaging memory into easily understood signs' [126, p. 218]. Sturken and Cartwright have outlined the following general functions of advertisement that can be considered particularly relevant to nation branding and public diplomacy:

Advertisements sell both concepts of belonging (to a community, nation, family, or special group or class of people) and difference (from others). Advertisements that ask to consume commodity signs attach to their products concepts of nation, family, community, and democracy. Hence, the ideological function of many advertisements takes the form of speaking a language of patriotism and nationalism, in order to equate the act of purchasing a product with a practice of citizenship [126, pp. 218–219].

Products using such strategies are presented as the means by which people can participate in national ideology and values constituting these ideologies [126, p. 219]. The role of brand is central to commodity culture; brands using country of origin strategy are national brands

that indicate the link between stereotypes of identity and the marketing of products (e.g. Aunt Jemima pancake syrup) [126, p. 219]. Such images can become cultural artifacts according to Sturken and Cartwright (own italics). Baudrillard has suggested that the late 19th century was characterized by the emergence of a commodity culture in which the distinction between objects and images have eroded, leading to the emergence of a culture in which image itself is what people live through instead of a real world of objects to which the advertisements refer [126, p. 236]. According to Baudrillard, simulation thus is the new paradigm 'that represents representation as culture is dominated by the paradigm of global looking practices ruled by the simulacra of virtual media images' [126, p. 237]. Edensor highlights this aspect from another perspective in discussing the performance of national identity (see chapter 4). Sturken and Cartwright summarize the developments considering lifestyle and culture, popular culture and commodity culture as follows:

Cultures are always in flux and are being constantly reinvented; they are always the site of struggles for meaning. In the culture of late capitalism (...) there is a continuous appropriation of the styles of marginal cultures, which are in turn in a constant state of reinvention. And, in the cultural realms of art, politics, and everyday consumer life, mainstream values are constantly questioned and political struggles are waged. As subversions and resistances at the cultural margins are appropriated into the mainstream, new forms of cultural innovation and refusal are found (...) the boundary between mainstream and the margins is always in the process of being renegotiated [126, pp. 234–235].

This renegotiation takes place in the multidimensional fields of societal determinants. Notwithstanding the heterogeneity of the discursive outcomes of such cultural realms of art, politics, everyday consumer life, and mainstream values in the context of discourse on national identity and image (positioning in the global field), they all share one common denominator – the reference to place and space.

#### **3.2.4. Strategies of culturalization: constructions based on lifestyle and life space**

Style-building and stylization (lifestyle-semantics) play an increasingly crucial role as they set orientation-points, signalize affiliations, tag social positioning, as well as demonstrate collective-specific identity and person-related individuality via identification- and distinction-mechanisms on the external level (in this thesis e.g. national image cultivation) and on the internal level (in this thesis e.g. national identity negotiation) [94, p. 111]. Lifestyles include two directions – the production and safeguarding affiliation concerning collective identities on the one hand, and distinction and demarcation on the other hand. The positioning of collective identity depends on to what extent the exclusive resources are made accessible (exclusive resources are for instance territories, ideologies, material goods, various fields of definition, communication-media, experience- and recreation-worlds, prosperity, social capital, power, education, cultural practices, symbols, values etc.). Exclusive resources constitute the basis for processes of distinction and positioning and are in this thesis conceptualized as symbolic capital (see next section). The precondition for the spreading of lifestyle is that the respective lifestyle-resources are accumulated and made exclusive, and thus actors involved in distinction processes gain extended access to and increased control over resources as well as disclose new



resources [cf. 94, p. 111]. The place-semantic value of cognition, acquirement and interpretation of local identity-anchors does not inevitably control the value of everyday-related distinguishable social formations. These are built by the everyday-implementation of distinction-accomplishments and social classification-schemata of collective identities, and it is via social formations that collectives position themselves on the basis of distinction (no matter if the differences are obvious or elaborately constructed). Key characteristics of culture-society is the postmodern situation and social structure and furthermore the expansion of the field of culture, which gains significance in other fields (e.g. culture politics) [cf. 94, p. 115]. *The politics of lifestyle realized through aestheticization and communication include an valorization of the cultural field* that corresponds with the culturalization of society concept [cf. 94, p. 115, my italics]. This culturalization is the expression and interpretation of socio-cultural change and justifies the speech of culture-society as specific forms of societal auto-thematization [cf. 94, p. 115]. Hence, Michailow pinpoints that ‘culture occurs to have superseded society, a cultural code shuffles over social aspects’ [94, p. 115]. This aspect can also be traced in the establishment of certain articulations as for instance life-world to life-culture, culture-landscapes, and so forth. However the outcomes of culture-semantics may be assessed, they transport a specific idea of man and define realities that result in changes on the basis of the catalog of measures of political strategies that correspond with the culturalization of societal reality, and social estimation scales. The criteria for socially acceptable and desirable aspects are culturalized in line with cultural differentiation schemata. The accomplishments of culturalization are relevant in a number of areas. (Socio)-cultural reference- and symbol systems are employed as indispensable resources for the struggle for distribution of power between lifestyles [94, p. 115]. The basis for this process is a sensibilization of social differentiation schemata for culturalistic implications of social events, which tends to attribute a cultural significance to all manifestations of life. Each life-practice thus sheds cultural differences and occurs as ‘lived practice of distinction’, as expression- and self-stylization patterns in terms of lifestyle [94, p. 115]. Lifestyle semantics and intertwined meaning-networks provide stylization practices and style characteristics featuring strong expressivity or aestheticization. According to Michailow, the culturalization of characteristics appears compared to usual differentiation criteria (economical, professional) as meaningful, apposite, separatory, and of higher deductive quality [94, p. 115]. In that way, cultural practices gain characteristics of social allocation and a specific significance compared to socio-economic classification criteria. In this context, the *brand* becomes significant [94, p. 115, my italics]. The cultural field and the field of cultural production as well as the relations of these fields to social classification schemata and differentiation criteria become increasingly crucial in this process. Mass media provide various options to stage lifestyles and communicate cultural sign-systems and symbols. Mass media provides a multidimensional possibility for distinction benefits and communicate differentiation characteristics. While traditional resources and assets do not generate distinction-benefits anymore, further resources and arenas of distinction and self-stylization are being tapped, and mass-media is employed for different ways of staging collective lifestyles [cf. 94, p. 118]. Lifestyle semantics in the contexts of everyday-practices obtain a crucial function within social positioning, self-attribution and (in particular mass-media delivered and commercially induced) hetero-images. Lifestyles infuse interpretation and action scopes into concrete, visible forms of collective life-practice, and hence have (social) integrative functions as well as embody a significant articulation-film that can be employed for (intensified, strategic) auto-profiling (positioning) [cf. 94, pp. 118–119].

The culturalization of society results in increased sensitization for cognition- and classification-

schemata as concerns socio-cultural aspects, symbolically ordered arrangements and staging, aestheticizations, style-characteristics, and stylization-tools [94, p. 120]. This sensitization concerns such characteristics that have a *high recognition- or distinction-value, and onto which in turn differentiation-processes are attached*. Lifestyle-semantics initiate a new negotiation of distinction and thus cultivate a 'sense of difference' and culturalization [94, p. 120, my italics]. Cultural symbols function as a recognition- and social mapping-principle, and can thus in turn be employed actively for strategies of processes of identification and image building. Strategies of culturalization and aestheticization (see also previous section) provide standardization, mediation of orientation-assurance and produce commonality and affiliation. Within the (real and imagined) frame of disruption of socially evolved networks, conflicting orientation-patterns, different life/world conceptions, dispersing mentalities, and cultural symbols provide a way to establish coherency [94, p. 121]. As lifestyle-semantics transmit highly individualized experiences via mass society into socio-culturally differentiating ascriptions and affiliations, the individual becomes a lifestyle-carrier [94, p. 121]. This view on the individual as carrier of a collective lifestyle is an important element in the Swedish concept of nation branding and public diplomacy (see chapter 5).

The field of cultural production is characterized by processes of style-building that directly influence socio-cultural differentiation-processes. In the light of particularized meaning-worlds and interdependencies induced by globalization (as for example mobility), culture is ascribed a highly identity-generating and stabilizing function [94, p. 121]. Because lifestyles include the increase of processes of selectivity and specialization, their potential of distinction can trigger material cycle-processes and result in considerable economic power within culture, goods of consumption and the leisure industry: The lifestyle-concept is supplied with lifestyle-indicative goods, style-articles, and lifestyle-supporting services, and furthermore a cross-reference-(micro)-structure of utilization-contexts and intertwining-patterns, which also enforce the fast unfolding of a lifestyle [94, p. 121]. The leisure sector and culture provide rich distinctions fields that can easily be made exclusive via financial capital [94, p. 121] closely linked to cultural capital, social capital and symbolic capital. This can be for instance exemplified with the consumption of cultural assets, the consumption of goods (e.g. Swedish products), the consumption within tourism and leisure, gastronomy, and so forth. Last but not least, again the aspect of technology is taken to constitute a significant pre-condition and delivery-basis for practices of performing and staging (promoting an cultivating) national identity and image: The culturalization of society provides an open, and in particular via social and technical innovations easily accessible arena for gains of distinctions' [cf. 94, p. 121].

#### 3.2.4.1. National culture-space construction, lifestyle and symbolic capital

The lifestyle-based culture-space within CIM is defined as an aggregate of a collectively valid lifestyle-canon of a national culture. A crucial determinant within the conceptualization of the analytical framework are therefore theories on lifestyle based on Bourdieu's distinction-theory and the concept of symbolic capital. Distinctions are significant differentiations, symbolic systems that as such express the usage of symbolic capital. Distinction-characteristics are possible to code and to identify, and can be deployed strategically [96, p. 173]. Lifestyle and culture-space in the context of national image cultivation and national identity negotiation that produce lifestyle-based culture-space-concepts are defined based on T. Edensor's outline (see previous section), Fröhlich's and Mörth's et.al. collection drawing on Bourdieu's writings, as well

as the writings of Diaz-Bone, Faber, Jackson and Hitzler. These contributions form the basis for the analytical framework, because they define lifestyle based on a re-contextualization of Bourdieu's writings or elaborate new perspectives on the possibilities to make use of distinction-theory (e.g. through the discourse-analytical extension provided by Diaz-Bone). Lifestyle is hence not understood in the classic sense as a reproduction-medium of social inequality (as is mostly the case). Rather, it consists of aspects that are possible to generalize and operationalize in new ways, as for instance the manifold forms of symbolic capital (acceptance, prestige, reputation, etc.), which result in the generation of distinction-gains in various social and cultural contexts [96, p. 24]. As Fröhlich pointed out, the views of Bourdieu et al. have proven to be elastic enough to be contextualized in different ways (e.g. culture-specific modifications and adjustments) [cf. 96, pp. 23–25].<sup>29</sup> According to Bourdieu, distinctive values establish themselves in the context of order-principles that are mediated through spaces, and cultural objectifications act via mode of operation and employment. Hence, material and economic aspects are at the same time cultural, since they transport values, virtue and competencies (see also previous sections, Slater and Tonkiss) [referring to Bourdieu 1987 96, p. 21]. Fröhlich and Mörth et. al. conceptualize 'culture as the repertoire of action resources', 'culture-theory as action-theory', and 'lifestyle as a action-form of socio-cultural differentiation' (for closer reading on such approaches see 3.1.4) [96, p. 11, p. 14]. Lifestyle-semantics include the formation of new (social, cultural, cognitive) integration-forms via lifestyles based on a '*culturalization of the societal realities*' [96, p. 11, my italics]. Social relations and cognition of social contrasts are primarily produced within the socio-cultural field, where cultural symbols function as recognition-attributes and as entity-generating principles. Bourdieu's emphasis on the double function of lifestyles – disjunction and conjunction – makes evident that the concept of lifestyle only becomes meaningful if the active element of stylization is perceived by the actor himself. This refers to the existence of perceivable alternatives of style-building [96, p. 16]. Obviously, processes of distinction (between several alternatives) are possible on this basis.<sup>30</sup> Lifestyles are hence patterns for everyday-organization in the framework of given life conditions, action-scopes and lifestyle-designs and function as identity-anchors [96, p. 19]. However, lifestyles can also be 'stage directions' for other (already differentiated) fields (for instance the field of leisure) [96, p. 19]. Experience-oriented stylizations require milieu-specific scenes of social visibility and acceptance in order to be transformed into symbolic capital. Regarding the study in this thesis this are for instance be milieu-specific categories and sub categories as 'Swedish-lifestyle-values' (e.g. equality between man and woman, children's rights, tourism, work and life, Swedish brands, Swedish food, and so forth).

<sup>29</sup> For instance, the study of mass media applying Bourdieu's concepts against the background of contemporary social and cultural science. Contemporary approaches understand mass media as powerful ways of construction, converter and amplifier, although mass media receive little attention in Bourdieu's analysis. Mass media has amplifying function as they enable style-forms to leave their original field and become expanded into universal distinction symbols and trends [96, p. 20].

<sup>30</sup> It is the same mechanism that is involved in the building of identity on the basis of in- and out-groups. In fact, identities are mostly defined through distinctions of specific categories or entities of lifestyle. As will be shown in chapter 5, in the case of national identity, the concept of lifestyle has to feature common denominators – e.g. national culture – and heterogeneous individual building blocks – e.g. subcultures in order to fulfill functions of positioning and distinction for such complex entities as nations

### 3.3. Distinction-Theory, Symbolic Capital And Lifestyle

This subsection briefly introduces the seminal concepts of capital, field and habitus, which are the central elements of Bourdieu's 'cultural theory of action' and which have been interpreted and adapted in various ways. As has been outlined in the previous section, five specific adoptions are relevant to the conceptualization and aims of this thesis. The discussion connects to previous and following (chapter 4) discussions on theory on the interrelation of the ideational and the material and on agency and structure in the context of the (re-)production of cultural knowledge-orders, mental schemata and technological change. Bourdieu's work has been influential due to its huge direct and indirect impact on a wide range of social and cultural scientific disciplines and fields, including for instance the research fields of cultural production, consumption in various contexts, interrelations between prestige and technical change and recently even international relations (e.g. foreign and defense policymaking). However, within the subfields of nation branding, place branding and public diplomacy, the concepts of symbolic capital, habitus and field have not been considered yet, which means that there is significant potential of research. As e.g. Jackson pointed out, Bourdieu's social theory and the approaches drawing on this theory could contribute to a better understanding of the role of culture in several ways [64, p. XX]. A second crucial aspect outlined by Jackson is that working with distinction-theory-based approaches view culture in its wider context as the conceptualization of decision-making can take place within the dynamics of the habitus of actors and the field in which they are acting.<sup>31</sup> This thesis makes use of adapted approaches in order to discourse-analytically trace the interrelation between institutional dispositions (frames) towards foreign policy and societal issues in the specific context of culture-space within image cultivation-policies. Moreover, it incorporates these approaches into an analysis of discursively generated and transmitted institutional strategies of distinction, aestheticization and positioning within the field of cultural sources, and against the background of and integrative concept of public policy of nation branding and public diplomacy. It furthermore outlines the development of schemata by the habitus of actors' that results in re-evaluation and network of culture worlds aiming to accumulating and promoting symbolic capital in a wide range of interrelated fields.

As Jackson outlined, one of the pillars of Bourdieu's writings is his attempt to transcend the opposition between objectivist and subjectivist approaches to knowledge. Thereby, Bourdieu's 'particular target is the commonly held assumption that it is necessary to take sides on the question of agency and structure' [64, p. 163]. Bourdieu's theoretical project is based on a position of believing in both the existence in objective structures and peoples' comprehension of these structures, while their orientation toward them is mediated through the peoples' 'habitus' [64, p. 163]. While 'social structures' and 'schemes of perception, thought and action' are under-

---

<sup>31</sup> Bourdieu's theory has been criticized on several grounds; it has been accused of determinism; it has been argued that the materialist and market-inspired underpinnings 'reduce social life to an endless struggle for power between actors pursuing a rather narrow range of interests'. The theory therefore would be better at explaining competitive aspects between actors rather than cooperative ones and it would explain the durability of social hierarchies rather than accounting for change [64, p. 170] In response, the following aspects have been stressed by supporters of Bourdieu's theory: 'the interests generated by the habitus are by no means exclusively material but are produced instead by the actors' wider social experience. Additionally, key to social change is the fact that actors operate in many different fields at the same time. They change the structure of each field by importing different forms of capital from one field to another. This forces other actors in the field to adapt to changed conditions and ensures that the habitus remains in a constant state of evolution' [64, pp. 170–171]

stood as products of social interaction, they are assumed to exist independently of individual thoughts about them [64, p. 163]. One of the central aspects of distinction-theory is thus the attempt to illustrate how actions and statements are something different than just a reflection of cognitive processes or a product of social and material structures [64, p. 163]. Habitus determines a specific matrix for a certain societal group, and develops a system of (individually and collectively) internalized patterns (by means of processes of mediation and learning), which allow for the producing all typical thoughts, cognitions and actions of a culture. It refers to organized and organizing patterns, which at the same time are elements of objective social structures [cf. quoting Bourdieu 1974 58, p. 247]. Bourdieu deploys the habitus 'as foremost a 'system of durable dispositions' that have been internalized by the actor over time, to analyze the cultural sources of the subjectivity of social actors' [64, p. 163]. By means of habitus, the structure which has produced it, determines human practice [cf. quoting Bourdieu 1974 58, p. 247]. That is, habitus can be understood as 'the engine of cultural action' [64, p. 163] or 'the semi-conscious (though not innate) orientation that individuals have to the world' [64, p. 163], forming 'a basis for practice' – as Jackson further points out:

The effect of the habitus is to provide the actor with an ingrained set of orientations that influence not only in the intellect but also in the physical relationship of the social actor to the external world. Acquired through a process of inculcation, the dispositions of the habitus become 'second nature' and generate understandings and expectations, which in turn set the parameters for strategies of social action (...) [cf. referring to M.C Williams 2005 (Culture and Security: Symbolic Power and the Transformation of the International Security Order) and P. Bourdieu 1980 (Le sens pratique (Paris: Éditions de Minuit) 64, p. 164].

A crucial point is the emphasis on the habitus as something durable and transportable, as it 'functions at the semi-conscious level as a generating principle and organizer of practices and representations'. Habitus can be adapted over time 'in response to changing external conditions (the 'field') in order to better enable actors to achieve their objectives' [64, p. 164]. Thus, habitus is in a 'continual state of evolution' and is furthermore also 'capable of producing a multitude of different practices, depending on the nature of the external structures in which it is functioning since it does not determine action, but instead is a 'durably installed generative principle of regulated improvisation' [cf. referring to and citing P. Bourdieu *Outline of a Theory of Practice* (1977) and P. Bourdieu *In other words* (1990) 64, p. 165]. Jackson has furthermore outlined two points in the view of Bourdieu's theory which are crucial for the theoretical basis of this thesis [64, p. 165]:

1. Animation of the action of collective social actors as well as individuals: to share a similar position within a given field is likely to result in the development of similar dispositions and thus similar practices. In their function as social actors, institutions inevitably develop a collective habitus (which is reflected in internal debates on specific issues, as well as in the rhythms and in the social practices that give shape to everyday working practices and social relations' [64, p. 165]
2. Constitution of a central mechanism for the reproduction of political, social and economic structures in society: habitus plays a central role in the durability of hierarchies, as 'it determines what is imaginable and what is unimaginable and thus what is possible and what is impossible in the everyday flow of social life' [64, p. 165]

Furthermore, the concept of habitus 'adds considerably to conceptualizations of the cultural

origins of social action such as 'ideology' or 'discourse'. The emphasis on practice as both a constituent element and a product of culture better captures the durability of the cultural predispositions' [64, p. 166]. Within the social fields, the crucial constituent is the 'volume' or 'distribution' of capital, which is 'the currency of power within a given field' [64, p. 168]. The concept of capital has at a basic level two dimensions: First, it constitutes the basis on which participants in the field are in constant struggle, and second it comprises the resources which these same participants mobilize in pursuit of their aims Jackson [64, p. 168]. In order to secure more capital and a dominant position within the field, the object is to accumulate capital and to draw upon this capital, thus: 'The importance of capital is only understood by participants in the field through the medium of their habitus' [64, p. 168]. Capital can assume many forms, as it can be 'economic capital' (in terms of material possessions and financial resources), 'cultural capital' (e.g. acquired skills, knowledge or qualifications which provide social agents access to certain fields and can be mobilised within these fields in pursuit of agents' aims), or 'symbolic capital'. Symbolic capital stems from the success in the acquisition of any other form of capital, 'but is a resource that can be mobilised in its own right in the struggle to achieve a dominant position within the field' [64, p. 168]. Symbolic capital is manifest in rituals of recognition and the accumulation of prestige [64, p. 168]. As concerns the interrelation between different forms of capital, 'nearly all forms of capital, like the habitus itself, are transposable and can be deployed in more than one field in pursuit of varying objectives. But they are rarely directly translatable from one field to another' [64, p. 168]. The crucial aspect in Bourdieu's 'theory of practice' is the 'dynamic relationship between the habitus of the actor and the field in which action takes place' [64, p. 170]. Interaction between the agents' habitus and his fields of acting is understood as an 'ongoing dialectical process' resulting in choices and strategies:

the field structures the habitus which is the product of the incorporation of the immanent demands of the field (...) but it is also a relationship of knowledge and of constructive cognition: the habitus contributes to the constitution of the field as a world of meaning, endowed with sense and value, worthy of the necessary investment of energy [64, p. 170].

The concept of field is vague as no clear guidelines for identifying distinct fields are provided. Despite the lack of precision of the formulations on the meaning and scope of the mentioned terms and concepts (symbolic capital, habitus and field) in Bourdieu's complex theory, the approach constitutes, as also Jackson emphasizes, a 'fruitful way of making sense of the way social action is shaped by cultural pre-dispositions' [64, p. 171].

### **3.3.1. Social space and space of lifestyles**

As R. Diaz-Bone showed, Bourdieu's theoretical approach enables a merging and reintegration of societal and culture- analysis [21, pp. 15–16]. Bourdieu has described the social field 'as multi-dimensional system of co-ordinates whose values correspond to the values of the different pertinent variables' [13, p. 197]. Apart from the social space there exists a symbolic space of lifestyles, which is a product of a double social structuring [13, p. 200]. As the agents' representation of the social world must be integrated into theory, or

'more precisely it must take account of the contributions that agents make towards constructing the view of the social world, and through this, towards constructing this world, by means of the work of representation (in all senses of the word) that

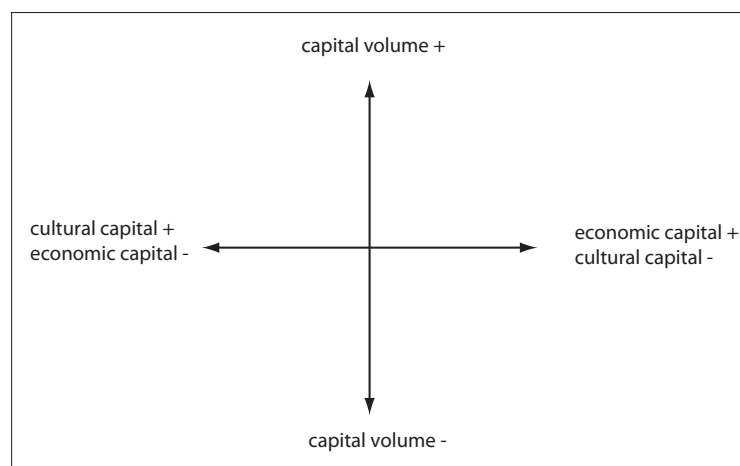
they constantly perform in order to impose their view of the world or their view of their own position in this world – their social identity [13, p. 200].

Hence, 'perception of the world is the product of double social structuring': on the objective side it is socially structured because the properties attached to agents and institutions do not offer themselves independently to perception, but in combinations that are very unequally probable, (...) on the subjective side, it is structured because the *schemes of perception and appreciation* available for use at the moment in question, especially those that are deposited in language, are the product of previous symbolic struggles and express the state of the symbolic power relations in more or less transformed form [13, pp.200–201, my italics]. However, as also has been outlined discussing Hörning's and Reuter's 'doing culture', it is important to take into account that despite the significance of explicit representation and verbal expression '(...) the essential part of the experience of the social world and of the act of construction that it implies takes place in practice' [13, p.201] According to Bourdieu, the 'categories of perception of the social world are, as regards their most essential features, the product of internalization, the incorporation, of the objective practice of social space' [13, p.201]. E. Goffmann (who introduced the concept of framing, see chapter 4) referred to this aspect as 'the sense of one's place' [13, p. 201].

As has been outlined in the quotes featured above, Bourdieu's conception of social space refers to social space constituted by the societal spreading of capital forms, which is bound to a non-discursive material reality (existential life conditions) that in turn forms the precondition for the development of habitus as incorporated structures [21, p. 113]. According to Bourdieu, there exists a double social structure: the societal reality is structured by the allocation of material resources and socially unequal authority (reality of first order). And in its doubling, societal reality (reality of second-order) consists of symbolic and (incorporated) mental structures. The latter comprises opposing interests and everyday-produced worldviews and views on society [cf. 21, p. 16]. The construction principles of the social space are the different forms of capital. Bourdieu even determined capital in its various forms of appearance as 'social energy' (1976), emphasizing that its allocation-structure to a certain point in time represents the allocation of social power: the accumulated capital over a span of time is an asset, which can serve as a resource for the exercise of power and for the overall reproduction of societal structures [21, p. 21]. According to Bourdieu, capital is mostly conceptualized as the transformation of economic capital. Economic capital is possible to express directly in financial assets. Cultural capital has different manifestations - in incorporated forms it exists in 'durable dispositions' of acquired knowledge on the basis of individual and social authorities (e.g. family) and institutions. In objectified forms it consists of owned cultural objects. Social capital is determined as the entirety of actual and potential resources, which are associated with the holding of a durable network of more or less institutionalized relations of mutual knowing and acceptance. These are resources that rest on the affiliation to a group [cf. referring to and quoting Bourdieu 1980 21, p.22]. Bourdieu's concept of social structure can be illustrated as a two-dimensional model, where the members of a society can be differentiated according to their different capital volumes. The second dimension includes these capital-structures. The space of lifestyle corresponds with this social space (homology) [21, pp.22–23].

Within lifestyles, the shared positions of collectives (social groups, classes, milieu) are expressed in social space. Life conditions in social space find their symbolic expression within these lifestyles, and thereby lifestyles are relationally orientated to one another: they are distinctive, which means that they denote the position of a collective or a group in social space

### 3. Theoretical determinants



**Figure 3.3.:** The model of social space according to Bourdieu [cf. Diaz-Bone featuring Bourdieu 1982 21, p. 23].

in relation and demarcation to other positions [21, p. 23]. Within lifestyles, social groups and collectives represent their cultural – which is in this specific context only their symbolic – identity in distinction to other groups and collectives. Social actors display their worldviews on the basis of lifestyles and their opinion of their own position in this world [cf. referring to Bourdieu 1985 21, p. 24]. Different collectives try to assert themselves and legitimize their worldview in comparison with other collectives. The space of lifestyles is therefore a plural space of worldviews on the entire society, where the symbolic competition on the legitimized – that is also by other groups accepted – interpretation meaningful objects and conditions takes place. This space is a symbolically coded system of lifestyles. The members of a society (social actors) have available a pre-conscious social sense to carry out this codification, to recognize the social and die social differences pre-reflexively in their everyday-acting and cognition. The space of lifestyles features a system of lifestyles, within which relations are homomorphous to relations in social space [21, pp. 24–25].<sup>32</sup> Bourdieu describes the space of lifestyles as a symbolic expression of social space, since relative positions express themselves in symbolic, that is, cultural form in this space of lifestyles. As Diaz-Bone outlined discussing the other (symbolic) reality of capital forms in their symbolic doubling, social space exists contemporaneously as the representation of capital forms that can be used by actors within distinction processes [21, p. 113]. The symbolic representation of the material circumstances is at the same time a precondition for the distinctive effectiveness of life-styles. The duality of social space and space of life-styles (or life condition and milieu) functions as a symbolic duality. That means, the space of lifestyles refers to its foundation on the previous capital forms [21, p. 113]. The life-styles allocate sign-character to the capital forms. As Diaz-Bone outlines:

The space of life-styles thus iterates the relation-system of circumstances (life conditions) in form of systematical symbolic representations of the material. (...) The

<sup>32</sup> The 'objectivistic' moment in Bourdieu's theory is according to Diaz-Bone the construction of social space as space of objective (over-individual and relational) interrelations. In a second step, the view of actors and collectives is incorporated in this theory. The collectively shared views of actors can only be understood within the analysis when accounting for the position of the collective in social space. Space structures the (collective) construction acts and fits them with definable characteristics and orderliness, while this process does not have to be consciously noticed by the actors; see [21, p. 25].



space of life-styles is a space of symbolical social negotiations on acceptance and repute, thus, a social order becomes (pre-reflexively) discernible to actors [21, p. 114].

The theory of habitus, that refers to a specific matrix of internalized patterns for a certain societal group, which in turn allows for producing all typical thoughts, cognitions and actions of a culture (see next section) [21, p. 114]. Habitus intertwines knowledge-orders of lifestyle and ethically established aesthetics with the position of collectives in social space [21, p. 114]. The structured practice is primarily explained based on the positions of actors in different fields. Distinction-theory and discourse-theory ascribe the structuring of the social to different principles, resulting in different generation and interpretation of research material [21, p. 114].<sup>33</sup>

### 3.3.2. Symbolic Capital in the context of cultural production

In the research approach of this thesis, the variously adapted concept of symbolic capital is employed in the following specific way: the public-policy-induced CIM-discourse creates processes of mental mapping for the purpose of internal allocation and external promotion of symbolic capital. Employing the concept symbolic capital requires an outline of crucial theoretical determinants and relevant modifications and conceptualizations elaborated in the literature. The most crucial features are included in adapted form into the analytical framework based on Bourdieu's works *The Field of cultural production, Distinction and Symbolic forms*, and based on the critical views of Johnson, Fröhlich, Kajetzke and Diaz-Bone.<sup>34</sup> Bourdieu's writings on culture and his concepts of capital and habitus have been used in various and different contexts, research questions and disciplines. This indicates the huge versatility of the theory, and at the same time, it also requires a specific embedment and modification depending on the study's context. Thus, due to the vague conceptualization of symbolic capital in Bourdieu's work, ambiguity and disagreement dominates the relevant literature [96, p. 52]. As has been discussed above, Bourdieu views the social world as a multidimensional space where actors and groups of actors are defined according to their position within this space. This space or power-field is constituted by sub-spaces or fields, which are viewed as historically constituted, having their own specific institutions and laws of function. Within these fields, several different forms of capital are circulating. The position of actors in space-dimensions depends on the entire scope of capital and the composition of this capital [96, p. 41]. Habitus is viewed as a coherent system of action-schemata and functions as a production-principle and structure-basis for knowledge orders regarding all practice-forms of cognitive and evaluative schemata. Habitus is thus the product and the producer of practices at the same time [96, p. 41]. A such habitus functions as a system of borders concerning both the cognitions, ideas, and conceivabilities as well as the practical actions and action-repertoires. Bourdieu's key concept within the genesis of habitus is internalization and incorporation of culture, history, and the social. The incorporation of practice, Bourdieu considers as incorporation of collective generative schemata and dispositions – thus, similar life conditions would produce similar forms of habitus. The incorporation of practical schemata is always connected with

<sup>33</sup> While Foucault understands knowledge-formation as something achieved by knowledge-practice, which might affect non-discursive fields, Bourdieu takes the view that non-discursive processes act as incentives for the formation of knowledge categories [cf. 21, p. 114].

<sup>34</sup> It would be far beyond the scope of this thesis to outline any kind of in-depth-discussion on concepts of Bourdieu's significant and rich work in social and cultural science.

an incorporation of time- and space-structures [96, pp. 38–39]. The societal conditions are objectified in things and persons and are incorporated within world views [96, p. 40].<sup>35</sup> The state is a holder of monopolies on legitimized symbolic power, but there are also other actors that hold symbolic power. Symbolic power is based on economic, political, cultural or other kinds of power that have the ability to produce acceptance. Hence, symbolic power has the ability to construct worlds (Goodman 1984), the ability to ‘make see and make believe, predict and instruct, to make well-known and accepted’ [[14] 96, p. 42]. The real virtue of this power takes place on the level of meaning and cognition [cf. referring to Bourdieu 1989 96, p. 42]. Especially culture-producers have special power as they can genuinely influence and produce symbols, visualizations and credibility [cf. Fröhlich referring to Goodman 96, p. 49]. As Fröhlich points out, although barely mentioned explicitly by Bourdieu, mass media constitutes symbolic power. Access to mass media and the use of mass media is according to Fröhlich one of the most crucial forms of production of symbolic capital [96, p. 49]. According to Kajetzke, the terminus of symbolic capital is aimed at one specific aspect of knowledge – the cognition and the thinking of actors [cf. 70, p. 49]. Knowledge is of special interest as concerns cultural and symbolic capital. Cultural capital includes resources of the field as well as knowledge and (cultural) skills of the actors [cf. 70, p. 49]. Kajetzke understands symbolic capital as a cognition-authority. The recognition of the social world is subject to symbolic struggle; in these struggles, actors employ symbolic capital, which they have amassed in previous ‘struggles’ over meaning and positioning [cf. 70, p. 49]. Thought- and cognition patterns that are established upon converting capital forms into symbolic capital, result in a specific way of recognition and acceptance of actors in the field [cf. 70, p. 49].

#### 3.4. Theoretical determinants provided by discourse-analytical approaches

As every discourse-based research project has to clarify its discourse theoretical foundation [cf. 77], the following sections outline and discuss the assorted theoretical determinants provided by the literature in order to elaborate the analytical approach. The analytical approach is based on a combination of culturalistic research approaches, adapted distinction theory extended by discourse-theory (Diaz-Bone), adapted discourse-analytical general approaches (Fairclough, Faber), the knowledge-sociological concepts developed by Keller et.al (meant to enable self-contained conceptions of research projects) [cf. 77, p. 11], and discourse in the context of framing. As Keller outlined, the range of different, heterogeneous approaches within discourse research includes a huge variety of suggestions regarding the usage and conceptualization of the term discourse. While some discourse analytical approaches have developed comparatively elaborated methodological proceedings, discourse theories remain quite abstract. Although the lack of elaborated and commonly accepted methodological models is obvious, especially culturalistic discourse research approaches have shown to possess a high connectivity and convergence with various approaches researching the societal production of knowledge- and symbolic orders [74, p. 60]. The adaption of existing concepts in specific modifications in line with the respective research topic hence enables to design new ways of usage of qualitative research methods. The term discourse is mostly used signifying ‘public, scheduled and organized discussion processes, that refer to specific topics of general societal concern’ [11, p. 134]. In this conceptualization of the term discourse, the focus lies on the social meaning of communicational and argumentative processes as well as the language-mediated construction

<sup>35</sup> cf. Fröhlich drawing on Bourdieu 1987, p. 138, for closer discussion see Fröhlich 1987

and perception of reality respectively. Critical linguistic approaches assume that social discourses are symbolic forms of social representation in their specific interaction-contexts and language is thus viewed as a constitutive element of social reality(ies) [11, pp. 134–135].<sup>36</sup> In social- and cultural-scientific approaches, there is a broad consensus that relations are conveyed through collectively generated systems of meaning or orders of knowledge, but the paradigms vary by differently emphasizing the theoretical, methodological and empirical significance of this assessment [77, p. 7]. In this context, the importance of discourse-theories and discourse-analysis has gained huge significance and several new approaches and models have been developed in various academic disciplines. According to Keller, the increasing interest in discourse-theoretical and –analytical perspectives moreover constitutes an expression of the scientific reflections on heterogeneous social changes and processes ('knowledge society'). It also relates to the significant promulgation of professionalized communication-processes and – technologies – 'the strategic-instrumental processing of language-practices in various social fields of action' [77, p. 9].<sup>37</sup> The perspective on language as a system implicates the assumption of certain relations, orderliness or structures respectively between the elements of the system – these elements manage the practical use of language as codes [77, p. 15]. Generally outlined, the reference to discourse takes place, when 'theoretical perspectives and research-questions deal with or relate to the constitution and construction of reality in concrete use of signs, on structural patterns or rules of (re-)production of meaning' [77, p. 7]. Discourses can thus be understood as attempts to stabilize ascription of meaning and meaning-orders, at least for a definite period: Discourses institutionalize collectively binding orders of knowledge in a social ensemble [77, p. 7]. Discourse-research deals with the connection between language and text as social practices and the (re-)production of systems of meaning- and knowledge-orders, the thereby included social actors, the patterns and resources these processes are based on as well as their impact on social collectives [77, p. 7]. Despite the heterogeneity of discourse in the broad field of analytical and discourse theoretical approaches, the approaches can be said to have four characteristics in common, defined by Keller as follows [77, p. 8]: discourse theories and discourse analysis

- Deal with the actual use of (written and spoken) language and other symbolic forms within social practices
- Emphasize that the signifying content of phenomena is socially constructed within the practical use of signs
- Assume that individual bargains of interpretation can be understood as parts of a comprehensive discourse-structure, which are temporarily generated and stabilized through specific institutional or organizational contexts
- Assume that the use of symbolic orders is subject to rules that are possible to reconstruct

### 3.4.1. Knowledge-sociological discourse-analytical approach

The knowledge-sociological discourse-research-program comprises a specific approach within discourse-analysis and differs in programmatic and methodologic regards from other approaches

<sup>36</sup> T. van Dijk and S. Jäger understand and question text as fragments of societal discourses, as products of concrete mental-linguistic negotiations on reality [11, pp. 134–135]

<sup>37</sup> The use of the term discourse in this sense has primarily been established through a broad reception of M. Foucault's writings and the theoretical-conceptual developments within French structuralism and post-structuralism Keller07, p.16; For a detailed discussion of the career of the discourse-concept itself see Keller [77, pp. 14–20]

to discourse-analysis.<sup>38</sup> On the theoretical level, this perspective aims to merge the assumptions of P. Berger's and T. Luckmann's action-theoretical sociology of knowledge as well as symbolic interactionism with M. Foucault's discourse-theory [73, p. 197]. The research-programmatic aspects that are crucial to this thesis are the constructivist starting positions that emphasize the performative, world-constituting character of language and language usage in discursive practices and discourses respectively [79, p. 10]. The focus is on power-knowledge-formations against the background of qualitative analysis (e.g. strategies of interpretation on the basis of hermeneutics and critical discourse-analysis) [79, p. 11]. Hence, methodologically, knowledge-sociological discourse-analysis knits together discourse-analysis with methods developed within the interpretative paradigm (socio-/cultural-scientific hermeneutics) [73, p. 197].<sup>39</sup> The adaption of knowledge-sociological discourse analysis is important because it deals with processes and practices of the production and circulation of knowledge on the level of institutional fields (e.g. science, publics) in contemporary societies. Discourses are thereby understood as 'delimitable ensembles of practices and meaning-ascriptions' [77, p. 59]. The field of study is the societal construction of reality, especially on the levels of collective actors, organizations or institutional fields in societies.<sup>40</sup> Research questions within this approach of discourse-analysis include structures and structuring-processes of symbol systems, institutionally stabilized rules of practices of interpretation, the role of involved actors and material objectifications as well as consequences of discourse on the levels of communicational processes and positioning. The huge field of possible research aims embraced by this approach can hence be implemented within different focuses of study [73, p. 198]. The openness to various accentuations within the approach is in this dissertation considered as fruitful since it allows for innovative perspectives based on the merging of methodological concepts, novel ways of exploitation and individual application in line with the research questions. Furthermore, the approach has been chosen as a basic determinant since knowledge-sociological discourse-analysis is especially suitable for researching societal practices and processes of communicative construction, stabilization and transformation of symbolic orders as well as their consequences (e.g. classifications, techniques) [77, p. 57]. Practices are in this meaning e.g. effects of discourse as well as pre'-conditions for new discourses [77, p. 57].

The interrelation between single discourse-event and the whole discourse can drawing on A. Giddens concepts of 'duality of structure' (1992) be understood as actualization, reproduction or transformation of discourse-structure (...). Such a structure is in the words of P. Bourdieu (1987) at the same time structured - as result of former processes of structure building, and structuring - in view of the lee-ways of future discursive events [77, p. 59].

The approach includes the reconstruction of processes of social construction, objectification, communication and legitimization of meaning - that is to say structures of interpretation and action on the levels of institutions, organizations and social (collective) actors respectively, as well as indications of the societal effects in the context of these processes. The reconstruction includes different levels - the level of meaning-production, the level of action-practices, institutional/structural and material contexts, as well as the level of societal consequences [77, p. 57]. Actors in this context formulate the communicated contributions that constitute

---

<sup>38</sup> This discourse-research-program does not constitute a method. Rather, it is defined as providing a basis for the development of individual approaches

<sup>39</sup> The different use of the term discourse has been broadly discussed in Keller/Hirsland/Schneider/Viehöver 2001, Keller 2003, the approach of knowledge-sociological discourse analysis in Hitzler/Horner 1997

<sup>40</sup> As has been mentioned in chapter 1, this thesis is based on the socio-constructivist perspective

discourse, and employ (discursive) practices, and the available recourses of the respective discourse-fields [77, p. 57]. The overall premis in this approach is to enable theoretical extensions of basic research perspectives and to include several qualitative methods [77, p. 58]. Although there are heterogeneous adaptations of the concept of discourse-analysis according to Keller et.al., two handbooks are available representing different disciplinary contexts and providing a range of possible guidelines. The programmatic view and a range of assorted formulated research-practical guidelines have been decisive for the approach in this dissertation. In these handbooks, discourse-analysis is defined as a perspective that demands an innovation- and creativity potential in every empirical application, that is to say, every empirical application can and must be in parts new  $\square$ invented/contrived $\square$  again and again, also in the context of new framework-related requirements. However, as a scientific program, discourse analysis is subject to (...) the specific obligation of the statement of grounds and transparency in methodological proceeding (...) [79, pp. 9–10]. Important to this thesis is also the orientation on narrative semiotics that emphasizes the relational and configurative aspect of discourses. Narrative schemata can be understood as rule-systems of a discourse. They constitute meaning and coherence on the one hand and provide the potential to transform knowledge orders on the other hand [79, p. 14]. Looking at political and institutional dealings with problems (institution- and actor-perspective) within discourse-study includes the analysis of argumentation-structures, the concept of story line, discourse-coalitions, the discourse-practice and discourse-structuration (arguments). Different scientific and political cultures influence the argumentative settings and therewith also the institutionalized forms of politics [79, pp. 14–15]. Discourse can be specified as ensembles of categories and practices that instruct the social action of actors: via discourse, actors are produced and transformed in the context of discursive events and in turn they constitute the social reality of phenomena [78, p. 363]. For instance, NSU (stakeholders involved in the national promotion of Sweden on the basis of nation branding and public diplomacy) and SI (The Swedish Institute) have undergone institutional changes and have been founded (NSU) respectively within the discursive event of changed requirements of cultural and national promotion and public diplomacy. In turn, their work constitutes the social reality of the phenomena of public policy-based national image cultivation and national identity negotiation. According to Keller, discourses are relatively durable and specified, and structure spatio-temporal (collective) processes of meaning-ascription. They are at the same time expression- and constitution-preconditions of the social and become real through the acting of social actors. They contribute to the consolidation and the decomposition of institutionalized interpretations (e.g. re-production of interpretation and action-templates within representative national discourse). Discourse crystallizes and constitutes themes in the specific forms of societal interpretation- and acting-problems [78, p. 364]. Hence, the themes of nation branding and public diplomacy are crystallized within policy-based discourse on national representation and positioning that provides specific interpretation- and acting-solutions in response to interpretation- and acting-problems within these fields. The knowledge-sociological approach is applied in order to research the categories of narratives, discourse-structuration (argumentation-structures), story lines, frames, and the institutionalization of symbolic politics on national positioning and representation.

### 3.4.2. Discourse as social practice (Fairclough): constructive effects of discourse - linguistic functions, and change of knowledge-orders

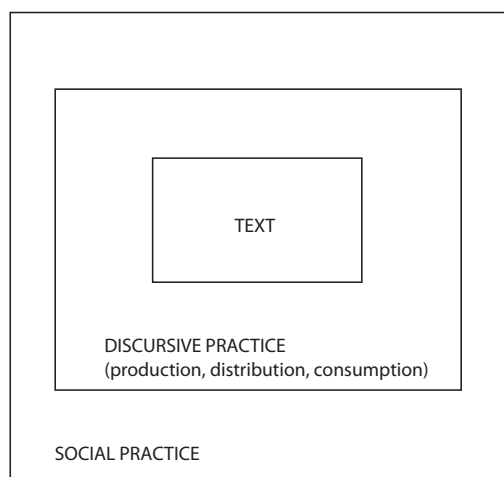
A third relevant theoretical determinant as concerns discourse-analysis is constituted by Fairclough's approach which aims to constitute a resource for studying the discursive dimension of social and cultural change [30, p. 99]. Fairclough understands discourse as employed language in written or spoken form that is embedded in social contexts. In his approach termed as very general analytical framework' of critical discourse analysis he introduces the three-dimensional conception of discourse, rendered in figure 3.4 [30, p. 75]. The theory of discursive practice as theory of formation-rules is replaced by a discourse-concept that understands discursive practice as practice of text-production and text-reception and places this practice into a sociological analytical framework. Discourse is put into dialectical relation to social structure and social processes – discourses and the social are correlatively intertwined [21, p. 107]<sup>41</sup>

Discursive practice does not here contrast with social practice: the former is a particular form of the latter. In some cases, the social practice may be wholly constituted by the discursive practice, while in others it may involve a mixture of discursive and non-discursive practice. Analysis of a particular discourse as a piece of discursive practice focuses upon processes of text production, distribution and consumption [30, p. 65].

According to Fairclough, since all of these processes (production, distribution and consumption) are social, the analysis includes the requirement of reference to the particular institutional, political, and economic settings within which discourse is generated. Cognitive processes of text production and interpretation (consumption) are based upon internalized social structures and conventions; an analytical approach based on Fairclough's general outline takes into account these socio-cognitive processes and concerns in order to 'specify which elements of orders of discourse as well as other social resources are drawn upon' in the context of the production and interpretation of meanings [30, pp. 71–72]. The focus is on explanatory connections between ways (normative, innovative, etc.) in which texts are produced and interpreted, and in a wider sense distributed and consumed. Moreover Fairclough suggests focusing upon the nature of the social practice in terms of its relation to social struggles and structures (linking discursive practice and processes of text-production) [30, p. 72].

Fairclough's three-dimensional discourse-concept views discursive events as a trinity of text, discursive practice (production, distribution, consumption) and social practice. The concept is based on the attempt to bring together three analytical traditions – linguistics, the macro-sociological tradition of analyzing social practice in relation to social structures, and the interpretive or micro-sociological tradition of understanding social practice as something actively produced by people and made sense of on the basis of shared commonsense procedures (production of orderly', accountable' worlds by social communities) [30, pp. 71–72]. The discourse-event is at the same time a form of textual interaction, which is constituted in the text-production (text-distribution) and text-reception. This form of discursive event constitutes its existence as discursive practice [21, p. 109]. The first named two forms of discursive event (text and discursive practice) are subject to analysis within linguistic theory. Within this analysis the discursive event is regarded as social practice that has the ability to reproduce or

<sup>41</sup> As Diaz-Bone outlined, the usage of Foucault-based concepts and the explicit reference to Foucault should not obstruct the view on the re-definition of terms by Fairclough [21, p. 108].



**Figure 3.4.:** Three-dimensional conception of discourse Fairclough [30, p. 73]

change existing (ideological and hegemonial) knowledge-orders [21, p. 109]. As Diaz-Bone outlined, discursive events are in the form as social practice part of institutions where they in turn are interlinked to non-discursive fields. It is this social practice that integrates discursive events as knowledge-orders into the broader social structure [21, p. 109]. Fairclough writes: 'Discursive practice is constitutive in both conventional and creative ways: it contributes to reproducing society (social identities, social relationships, systems of knowledge and belief) as it is, yet also contributes to transforming society.' [30, p. 65]. Hence, collective identities depend for their reproduction on consistency and durability of patterns of speech within and around those relationships, yet they are open to transformation (see also 3.2.1) [cf. 30, 21].

As concerns the constructive effects of discourse, Fairclough distinguishes between three aspects: the contribution to the construction of social identities and subject positions in the context of social relationships between people, and of systems of knowledge and belief [30, p. 65]. Fairclough assumes a correspondence of these three effects to 'three functions of language and dimensions of meaning which coexist and interact in all discourse': identity function (set-up ways of social identities in a discourse), relational function (enaction and negotiation of social identities between discourse participants), and ideational function of language (ways in which texts signify of the world, its processes, entities and relations) [30, p. 65]. In Discourse and social change, the main point of concern is discursive change in relation to social and cultural change in terms of the functioning of discourse in contemporary social life, outlined as including a double focus 'in accordance with the dialectic between order of discourse and discursive practice or the discursive event' [30, p. 96]. This double focus concerns first the understanding of processes of change as they occur in discursive events, assuming that immediate origins and motivations of change lie in the problematization of conventions of producers or interpreters, which are based in contradictions. Contradictions and resulting dilemmas have their social conditions 'in structural contradictions and struggle at the institutional levels' [30, p. 96]. In the study of this thesis, contradictions can be outlined between factual and desired image, contradictions between traditional and contemporary country image, and contradictions between auto-image and hetero-image, and finally in a larger context contradictions between lifestyle-based culture-worlds and culture-spaces as well as thereto related

issues on social capital, national competitiveness and national security. When problematizations arise, people are faced with so called dilemmas that require solutions – hence, according to Fairclough, people often try to resolve these dilemmas’ by means of innovation, creativity, and adaption of existing conventions in new ways in order to contribute to discursive change: ‘The inherent intertextuality and therefore historicity of text production and interpretation integrates creativity as an option. Change involves forms of crossing boundaries, such as putting together existing conventions in new combinations, or drawing upon conventions, which usually preclude them.’ [30, p. 96]. A discursive event may either contribute to preservation and reproduction of traditional images and hegemonies, or it may contribute to the transformation of those relations through hegemonic struggle, attempting to resolve the dilemmas through innovation: ‘Discursive events themselves have cumulative effects upon social contradictions and the struggles around them (...) socio-cognitive processes will or will not be innovatory and contribute to discursive change depending upon the nature of social practice’ [30, p. 97]. Second, the double focus includes change of orders of discourse, concretely, ‘orientations to how processes of re-articulation affect orders of discourse’ [30, p. 96]. The combination of discursive conventions, elements and codes in new ways in innovatory discursive events by producers and interpreters results cumulatively in the production of structural changes in orders of discourse – as existing orders of discourse are disarticulated, new orders of discourse as well as new discourse hegemonies are re-articulated [30, p. 97]. Such structural changes can have different scopes and impacts: ‘they may affect only local’ order of discourse of an institution, or they may transcend institutions and affect the societal order of discourse’ [30, p. 97]. In particular the broader context provided by Fairclough’s considerations is central to the analytical framework of this thesis: ‘Exploration of tendencies of change within orders of discourse can make a significant contribution to current debates on social change. Processes of marketization, the *extension of market models to new spheres*, can, for example, be investigated through the recent extensive colonization of orders of discourse by advertising and other discourse types’ [30, p. 99, my italics]. What will be adapted in this thesis are thus the functions and the exploration of outcomes of change within orders of discourse that makes a significant contribution to current debates on social change concerning in particular the ‘processes of marketization’ of national identity and image, and the extension of market models to new spheres of international and intercultural communications and relations, concretely public diplomacy and nation branding. Moreover, the following aspect is considered to be of special significance to the topic of CIM:

While democratization of discourse and synthetic personalization can be linked to substantive democratization in society, they are also arguably connected with marketization, and specifically with the apparent shift in power away from producers to consumers which has been associated with consumerism and the new hegemonies it entails [30, p. 99].

Regarding the construction of discourse and auto-construction, Fairclough emphasizes that ‘the ways in which societies categorize and build identities for their members is a fundamental aspect of how they work, how power relations are imposed and exercised, how societies are reproduced and changed’ [30, p. 168]. This focus includes the aspect on modes of political and ideological practice and their outline as ideology, resulting in significations generated within power relations – as a dimension of the exercise of, a struggle over and a stake in power struggle [cf. 30, p. 67]. As Fairclough outlines:

Discourse as political practice establishes, sustains and changes power relations,



and the collective entities (classes, blocs, communities, groups) between which power relations obtain. Discourse as ideological practice constitutes, naturalizes, sustains and changes significations of the world from diverse positions in power relations [30, p. 67].

Furthermore, another important aspect is the view on discourse that takes into account the possible various forms, which is especially relevant in the view of the institutional setting: 'Rather than particular types of discourse having inherent political or ideological values, (...) different types of discourse in different social domains or institutional settings may come to be politically or ideologically invested in particular ways [30, p. 67]. Having outlined the general approaches to discourse, the next section deals with genre-forms of discursive practice, leading to the discussion on the analytical dealing with mental schemata.

### 3.4.2.1. Genre forms of discursive practice

Genres are forms of discourse. Discursive events can connect different discourses and be part of different forms of discourse (genres). The discursive event constitutes a node, which intertwines different elements of discourse-structure and is accessible to analysis in textual form [21, p. 110]. According to Fairclough's approach, discursive within practice of text-production, text-reception and text-distribution is structured through genres. The genre-concept is broader than just determining text- or art-categories, as different forms can constitute genres. These are accompanied by associated forms of social action, which in turn are coded via the genre itself. Genres include socio-cognitive models (scripts) for the typical course of actions and processes, to the expected character of events, to the associated forms of behavior, as well as to thematic and formal text-structure [cf. referring to van Dijk 1993 21, p. 110]. Genres contain socio-cognitive models, which organize text-interpretation and text-production. The situative context influences how an interpretation based on cognitive schemata takes place within these processes. The context is in turn understood as a category that has to be interpreted [cf. referring to Fairclough 1992 21, p. 110]. Discourse and social mediation intersect knowledge and practice at the level of genre knowledge. Important for the theoretical embedding of the analysis is thus that a particular mix of genres, discourses and styles is evident in specific text features, but also in the ways the text functions as a social practice [29, p. 11]. Since genres are dynamic, situational and strategically value-oriented, they enable transitional change: 'Genres elicit and solicit social expectations and because they are patterned ways of producing expectations, genres link social pasts with the present, and with possible futures' [29, p. 10]. Fairclough claims that networking constitutes (new) genres and that it describes a particular articulation or configuration of genres, discourses and styles that structure discourse: 'the social structuring of semiotic difference or variation which is mediated by interdiscursive links among various texts' [29, pp. 10-11]. Genres include a functional tension between regulation and improvisation since they on the one hand are regulated 'because they emerge from a consensus of everyday practice and are recognized and trusted as a relatively formal part of that structure', but yet on the other hand 'they still are performed improvisationally, enabling the agents to use genres for transitional purposes' [29, p. 11]. Faber outlines this characteristic to make genres 'powerful written instruments of change' [29, p. 11]. Within social networks, symbolic capital plays a crucial role; According to Bourdieu, 'recognition of symbolic capital can only function if there is a convergence of social conditions, which dually asserts and receives a recognition of importance' [29, p. 162]. Just as other discourse-analytical approaches

adapted for the elaboration of this thesis, Faber's approach focuses on discourse and its material consequences for communities and networks - calling this form of discourse 'textnologies': 'Textnologies are functional, technical discourses, (...) to achieve specific and strategic tasks' [29, p. 162].

#### **3.4.2.2. Nation branding and public diplomacy as active discourse and CIM as 'textnology'**

In the context of his description of a specific form of discourse called 'textnologies', Faber has outlined the concept of active discourse, primarily based on Fairclough's research (see section 3.4.2). Active discourse influences social networks as it operates as a material agent within the auspices of technology. Faber merges critical discourse studies with critical studies of technology and social change [cf. 29, p. 164]. Discourse research has outlined the 'dual function of discourse' (constitution and reflection), and hence the dominant role communication has come to play for both the constitution and the reflection of social practices [cf. referring to Chouliaraki and Fairclough 29, p. 164]. In putting emphasis on this dual function, Faber has showed how language can initiate and enforce change within structural processes, and how social aspects reflected in and constituted by strategic discourse [cf. 29, p. 164]. The dual function of discourse is in this thesis considered to be especially evident in the developments of public diplomacy practices (the merge of brand-management oriented approaches with cultural diplomacy within national actor-networks and paradigms of international scope). Since Faber's research focuses on the ways written communication constitutes and reflects social change in the concrete context of technology, it provides a crucial determinant for the elaboration of this analytical framework. It moreover focuses on how written communication enables organization, continuity and/or change in social communities such as groups, institutions and other types of communities through the above mentioned dual actions of constitution and reflection [cf. 29, p. 2]. Based on his considerations on active discourse and textnologies, nation branding and public diplomacy are treated as active discursive acts and CIM as textnology. As indicated in chapter 1, the dual function of discourse becomes in particular evident in CIM-SCPAbMM as constitution and reflection on both the internal and external levels of discourse formation make possible further discursive development and productivity. As mentioned above, Faber has emphasized that 'textnologies' carry material consequences for communities and networks [29, p. 162]. Although the concept is modified and adapted in a completely different context in this thesis, the aspects that are possible to generalize constitute a crucial analytical basis. Faber has studied the expansion of market interests into education, and it is especially from this point of view that a modified application provides significant perspectives on CIM-SCPAbMM. The establishment of the new concepts of nation branding and 21st century public diplomacy and their expansion into national public policy agendas can hence on the basis of Faber's and Fairclough's considerations be considered to constitute a largely discursive act. This discursive act is in turn made possible through an aggregation of discourses and frames. These I suggest to summarize as globalization frame and discursive national-positioning-frame (see also chapter 5). This consideration is embedded theoretically and supported empirically in this thesis. My suggestion is supported by the fact that, as already mentioned above, although neither short- or long-term studies on the factual effects of nation branding and public diplomacy are available at this point, the concepts are spreading to countries all over the world. Considerable resources are being invested in the development and implementation of public policies based on these concepts and significant efforts are being made in the re-conceptualization of national image cultivation, diplomacy, and culture promotion. Furthermore, Faber's approach to

the issue-complex discourse and technology and change provides a productive starting point to examine the 'function of written discourse across temporal moments of change as well as the dynamic between written discourse and social context during change' [cf. 29, p. 2] and the research of 'how writing enables the initiation, management and stabilization of social and cultural change' [cf. 29, p. 2]. CIM's purpose is to initiate change in social communities on the internal and external levels (awareness-raising for national identity and image issues) on both the symbolic level including cognitive and emotive aspects (credit, trust, attitudes, visibility, etc.) and the material level, including actions (visits, investment, cooperation, import and purchase of products, etc). It is studied how written discourse within the concrete framework of policy-based institutional communication 'enables the initiation, management and stabilization of social and cultural change' in terms of the (re)-production and transformation of internal cultural knowledge-orders and lifestyle-based culture-space constructs. As Melissen has outlined, diplomacy is the management of change, 'and for many centuries the institution of diplomacy has indeed succeeded in adapting to multiple changes in an expanding international society' [93, p. 23]. The results of this thesis outline a number of indicators on the productive and dynamic potential of integrative public diplomacy and nation branding concepts as concerns this 'management of change'. Using the example of mental maps, the influence that outlined semantics and cognitive constructs can have on the processes of social and cultural change concerning discourse formation on national image and identity. The active discursive construction of lifestyle-based culture-space points moreover to influence of the cultural turn as such construction requires a specific re-definition of culture as 'whole way of life' (Williams) (see also 3.1). In the context of the production of such a concept, Faber's determination of narratives in the context of active discourse and textnologies is crucial as he defines narratives as 'key organizational genres that functionally allow agents to challenge and replace a social groups' image and identity' [cf. 29, pp. 2–3]. (see also the dynamic between ideas and material conditions (4.2.1)). As the analysis of Sweden's case makes evident, an integrative approach of public diplomacy and nation branding includes a significant performative influence on practices, in particular as concerns the creation and institutional restructuring of organizations (eg. SI, NSU), and the thereby inherent generation of symbol systems and discursivation. Faber's observation on the impact of the constitutive power and utility of written communication on organizational change (in modern organizations) is thus considered an adequate approach to this topic [cf. 29, p. 3]. As outlined by Faber, social change as a 'multiformed process involving a complex interplay of discursive, material and social conditions' [29, p. 4]. Modern organizations and professions are 'legally, but also socially and culturally, the products of written communication' [cf. 29, p. 4]. The third significant aspect is the determinant of transitional social-textual processes that show that textual and rhetorical activities can in fact enforce conceptual changes. Such discursive activities destabilize networks that in turn create the conditions necessary for change. As written communication provides a 'coherent link between old and new' which 'can be used to displace and destabilize older (current) concepts and practices' [cf. drawing on Feyerabend and Bazerman 29, p. 4]. How written documents create 'stabilized representations' that articulate final transitions within changing social network has been outlined by Bazerman: 'Once a social network has become destabilized, writing will help to introduce emergent and competing alternatives (representations) and thereby introduce and stabilize the emerging system' [cf. 29, p. 5]. This aspect has shown to be especially important in view of the outlined framing and the introduction of new concepts such as nation branding and public diplomacy. Of course it is important to note, that written communication in such networks 'can become highly strategic, controversial and negotiated at various levels as agents pursue competing various representations' [cf. 29, p. 5]. Hence,

writing and other discourses will be used by the actors advocating the alternative in order to 'promote and ultimately stabilize the system' as written communication makes possible the 'stabilization of new practices, and assists their ongoing maintenance by allowing advocates to position' and create /inscribe 'stabilized representations of the new within the transitioning' (organizational) culture. [cf. referring to Bazerman 29, p. 5]. As such, narratives and story lines produced within this framework are competing for legitimacy and situational meaning both on the functional and the semantic level [cf. 29, p. 10]. This constitutes an important consideration regarding the incorporation of new discourse-formations in order for institutions and organizations to gain symbolic capital and soft power in terms of internal acceptance of integrative stakeholders (as is the case with Sweden). This aspect is moreover covered empirically by the monitoring of discourse productivity within national press (see chapter 5). Hence, applying the generalized essence, Faber's conceptualizations provide a theoretical embedment to the analysis of the documents of CIM and support the assumption of their function as stabilized representations. Second, Faber's remarks on stabilization and destabilization provide a link to the discussion on the value and necessity of nation branding and public diplomacy, and the outline of CIM that provides interpretation- and action- schemata and stabilization factors. These aspects are to be looked in to the context of frames that are developed while dealing with globalization-induced issues related to national competitiveness, identity/image, prosperity and security. Although Faber considers the issues of image and identity from a different perspective, the general essence of the function of organizational narratives is however significant for the topics of this thesis. Viewing the image-driven concept of identity as affecting both the valuations of others (external effects) and actions (internal effects,) implicates that identity is as key factor 'whether issues are noticed, considered legitimate and important, and, acted on by different organizational members' [cf. 29, p. 7]. Image and narrative share one function, because just as images, narratives help to 'define and reflect an organizational 'self', (...) these stories present an organization's identity, its values, and the way it appears and is interpreted by various groups within and outside of its stakeholder community' [cf. 29, p. 8]. Applying these considerations to the context of CIM indicates a crucial aspect – the more effective the management-oriented approach is being implemented by the actors, the more likely it is that the desired impact of the concepts on both the internal (nation) as well as external levels will take place. Applied to nations (or places in general) and the image of nations, the organization-theoretical fact that destabilization occurs when an organization's narratives and images no longer support or construct a viable identity (produces conflicting or contradictory narratives, gap between what is told and reality) illustrates the conditions that by integrative approaches of nation branding and public diplomacy are trying to meet on both the internal and the external levels. Hence, change occurs, when discourses become destabilized – 'destabilization creates the conditions necessary for change' [cf. 29, p. 5]. According to Faber, 'written communication can provide a coherent link between old and new, but such a link can be used to displace and destabilize older (current) concepts and practices' [cf. 29, p. 5]. As concerns framing, it is important to note that 'narratives and image work together to construct an organization's identity providing complementary discourse in stories and symbols that present a coherent, stable interpretation of the organization' [cf. 29, p. 8]. In this context, 'competing discourses eventually aggregate into a new model, which is represented as a core concept. The core concept then provides the basis for interpreting and perceiving other discourses and integrating them within the new system' [cf. 29, p. 6]. As research based on the turn to cultural-rhetorical concepts of image and narrative shows, 'rhetorical perception can play a central role in the reasons why social groups will go through processes of social and cultural change' [cf. 29, p. 7]. And as Faber highlights, identity has become a key

factor in influencing whether or not issues are noticed – a general observance that points to the importance of brand management strategies, since their implementation produces visible and coherent identities for institutions involved in national promotion and, through nation branding, for the nation itself. Chapter 5 shows how narratives resulting from reflection by national representational actors on (real and imagined) effects of destabilization ascribed to globalization have been included in the production and framing of a mental map ('textnology'). The mental map is an outcome of the active discursive acts of CIM (nation branding and public diplomacy). The narratives within CIM-SCPAbMM aggregate old and new narratives on national identity in a productive way and contribute to constitute the lifestyle-based culture-space concept delivered through mental maps.



## 4. Methodological approaches

Chapter 4 constitutes the second part of the analytical embedding and discusses methodological perspectives for the understanding of the implications of CIM-SCPAbMM. In order to meet the aims and research questions formulated in this dissertation a methodological approach integrating discourse-, distinction-, and -frame-analysis has had to be designed. The methodological approach includes the establishment of analytical units to outline the discourse-structures and the interpretation-schemata that are transmitted within specific mass-media-channels. Moreover it includes the institutional production and transformation of cultural knowledge-orders, and the productivity of discourse. The production perspective that focuses on active discursive accomplishments by institutional actors is incorporated into the concept of life-style-based culture-worlds within a culture-space, focusing on strategies of distinction. As outlined by R. Diaz-Bone drawing on Bachelard (1978 and 1988), methodology mediates between theory and experience and develops in the interplay between these two aspects. In the course of practical application one has to repeatedly make decisions that cannot be derived from the theoretical context alone. Therefore, studies of explorative character can contribute considerably to the outline of novel perspectives [cf. 21, pp. 186–187].

The study of the data corpus focuses on auto-stylization and auto-symbolization developed for the purpose of CIM-SCPAbMM. In the following sections, variables for this study are hence outlined and methodologically interlinked. The analytical concept of this thesis suggests that qualitative analysis of the informational units that are communicated through the electronic portal makes it possible to exemplify spatial positioning and profiling within CIM. The application of discourse- and frame-analysis allows for the study of narratives, storylines and discursive practices of imagery. Storylines and thematic clusters are viewed as guidelines to cognitive mapping, economic pre-structuring for different ways of cognitive storing based on the schematized (aestheticized and culturalized) coherent and customized delivery. Four variables of spatial references are included in the study of mental maps: a. spatial and local references and their function as identity anchors, b. structure-building constitution processes of space, c. space generated 'network of interrelations' through action and new information technologies, d. global cities as 'nodal points' of symbolic systems and the production and renegotiation of lifestyle concepts.

Due to the lack of any coherent and generally accepted method of discourse-analysis and frame-analysis, the first step as concerns the methodological scope of the analytical framework developed in this thesis has been to elaborate a methodological approach for a combined discourse- and frame-analysis-application. Employing discourse-analysis includes three general aspects: first, the elaboration of a methodological approach, second, the definition of the analytical scope and the data corpus, requiring a clarification on how the research questions can be elaborated discourse-analytically and how the data should be dealt with. Third, detail analysis is conducted and interpreted into an overall result. Although a small range of publications provide methodological suggestions and guidelines within developed research programs or approaches respectively, however these do not constitute a method but rather providing

general characteristics for different ways of discourse-analysis-adaption.<sup>1</sup> Thus, the methodological application of discourse-analysis is in this thesis designed and elaborated based on approaches and guidelines provided by the relevant literature. that has been assorted against the background of the developed analytical framework and of the formulated research design. In order to resolve methodological problem of balancing between enormous data amounts and the reconstruction of discursive formations that result from the interplay of different contributions to the discourse, a common methodical step has been made: the employment of codification strategy for the purpose of standardization of the evaluation applying the basic principles of open codification and theoretical sampling suggested by the Grounded Theory (Glaser/Strauss 1995, Strauss/Corbin 1996).<sup>2</sup> Theoretical sampling constitutes a versatile basic approach for the structuring of the research scope and the data corpus, especially when studying discursive processes, as is the case when discourse-analysis is applied in the context of the institutionalization of interpretations for social or political events- and action interrelations [cf. 118, p. 176]. Contrary to the mapping of a discourse-career, this thesis is concerned with the study of discursive accomplishments in the concrete case of lifestyle-based culture-space-construction in the sense of 'textnologies' (Faber). By employing the technology of the WorldWideWeb as a central platform of production and delivery.<sup>3</sup> The analysis of public discourse is primarily the analysis of political-cultural elites, which produce public issues and public audiences based on programs and specific media against the background of institutionalized structures. These institutionalized structures are certain political cultural milieu or discursive communities which possess symbolic capital that provides them with audience and accumulates attention [cf. 118, pp. 174–175]. Apart from the theoretical incorporation of technology, it is therefore important to include culturalistic approaches that focus on the role of institutions in the context of discourse and culture-production (e.g. production perspective).

#### **4.1. CIM as a space-producing symbol-system that creates distinctive elements for the purpose of symbolic capital accumulation**

In the process of analyzing the field of cultural production, Bourdieu elaborated and refined to social and cultural science crucial concepts of habitus, field and (symbolic) capital. He views symbolic forms and systems of exchange as inseparable from modes of practice and posits 'a correspondence between social and symbolic structures based on the systematic unity of social life and the existence of structural and functional homologies among all fields of social activity' [66, p. 8].<sup>4</sup> As an integral part of his *Theory of Practice*, Bourdieu developed the

<sup>1</sup> cf. Keller, Fairclough, Jäger, van Teun, etc.

<sup>2</sup> For a closer discussion on this often adapted combination see Schwab-Trapp [118, pp. 169–178]

<sup>3</sup> Although the employment of the WWW plays the most significant role for both the development of discourse and the pre-condition of discourse (globalization), it has become evident throughout chapter 2 and Faber's outline in chapter 3 that even discourses very closely intertwined with technology (textnologies) feature discursive basics that are located in other time-periods and different contexts. The reproduction and re-contextualization within 'textnologies' constitutes a part of the discursive accomplishments by actors involved. The discourses of nation branding and 21<sup>st</sup> century public diplomacy are based, and go back to, earlier developments of place marketing and public diplomacy. Hence, as also Schwab-Trapp emphasizes, the time-related extension of discourses is not possible to define; it is rather more so that the discourse-production within specific thematic fields and topics features highs and lows in political attention [cf. see e.g. 118, p. 176].

<sup>4</sup> As the quotation indicates, Bourdieu's theory on the field of cultural production covers both the material and the symbolic production of cultural works [cf. 66, p. 20]; for further discussion see Johnson [66].



concept of symbolic power based on various forms of capital.<sup>5</sup> Bourdieu's concept of capital as accumulated work (materialized or internalized) refers to all societal fields [96, p. 37]. The theoretical concept of capital accumulation with all its implications describes capital as having the ability of reproduction, of yielding profit or gain and of inclusion of regulative functions. Different capital forms can all be converted to symbolic capital just as symbolic capital can be converted into other capital forms (e.g. social capital by networking).<sup>6</sup> In the field of cultural production, which Bourdieu analyses as the 'economic world reversed'<sup>7</sup>, two forms of capital are particularly important – symbolic capital and cultural capital. These two capital forms are defined as follows:

Symbolic capital refers to the degree of accumulated prestige, celebrity, consecration or honor and is founded on a dialectic of knowledge (*connaissance*) and recognition (*reconnaissance*). Cultural capital concerns forms of cultural knowledge, competences or dispositions. [cf. 66, p.7, drawing on Bourdieu *In other words and Distinction*]

In *The Production of Belief*, Bourdieu denominates symbolic capital as economic or political capital:

Symbolic capital is to be understood as economic or political capital that is disavowed, misrecognized and thereby recognized, hence legitimate, a 'credit', which under certain conditions, and always in the long run, guarantees 'economic' profits. [16, p.75]

According to Johnson, Bourdieu elaborated the concept of symbolic capital most fully in his work *Distinction*, where Bourdieu defines cultural capital as a 'form of knowledge, an internalized code or a cognitive acquisition which equips the social agent with empathy towards, appreciation for or competence in deciphering cultural relations and cultural artifacts' [66, p. 7].<sup>8</sup> To possess economic capital does not necessarily imply possession of symbolic or cultural capital, and vice versa [cf. 66, p. 7, original italics]. In the *Market of Symbolic Goods*, Bourdieu defines the field of production and circulation of symbolic goods as 'the system of objective relations among different instances, functionally defined by their role in the division of labor production, reproduction and diffusion of symbolic goods' [15, p. 115]. Bourdieu defines symbolic goods as a 'two-faced reality, a commodity and a value that remains relatively independent (...) [15, p. 113]. According to Bourdieu, 'the development of the system of cultural production is accompanied by a process of differentiation generated by the diversity of the publics at which the different categories of producers aim their products' [15, p. 113]. Although Seri does not employ the concept of symbolic capital, he refers to social capital in

<sup>5</sup> As Johnson has outlined, in Bourdieu's works, power is seen as 'diffuse and often concealed in broadly accepted, and often unquestioned, ways of seeing and describing the world'. Although this constitutes a common characteristic with Foucault's view on power, Bourdieu's formulation of this diffuse or symbolic power differs from that of Foucault as Bourdieu views symbolic power as closely intertwined with, but not reducible to, economic and political power – symbolic power thus 'serves a legitimating function' [66, p.2].

<sup>6</sup> According to Bourdieu, symbolic capital is the perceived and legitimized form of economic, cultural and social capital.

<sup>7</sup> As Johnson pointed out [66, p. 7], it is important to recognize that Bourdieu sees the economic field per se as simply one field among others and his use of economic terminology does not imply any sort of economism or economic reductionism [cf. 66, pp. 7–8].

<sup>8</sup> The underlying suggestion is that the possession of cultural competence, that is, the code or cultural capital into which a work of art is encoded would be accumulated through a long process of acquisition or inculcation [66, p. 7].

the context of spatial production and social change, which in turn is an important aspect of the analytical framework of mental maps. As has become evident throughout the research process, CIM as implemented in the case of Sweden focuses very much on network-building and -cultivating concerning both the inward- and outward-level of nation branding and public diplomacy efforts. Social capital emerges in terms of the density of information that is exchanged:

at the basis of the notion of (social) network lies the concept of boundary, i.e. group of individuals between whom a higher quantity of information are exchanged than outside the network. To this extension, the size of the social network or 'compartment' (...) is fundamental to the extent by which critical mass can be reached in order to generate social and economic change [120, p. 7].

The focus on the inward dimension of CIM is significant as the degree of success that national policies normally can achieve is highly dependent on the amount of individuals invited to engage in appropriate actions within their respective local areas [cf. 86, p. 304]. The degree and scope of acting locally as acting globally' (commitment to and interest in the locality of concern by national actors) is a prime focus of CIM [cf. 86, p. 304]. The success (institutionalization, implementation of a coherent public policy) of CIM thus depends on the internal implementation.

In line with Szondi's view, CIM is conceptualized as a space-producing symbol-system that creates distinctive elements for the purpose of symbolic capital accumulation (concretely by the implementation of nation branding): 'In nation branding, therefore, the appeal factor (the soft power) is the difference, the otherness' [cf. 128, p. 16]. Szondi equalizes appeal factors with soft power, which is a productive starting point this thesis. In solving the task of establishing an analytical approach to knowledge-orders and symbol-systems communicated via electronic media-products, this thesis proposes the study of study discursive performances in the context of CIM by focusing on three aspects. First, as the symbol-system is implemented in order to accumulate and promote symbolic capital, prestige markers referring to these purposes (accumulation and promotion) have to be outlined. As Faber has outlined, such prestige 'markers are not objective or universal but network-specific' [cf. 29, p. 141] (that is, different to every region, nation, etc.), which draws significant attention to the importance of target-specific communication (see also chapter 3, place marketing). Second, drawing on Bourdieu, Diaz-Bone, Lash and Urry, and Fröhlich et.al., strategies of distinction and strategies of aestheticization are established as analytical units. Third, within social space, the positions of the actors are defined by the distribution and accumulation of all forms of capital. CIM is considered to be an active and strategic way to (re)define, stabilize or change specific positions in social spaces in the context of struggle over symbolic capital (mental mapping efforts). Thereby, a mental map is generated for positioning and profiling in a fragmented global field. Such a mental map features clusters and culture-worlds within the concept of lifestyle-based culture-space. Drawing on Szondi and the analytical insights of this thesis, strategies of distinction, aestheticization and memorization are considered to be primarily covered by nation branding:

Nation branding can also be characterized as the production of symbols, signs, territories and spaces for consumption which is manifested in consumers' investing in the country, buying the countries' products, or visiting a country and spending money there [128, p. 17].

Within the CIM-concept, the creation and communication of distinctive elements is crucial in order to produce competitive advantages and thus build the basis for the accumulation of symbolic capital. This creation of distinctive elements is accomplished through the use of nation branding tools, which are based on the definition of nation brand identity. The contextualization, positioning, and public communication of distinctive elements is established through the tools of public diplomacy, which embed distinction strategies in a perspective that emphasizes possible common grounds and dialogue (see also chapter 5). As Szondi has outlined, while nation branding relies heavily on symbolism, that is visuals and symbols, public diplomacy as a more subtle operation relies primarily on behavior. Due to these formal and functional differences, nation branding of a country is easy to recognize for target audiences. Hence, according to Szondi: 'under certain circumstances nation branding is more transparent and accountable however than public diplomacy may be' [128, p. 17]. This conclusion is especially important within the context of the significance of authenticity. This crucial aspect in turn concerns both the internal and external levels of an institutionalized public policy-based program of national image cultivation. It moreover indicates the significance of institutionalization in the context of nation branding and public diplomacy, as an institutionalized integrative form of organization may feature higher levels of transparency in terms of applying brand management strategy (e.g. own corporate design, own communication channels).

#### **4.1.1. Discourse-theoretical extension of distinction-theory: analyzing life-style-related knowledge-orders**

R. Diaz-Bone has elaborated an extension of Bourdieu's distinction-theory in order to enable an analysis of the lifestyle-related knowledge-orders of cultural genres represented through media. Diaz-Bone's discourse-theoretical extension of distinction analysis illuminates the production and significance of discursive practice through social groups [21, p. 424]. Diaz-Bone focuses on specific media of social field-based culture-production, and understands media as an institutional platform for discursivation applying the term culture-worlds. His central hypothesis is that only discursivation of cultural genres (objects, practice, and so forth) can lead to complete, lifestyle-related returns. And in turn, only through discursivation, genres can constitute meaningful guidelines (as discourse-orders) to lifestyle. His concept is adopted and modified to national collectives. Loosely drawing on R. Diaz-Bone's research, the specific media of social fields of culture-production are understood as culture-worlds. These culture worlds are in turn understood as institutional forms of discourse-formation. Within these culture-worlds, cultural practices and cultural objects are related to knowledge-concepts and are aesthetically schematized. According to R. Diaz-Bone, this aesthetical schematization enables the achievement of value based on knowledge structuring of ethical-aesthetical thematizations and problematization, which take place in the culture-worlds. Diaz-Bone views the distinctive value of practice as a pre-condition for practice to function as an integral constituent of cultural meaning-worlds for life-style-concepts. This valence gains an everyday-life-practical meaning to life-style-collectives via mediated forms of practice, and thereby also acquiring relevance for the symbolic and material social structure [21, p. 11]. The social valence of cultural objects is thus neither to be determined by their material character nor by the socio-economic conditions of a group. Diaz-Bone's work therefore criticizes the materialistic bias in Bourdieu's theory of distinction and elaborates an extension of poststructuralist discourse theory accessible to the analysis of cultural knowledge-orders. The sociological thematization of the aesthetical according to Bourdieu is extended to a poststructuralist knowledge-sociology against

the background of a strong discourse-conception based on Foucault, Pecheux and Fairclough (who do not understand discursive practice as derived reality [21, pp. 11–12]). Diaz-Bone's approach is crucial due to several aspects: As Diaz-Bone outlined and as has become evident throughout previous sections, Bourdieu's theory does not take into account an own symbolic reality (only as doubling of social structure). Symbolic capital is also always derived from other, non-symbolical capital forms [21, p. 114]. Hence, without a discourse-theoretical extension, the processes of schematization or framing of cultural objects and practices within culture-production cannot be thematized using distinction-theory [21, p. 114]. As outlined above, this thesis conducts an analysis of symbolic orders and knowledge orders. Furthermore, Diaz-Bone's approach highlights possible connection-points for the systematic incorporation of media-content-based knowledge-orders while focusing on the interrelation between media and lifestyles [21, p. 12]. Last, Diaz-Bone makes the claim that the discursivity of lifestyle-related value is an ethic-aesthetical structure, which is included in discourse (see model). These considerations provide another fruitful starting point for the analytical framework of this thesis: Since it is a lifestyle-related knowledge-order that enfolds within the CIM-platform, this approach is very suitable. As a lifestyle-related media-based knowledge-order, CIM is a field, to which this theory is possible to adapt.<sup>9</sup>

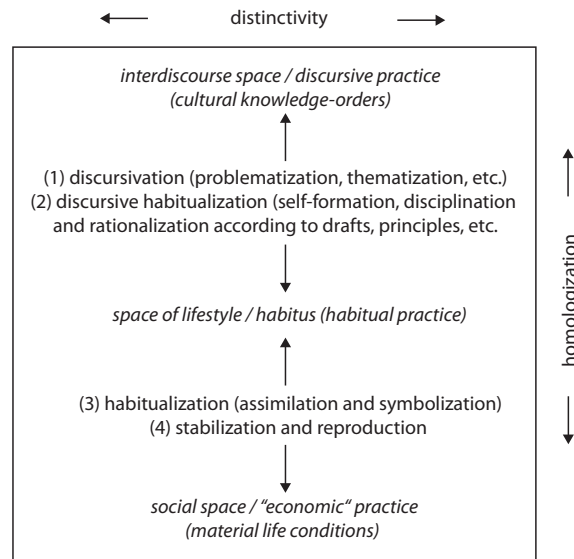
Diaz-Bone's comprehensive discussion of distinction-and discourse theory culminates in the introduction of a 'model of three spaces' (two from distinction-theory, one from discourse-theory), which illustrates and explains the results of the combination of these two approaches. The model relates to the culture-sociological model of culture-worlds and outlines the discursive culture production in culture worlds [21, p. 12]. Diaz Bone's concept of combined distinction and- discourse-theory thus brings together three spaces – social space, space of lifestyles, and inter-discourse-space – and awards to each of these spaces relative autonomy [21, p. 113]. By extending distinction-theory with discourse-theory, Diaz-Bone has outlined the interrelation between the plurality of structuring principles, and the way of structural linking and correspondence (structure-similarity) between these spaces. Although each of the spaces features relative autonomy, they are at the same time understood to feature a reciprocal interference-relation. Diaz-Bone's model takes account the two shifts in the scientific re-evaluation of the space of lifestyles and mass media thematization of lifestyles (see next section).

Diaz Bone's model systematizes the combination of three spaces provided by distinction- and discourse-theory. The mediation process is illustrated based on a vertical and a horizontal axis. Since lifestyles can be influenced in a style-building manner from two directions (see figure), Diaz-Bone outlines that one can be analytically discerned between two practices of lifestyles – a material aspect and an inter-discursive aspect. These forms of practice explain the tendency towards structural interlinking (homology) between the three spaces [21, p. 129].

The homology between social positions, lifestyles and discourses that has to be established within processes of social mediation, results in social positions, lifestyles and discourses including fundamental semantics and knowledge-order-structures. On the level of interdiscourse-space, the production (allocation of objects and cultural practices to collectives) is constituted by the construction of corresponding values [cf. 21, p. 127-128]. This indicates that only discursive materiality assigns socio-symbolic value to objects. This mediation between cultural

---

<sup>9</sup> Thereby, the discursive unfolding and development via the electronic platform constitutes the core of CIM-SCP&AbMM.



**Figure 4.1.:** Model of the interrelation of the three spaces [21, p. 129].

knowledge and lifestyles is constituted through the discursivation that assigns coherent meaning to the objects and knowledge-forms of a lifestyle. In its horizontal axis, the mediation results in distinction as it demarcates the 'objects' and knowledge forms to other cultural collectives [21, p. 128]. Mediation thus has to lead the distinctive discursivation to a differential meaning and reach distinctive value [21, p. 128]. The interrelation between different spaces (regional and temporal ones, etc.) is being constituted by socio-historical processes. is constantly in movement and always features various degrees of fuzziness [21, p. 128]. This process is accompanied by the opposing tendency towards homology, or the collective pursuit of coherence. Diaz-Bone describes the mediation-process as an effort to establish coherence between the spheres of the three spaces. He views the mediation-process as a form of practice that creates an identity-generating and continuous strategy of selection. In the context of the interrelation between discourse and lifestyle, an interior and an exterior view are distinguishable. The effort to interlink lifestyles and thereto belonging lifestyle-related discourses constitute the interior view. On the other hand, discourses are always intertwined with a preceding interdiscourse-space of cultural knowledge. This environmental relation to other discourses or lifestyles respectively constitutes the exterior view. The intermediations apply on both sides (process of mediation, see figure 4.1) [21, pp. 128–129].

Since the 1990s, two shifts within society-analysis have taken place: the reassessment of the space of lifestyles and thematization of lifestyles in mass media. The increasing reflexivity of social order and of collective behavior patterns constitute trends in the discursivation of lifestyle (see also 3.4.2.2, the discursivation of lifestyle and mass media) [21, pp. 119–120]. The main focus of the shifts outlined by Diaz-Bone is on mediation between discursive practices in interdiscourse-space (the cultural knowledge orders) and the space of lifestyles. The model features that illustrate the four determinants elaborated by Diaz-Bone: The first level (1) 'discursivation (problematization, thematization)' refers to the coherencies of discourse,

lifestyle and knowledge-order. Discourses are not simply the expression of mentalities or the articulation of lifestyles, and not every discourse refers to lifestyles. However, lifestyles have a significant impact on the development of discourse. Lifestyles constitute aspects for various discursive interests which influence the knowledge-order and thus create a demand for semantics, which enables the provision of permanent forms [21, pp. 129–130]. Different sub-systems formulate requirements on lifestyles. The economic system for instance targets the rationalization (e.g. advertising) of lifestyles, systems of politics, law, production and so forth [21, pp. 129–130]. The concept of discursivation, especially in the form of problematization is used in order to express the significance of thematization. Thematization refers to the principles and knowledge-concepts of the conduct of life. Discursivation (problematization, thematization) allows for the expression of acceptance (legitimization) [21, p. 130]. The second determinant, (2) 'discursive habitualization (distinctive discourses)', is intertwined with non-discursive practices that incorporate fundamental semantics into the conduct of life. Such discursivation results in more permanent semantics and defines cognitive structures. Semantics contribute considerably to the coherency of lifestyles since they make it possible to recognize and to determine distinction. Knowledge can thus structure lifestyles – routines of conduct of life result in collective, durable and schematized forms (including both everyday-experience and the experience of extraordinary aspects). According to Diaz-Bone, this schematization of the conduct of life can also be described as 'discursive habitualization, because knowledge-order-schemata provide both a meaning-system as well as references to how the conduct of life can be systematized in line with this meaning system [21, pp. 130–131]. In this context, Diaz Bone also refers to Tenbruck who points to 'the power of ideas' that can trigger new lifestyles and life forms and enable a standardized 'existence-interpretation' (on the significance of ideas see also Hay, chapter 4)[referring to Tenbruck 1989, 1996 21, p. 128]. Most conditions result in the establishment of cultural schemata and require a schematization in accordance with cultural principles (mostly resulting in change of material life conditions) [21, p. 132]. Discursive habitualization is thus the other side of habitus-building. That means a principle that on the theoretical level expresses how ways of life are ordered through the knowledge-side of a society (lifestyle-related knowledge-forms can prepare and initiate the formation of lifestyles). The third determinant, (3) 'habitualization', refers to the mediation of social space and the space of lifestyles, which has been introduced through Bourdieu's concept of habitus (see previous sections). Since distinctive meaning can be attached to habitual practice, habitualization of life conditions leads to a symbolization of social space. The fourth determinant, (4) stabilization and reproduction, refers to the retroactive and stabilizing impact that lifestyles have on the social space [21, p. 133]. Lifestyles make an impact on everyday contexts in their function of cognition structuring principles (e.g. distinction- and information-processing accomplishments in the context of orientation and positioning, ways of consumption as e.g. brand- and country-of-origin-based consumer patterns). According to Diaz-Bone, they also reproduce capital-structures for following generations in social space or prepare the basis for such reproduction [21, p. 133].

As mentioned above, one of the main problems is that Bourdieu's theory does not really allow for the existence of an autonomous reality. Furthermore, it places too much emphasis on the 'reception-view'. As Diaz-Bone emphasizes, the theory does not explain culture-production processes. The ways and processes of schematization or framing of cultural objects and practices of culture-production are not thematicized at all in Bourdieu's writings [21, p. 114]. According to Diaz-Bone, discourse-theory substitutes Bourdieu's derivation-logics with the concept of an own reality and processuality of discourse in the interdiscourse-space [21, p. 115].

Inter-discourses exist in social fields and subfields. Discursive practice results in the emergence of objects, concepts, speakers, strategies, and thematical choices on the level of knowledge, and establishes an interrelation between these aspects. According to Diaz-Bone, they are then available within collective knowledge, which in turn organizes discursivity so that culture-production can be determined as discursive production of culture citep[cf.][p. 115, original italics]DiazBone. Hence, discourses are fields of knowledge, that can feature different degrees of compatibility with the habitus [21, p. 115]. Unlike habitual practice, discursive practice is not body- or actor-related, but refers to the entire societal interdiscourse-space. Bourdieu and Foucault both assume non-discursive forms of practice (even though these it is can only be thematized in discourse; it is only in correlation and from the perspective of discourse, that non-discursive aspects gains its social meaning /sense) [cf. see also footnote 104 diazbone 21, p. 115]. From a discourse-analytical perspective, knowledge is detached from bodies and fields that feature own structures. Discourses demarcate fields as coherent zones. As Diaz Bone outlines, interdiscourse-space enables another perspective for distinction-analysis [21, p. 115]. Although objects are already materially existent before occurring in, it is important to emphasize that they first enlist in social reality as objects that are recognized within discourse, thematicized in a certain ways and thus discursivated. with discursivation they receive additional different values (meaning ascription) apart from for instance pure utilization value [21, pp. 115-116]. The theoretical concepts of discursive materiality thus break with everyday-cognitions of 'natural'. The production of the cultural order of things is not produced via the functionality of things but via the socio-cultural ways of dealing with them, that determine the functionality [21, p. 116, referring to Baudrillard 1991 and Barthes 1964].<sup>10</sup> Diaz-Bone thus concludes that there exists a 'necessity to determine the valence of objects, their discursive materiality in a discursive knowledge-order, if they shall achieve social meaning' [21, p. 116]. These considerations lead to Diaz-Bones outline on the significance of discourse-theory to distinction-theory.

#### 4.1.2. Discursivation of the lifestyle-based culture-concept: Genres and culture-worlds

As has been mentioned in the previous section, two shifts within society-analysis have taken place concerning the space of lifestyles and mass-media thematization of lifestyles [21, pp. 119–120]. Mass-media constitutes a crucial basis for the building, design and integration of collectives [21, pp. 119–120]. New social (cultural) developments and movements can hence not be explained without taking into account mass-media-based mediation of lifestyle-related discourses [21, p. 135]. As Diaz-Bone has emphasized, the (cultural-turn induced) institutionalism and production approach (production perspective) allows a better analysis of the discursive values of a culture [21, p. 135]. This approach has developed within American culture-sociology that deals with the processes of material and symbolic production of cultural artifacts in various fields, epochs and genres [21, p. 139]. The approach has been broadly influenced by Bourdieu's theories. Since the 1970s, the approach analyses the production of mass-media-based spreading of cultural goods, the change of market-structures within culture-industries, the interrelations between market-cycles and subgenre-building, as well as the influence of mass media and the role of media-gatekeepers (journalists, agents, actors,

<sup>10</sup> Objects are symbolically under-determined in their pure 'material and utilization value', even though their functionality and materiality itself is always of symbolic character. Discourse-theoretically, there is no meaning-based 'objective reality' that precedes discursivation. Hence, the experience of such pre-discursive reality would be literally meaningless, because it would not take place in the interplay of knowledge-orders

etc.). Particular emphasis is put on popular culture [21, p. 140].<sup>11</sup> According to Diaz Bone, the production-approach is part of the 'new sociologies of culture' (D. Crane), which are based on a socio-constructivist position (as distinction- and discourse-theory are). This position focuses on knowledge-constructions that refer to culture in the broad sense as described in chapter 3, including such social fields as science, technology, media, entertainment, education, law, and so forth [cf. for closer reading 21, p. 139]. Especially important is the inclusion of institutions into the processes of culture-production [21, p. 139]. The analysis of institutions focuses on the role of institutions within the production-process, and on the significance of institutions for the market (and the market-structure) of cultural goods. Furthermore, the approach focuses on the construction of culture-levels [21, p. 141]. Units of analysis are genre-related networks of actors and organizations that are included in the production of goods as well as in the ascription of aesthetical and expressive value to cultural goods [21, p. 140]. The perspective focuses on how the content of culture is influenced by the milieu in which it is created, distributed, evaluated, taught, and preserved [21, p. 140]. The main point of concern is thus the production of expressive symbol elements of culture such as books, paintings, scientific research reports, music, religious celebrations, legal judgements, etc., which in turn embody, modify, and give concrete expression to the „norms“, „values“, and „beliefs“ of a culture [cf. Diaz-Bone quoting Peterson 1994 in Crane 1994 21, p. 140].

According to Diaz-Bone, the inclusion of institutionalism makes it possible to capture new aspects regarding the analysis of the interrelation between culture-production and mass media. The focus of the approach is suitable for the study of distinctive discourse in the context of institutions, technology, forms, materials and so forth, as the approach includes the concepts of culture-worlds. Hence, the approach allows for the focus on the production of culture in institutional settings [21, p. 135]. The interrelations between national culture-communication (which is a form of cultural production) and the institutionally developed distinctive discourse on competitive identity delivered through electronic mass media, results in a lifestyle-based culture-space concept. This concept includes smaller entities of culture-worlds that are framed by the institutional setting (on framing see F). Although Diaz-Bone discusses distinctive discursivation in the context of culture-worlds and art (music), his approach can also be said to provide important perspectives on the issue of cultural canonization within a CIM-SCA&PbMM context (the construction of lifestyle and culture-worlds within institutionalized national image cultivation). The distinctive discursivation in the respective (social) fields and culture-worlds makes it possible to link aspects such as objects, culture, performative practices, and lifestyles [21, p. 137].<sup>12</sup> As for instance Edensor has outlined in the context of national identity (see 3.2.2), 'stages 'of discourse formation are crucial within these processes. The representation of the lifestyle-concept contributes to the constitution of the coherency of lifestyle and of the discursive production of culture. According to Diaz-Bone, culture constitutes a sphere within which the rules and ways of action follow a logic that R. Williams terms the 'structures of feeling' [cf. referring to the culturalists E. Thompson and R. Williams who have pointed to the 'detached 'condition of cultures as ways of life - structures of feeling – that crystallize through social processes and processes of symbolic negotiation 21, pp. 137, 151]. Structures

<sup>11</sup> The concept of culture worlds stems from this approach that does not separate between 'high' and 'popular' culture, mass- and sub-culture. The perspective assumes that culture-production is always subject to the same sociological principles.

<sup>12</sup> The relation between production, reception and lifestyle is flowing. Production is discursively linked with the patterns of lifestyles. Conceivabilities on legitimized forms of production, performance, storage and distribution of culture are also subject to a structuring discursivation, which corresponds with the ethics of the collective [21, p. 137].



of feeling constitute a complex entity and are an expression of different action practices that constitute a lifestyle and the attitude to life within the culture of a collective [21, p. 137-138]. Diaz-Bone interprets this structure as the organizing principle of the worldview of a collective, which can be differentiated according to generation and class [21, p. 138]. As concerns the cultural canonization of assets and products of a national culture (identity), the lifestyle-based evaluation of producers and recipients has to correspond with the discursive evaluation of the cultural objects (art-works, products, etc.). One of the most important aspects developed within the production approach is the concept of culture-worlds. D. Crane has provided a general definition of culture-worlds, which according to Diaz-Bone is possible to apply to all popular culture forms and consumer products such as fashion and other objects that can be culturalized [21, p. 147–148]

1. Culture creators and support personnel who assist them in various ways
2. Conventions or shared understandings about what cultural products should be like; these are important in providing standards for evaluating and appreciating cultural products
3. Gate-keepers, such as critics, curators, and editors, who evaluate cultural products
4. Organizations within which or around which many of these activities take place such as those in which cultural products are displayed (for example museums and art galleries), those in which they are performed (for example, theaters, symphony orchestras, clubs), and those in which they are produced (for example publishing houses, and magazines)
5. Audiences whose characteristics can be a major factor in determining what types of cultural products can be displayed, performed, or sold in a particular urban setting. (Crane 1992, p. 112) All objects, goods, assets and cognitive aspects that are possible to 'culturalize' can be embedded into a culture-world. They are adverted to aesthetical categories in discourses, gain a collectively accepted value and are incorporated into genre-knowledge (knowledge orders) [21, p. 149], resulting in schematization and interpretation- and action-templates.

According to Diaz-Bone, the broad culture-concept of the production-approach is conferrable to all fields of collective culture-production, within which objects and practices gain a specific value [21, pp. 148–149]. Based on this outline, it is adapted to the analytical framework of CIM-SCPA bMM. While Diaz-Bone integrates the concept of sub culture into the concept of culture-worlds, this thesis takes another approach. However, his assumption that culture-worlds do principally have the structural characteristics of fields as they feature a system of relational positions and different forms of capital (production, technology, institutions, etc.) provides an important point of departure [21, p. 149]. Within culture-worlds, social capital and organizational power and culture-world-specific cultural capital is at the disposal of actors and receivers [21, pp. 149–150]. Within CIM, the public-policy-based cultural canonization of symbolic capital includes several (re-)presented culture-worlds (multi-culture-world-capital), which is circulated by distinctive discursivation. By means of discourse-based knowledge-orders, distinction-benefits can be accomplished in other culture-worlds and other situations [21, p. 150]. Diaz-Bone has outlined the specific characteristics of culture-world-specific capital: The legitimacy of capital depends on institutions that manage to make visible the culture-specific capital of culture-worlds and to outline the possibilities of its conversion into other capital forms. The value of culture-specific capital depends on how it is allocated within the culture-world, but also on its relevance to other societal spaces (e.g. interrelations between cultural heritage assets and literature). The circulation of culture-world-specific capital is to a considerable degree regulated by media. The media of a culture-world can have significant influence on symbolic spaces and the symbolic capital of the culture-world [21, p. 150]. Media contributes decisively to the visibility of a social space and they make it increasingly possible to experience other lifestyles [21, p. 151]. The market and mass media serve as metaphors for 'democratization of culture', since they increase the accessibility of culture-forms and culture-

niveaus (see also the outline by Slater and Tonkiss) [21, p. 151]. Culture-worlds are embedded into an overall social structure that determines the starting position for the construction and societal legitimization of cultural value. The construction and change of cultural value is a process that takes place in the culture-worlds. Thereby, different strategies are applied. These strategies include social construction, processes of transmission into other societal spaces, the inclusion of cultural elements to collective concepts [21, p. 152]. The development of culture-niveaus has been shown in the institutional analysis of culture-worlds as socio-historic, discursive and non-discursive processes that influence market mechanisms, aspects of competitiveness, monopolization, genre construction and genre transformation, and so forth (e.g. DiMaggio's and Levine's studies on the circulation, staging forms and organization of the theater) [21, p. 151]. Regarding CIM, one can make out an ongoing re-evaluation of the construction of national culture concepts and cultural dignity of different genres (e.g. canonization of national culture). Within the culture-world, discursive and non-discursive-practices organize the genres in distinctive ways [21, p. 158]. The genres in turn are represented in form of collective knowledge-structures within discourses. As has been outlined in chapter 3, the definition of genre can include a wide range of forms. Genre- and sub-genre definition is hence a reflexive aspect in culture-worlds [21, p. 159]. The construction and definition of genre is a social-constructive process, which intertwines discursive and non-discursive processes. Culture-forms and culture-concepts establish and transform themselves on the basis of institutionalization, while culture-worlds are established and re-evaluated on the basis of distinction (regarding social groups, forms of production, reception, etc.) [21, p. 158]. Genre can be determined as concepts that align with schemata, which in turn can be assigned to culture-worlds – hence, genres can be described as '(...) forms of textual codifications, (...) systems of orientations, expectations and conventions that circulate between industry, text and subject' [cf. Diaz-Bone quoting Neale 1980 21, p. 158]. Frith views genres as experience-schemata that enable social experiences and define the ideal of a taste of a community, and argues that genres provide narrative solutions for the occurring tensions between the authentic and the artificial [cf. Diaz-Bone referring to Frith 1996 21, p. 158] Genres are crucial for cultural identity-formation, since different genres express different ethically based aesthetics of collective identities that are expressed in „taste“ [21, p. 158]. Hence, through genres and culture-worlds, aesthetical forms and schemata are possible to differentiate [21, p. 162]. Schemata refer to cultural objects and practices, and to their production, distribution and reception. In the context of lifestyle, schematization is a collective and discursive process [21, p. 163]. The entity of aesthetical forms and aesthetical schemata constitutes an aesthetical and thus social value of cultural objects. The cultural objects are discursively embedded and are perceived from and constructed by the actors of the culture-world through aesthetical forms. They are charged with distinctive value through aesthetical schemata [21, p. 163–164].<sup>13</sup> Diaz-Bone purports that when considering the aesthetics of a genre constituted by forms and schemata, the question on the construction of homologies can be reconsidered [21, p. 164]. The production of congruence between genres and lifestyle as well as between positions in social space takes place via the schematization of forms. Material forms become semiotized in a certain way as they gain social meaning and distinctive value. Culture-worlds allow for the experience of homology between forms (cultural objects) and forms of lifestyle / way of life [21, p. 164]. Forms refer to aesthetical aspects such as e.g. cultural forms (style, composition) and schemata (oppositions, semantics) for the purpose of evaluation and foundation. Forms are included in cultural materials (music, pictures, texts) and schemata are included in distinctive discourses

---

<sup>13</sup> For a comprehensive discussion on the concept of aesthetics and genre see Diaz-Bone [21, p. 162–163]

(e.g. differentiation of forms and schemata). According to Diaz-Bone, distinction-analysis has to highlight the aesthetical schematization within discourses [21, p. 167]. Change of genres can come about via a change of forms and a change of schemata respectively (on the broader context of social change see 3.4.2.2). A change of basic socio-epistemics has to take place within a distinctive re-evaluation of genres (e.g. when new and old distinction-schemata are interlinked) [21, pp. 167–168]. In the context of CIM, a change of societal knowledge-orders is thus reflected in the distinctive re-evaluation of the genre-complex of a national culture-concept. CIM as ‘textnology’ in turn influences societal knowledge-orders, and therewith very likely re-evaluative processes concerning included (or excluded) sub-genres.<sup>14</sup> Moreover, just as the distinctive discursivation in the fields and art-worlds enables the intertwining of art-works, objects, culture, performative artistic practices and lifestyles, the distinctive discursivation in the fields and culture-worlds that are included in the public-policy-based national image cultivation concept makes possible the intertwining of objects, culture, cognitive assets, art-works, performative practices and lifestyle.

Diaz-Bone’s perspective is also important due to its productive transmission of the Foucault-based ‘archeological’ approach to distinction-analysis of contemporary culture-worlds [cf. 21, p. 190]. It constitutes a fruitful approach to investigate the discursivity of cultural knowledge-orders. According to Diaz-Bone, Foucault’s Archeology has to be complemented with a theoretical research question which defines an area of application for discourse-theory<sup>15</sup> The crucial point in Diaz-Bone’s theoretical extension of distinction-theory is that he takes distinction-theory to form the basis of a discourse-theoretical exploitation of the field of cultural production. The result is a theoretical complex which constitutes a pre-theory for the empirical application and which extends the discourse-model to the discursivation of aesthetical complexes within culture-production.<sup>16</sup> Discourse-analysis allows for the illumination of knowledge-orders and knowledge-order-entities [cf. 21, p. 189]. The consideration of discursive practice makes it possible to distinguish how the discursive formation of cultural knowledge-orders and included discursive schemata can cause distinctive differentiation [cf. 21, p. 190]. The basic patterns that express the discursive feeling<sup>17</sup> of a culture-world are crucial elements of discursive rules. These rules characterize the distinctive content of the culture-world in the form of semantics and schemata [cf. 21, p. 190]. Distinctive meaning is the outcome of the flow of expressions. Contrary to the approach of Bourdieu, discourse-theoretical approaches do not employ the structure of social space and field as an analytical framework in order to draw conclusions on the dispositions of actors and action-forms [cf. 21, p. 191]. Instead, discourse-theoretical perspectives search for instead for discursive production-practices (such as thematization, problematization, classification, juxtaposition, exclusion etc.) within a delimited field of expressions, and thus replace Bourdieu’s field-concept with the discourse-theoretical concepts of the field of statements [cf. 21, p. 191]. Crucial to the productive merge between distinction- and discourse-theory is hence that the significant order-principles of the

<sup>14</sup> According to Diaz-Bone, genres have a tendency to change. Moreover, Diaz-Bone differentiates for instance between three forms of schemata – schemata that remain relatively unchanged (e.g. at the example of music conservative genres as opera, schemata that change, and re-evaluated genres (e.g. literature)

<sup>15</sup> Although it would be beyond the scope of this thesis to further discuss Diaz-Bone’s seminal publication, it nevertheless seems important to point to his methodological remarks in the context of his adaptations. For further discussion and for critical approaches to Foucault’s Archeology see [cf. 21, pp. 191–192].

<sup>16</sup> The pre-theory specifies the subject of analysis but does not specify the concrete forms of the elements to be searched for. Such a theoretically guided strategy consists in the applied method outlined by both Foucault and Bourdieu. [cf. 21, p. 192–193].

<sup>17</sup> see also the pp. 150, 190–191 in this thesis

field according to Bourdieu – position and symbolic capital – are possible to analyze by means of discourse-theoretical perspectives [cf. 21, p. 191]. Discursive practices are practice-forms that require to be analyzed as orders with their relative autonomy. Even though the analysis has to take place in context with other, non-discursive practices investigated and in interrelation with the discourse-formation of the lifestyles-space [cf. 21, p. 191]. Referring back to the spatial references within analysis outlined in this thesis, the discourse entities that are communicated through a policy-based mental map ('textnology', see Faber) of national identity in turn particularize the culture-space-concept.

#### **4.2. Ideational factors and globalization in the role of policy frame**

Globalization and the discourse on globalization results in the dissolution of spatial structures and the production of new spaces. Schroer characterizes the process as a 'diversification of spatial references', meaning that spaces and places are becoming an option for diverse activities, rather than predetermined entities. The concept of CIM-policy-induced lifestyle-based culture-space contributes to creating new options for spatial reference-production. The emphasis within this spatial construct is directly linked to the discourse on globalization as main characterizations include diversity, competitiveness, uniqueness and distinction. It is crucial to focus on the multi-level-character and the plurality of spatial references in this connection, since globalization includes the coexistence of interlaced spaces of varying coverage and expansion – cultures, lifestyles, values, trends, and so on [cf. 116, p.131]. Globalization is a development, where borders and spaces not simply disappear, but alter, undergo changes of meaning and result in new fragmentations of spaces with new borders [cf. 116, p.131]. Depending on the research focus, globalization and its role may be defined differently. Due to the research design of this thesis, the general understanding of globalization centers in on the outlines of Hepp (2008), McGrew and Parsons (2001) and Freyer (2002), and the contextualization of globalization is developed drawing on Hay's discussion (2002). Hay's outline includes the aspects of imagined and real outcomes in the context of policy frames and provides the basis for the theoreticization of globalization-induced discursive frames within public policies. Globalization refers to various manifestations of worldwide assimilating acting and interacting processes. McGrew outlined the characteristics of globalization, suggesting that five distinct features that signify global politics [cf. 107, p.235]:

- complexity and diversity due to growing regionalization and transnational-cooperation,
- intense pattern of interaction: nations have a higher level and greater scope of interaction,
- the permeability of the nation state: due to the structural linkages between the domestic and external arenas', the nation state is now less able to control the agenda than it was in the past
- rapid and cascading change
- fragility of order and governance: the global polity is less robust and more fragile than that of nation states. From a national perspective this means that the policy agenda may be more global but modes of implementation (decision-making and delivery) may be more local.

Freyer views globalization as a specific kind of internationalization, concretely referring to homogenization and standardization of structures and activities in a global connection [cf. 34,

pp. 2–3].<sup>18</sup> Parsons outlines that ‘globalization suggest that the process at work in a world system means that more and more issues will be (and indeed have been) structured by larger forces and movements outside the nation state (...)’ [cf. 107, p. 237] Hence, as also described by Freyer (2002), globalization is predominantly viewed as a situation, in which national or governmental influence is declining. Hence, the national level is the predominant starting point for dealing with this declining influence in various societal fields (states, corporations, culture policy, etc) [cf. 34, pp. 2–3]. This view corresponds with the enormous and still rapidly increasing amount of activities and efforts of nation states across the world to implement various concepts of national action with the purpose of tackling globalization-induced threats. Within cultural and social scientific approaches, globalization is mostly referred to as a ‘meta-process of an increasing, multidimensional global connectivity’ [cf. 50, p. 159]. This definition makes it possible to understand sub-processes and to consider various process-levels or scapes – as for example the sub-process of national image-management within the framework of post-modern politics. As often evident in the field of economics and popular culture, while earlier studies have emphasized a global standardization and homogenization, recent research pays attention to other results including conflict, miss-understandings and cultural fragmentation. As Baumann stated: ‘globalization divides as much it unites, it unites as it divides’ [cf. 50, p. 159]. As already indicated in the previous section, the synchronic mix of dividing and uniting elements is both evident in nation branding and public diplomacy (mental mapping) as well as in CIM-approaches. This will be shown in the case study on Sweden. The two concepts of nation branding and public diplomacy in fact allow for the approaching and targeting of both outcomes of globalization – standardization and fragmentation. Nation branding constitutes a national solution to the problems of standardization as it develops the uniqueness, distinctiveness and visibility of a country in order for it to gain competitive advantages. Public diplomacy may be considered to provide solutions to fragmentation and conflict as it aims for mutual understanding, cooperation and (preventive) conflict management. Thus, in this thesis these concepts as such are considered to provide valuable tools for the accumulation of symbolic capital within the overall concept of the internal and external processes of competitive identity.

#### 4.2.1. The role of ideas

As outlined in chapter 1, the two crucial units of analysis for the fulfillment of the research purpose are discourse and frame. Elaborating the analytical approach, the subunit of ideas is the third research factor productively merged with the discourse-frame-mix, providing another new aspect to theoretical and methodological embedment. The developments in intercultural public communication within the framework of International Public Relations (including Public Diplomacy, Nation Branding, Destination Marketing, Cultural Diplomacy) are first of all a question of policy and changes in policy. Within the analysis of policy and/or thereby generated discourse-systems, agential, and ideational factors can be distinguished [cf. 47, pp. 163–167]. Within the framework of a detailed discussion, C. Hay outlined the causal and constitutive role of ideas and the crucial mediating role ideas have for the understanding of the relationship between structure and agency, context and conduct and for the aspect of the

<sup>18</sup> The macro-level considers the global co-action of states and of larger part systems such as economy, society, culture or technologies, and their interrelations. It furthermore points to a process of assimilation of different parts. The micro-level refers particularly to effects of global entrepreneurial action, to operational management, to marketing and strategies (globalization of corporations). [cf. 34, p. 2].

ability to mould societal perceptions as key factors of (political) power [cf. 47, pp. 166–167, p. 213]. For the purposes and epistemological aims of the thesis at hand, the aspect of ideas as key power factors is highly relevant in the view of two specific aspects: the impact they have on agenda-setting and framing and the ascribed (real or imagined) impact they are expected to have on what I call the accumulation and promotion of symbolical capital through public-policy generated CIM-discourse. As such, ideas are in this work considered as factors of soft power, contributing to smart power and hence to the accumulation of symbolic capital (on power forms see chapter 2). The key-concept of framing is intertwined with the concept of smart power which is defined as the cognition of power in terms of discursive power and framed scopes of action. On the theoretical level Hay's redefinition of power, sensitive to the differentiation between the analytical questions concerning the identification of power and the normative questions concerning the critique of the distribution and exercise of power, is considered to be an adequate basic guideline for the analytical elaboration of this thesis. Against the background of discussing different conceptualizations of power<sup>19</sup>, Hay conceptualizes power as both context-shaping (indirect power) and conduct-shaping (direct power) and thus makes it possible to differentiate between two concepts of power that usually are submerged [47, p. 168].<sup>20</sup> Formally, Hay defines power 'as the ability of actors (whether individual or collective) to 'have an effect' upon the context which defines the range of possibilities of others' [47, p. 168]. Context-shaping refers to the 'capacity of actors to redefine the parameters of what is socially, politically and economically possible for others' [47, p. 168], for example 'the ability to influence directly the actions and/or choices of another individual or group' [47, p. 168]. Indirect forms of power are 'mediated by, and instantiated in structures' [47, p. 168]. Defining power as context-shaping emphasizes power relations in which structures, institutions and organizations are shaped by human action in such a way as to alter the parameters of subsequent action (providing a power resource for the potential exercise of direct power) [47, p. 168]. Direct power is 'immediate, visible and behavioural' [47, p. 168]. Especially relevant for the scope of study of this thesis is thus the synopsis of soft and smart power as it provides an adequate embedment for the analysis of the mental map-production process itself against the background of institutionalization and framing.

Mental mapping in terms of mental-map production as an outcome of CIM-SCP&AbMM may thus be defined as a discursive network exercised on the basis of resources accumulated against the background of developed idea-induced utility calculus and perceptions on assumed benefits attributed to nation branding and public diplomacy. These perceptions and interpretations manifest themselves in the implementation of CIM-SCP&AbMM in merging indirect and direct forms of power (e.g. conceptualization and institutionalization of CIM, activities and the symbol-system provided within the practices of this specific national image cultivation).

Discussing the role of ideational factors and the space for ideational factors in the context of different theoretical approaches and in regard to socio-constructivist analytical perspectives, C. Hay points out that 'globalization has become a key referent of contemporary political discourse and, increasingly, a lens through which policy-makers view the context in which they find themselves' [47, p. 202]. This observation is confirmed to a very high degree by the research conducted within the framework of this thesis. As will be shown in the following chapter, the discourse on globalization plays a significant role within policy framing as well

<sup>19</sup> For an in-depth discussion see Hay [47, pp. 168–193]

<sup>20</sup> I suggest that this theoretical approach to power also constitutes a productive input for the debate on soft power and smart power, as smart power is predominantly content-shaping and soft power predominantly context-shaping (cf. chapter 2).

as within the sub-frames of present- and future-frame as incorporated elements of the nation-brand-and-public-diplomacy-discourse. Although not using the terms frame or framing, Hay illustrates the crucial determinants of the concept of framing as he denotes:

If we can assume that political actors have no more privileged vantage-point from which to understand their environment than anyone else and – as most commentators would surely concede – that one of principal discourse through which that environment comes now to be understood is that of globalization, then the content of such ideas is likely to affect significantly political dynamics. In short, the social or discursive construction of globalization may have an effect on political and economic dynamics independently of the empirics of globalization itself [47, pp. 194–215].

The crucial point is that within socio-constructivist approaches it is important to differentiate between the effects of a phenomenon – in this example concretely the effects of globalization – and the effects of dominant discourses on that phenomenon (– in this example concretely the effects of dominant discourses of globalization as challenging the positioning, competitiveness and security of nation states and as a pre-condition of new concepts on national promotion). Hence, as Hay suggests, the ‘discursive construction of globalization may play a crucial independent role in the generation of effects invariably attributed to globalization and invariably held to indicate its logic of inevitability’ [47, p. 204]. The way actors behave is ultimately formed by the ideas actors hold about the context in which they find themselves, rather than by the context itself:

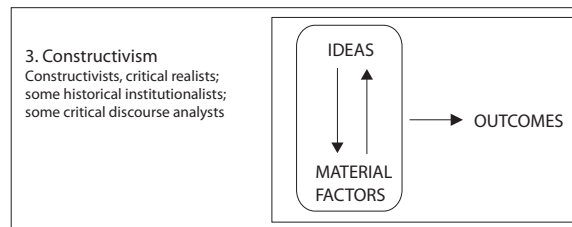
Whether the globalization thesis is ‘true’ or not may matter far less than whether it is deemed to be true – or, quite possibly, just useful – by those employing it. (...) while the empirical evidence is crucial, it is not in itself sufficient. It is here that the discourse of globalization – and the discursive construction of the imperatives it is seen to conjure – must enter the analysis [47, p. 258].

The differentiation between ‘the internalization of a discourse on globalization seen by those who deploy it as an accurate representation of genuine economic constraints [47, p. 258] and ‘the more intentional, reflexive and strategic choice of such a discourse as a convenient justification for policies pursued for different reasons’ [47, p. 258]. Where ‘ideas about globalization might be held to be constitutive (at least in part) of the perceived interests of elite political actors, ideas are core of an instrumental device deployed for the purpose of promoting of a set of strategic goals [47, p. 259]. Eventually, it may also be a combination of both [47, p. 259]. Yet, as Hay points out in his final remarks: ‘(...) either way, it suggests a crucial role for ideas about globalization in the generation of the effects invariably attributed to it.’ [47, p. 259]. The framed need for nation branding and public diplomacy due to globalization-induced aspects is in fact clearly a combination of both. As has become evident throughout the research of this thesis, the power of the ideational is not only true for globalization as a frame, but also to a large extent for the concepts of nation branding and public diplomacy. Although no empirical evidence on the realization of the desired outcomes attributed to the concepts could be conducted to the present day, numerous countries allocate significant funds and resources for applying concepts in differing ways.

Dependent on the applied theoretical approach, there are significant differences regarding the role accorded to ideas as well as the issue of structure and agency positions in the relationship between the ideational and the material in processes in scientific analysis. Even socio-

#### 4. Methodological approaches

constructivist approaches are far from being homogenous, rather, they encompass a wide range of diverse positions (see also 3.1), but they share, however, 'a complex or dialectical view of the relationship between the ideational and the material' [47, p. 208]. Hay illustrated the role of ideational factors in political explanation (Fig. 6.2. Hay p. 206) – this illustration is modified and shows the constructivist approach only.



**Figure 4.2.:** Dialectical view of the relationship between the ideational and the material.

A key role for ideas immediately opens up in the relationship between structure and agency, and this is a crucial aspect for this thesis. Actors have to interpret the world in which they find themselves in order to orient themselves strategically towards it – and ideas play a central role within this orientation:

Ideas provide the point of mediation between actors and their environment. (...) the material and the ideational are related dialectically, since the ideas actors hold, have demonstrable material effects. In sum, a dialectical understanding of the relationship between the ideational and the material is logically entailed by a dialectical understanding of the relationship between structure and agency [47, pp. 209–210, original italics].

This aspect is here considered to be relevant to both, the institutionalization of the ideas and the communication of these ideas to those national actors who wish to involve themselves in the process.

As C. Hay points out, a crucial role for ideational factors in political analysis is suggested by the ways how policy-makers/actors typically conceptualize the policy-making environment 'through the lens of a particular policy paradigm. Access to the context is thus mediated discursively' [47, p. 211]. Moreover, 'how actors behave – the strategies they consider in the first place, the strategies they discount, the strategies they deploy in the final instance and the policies they formulate – reflect their understanding of the context in which they find themselves' [47, p. 211]. This is especially relevant for discourse-analytical approaches, be they interdisciplinary, cultural- or social-scientific in nature. It further implicates that discourse-analysis constitutes a very productive and illuminating method for the study of the research topics in this thesis.<sup>21</sup> Also due to the specific set of alternatives generated by frames and discursive framing since the respective understanding/framing may exclude a range of realistic alternatives and may 'in fact, prove in time to have been informed by a systematic misrepresentation

<sup>21</sup> When formulating and implementing policies in general, future developments may have undesired, misrouted or simply fruitless outcomes (from the actors point of view) caused by different factors.



of the context in question' [47, p.211]. The function and significance induced by framing becomes evident when taking into account that there is no state of complete information. As Hay puts it, referring to the lens of a particular policy paradigm':

In a world that exhibits such qualities (e.g. incomplete information, strategic action always includes unintended consequences, etc), it should come as no surprise that actors routinely have to rely on cognitive short-cuts in the form of more or less conventional mappings of the terrain in which they find themselves [47, p. 211].

This statement is in turn of crucial significance to how nation branding and public diplomacy / CIM/ mental mapping can provide benefits for national competitiveness – the described cognitive processes of short-cuts constitute the way people in general manage their orientation in the world (may it be as collective or individual actors). A strong image as in terms of a nation brand that provides distinctive determinants aestheticized aspects possible to memorize thus in fact provides an invaluable source of symbolic capital as it provides positively-attributed, quickly recallable cognitive short cuts. These in turn can lead to desired impacts in terms of different forms of capital increase (social capital, financial capital, human capital, and so forth, in sum, symbolic capital). However, despite an obviously significant role ideational factors play, context of course, places constraints upon discursive construction (see graph Discursive and strategic selectivity (figure 4.2.1):

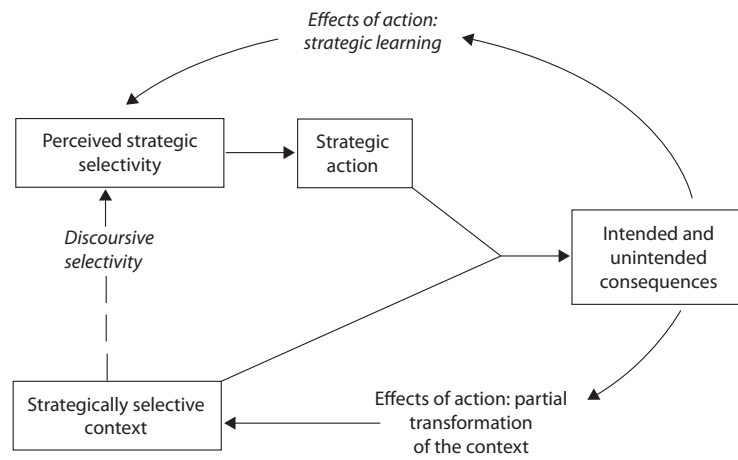
(...) for particular ideas, narratives and paradigms to continue to provide cognitive templates through which actors interpret the world, they must retain a certain resonance with those actors' direct and mediated experiences. In this sense the discursive or ideational is only ever relatively autonomous of the material. Just as it imposes a strategic selectivity, then, the context also imposes a discursive selectivity, selecting for and selecting against particular ideas, narratives and construction [47, pp.211–212].

As mentioned above, actors must rely upon understandings of the context, since they have no direct knowledge of the selectivity of the context they inhabit. The understandings that in turn inform strategy are constituted by the relationship between the contexts themselves and the ideas actors hold about those contexts. Hay's example suggests that 'for particular ideas, narratives and paradigms to continue to provide cognitive templates through which actors interpret the world, they must retain a certain resonance with those actors' direct and mediated experiences' [47, p. 212]. Every kind of outcome provides an opportunity for strategic learning and as Hay's discussion shows, 'ideas about the context and the strategies they inform evolve over time' [47, p. 213]. Although the specific aspect of policy learning in this context is not part of the scope of this thesis, it seems however important to mention that these processes include the possibility for cumulative learning that possibly can lead to more effective policy-making [47, p. 213].<sup>22</sup>

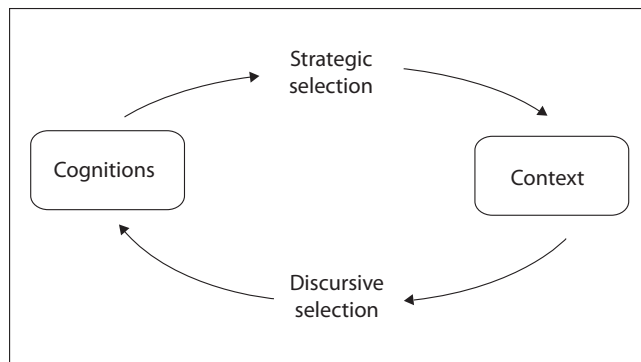
What Hay shows is that 'the actors' point of access to the environment (...) is irreducibly ideational' (see also the findings and considerations on framing according to Rein and Schön in the next section) [47, p.213]. This makes it possible to place ideas as central analytical variables in scientific analysis dealing with ways of self-contextualization where the dialectical relationship between the material and the ideational forms a crucial determinant. Hay's illustration is captured in figure 4.4 [47, p.214].

<sup>22</sup> This would be an interesting topic to study within the next few years in the cases of national concepts of nation branding and public diplomacy

4. Methodological approaches



**Figure 4.3.:** Discursive and strategic selectivity (Fig. 6.3, p. 212)



**Figure 4.4.:** Dialectical relationship between material and ideational forms

'Context itself exerts a strong selective effect upon the ideas that actors (collective, individual) hold about it, but the ideas, however misinformed they may prove to have been, exert their own effect upon the development of the context over time through the strategic action they inform' [47, p. 214]. C. Hay's conclusive remarks on paradigms and paradigm shifts in the context of theoretical and analytical approaches to analysis are composed of three major aspects [47, p. 213]:

1. 'Ideas should be accorded a crucial role in political explanation', since the actors' behavior results from the views they hold about their social and political environment.
2. 'The ideas that actors hold about their environment are crucial to their way of acting and hence to political outcomes'. Actors 'have to make assumptions about their environment and about the future consequences of their actions and those of others if they agree to act strategically' due to lack of complete information of the context.
3. 'Ideas and beliefs are both real and have real effects'. Hence, 'the distinction between the realm of ideas (the ideational) and the material should not be seen simply as that between the realm of the superficial or non-real (the ideational) and that of the real (the material)'.

The ideas of globalization can thus have significant effects on the development of specific policies – and in some contexts – as in the case of nation branding and public diplomacy – establish a range of discursive accomplishments. As concerns actors, Hay suggests a strategic-relational approach that conceptualizes actors as 'conscious, reflexive and strategic (capable of devising and revising means to realize their intentions '.

Different actors in similar material circumstances will construct their interests and preferences differently, and in a similar manner, the same actors will review, revise and reform their perceived interest and preferences over time (as material circumstances and ideational influences change). Accordingly, in monitoring the consequences (both intended and unintended) of their actions, actors may come to modify, revise or reject their chosen means to realize their intentions (...) or their original intentions and the conception of interest upon which they were predicated).

Turning to the empirical analysis, this implicates the importance of the management approach as the effect of policies is monitored by studies. As will be shown in chapter 5, monitoring has a high potential for generating new ideas and measures (discursive accomplishments – own research). Hay's concept has been referred to due to its 'exhibition of a particular sensitivity to the role of ideas (ideational factors) in the understanding of political dynamics' [47, p. 134]. The role of ideas and interrelated discursive processes thus leads to further conceptualization of nation branding and public diplomacy within the integrative cultural-scientific approach discussed in the following section (frames and narrative structures as discourse-research-units).

#### **4.2.2. Frames and narrative structures as discourse-research-units**

It has become common practice to integrate frame- and discourse analytical approaches on the basis of the points of convergence between these two approaches. A frame constitutes as an explanatory unit to a topic or a complex of issues and can be developed into or contrasted with solution-frames. For instance, an integrative approach of nation branding and public

diplomacy as solution-frame (the development of sustainable future-oriented long-term image-cultivation within foreign-policy and international relations, CIM-discourse) to the framing of globalization which includes the problematization of increased problems of national visibility and positioning in the global field). The first point of convergence between frame- and discourse-analysis occurs already in the first step of the analysis (frames and discourse threads within them), concerning the local conceptualization and formulation of the specific concepts of nation branding and public diplomacy. The frames within a public policy include practical processes of argumentation, as a problem is formulated and constructed, and solutions are provided. Interpretative and deliberative methodological approaches of policy analysis are practice-oriented and focus on contemporary political phenomena (value pluralism, interaction, etc.) [cf. 42, pp. 170–171, p. 21–27]. The significance of local knowledge, and social practices within public policy programs are understood as primary ways of negotiating different world views and practices that cause action, community, affiliation, criteria, standards, options, knowledge, dialectics, discourse, emotions and values [cf. 42, p. 102, p. 171, p. 254, p. 204]. Hajer and Wagenaar emphasize that contemporary societal processes including politics and policy take place within new spaces of politics (strategies, actors) and in the context of radical insecurity [cf. 42, pp. 9–10]. As negotiations thereby take place within the framework of interdependencies and mutual influences, trust in policy-making and identity-issues play a crucial role [cf. 42, p. 63].

##### 4.2.2.1. Frames and Framing in the context of World Views and Options

The concepts frame, schema, script and map have certain common characteristics as they all refer to underlying structures or patterns in communicational contexts. They all depict similar theoretical constructions that are used in social and cultural scientific approaches [cf. 11, p. 143]. The common characteristic of several approaches to frames is a constructivist perspective. The term 'frame' as a metaphor in the context of analytical approaches to communicative structures and forms has been introduced by E. Goffman (1974)<sup>23</sup> Frames are interpretation-schemata that a society develops for the purpose of coping with situations and communication, and which assume different forms on a linguistic level [cf. 11, p. 144]. Frames are understood as 'views of the world' and the perspective through which people 'see reality and act on it' [cf. 112, p. 143]. Framing, mental structures and schemata, are terms that capture different features of the processes by which people construct interpretations [cf. 112, p. 147]. Schön and Rein (1994) view frames as positions based on policy, and the underlying 'structures of belief, perception, and appreciation and framing' as 'a way of selecting, organizing, interpreting, and making sense of a complex reality to provide guideposts for knowing, analyzing, persuading, and acting' [cf. 112, p. 146]. The key feature of a frame is the framing of perception and action-options, as frames are ways of cognition and reaction to facts. As concerns actors (or policy makers), frames thus depict certain policy positions, existing from the outset (values, norms etc.). Frames affect what stakeholders interpret and understand as 'facts' [112]. The frames that underlie and form policy positions are usually implicit (not conscious or rational). However, 'frames are never self-interpretative. The interpretation of particular policy issues in terms of various frames is always undertaken by someone' – usually by groups of individuals or

<sup>23</sup> According to Goffmann, societies provide meaning-perspectives, background-knowledge and interpretation-schemata, which organize and contextualize the understandings of meaning of actions concrete situations. [cf. 115, p. 177]

by formal or informal actors [112, p. 158]. Frames include reflections on general societal conceivabilities and grounds, moral ideas and concepts of culture and nature, which are received and intertwined in a specific way.

In contemporary interdisciplinary science the view that political problems are socially constructed it is common place [40, p. 44]: 'The study of discourse opens new possibilities to study the political process as mobilization of bias' [40, p. 43] Highlighting the changing perception of the role of language in political life, Hajer emphasizes the recognition of language as a medium, concretely 'as a system of signification through which actors not simply describe but create the world' [40, p. 44]. Within the correlative processes between facts and social construction of reality resulting in meaning allocation on the basis of framing, narratives play a significant role. As Hajer exemplifies with the case of 'acid rain', 'whether or not a situation is perceived as a political problem depends on the narrative in which it is discussed' [40, p. 44]. Applying this view on nation branding and public diplomacy, although economic and social processes resulting from globalization are facts, the sense making of these facts is labeled by narratives including different possibilities of political problem formulation [cf. 40, p. 44]. The problem formulation refers to the socio-cultural (national) collective-positioning, and the distinctive features and uniqueness of national space in the context of specific societal future-frames against the background of world-view-constructions. The decision to take the step from place branding as common practice in destination positioning in tourist and business contexts, to nation branding and from diplomacy to 21<sup>st</sup> century public diplomacy, could be viewed as the result of such a process of meaning allocation on the basis of framing with the specific purpose of symbolically positioning a nation (society) in the present and the future. These considerations already indicate the productive and creative power inherent in the discursive 'option-framing'. Just as the concept of 'acid rain' relates to not just environmental changes but also the crisis of industrial society [40, p. 44], the concepts of nation branding and public diplomacy relate to the crisis of societies in the context of globalization, increased competitiveness, value-conflicts, and culture communication in inter- and transcultural contexts (see also chapter 1 and 2).

The relation between framing and discourse can be defined using Hajer's outline

discourses frame certain problems; that is to say, they distinguish some aspects of a situation rather than others. (...) Discourse provides the tools with which problems are constructed. Discourse at the same time forms the context in which phenomena are understood and thus predetermines the definition of the problem [40, pp. 45–46].

Within the analysis conducted in this work, two further concepts defined by Hajer are crucial: Discourse structuration and discourse institutionalization: 'Discourse structuration occurs when a discourse starts to dominate the way a society conceptualizes the world' [40, p. 46] possibly tied to specific institutions and actors. Discourse institutionalization identifies a process, 'where a discourse is successful – that is to say if many people use it to conceptualize the world' and it 'solidifies to an institution, as organizational practice or ways of reasoning'. [40, p. 46]. As discourse-formation takes place on many different levels, problems comprise many different aspects in their complexity and the political solutions that are composed of several discourses: discourse on culture, scientific discourse, economic discourse, engineering discourse and political considerations. Different discursive elements are presented as a narrative or story line, in which elements of various discourses are combined into a more or less coherent whole [40, pp. 46–47].

### 4.3. Language usage in symbolic struggle and frames in public discourse

The literature research process revealed that there are several suggestions for how to merge frame-analysis with discourse analysis. Keller views several suggestions made by Bourdieu in the field of culturalistic discourse-research [77, p. 35]. These approaches focus on active and interpretative accomplishments made by societal actors in the context of the production and transformation of symbolic orders within discourses. They moreover assume that social actors interactively negotiate reality-definitions and symbolic orders in collective interpretation-processes. Symbolic orders are therefore always incorporated and societally stabilized in the knowledge- and interpretation-inventory of actors (on processes of stabilization see Faber) [77, pp. 34–35]. Advocates of the interpretative paradigm have suggested that through the use of frame analysis based on E. Goffmann's frame-concept, mass media based public discussion should be understood as struggle for interpretation of societal issues. Media is understood as a central arena of societal reality-constructions. According to Keller, such approaches are hence especially suited for the study of topic-carriers in mass-media [77, pp. 37–39]. Bourdieu's focus is on the meaning of language and knowledge in the context of the legitimacy of symbolic orders and of the action of societal actors. The main difference compared to discourse-theories is Bourdieu's emphasis on the active and interpretative accomplishments of social actors as concerns the production, re-production and transformation of symbolic orders within discourse [77, p. 35]. As has been outlined in chapter 3, Bourdieu's distinction theory suggests several basic concepts, which are significant to cultural- and social-scientific discourse-research in his works, including the concept of capital forms, social space, and lifestyle. Although the concept of discourse does not possess specific significance in Bourdieu's considerations of symbolic orders, Bourdieu's theory constitutes important determinants for the foundation of discourse-analytical and –theoretical approaches, since they call for a focus on discursive practices and their institutional embedment [77, p. 36]. According to Kajetzke, the common denominator regarding the view on discourse between Bourdieu and Foucault is that discourses are power-based systems of linguistic character (spoken or written) that can include an entire proposition-complex on a theme during longer periods of time. Thereby, the 'struggle' in the linguistic field plays a crucial role [70, p. 73].<sup>24</sup> Diaz-Bone has elaborated a discourse-theoretical extension of Bourdieu's distinction-theory that is of significant value for this thesis, since it makes it possible to analyze lifestyle-related knowledge-orders of cultural genres represented through media. Diaz-Bone moreover incorporates the production-perspective in the context of the analysis of culture-production, which constitutes an important determinant to the (cultural-turn informed) analysis of representational discourse. Diaz-Bone's approach is hence merged with theoretical perspectives on spatial references, mental mapping, active discourse, 'textnologies' and the general programmatic guidelines provided by knowledge-sociological discourse-analysis approaches.

#### **Narratives and narrative structures**

Narratives are discursive elements that may constitute a discourse. Narratives can be understood as 'networks of meaning', creating relations between a multiplicity of entities in terms of actor-groups, institutions, etc. that problematize, obligate, and mobilize persons, procedures, artifacts and representations in the pursuit of a specific policy aim [cf. 38]. According

---

<sup>24</sup> L. Kajetzke has compared Bourdieu's and Foucault's concepts of discourse. See Kajetzke2008

to Keller, narrative structures, variously denominated as story lines, plots, or scripts can be denominated as the structuring moments of discourses, via which various interpretation-patterns, classifications and dimensions of phenomena-structures (e.g. actors, problem-definitions) become interrelated in specific ways. Narrative structures are configurative acts of intertwining of disparate signs and statements. As statements they have performative character since they constitute word-conditions as narratives [cf. 78, p. 251]. Faber formulates it as follows:

Narratives are forms of social reality, describing what R. Heath simply called 'why we do things we do'. As stories of daily life, organizational history, historical events, or even rumors and gossip, the truth of the narrative is not found in its factual status but in the interpretation and the meaning it has for its teller and its audience. Thus, like image, narrative also helps to define and reflect and the 'organizational self'. These stories present an organization's identity, its values and the ways it appears and is interpreted by various groups within and outside of its stakeholder community [29, p. 8].

Narratives and the link between culture as a system and culture as practice has been outlined by Sewell jr. in this way:

Narrative provides a link between culture as a system and culture as practice. If culture is more than a predetermined representation of a prior social reality, then it must depend on a continuing process of deconstruction and reconstruction of public and private narratives. Narrative is an arena in which meaning takes form, in which individuals connect to public and social worlds and in which change therefore becomes possible [121, p. 17].

Analyzing narratives includes the elaboration of specific content patterns; tracing narratives means tracing stories and storylines. Narratives have the specific function to order singular, incoherent events that take place to one synchronic meaningful entity with a coherent argumentation- and devolution-structure respectively [72, p. 172]. Narratives can be constituted by for instance programmatic suggestions, experience-descriptions, and decisions of involved actors<sup>25</sup>. Studying narratives can include the outline of legitimization-strategies, authentication-strategies, the ordering of ideas as well as their function as plot-building elements [115, p. 173], and knowledge-order-(re-production). Narratives on facts attach meaning, importance and value to facts within specific context via specific ways of policy-formulation and -implementation. This thesis deals concretely with the constitutive potential of narratives, the role in identity/image-formation-discourse and the institutionalization of ideas in the context of culturalization and aestheticization. Story-lines (options/ways of conceptualizing the world) which are also referred to as discourse clusters that are held together by discursive affinity (arguments may vary in origin but still have a similar way of conceptualizing the world) have an important organizational potential. This potential is outlined by Hajer in his concept of discourse-coalitions: 'different actors from various backgrounds form different specific coalitions around specific story lines' [40, pp. 47–48]. The discourse-coalition-approach according to Hajer suggests that 'once a new discourse is formulated, it will produce story lines on specific problems, employing the conceptual machinery of new discourses' [40, pp. 47–48]. Hajer thus defines discourse coalition as 'the ensemble of a set of story lines, the actors that

<sup>25</sup> E.g. the program of national image cultivation on the basis of nation branding and public diplomacy, the category 'storytelling' on the WWW-platform, decisions on changes within the organization of the stakeholders involved, and so forth

utter these story lines, and the practice that conform to these story lines, all organized around a discourse' [40, pp. 47–48]. As concerns nation branding and 21<sup>st</sup> public diplomacy, the generalized essence of Hajer's approach can be considered to have undergone the development from 'new story lines' to the stage of discourse-coalitions that are characterized by their dominance over a given political realm as they fulfill the two conditions formulated by Hajer: (1) The domination of the discursive space; 'that is, central actors are persuaded by, or forced to accept the rhetorical power of a new discourse (condition of discourse structuration)'. [40, pp. 47–48]; (2) The reflection of this domination of discursive space in the institutional practices of the respectively political domain; 'that is, the actual policy process is conducted according to the ideas of a given discourse (condition of discourse institutionalization)' [40, pp. 47–48].

Viehöver suggests understanding the telling of narrations as a process of narrativization where events, objects, persons and actions of individual or collective actors are configured into a meaningful narration. Narratives are results of narrativization of such events. This differentiation allows for the reconstruction of how certain narrations constitute themes at a specific point in time. The practice of narrativization takes place through social actors that open up the narrations within discourse for the purpose of change. Following Hajer, Viehöver pinpoints that actors comprise events to more or less coherent narrations in the forms of discourse coalitions (Viehöver 2001 and 2003) [130, pp. 236–237]. The process of narrativization is a struggle for dominance and credit, and narrations constitute interpretation-templates. Narrations can thereby have different functions, e.g. social integration, distinction of social collectives, collective mobilization or even the transformation of knowledge-orders, etc. This thesis highlights the transformation of the view on national image and the (re-)production of interpretation-schemata in the context of the mobilization of narration of globalization-induced developments (within frames) [130, p. 237]. Somers (1994) outlines narrations as an epistemological category, via which people are provided with action-orientations and motives, world-views and suggestions on practices. Viehöver understands narrations as not only constituting potential for the construction of cognitive knowledge-orders or as ways of aestheticization and moralization [130, p. 237]: 'The principle of narrativization generates (...) models for the world, impairs in the practice and makes things possible to communicate within the performative act of narration' [130, p. 237]. The analysis aims to outline the reconstruction of globalization-narration in a specific context and point in time. The theme-related discourses on nation branding and public diplomacy are public, and scientific and political discourses.<sup>26</sup>

#### 4.3.1. Analyzing discursive structure: Discourse-analytical key categories

As outlined by Keller, discourse-research as an interdisciplinary field of study has proved to be a source for new perspectives and relevant findings on interdisciplinary issues during the last years. Against the background of the cultural turn (see chapter 3), the operating level and methodological competences within interdisciplinary discourse-analysis have been significantly developed in social and socio-cultural science [74, 78].<sup>27</sup> As has been outlined in

<sup>26</sup> Media discourses, scientific and political discourses are primarily fixed in texts [130, p. 240].

<sup>27</sup> A range of interdisciplinary oriented works have been published that deal with this specific kind of adaption, reflection and analysis of discourses. To name but a few examples of prominent publications among the huge number of books and writings dealing with discourse theory and discourse-analysis, the *Journal Discourse & Society*, the book series *SAGE Studies in Discourse* edited by Teun van Dijk, and the book series *Critical Discourse Analysis Series* edited by Norman Fairclough are of particular importance. On the significance of discourse for cultural and social science in the context of societal developments see for instance Keller,



chapter 3, the employment of discourse-analysis allows for the analysis of the societal production and institutionalization of symbolic- and knowledge-orders respectively. Within and by dint of discourse, societal actors construct socio-cultural meaning and social realities based on the usage of language- and symbol [74, p. 72]. Subject to research is the production and transformation of societal knowledge-conditions by means of knowledge-politics, that is, discursively structured efforts of social stakeholders in order to accomplish the legitimization and acceptance of their world-interpretations. Social change is not only understood as a socio-structural phenomenon, but as a shift of knowledge-orders. Hence, the analysis focuses on the development of discourse-formations [78, pp. 192–193]. The analytical framework at hand is elaborated according to the two research programmatic objectives defined by Keller:

- Reconstruction of the process of social construction and mediation of interpretation- and action-schemata on the level of institutional fields, organizations and social actors
- Study of the societal effects of these processes, that is, the consequences of discourses on the level of artifacts, social practices (fields of practice), communication-processes and positioning in social fields. Thereby, the basic assumption of symbolic struggles on the level of ideas, discourses, symbols and knowledge-orders emphasizes the reality-constructing effects of such processes [74, 78, p. 71, pp. 192–193].

Knowledge-sociological discourse analysis focuses in particular on the actors and highlights the role of actors and their active interpretation (see also active discourse-formation, Faber) within the constitution of symbolic and knowledge-orders respectively [cf. 131]. To analyze the structure of discourse, Keller suggests to differentiate between the general concepts of interpretation-patterns, classifications, phenomena-structures and narrative structures. These elements of discourse structure constitute the discourse-typical interpretation-repertoire [78, p. 36].

#### **4.3.1.1. Patterns of interpretation / Schemata**

In discourses, meaning exists in form of patterns of interpretation; the general term of patterns of interpretation refers to the 'organization of cognition of social and natural environment in the life-world of every-day-life' [78, p. 373]. Pattern refers thereby to the intertwining of a range of different knowledge- and interpretation-elements and –templates. Interpretation-patterns are collective products, which exist in the societal knowledge-inventory and become manifest in concrete linguistic utterances [78, p. 373]. The elaboration of the topic or the reference-phenomena of a discourse takes place through the discourse-specific production of new, or the combination of already existing, general interpretation-patterns that are available in the collective knowledge-inventory of a society [78, p. 373]. These interpretation-patterns are both typifying and typified interpretation-schemata, which are used within event-related interpretation-processes. Interpretation-patterns generate meaning as they organize individual and collective experiences respectively, and implicate models of action [78, p. 243]. They can thus be understood in their capacity as enablers of collective action, which is outlined in this thesis in the context of cultural production and political action. Interpretation is defined as the combination of general interpretation-patterns in the context of concrete events and occasions. Interpretation processes can feature higher or lower degrees of conscious and strategic elements [78, p. 243]. Societally conventionalized interpretation-schemata guide cognition

---

Hirsland, Schneider and Viehöver:2001, p. 8;

#### 4. Methodological approaches

and interpretation of phenomena as different interpretation-elements are interlinked into a coherent (not necessarily consistent) interpretation-template, which may feature a range of different forms. Interpretation-patterns are thus typified, aggregated forms of knowledge orders. This characteristic becomes especially evident when looking at interpretations regarding of every-day-contexts of social actors (e.g. framing) [78, p. 243]. In order to conduct an analysis of interpretation-patterns when studying discourse, one needs to include the focus on the development and the change of interpretation-patterns that results from discursive interpretation-accomplishments of social actors [78, p. 375]. Hence, the focus is on the discursive practice (processes of formation, negotiation and transformation of knowledge-orders) by social actors, which are incorporated into institutional fields and symbolic struggles. In this specific context the term of interpretation-pattern denominates basic (fundamental) meaning-generating schemata, which are spread and circulated through discourse on specific phenomena (as for instance national image in the context of globalization). Discourse thus intertwines different interpretation-patterns with specific arrangements of interpretation (e.g. frames) [78, p. 375]. On the one hand, discourses thereby draw on the societally available knowledge-inventories of such patterns; but on the other hand they also - and that is according to Keller what characterizes discourses and their specific potentials (e.g. of change, see the discussion drawing on Faber) - 'make possible the generation of new interpretation-patterns as well as their positioning within the societal agenda' [78, p. 375]. As concerns the role of actors in this context, research has shown that social actors make their choices considering strategic aims in order to increase their mobilization-potential [78, p. 379, referring to Snow/Benford 1988]. For instance, as this thesis argues, the interpretation-pattern of 'nation brand' and 'public diplomacy'-efforts has in the case of Sweden resulted in a re-production and change of the societal knowledge-inventories on national identity and national image. This has taken place with the help of technology (embracement of the WorldWideWeb, change of communication structure from primarily printed media to primarily electronic ways of delivery) in the context of cultural production and intercultural communication, and in combination with different discourses on globalization, competitiveness, culture, technology, and so forth. As argued in this thesis, this re-production and change of societal knowledge-inventories has had a significant impact on identification- and image-processes - especially regarding the power of shaping and producing the preconditions to accumulate symbolic capital. Taking the discussed reciprocity of ideas and material outcomes in consideration, it becomes clear that these consequences possess considerable dynamic and productive potential for future developments on both the symbolic and the material levels (e.g. increased visibility and increased flows of visitors).

## 5. Case Study

As has been outlined in chapter 1, the explorative case study completes and concretizes the theoretical and methodological research framework outlined throughout the previous chapters of the thesis. The analytical framework suggests that CIM results in the production of mental maps against the background of promotion and accumulation of symbolic capital. The case study contributes to the theoretical embedding of the key concepts of nation branding and public diplomacy into cultural-scientific concepts, that is, to the inductive theorizing of lifestyle-based culture-space-concepts. The lifestyle-based culture-space-concept is in the case of Sweden's CIM-SCPAbMM based on a composite of distinctive lifestyle-and culture-space-elements (strategies of culturalization and aestheticization), which are induced by the implementation of an integrated approach of nation branding and public diplomacy and the implementation of web-based technology. Strategies of culturalization and aestheticization are shown to include sub strategies of authentication and memorization. The press analysis allows for the outline of the discursive productivity of the national interpretation of these concepts.

After having outlined the theoretical and methodological background in accordance with the formulated research questions, this chapter deals with issues surrounding the empirical data gathering, the sampling and the interpretation of data. Through the theoretical embedding, the study explores the discursive outcomes (mental map) of spatial representations. The inclusion of frame- and distinction-analysis makes it possible to approach the actors involved in nation branding and public diplomacy-based Sweden Promotion as (re-)producers of a representation of national space within a cultural matrix. Moreover, the discourse productivity is traced by including a media analysis. I argue that the symbolic outcome of this production and re-negotiation can be analyzed in its aestheticized and culturalized interfaces between symbolic and analogue space, that is, virtual space on the basis of the employment of technology (WorldWideWeb). Thereby, the thinking model of mental mapping is adapted and the mental map delivered via the electronic communication platform is conceptualized as the specific genre of 'textnology' (Faber). Mental mapping as a cultural-scientific concept can highlight and illustrate the knowledge-orders inherent in distinction-generating mental maps. The study further outlines that electronically delivered mental maps can be analyzed by focusing on processes of positioning and memorization drawing on insights from cognitive mapping. Mental mapping overlaps and merges cognitive and material as well as analogue and virtual spaces. Mental mapping results in discursive networks and features the strategies of distinction, authentication and memorization, unifying aestheticization and culturalization in the context of the construction of a lifestyle-based national culture-space. The discursive productivity is analyzed by looking at the symbolic effects intertwined with the material effects of technology, producing virtual (cyberspace) lifestyle-based experience-worlds of the CIM-concept.

Standardization is one of the most important components of aestheticization for the specific purpose of fortifying distinction and enabling memorization. Well-researched and established brand-management techniques employing of clear and standardized visual language are merged with novel approaches to public diplomacy drawing on such insights from communication science as the use of narratives, story lines and arguments to underpin the messages

delivered by nation branding. The re-organization of actors in order to make it possible to institutionalize the concept of national competitive identity management and the development of a CIM-concept employing a corporate-identity-design build the basis for a coherent representation (strategy of aestheticization), that is, for the standardization of national image cultivation. The WorldWideWeb-based implementation of CIM enables omnipresent, easy to adapt and up-to-date information flows. It provides interpretation- and action-schemata, cognitive and material aspects (e.g. theme-worlds, promotion material, etc.) and therefore enhances the interactions between internal and external target groups as well as between the actors. Sweden constitutes a very interesting case where the mediating technology in question (WWW) is effectively employed in terms of a 'textnology', which in turn influences power and symbolic capital promotion and accumulation in a unique way. The mental map provided not only constitutes an interface-cluster to the public discourse on Swedish society within a cultural matrix (culturalization), but is also metonymically used as an interface to the country, its nation, regions, and cities as imagined entities with specific distinctive value-ascriptions (symbolic capital promotion 'packages'). Establishing a cognitive (mental map concept) and virtual (electronic employment) space in which the analogue environment of the political entity (national environment) can be explored, constructed, narrated, experienced, accessed, interpreted and understood.

### 5.1. Discourse-structure and sets of policies and measures

As has been established in the previous discussion on theoretical and methodological determinants, the focus of cultural studies and cultural-study-informed research is the production and transformation of knowledge orders in societies based on semiotics, structuralism and post-structuralism (e.g. Hall 1999, Hepp 1999). Thereby, particular emphasis is on the mass-media-related circulation of meaning and the articulation-practices of sign- and practice production or reception in terms of powerful struggles over symbolic orders [cf. 77, p. 54–55]. As has furthermore outlined in the previous discussion on discourse-theory, discourses are institutionally consolidated and they influence individual and collective acting [cf. 68, p. 132][cf. 88, p. 60]. Discourses hence exercise power because they transport knowledge that constitutes individual and collective consciousness – thus, discourses constitute the basis for individual and collective action [69]. Discourses can moreover feature different degrees of productivity (spreading, acceptance, influence). Knowledge constitutes the basis for action and the construction of reality – the interplay and interrelation of discursive and non-discursive practices (materializations) is referred to as a set of practices and measures ('dispositif', Foucault) [69]. Discourses are hence practices that systematically constitute what they are thematizing [33].<sup>1</sup> Discourse analysis aims to reveal the development or the structure of discourse, discourse threads and other parts of discourse or discursive events [cf. 68, p. 132]. According to knowledge-sociological approaches based on Foucault's writings, discourses are complex 'flows of knowledge-inventories through time' [68, p. 131]. Discourse structure can be analyzed from several points of view. Depending on the research interest and approach referred to, the focus can be on special discourse, inter-discourse, discourse threads, discourse fragments, discourse positions, and so forth. Inter-discourse is constituted by different discourse

<sup>1</sup> Concerning how to deal with discourse, most discourse-analytical approaches are based on Foucault's *Archeology of Knowledge*. Singular, scattered expressions are subsumed and interrelated into a network by exploring the regularity of discourse, which constitutes discursive formation [43, p. 104].

threads, which include all the other above-mentioned aspects. While discourse threads are subject to specific rules and systematization (e.g. the thematization or problematization of a topic within specific public institutions of a nation state at a certain period in time), inter-discourse is a 'fluctuating milling mass' (e.g. national identity in general) [cf. 68, p. 131, referring to J. Link]. Within inter-discourse, different discourses and discourse-threads are closely interrelated and intertwined. Discourse threads consist of discourse fragments (texts) and are sequences of thematically unitary discourse or unitary knowledge flows respectively [78, p. 97]. Discourse positions are ideological contributions to discourse which are the evaluations of a discourse by actors for individuals, groups or institutions [68, p. 131]. A significant interlinking agent of discourses is constituted by the so called collective symbolic (stereotypes, topoi) that constitutes the entirety of the 'representativeness of a culture', that is, the entirety of the communicated allegories, emblems, metaphors, examples, models, comparisons, analogies and so forth [68, p. 131]. Collective symbolic (cultural stereotypes, often called topoi) constitutes systems that contain a symbolically simplified form of the contemporary actual and valid image of a society [68, p. 192, referring to Link]. Collective symbolic is traditionalized and used collectively, it is an interrelation, a system of knowledge orders that occurs in all discourses and provides the image of societal reality that people visualize [68, p. 134, referring to Link/Drews/Gerhard]. The inventory of societally known collective symbols provides a repertoire of images that forms the basis of images of societal reality, which in turn constitute interpretation-schemata [cf. 69]. In particular mass media provide further thematized or problematized interpretation-templates of such interpretation-schemata [cf. 69]. Hence, within the framework of the discourse-formation processes initiated through discourse-external events, discourses produce definitions of a situation and link these with action-concepts (interpretation- and action-problematization and thematization). The social actors involved in discourse formation produce an 'infrastructure of discourse-production and problem-handling', which is called set of policies and measures ('dispositif') (power-effects of a discourse) [cf. 69]. A set of policies and measures ('dispositif') is the institutional platform, the entity of the material, action-practical, personal, cognitive and normative infrastructure of the production of a discourse and the employment of its offered 'problem-solution' in a specific field (eg. legal fixation of the schedule of responsibilities, formalized ways of proceeding, specific objects, technologies, training courses, etc.) [cf. 69]. Such arrangements are the basis for, and constitutive elements of, the (re-)production of a discourse. They are moreover ways and means through which a discourse intervenes reality [cf. 69]. For instance, the discourse thread of CIM is part of the set of policies and measures ('dispositif') of a specific part of the discourse on national identity and cultivation of national image. The implementation of the practices within the institutionalized discourse thread (practices of Sweden promotion), which include discourse positions on nation branding and public diplomacy, includes for instance the formulation and implementation of organizational changes and structures, legitimization of certain constructions of Sweden's image, promotion based on the concepts of nation branding and public diplomacy, the design and definition of the concept of the brand identity, and the establishment of communication channels. Furthermore, it includes the production of promotion material, the analysis and description of Sweden's image abroad, the design of programs, the carrying-out of such events as seminars, etc. Sets of policies and measures ('dispositif') are thus produced by social actors in the course of the institutionalization of a discourse [68, p. 131]. Discourse analysis focuses on the determination of general models of practice based on the concretely observed, more or less organized practice, which can originate from one or several discourses [68, p. 131]. The situational realization of knowledge-orders within a practice-field can be understood as creative, selective and strategic acquisition or rejection of

such discursively processed patterns of interpretation and action [68, p. 131]. Analytical steps focus on the discursive construction of positioning, and on the reconstruction of typifiable structures. According to Keller, discursive formations are discourse-groupings that widely follow the same formation-principles, discourse-fields are social arenas, where discourses compete, and discourse-relations are characterized as the relational structure between discourses and practice-fields [78, p. 365]. Hence, discourses are social practices that are possible to observe and describe (e.g. documents, oral and written use of language in different contexts) [78, p. 365]. The realization of discourse takes place in the practical action of social actors [78, p. 365]. Discourse forms the orientating basis of this action (schemata, patterns of interpretation) and hence becomes 'real' in the quality of structure- and signification-interrelation. Within discourse analysis texts are viewed as discourse-fragments [68, p. 173], that is, as parts of a social discourse or discourse network against the background of the formulated aims. The analysis of public discourse and mass-media-channels can only be conducted in the forms of explorative studies [cf. 68]. The aim of discourse-analysis is to outline different discourse levels and their interrelation.

### 5.1.1. From text to knowledge-order

The main reason for applying discourse-analysis is to outline the theory of the generation of practices based on the text-corpus [21, pp. 198–199]. In order to accomplish this task, a range of devices have to be employed – a commonly used device is the codification strategy, the adaption and extend of which has to be developed on a case-by-case basis (see also chapter 1 and 3). Within this study, codification strategy on the basis of Grounded Theory has been applied for the analysis of knowledge-orders (discourse fragments) (see chapter 1).<sup>2</sup> The analysis has in its very general guidelines been based on the principle of open codification suggested by Grounded Theory in order to systematize the discourse-analytical evaluation of the electronic data analyzed. The reason to this approach has been the aim to outline a knowledge-order via open analysis in order to meet the research objectives and allow for the theory-formation on lifestyle-based culture-space-concepts. Hence, the first step employing codification-strategy has been open codification, which means the marking of text-entities with theory-guided, but still tentative codes. These codes have then been elaborated gradually until the establishment of the final list of codifications. The approach makes it possible to outline an abstract analysis-level out of the text corpus and hence to trace knowledge-orders. The codification approach includes the analysis of elements of discursive formation, the interrelation between them, the underlying oppositions (distinction strategies) and the thematic complex of aesthetical schematization [cf. 21, p. 201]. The code-system systematizes the theory-formation in line with the research questions and the research hypotheses. Codification-strategy makes it possible to identify the system of relevant expressions in the text-corpus and thus to outline the existent interrelations and discourse-elements. Throughout the process, reconstruction and interpretation have to take place at the same time. Therefore, one needs to work with reversible markers

---

<sup>2</sup> Several approaches for systematic, methodologically controlled text evaluation have been established within social and cultural sciences. These approaches apply very differing ways of codification and are based on different theoretical assumptions [For closer reading see Kuckartz and Kelle 1994 85, p. 76]. Grounded theory has attracted wide attention. Strauss, Glaser and later Corbin have published a range of writings on this concept of a research strategy, where categories and codification play a crucial role (Strauss 1998, Glaser 1978, Strauss 1991, Strauss / Corbin 1996). However, in the course of almost four decades, the concept has been continuously developed. Today the Grounded Theory approach refers to theories of middle range [85, p. 75].

that allow for eventual further theoretical and methodological development. Every new introduced code or marker has to be followed up by a new review of all text-entities. The overall purpose of the codification-system is to make it possible to outline and analyze a level of knowledge-order-elements from the text-material bit-by-bit (elaboration of knowledge-orders) [cf. 21, pp. 198–199]. The code-system functions thereby as a device for the interpretation of regularities, the usage of concepts, objects, speaker-positions and thematic strategies. Furthermore, it allows for the inclusion of special events, discourse-threads, formal text-characteristics and similar features into the analytical process [cf. 21, p. 198–199].

According to A. Strauss, Grounded Theory refers to generalized interrelations between categories and their characteristics. Although it differs to significant degree from traditional content analysis, the process of category-formation and codification is nevertheless a central one. The focus of the ‘analytical style’ (Strauss) of Grounded Theory is the thorough codification of the data material. Two main types of codification are relevant to this study: Open codification and axial codification. Open codification is the first analytical process, which conceptualizes and categorizes the data material [85, p. 76]. Preliminary concepts and levels are developed, while conceptual codes (categories) and in-vivo- codes (Strauss) can be used. Strauss understands in-vivo codes as obvious concepts that are employed by the actors themselves (e.g. nation branding, brand Sweden, public diplomacy, Swedish core values, etc.) [85, p. 77].<sup>3</sup> The first analytical step is the establishment of a list of concepts that are in a second step subsumed into categories. Categories feature characteristics that constitute theoretically meaningful aspects and hence concepts and sub concepts can be grouped into more abstract concepts – e.g. symbolic stages as for instance landscape- and city-portrayals of lifestyle-based culture-spaces (see Edensor) or Swedish values. Apart from the conceptualization of data, the step of open codification includes the identification and characteristics of categories since categories feature certain attributes. Open codification can be conducted in different ways, and codes can refer to single words, meanings, sections or the entire document [85, pp. 77–78]. The overall aim is to compare documents and outline similarities, differences and classifications related to the entire data corpus. The second step is axial codification, which refers to specific issue-related categories, their interrelations and certain contexts (e.g. characteristics of the context of action, action- and interaction strategies, e.g. in this analysis: culture-worlds and strategies of authentication and memorization) [85, p. 79]. However, although such modified adaptations of general suggestions provided by Grounded Theory constitute a clear effort to systematize approaches of dealing with the theoreticization (inductive theory-building), it is important to emphasize the hermeneutic-interpretative quality that is just the same as in other approaches to discourse-related content analysis and includes both the potential and limitations of qualitative analysis.

## 5.2. General Outline of the Study

The study has been organized in three analytical parts: Website analysis, electronic document analysis, and press analysis. The CIM-SCPAbMM-induced mental map has been identified as a ‘textnology’-genre that communicates a lifestyle-based national culture-space concept, which in turn includes several culture-worlds (theme-based clusters). Analytical categories

<sup>3</sup> Concepts are according to Strauss/Corbin (1996) etiquettes, which are ascribed to single events and other examples of phenomena (for instance the appraisal of national identity in a global context).

are the formal organization and the strategies of culturalization and aestheticization in the context of clusters of lifestyle-based culture-space. These strategies are shown to include the sub strategies of authentication and memorization, which are induced by public diplomacy- and nation branding-based tools. The tools produce and project elements and units of the national mental map within a cultural matrix. The study of agenda setting and implementation of the national interpretation of nation branding and public diplomacy focuses on framing and discourse-network, the construction of a culture-concept in terms of strategic lifestyle-based culture-space advertising, and media technology in terms of map-generating communication channels. This empirical part of the dissertation deals with the public arguments, semantics and visualizations of national image cultivation that have been developed on the basis of an integrative concept of nation branding and public diplomacy. The research is concentrated to the official electronic platform provided by the actors involved in the project Sweden Promotion. The study focuses on discursive strategies of distinction, authentication and aestheticization, and the thereby generated symbolic systems conceptualized as mental maps, as well as mediated structures of interpretations within institutional structures (discourse-systems), conceptualized as action and thinking schemata. Additionally, an analysis of electronically provided newspapers during the years 1995-2009 has been conducted in order to trace indicators for the discursive productivity of the CIM-SCPA<sub>BM</sub>-discourse as concerns the internal public discussion. The WWW- and electronic document analysis covers the following areas: (a) Conceptualization, framing, institutionalization and aspects of implementation (discourse- and frame-analysis), (b) Communication strategy and structure (organization, systematization, communication mix), (c) Discourse network: strategies of culturalization and aestheticization (distinction, authentication, memorization), (d) Identification of discursive productivity of the integrative concept embracing the WWW as employed in Sweden)

The following sections include the outline on data collection, data analysis and data interpretation.

### 5.3. Media analysis

The subject of the media analysis are the ten largest electronically available newspapers within the period 1995 to 2009. The analysis allows for an illumination of the mass-media discussion on the image/identity-cultivation based on nation branding and public diplomacy (NSUs public policy within CIM). The focus is directed to online newspapers due to the applied research and method, due to the requirements of accessibility, traceability and standardization (all electronically available newspapers provide an archive in the form of an electronic database). The media analysis was conducted for two reasons: First the monitoring of institutionalized discursivation of nation branding and public diplomacy in the case of Sweden on the inward public level. Secondly due to the emphasis on the involvement of the national public that is featured by both the concepts of public diplomacy and nation branding in general, as well as by Sweden's national interpretation of competitive identity management.

The media analysis has been conducted in four analytical steps: First, all articles including the defined key-words have been identified and collected via automatically generated search loops in the electronic databases (the list of key words is featured in table xy). Second, it has been outlined in which contexts the key words occur (content-analytical outline of the context of the thematization). Articles that did not feature a direct relation to the topics studied have been



excluded. As expected, some of the key word-search results (e.g. 'Sweden image', 'cultural identity') have included articles, where the key-words occurred in contexts not relevant to the topic. For instance 'Sweden image' has in some articles depicted the image in the context of societal issues and problems such as e.g. unemployment, which is not relevant for this analysis. Hence the second step resulted in the identification of the final data corpus. On the basis of content and context, 42.7 % articles of the main unit have been identified as relevant to the study (see table 5.4). 5.7). The results of these analytical steps are outlined in table 5.7.

Two guidelines have been defined for the research process: (1) Articles that feature a double, triple or larger hit rate because they are included in several key-word-search results within a newspaper archive, or due to technical errors in the electronic archives, are only included once. (2) A newspaper that features a website visit score  $\leq 250,000$  and /or a print run of  $\leq 25,000$  is excluded if all overall rankings (sum of key-word-results within a newspaper archive) result in the sum of relevant articles  $\leq 10$ . As concerns the website visit score and the print run, it is referred to the highest available number from 2001-2008 and 2002-2009 respectively (see tables 5.1. and 5.2.). The first analytical step included the following newspapers: Aftonbladet, Corren, Dalademokraten, Dalarnastidningar, Dagens Industri, Dagens Nyheter, Expressen, Göteborgsposten, Helsingborgs Dagblad, Nerikes Allehanda, Norrländska Socialdemokraten, Svenska Dagbladet, Sydsvenskan, Uppsala Nya Tidning, Västerbottens-Kurier, Skånska Dagbladet and Nya Dagen. The sample has been based on available data provided by TU, the Swedish Media Association (see table 5.1 and 5.2). In a second step, all newspapers that have an electronic archive that does not allow for combined search of key-words (e.g. svenska varumärket) due to technical reasons, have been excluded and resulted in the first reduction of the sample as the following newspapers have been excluded: Dalademokraten, Dalarnastidningar, Dagens Industri. The third step has resulted in an overall score of total and relevant articles. Based on the defined minimum of scores of relevant articles, the final research objects has consisted of the following newspapers: Aftonbladet, Corren, Dagens Nyheter, Expressen, Göteborgsposten, Helsingborgs Dagblad, Svenska Dagbladet, Sydsvenskan.

Although the research period has been defined to include the years 1995-2009, the first articles were published as late as in 2000. Table 5.5 shows that there is a long-term trend of increase of quantitatively measureable discourse-productivity as concerns the national public between 2000 and 2009. The result of the year 2000 compared with the result of the year 2009 features an increase of 6250 %. The results of the years 2005 and 2007 feature two peaks, while the relative increase between 2005 and 2007 is approximately 1%.

Table 5.6 features articles and notes as well as press releases by the SI (source: [www.si.se](http://www.si.se)). Also the publishing activity of the SI concerning press releases and news (SI reports in the form of published articles) shows a continuous increase of quantitatively measureable discourse-productivity as concerns the institutionalization of competitive identity management in the context of inward communication to the national public. News (articles and notes) have increased with 2700 % between 2004 and 2009, press releases have increased with 556 % between 2005 and 2009.

#### **5.4. Website- and electronic document analysis**

This study analyzes discourse-threads and discourse-positions within the framework of the electronically communicated mental map, which has been identified as a 'textnology' (see pre-

## 5. Case Study

**Table 5.1.: Visits to newspaper websites 2002–2009**

Newspaper website	2002	2003	2004	2005	2006	2007	2008	2009
Aftonbladet.se	3,615,619	4,202,309	5,997,049	2,914,194	3,487,538	4,080,940	4,042,495	4,253,666
Corren.se	—	—	127,544	61,874	71,021	—	—	111,582
Dalademokraten.se	—	—	—	—	—	98,507	—	—
Dalarnastidningar.se	—	—	—	—	—	—	115,069	115,156
Di.se	572,737	596,664	814,269	335,774	472,101	526,820	616,625	1 033,940
DN.se	1,414,593	1,507,801	2,175,313	934,588	916,940	974,722	1,044,527	1 216,189
Expressen.se	1,195,821	1,561,047	2,400,111	1,238,586	1,570,411	1,885,423	1,710,517	1 797,639
GP.se	797,608	715,184	1,096,187	449,393	—	345,918	339,793	403,190
Hd.se	—	—	—	68,345	94,813	125,001	—	152,063
Na.se	—	95,256	139,091	59,075	76,699	—	—	130,787
Nsd.se	—	—	—	—	—	—	—	100,144
SvD.se	328,469	501,880	532,483	279,479	441,787	520,853	552,514	679,857
Sydsvenskan.se	—	153,459	253,021	103,907	157,961	229,886	247,932	313,616
Unt.se	—	80,962	128,338	—	74,749	163,768	104,268	118,156
Vk.se	—	89,229	—	—	—	100,887	100,397	137,877

**Table 5.2.: Print run of Swedish newspapers 2001–2008**

Newspaper website	2001	2002	2003	2004	2005	2006	2007	2008
Aftonbladet	401,800	435,900	442,100	444,100	429,000	416,500	399,400	377,500
Dagens Nyheter (DN)	360,500	364,200	362,500	363,400	363,100	347,100	344,200	339,800
Expressen	333,500	321,800	335,000	342,100	339,400	326,300	320,200	303,800
Göteborgs-Posten (GP)	253,700	249,100	247,000	246,000	245,900	242,700	246,900	243,800
Svenska Dagbladet (SvD)	174,500	183,600	184,900	190,500	187,100	193,500	196,600	194,800
Sydsvenska Dagbladet	138,000	138,800	136,400	154,500	129,300	123,200	124,100	124,500
Dagens Industri	124,600	116,000	115,000	116,700	117,500	117,800	118,500	112,900
Skånska Dagbladet	43,700	43,600	43,200	41,700	40,200	39,200	37,400	34,400
Finanstidningen	25,500	—	—	—	—	—	—	—
Nya Dagen	17,700	19,200	20,200	19,500	19,400	18,400	17,800	18,600

**Table 5.3.: Newspaper coverage in Sweden 2001–2008**

Day press	2001	2002	2003	2004	2005	2006	2007	2008
total	88	88	88	87	85	84	83	84
woman	88	88	88	87	86	84	84	85
man	89	88	87	86	85	84	82	83
age: 15–29	80	80	78	76	74	72	69	72
age: 20–44	87	87	86	85	83	82	81	82
age: 45–59	39	93	92	91	91	89	89	89
household income 60–79	93	94	94	94	94	92	93	93
household income 80–168	93	80	80	78	77	74	73	76
household income 168–300	87	87	86	85	84	82	81	82
household income 300+	91	91	91	90	89	87	86	86
metropolises	81	82	81	80	79	78	77	78
rest of country	92	92	91	80	89	87	86	88
population (1000)	6799	6825	6895	6901	6945	7000	7073	7150
Purchased day press								
Aftonbladet (total)	20	21	21	21	20	20	18	17
DI (total)	7	7	7	6	—	6	6	—
DN (total)	14	14	13	13	13	13	12	13
Expressen/GT/KvP (total)	18	17	17	17	19	16	15	18
GP (total)	9	9	8	8	8	8	8	8
SD (total)	6	7	7	7	7	7	7	7
Svd (total)	5	5	5	6	6	6	5	5

**Table 5.4.:** Keyword analysis

Keywords*	Afton- bladet	Corren	Dagens Nyheter	Expressen	Göteborgs- posten	Helsingborgs Dagblad	Svenska Dagbladet	Syd- svenskan
brand Sweden	0	0	0	0	0	0	0	1
cultural diplomacy	0	0	0	0	0	0	0	0
culture brand	0	0	0	0	0	0	0	0
marknadsföra Sverige	14	4	9	12	21	9	21	9
nation brand	1	0	1	1	4	1	1	2
nation branding	0	0	2	1	0	0	4	1
national brand	0	0	0	0	0	0	1	1
NSU	11	10	1	0	6	9	6	10
place brand	0	0	0	0	0	0	0	0
place branding	0	0	0	0	0	0	0	2
public diplomacy	0	0	1	1	1	0	5	2
Sverigebild	11	10	21	5	15	12	27	18
Sverigebilden	22	19	27	7	15 <sup>o</sup>	16	55	25
Sverigefrämjandet	0	0	0	1	0	1	1	0
Sverigefrämjande	1	2	8	0	0	0	4	7
Sveriges image	0	0	0	3	0	1	2	1
Svenska Institutet	90	46	145	37	41	76	270	92
Svenska varumärket	5	4	7	5	7	1	6	3
varumärket Sverige	6	5	14	2	5	8	9	9
total articles	160	100	235	74	99	138	409	181
relevant articles	51	36	112	32	28	72	190	75
relevant articles (%)	31.9	36.0	47.7	43.2	28.3	52.8	46.5	41.4

\*complete results from electronic archive searches of included newspapers.

<sup>o</sup>identical to key word result 'Sverigebilden', therefore not included in calculation

**Table 5.5.:** Keyword analysis

Newspaper	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009
Aftonbladet	2	7	6	7	3	4	3	6	2	10
Corren	—	—	2	1	8	3	1	4	9	8
Dagens Nyheter	—	—	4	6	11	16	10	30	12	23
Expressen	—	—	—	2	6	8	5	7	3	1
Göteborgsposten	—	—	—	—	—	1	3	10	2	12
Helsingborgs Dagblad	—	—	—	—	10	5	12	11	14	19
Svenska Dagbladet	—	—	18	21	15	39	15	31	12	39
Sydsvenskan	—	—	—	—	—	31	11	11	9	13
sum	2	7	30	37	53	107	60	110	63	125

**Table 5.6.:** Articles and notes on activities implemented or supported by the SI, press releases by the SI

	2004	2005	2006	2007	2008	2009	change in %
articles and notes	2	3	7	19	45	54	2700
press releases	—	9	59	25	42	50	556

vious chapter). Based on the outline of Diaz-Bone's discourse-theoretical extension of Bourdieu's distinction-theory, two specific processes are analyzed: (1) discursivation (problematization, thematization) and (2) habitualization. The interpretative analysis of the discourse-fragments that are included in the data corpus is conducted according to the formulated guidelines outlined below (based on knowledge-sociological discourse-approaches, and loosely adapted from Jäger's suggestions for general questions within discourse-analysis, p. 174–187):

**Table 5.7.:** Analysis: Summary

Categories of analysis	Elements of analysis	Purpose and ways of analysis
Institutional framework	institutional context and communicational medium, categories	determination of genre, of texts, outline of contexts and events or sources of knowledge
Text-surface	Graphic design (texts, images, logotypes, typography as for instance headings, content-entities (also according to graphical entities), themes and topic-clusters,	numbering of lines and paragraphs, outline of <b>strategies of aestheticization, strategies of memorization</b>
Linguistic-rhetorical means	Linguistic micro-analysis, e.g. argumentation-strategies, collective-symbolic, imageries, style, actors, references, metaphors in linguistic and graphic contexts (statistics, pictorial images, etc.),	thematic blocks, narrative structures (frames, scripts, story lines) reference to for instance pannels, surveys, information on sources of knowledge, outline of <b>strategies of aestheticization</b>
Content and ideological expressions	Topics, themes and thematical clusters, ideologic elements, views, framing structuring in meaning-entities	framing (policy, concept, culture, society), view on society, view on technology, people, values, assets, etc. outline of <b>lifestyle-based strategies of distinction, strategies of authentication, strategies of culturalization</b>
Interpretation	Four aspects: message (motif and aim of the text), target groups, discursive context of the discourse fragment, reference to discursive events (cultural, political, economical, historical aspects)	Overall tracing and interpretation of <b>strategies of culturalization and strategies of aestheticization</b> and the thereto intertwined <b>lifestyle-based schemata of distinction, strategies of authentication and strategies of memorization</b>

Since media-based discourse affects the inter-discourse of society, the overall aim is to analyze the contents and main topics of the media-discourse (e.g. negotiation on national identity and image) [cf. 68, p. 194]. Discourse-threads are qualitatively elaborated through general categorization (overview of themes, number and clusters throughout the research period), collection of thematically relevant data corpus, qualitative evaluation of themes and subthemes, and summary and determination of discourse-position of the genres within the context of the analyzed themes [cf. 68, p. 195–196]. The volume of the data corpus hence results from the research questions. In order to analyze discourse-fragments into discourse-threads (e.g. interrelation of globalization and the implementation of nation branding and 21st century public diplomacy), several analytical steps have been employed: First, the discursive context has been outlined (discursivation) [cf. 68, p. 190] (e.g. the establishment of nation branding and 21st century public diplomacy. Second, the data corpus has been gathered (collection of the discourse fragments, structure analysis of the discourse thread) [cf. 68, p. 191]. Third, a list of codes has been established based on the data corpus (structure of the discourse-thread). The

fourth step has been the interpretation of the discourse-thread, concretely the 'textnology', fine-analysis and structure-analysis. The final step has been a further interpretation in line with the formulated research questions – e.g. how the platform contributes to the formation and positioning of a discursive distinctive mental map on national identity within the framework of nation branding and public diplomacy based national image cultivation. The total data corpus includes electronically delivered textual data and non-textual data. Concerning the former, the data corpus is constituted by texts and documents available at the Web-portal. The latter refers to images and videos in the context of textual data. The first step of analysis has been the determination of the material to be included according to the research scope of this thesis. Adapting the Grounded Theory Approach of open codification, the establishment of analytical categories has been a multi-step-process starting with defined research guidelines that have been further developed resulting in a code-book (see appendix). The analysis of the data corpus has been organized in line with the formulated research questions, while further categories have been consequently developed. The final step has been the final fine-grained analysis and interpretation of the research material. The general guide-lines for the analysis are outlined below:

Selection of data corpus: all relevant discourse-fragments of the textnologies, evaluation and material processing of the material, first interpretation process

Study of the discursive constitution of the thematic complex: outline of the distinction schemata and production strategies

Discourse-levels: web-based inward and outward communication and media analysis

Final analysis of the discourse-thread – central questions: which contribution to the production (construction) of the contemporary discourse on national image and national identity does the discourse-thread/ the textnology CIM accomplish? (result = lifestyle-based culturespace)

#### **5.4.1. The production of lifestyle-based culture-space**

Crucial for the establishment and the naturalization of identity forms is the constant re-negotiation of meaning (knowledge-orders) in order to make it possible to recognize identity as a stable concept (high recognition value). This reproduction can take place within 'dispositif' (see 1.1) [9, p. 116]. As the intertwining of identity and national state merges symbolic and administrative power and constitutes the basis for a successful reproduction of national identity, the concept of nation has concretized in such a 'dispositif'. The spatial reference of national identity and image is linked to discursively constructed spatial-territorial conceivabilities. This linkage takes place on the basis of symbolizations or representations (of e.g. places, maps, flags, and so forth) [9, p. 117]. Especially because of their significance in everyday-contexts, these manifestations are in fact crucial to the spatial references of identity and image. Strongly schematized representations within the framework of corporate designs have strong effects as concerns the national and international acting of organizations and institutions [9, pp. 118–119]. From a poststructuralist point of view, the map no longer provides information about 'real' characteristics of a certain space but in fact information about societally traditionalized images of 'the spatial'. From this perspective, the comprehension of maps and visualizations in general is considered an important supplement to discourse-theoretical studies (spatial references in this thesis). Berndt and Boeckler thematize in their contribution a productive and significant aspect of poststructuralist analytical approaches in the context of the cultural turn: the Key concepts

of staging and performance in the broader context of making production-accomplishments of reality-constructions visible. Hence, analysis should focus on the performative character of societal practices, as for instance outlined by Edensor (stages of national identity within a cultural matrix) [9, p. 219]. The power of spatial references to shape identification- and image-building-processes and distinctive schemata (as for instance in the form of stages as outlined by Edensor) constitute the basis for interpretation-schemata of reality, processes of distinction and authentication on the one hand and labeling and memorization on the other hand. All these strategies and mechanisms that can be outlined within strategic culturalization and aestheticization of national space, allow for the promotion and accumulation of symbolic capital. Hence, as has been outlined in chapters 3 and 4, the spatial and locality-references are conveyed into analytical categories of discourse-and-frame-research in this dissertation. As methodologically embedded into adapted discourse-theoretically extended distinction-theory (Diaz-Bone) and the actor-focused sociological knowledge-analysis approach, this methodological step makes it possible to outline production-elements of lifestyle-based culture-space concerning the political entity of a nation state.

To approach discursively generated mental maps as schemata of distinction that are produced by actors within active discourse, makes it possible to analyze local knowledge-orders in the context of globalization-framing, and hence the self-positioning of nations in global arenas. The focus on discursively produced distinctive schemata and spatial references in terms of mental mapping allows for the outlining of knowledge-orders of identity- and image processes and hence for the analyzing of lifestyle-based culture-space constructions. Mental maps are in this thesis assumed to feature crucial strategies in the construction of lifestyle-based positioning in a fragmented global field. In providing interpretation- and action-schemata based on culturalized and aestheticized economic goods and national assets as well as economized cultural aspects, they constitute offers of interpretation and action, that is also known as, optional space (see chapter 3). Thereby, strategies of aestheticization in the sense of both visualization, advertising functions, and ethic-cognitive functions intertwine different discursive fragments of information. Strategies of culturalization and aestheticization are shown to include the sub strategies of authentication and memorization that embed and transmit schemata of distinction.

#### **5.4.2. Public Policy design and framing**

The analysis conducted in this thesis focuses on the re-production of knowledge-orders for the purpose of influencing the internal and external accumulation of symbolic capital. Dealing with globalization-framing processes, the focus of the analysis is moreover on the interrelation between the institutionalization of distinctive discourse and the visualization and description of knowledge-orders for the purpose of promoting and accumulating symbolic capital. Space, place, national identity, nation brand, place brand as well as statements on national competitive advantages are constructed within specific interpretation-patterns (schemata) in the context of specific frames. This thesis outlines how space, place and locality within contemporary cultural scientific research can be analyzed by means of innovative adaptations of cultural-turn-induced theories and methodologies. The power to shape policies and the policy outcomes of actors can be traced in the negotiation-systems, cooperation-networks and discourse-arenas, which are establishing themselves in political fields. Social actors hold special coordination-functions and status-positions within the relevant networks [115, pp. 69–70]. Hence, stable definitions of relations and tasks concerning the interacting participants and their arenas of

interaction are based on the institutional regulation of interactions between actors (e.g. definition of rules and competencies for cooperation and the usage of resources, formulation of arenas of interaction, definition of processes of coordination and so forth) [115, p. 93]. In the concrete cases of integrative public policy based on the national interpretation of nation branding and public diplomacy, the government defines rights and responsibilities for the usage of the allocated Budget means. Rules on usage and operation are moreover formulated within established stakeholder-collectives. These steps establish the general requirements and specify concrete interactions in a sector or on a level (as for instance the one of national representation and cultural promotion, tourism, trade, and so forth).

#### 5.4.2.1. Overview: The Stakeholders (NSU) and the concept of Sweden's CIM

The stakeholders implementing the cultivation of Sweden's national image based on an integrative approach of nation branding and public diplomacy, are part of a committee, which was established in 1995: NSU (Nämnden för Sverigefrämjande i utlandet), the Council for the Promotion of Sweden. The committee is defined as 'a forum for dialogue, consultancy and cooperation for the purpose of an effective and long-term promotion and profiling of Sweden'. homepage NSU represents state and semi-state actors and is considered to be a forum for discussions on strategy and policy-issues in the context of country promotion. The overall aim of the NSU is made up by nine goals:

- (1) to create interest, trust and (2) goodwill for Sweden, and to contribute to the country being perceived as a (3) reliable trade- and cooperation-partner
- (4) to promote Sweden as an attractive market for foreign direct investment
- (5) to promote Sweden as an attractive tourist destination with enriching experiences
- (6) to promote Sweden as a leading nation in the fields of high-technology, research and development
- (7) to promote Sweden as a valued country for work, academic studies and research
- (8) to promote Sweden as a significant and distinguished stakeholder in the fields of architecture and design
- (9) to promote Sweden as a creative culture-nation ('kulturnation')

The chairpersons of the NSU are the heads of the department for trade and promotion within the Foreign Ministry's. The other members are the heads of the following institutions: the Swedish Trade Council (Exportrådet), the Invest in Sweden Agency (ISA), the Swedish Institute (Svenska institutet), the national Tourist Board (VisitSweden), the section for press, information and communication within the Ministry of Foreign Affairs, the section for research, innovation and economic development within the Ministry of Enterprise, Energy and Communications. The Council for the Promotion of Sweden meets two to four times per year. The NSU is responsible for the coordination and for the implementation of the action plan in consultation with NSU's heads of information. The actors included in the NSU are so called nation-brand-promoters.

VisitSweden is the market communications company for the Board of Swedish tourism and one of the actors involved in the international marketing of Sweden.<sup>4</sup> VisitSweden focuses

<sup>4</sup> VisitSweden formerly Sveriges Rese- och Turistråd) was founded in 1995 and is owned in equal shares by the Swedish State (through the Ministry of Enterprise, Energy and Communications) and Swedish tourism. Swedish Travel & Tourism Council AB was integrated into to new company. By the end of 2005, the business

on the analysis of markets, which also constitutes the basis for the work with the Sweden-image, and for the evaluation of implemented efforts.<sup>5</sup> The national tourist board is subject to two specific mandates: First, the international marketing of the 'brand Sweden' together with NSU's other members, and second, the marketing of Swedish destinations and experiences abroad. The marketing of Swedish destinations takes place in line with the concept of Brand Sweden, and in close cooperation with foreign actors and Swedish tourism. Hence, Visit Sweden constitutes the intersection between image-building efforts and marketing-activities to market Swedish experiences abroad. The Swedish Trade Council (Exportrådet) serves the Swedish Government and Swedish business.

The Swedish Trade Council provides services to Swedish companies looking to establish themselves on foreign markets. It works closely with trade associations, embassies, consulates and chambers of commerce around the world, and arranges events such as seminars, fairs, press-trips and match-making projects. The overall aims are to 'make it easier for Swedish companies to grow internationally', to 'help to reinforce the image of Sweden as an attractive country to do business with', and to 'contribute in different ways to increase business contacts between Swedish and foreign companies'. Invest in Sweden Agency (ISA) is a government agency under the Ministry for Foreign Affairs. Since its foundation in 1995, the services include matchmaking with Swedish companies, information on business opportunities in Sweden, practical information on how to set up a business in Sweden, contacts with Swedish business service firms and authorities, and location advice. Since the Swedish Institute has a central role in the promotion of Sweden, its activities are discussed in the next sub section. The outline of SI's program and SI's implementation of integrative nation branding and public diplomacy is at the same time an analysis of the discursive (ideological) position of SI and the NSU. The self-description of SI features narratives and story lines serving the construction of authenticity and significance of the activities and work. Argumentations that serve the legitimizing of the existence and the use of resources, ideological key-elements of discursive production concerning the ways of implementation, and strategies of aestheticization in the sense of both aesthetical and ethic aspects. Moreover, two frames can be outlined: The frame of globalization resulting in the requirement of strategic national image cultivation and the frame of the public-policy-induced web-based communication as a coherent and shared official (re)presentation of the nation of Sweden. The main argumentation refers to the discursive problematization of visibility of Sweden in the global field. Hence, it is emphasized that in order to actively work for the increase of visibility of Sweden, the overall aim of the SI is to 'put Sweden on the map by using strategic communication' and to 'create intercultural relations through meetings, exchanges and the building of networks'.

NSU has developed and established a 'shared brand platform' for (the Brand) Sweden. The brand-platform shall be 'the basis for an up-dated and more powerful presentation of Sweden abroad' and 'be a support in the NSU's different activities'. According to SI, the platform also forms a 'natural starting point for a closer cooperation with other Swedish actors that also target audiences abroad'. SI defines one of the foremost goals to be 'to find a positioning that Sweden

---

activities of tourist delegation were discontinued through the passing of a parliamentary resolution. The responsibility for analysis has been transferred to Sveriges Rese- och Turistråd while the remaining business activities have been included in NUTEK (Swedish Agency for Economic and Regional Growth). In 2006, the name Sveriges Rese- och Turistråd has been changed to VisitSweden.

<sup>5</sup> VisitSweden prioritises 13 foreign markets for the international marketing of Sweden. From VisitSweden's foreign offices we receive information on culture, trends, travel needs, accessibility, local lifestyle, local issues and perceptions of Sweden.



can 'own' in the global arena based on a long-term perspective'. The shared WWW-platform of the NSU plays a crucial role within the framework of NSU's activities and the representation, profiling and positioning of Sweden and is conceptualized as 'the official gateway to Sweden' ([www.sweden.se](http://www.sweden.se)). The Swedish Institute is responsible for the administration of the shared WWW-presence. This electronic 'Sweden-portal' is complemented by a digital image-bank ([www.imagebank.sweden.se](http://www.imagebank.sweden.se)), which is provided to foreign media and the Swedish Ministry for Foreign Affairs. <http://www.regeringen.se/sb/d/3028>). Hence, two textnologies have been identified within the analysis: the WWW-presence SI.se. (inward communication) and the above-mentioned shared WWW-presence Sweden.se (outward communication).

#### 5.4.2.2. The Swedish Institute

Since 2005, SI has gradually developed the Sweden Promotion concept based on integrative nation branding and public diplomacy. The Swedish Institute (SI) is a public agency that promotes interest in Sweden abroad and seeks to establish cooperation and lasting relations with other countries through active communication and cultural, educational and scientific exchange. The SI's operations are carried out in close cooperation with Swedish and foreign partners, as well as with Swedish embassies and consulates around the world. The board of the SI is appointed by the Government of Sweden and comprises the Director-General and representatives of various public institutions.<sup>6</sup> The Swedish Institute is organized in several units and departments: unit for administration and service, unit for analysis and coordination, department for communication and marketing, department for projects and presentations?, and department for relation-building.

The institute's overarching goal is to create and develop bilateral relations with other countries around the world, whether the issue is culture, politics, trade, or development cooperation. In order to achieve this goal, 'awareness of and interest in Sweden must first increase'. The concept development on national image cultivation by the SI follows the premise that through increased contacts and new networks, 'knowledge and innovative ideas can be exchanged, shared and applied in the future to all areas', in particular to culture, trade and politics, society, education and science. This premise is a frame for the positioning of SI that embeds the discursive production of the practices of Sweden promotion and all the above-mentioned discursive elements included. This frame positions the NSU actors in the fields of national representation, cultural production and the social fields trade, and education/science. The reference to politics and society is a purely ideological story line that within the further analysis will be outlined as being constituted by the definition of national core values, that is, the nation brand identity.

SI has undergone significant organizational changes. In the context of the international and national developments, the organization and its policies have changed dramatically several times since its establishment in 1945.<sup>7</sup> The very core task within SI's activities has remained the

---

<sup>6</sup> The SI receives an annual government funding of approx. SEK 225 million and employs approximately 90 members of staff in Stockholm and Paris. The Swedish Institute in Paris is Sweden's only culture-house abroad.

<sup>7</sup> The SI was established as an association in 1945 with the aim of developing international cooperation, spreading information about Sweden and supporting a broad cultural exchange with other countries. While in the 1950s the focus was on development cooperation, the interest to position Sweden overseas arose in the 1960s. In 1966, the first initiative to harmonize and coordinate the different stakeholders within the

same - now and then SI's work is about spreading information and knowledge, create goodwill and cultivate contacts and exchange with other countries. According to SI, it has been crucial to continuously adjust the institute's activities and ways of working with reference to global developments, including also the paths and modes of how the communication takes place. One of the most important changes has been the shift in focus from printed to electronic communication. From a discourse-analytical point of view, these changes have resulted in the development of 'textnologies' (see also chapter 3 and 4). The main information channel within the framework of the promotion of Sweden is nowadays the official World Wide Web site [www.sweden.se](http://www.sweden.se). This portal constitutes an extensive source of information on Sweden and a resource for Swedish embassies and consulates abroad. During the last couple of years, a new focus and view on the promotion of Sweden has emerged and the Swedish Institute has received a much more active role within the presentation and promotion of the country. Drawing on the new concepts of nation branding and public diplomacy, (national and regional) culture in the context of territorial / spatial identity has become one of the most significant aspects within the promotional efforts.

### **5.5. Inward communication – the 'textnology' SI.se**

Analysis has shown that the textnology of Si.se is clearly focused on, and produced for, inward communication.<sup>8</sup>

#### **5.5.1. Framing: Agenda setting and policy formulation**

The Swedish Institute has two mandates: The promotion of Sweden and development cooperation.

Sweden promotion is defined to 'put Sweden on the map', and create interest and trust in Sweden. The Swedish Institute implements its activities within the framework of public diplomacy, understood as strategic communication based on the understanding, information, influence and relation-building of and with other countries (on the Swedish definition of an integrative concept of public diplomacy and nation branding see figure 5.1). The description of the mandate of the promotion of Sweden is introduced through the institutional frame of globalization: 'the outcomes of globalization erases traditional borders based on increased mobility of people, capital, ideas and knowledge'. The SI emphasizes that the globalization-induced flows of information, capital, and so forth (see chapter 3) have a significant impact on Sweden and Sweden's future development, security and welfare. SI points out that an increasing number of countries are implementing a range of efforts in order to 'be visible on the global stage and

---

field with the clear aim to employ strategies of promotion and distinction for Sweden abroad was implemented by the establishment of the Council for Information on Sweden (Kollegiet för Sverigeinformation), which later became the Swedish Institute for cultural exchange abroad (Svenska institutet för kulturellt utbyte med utlandet). In 1970, the Council was transformed into a foundation funded by the state and the name Swedish Institute for cultural exchange abroad was changed to The Swedish Institute (Svenska institutet). The decades from the 1970s to the 1990s were characterized by several shifts in focus and scope concerning activities and regions of cooperation (see appendix). In the last decade, the promotion and profiling of Sweden has become the main and overall focus.

<sup>8</sup> Short versions of some selected contents are available in English, and further very reduced versions that center in on the outward communication textnology [sweden.se](http://sweden.se) are available in German, Spanish and French

create long-term relations with the environment’. Hence, the competition for attention and contacts is viewed to be increasingly tougher. In this context, the SI highlights the image of a country to be decisive on the present and future positioning of a nation in a fragmented global arena.

A central dimension in SI’s activities on the promotion of Sweden is the implementation of a comprehensive Sweden image as well as the cooperation with Swedish and foreign cooperation partners. SI’s positioning is that the Swedish Institute holds a key role in Sweden’s Public Diplomacy and focuses on the active work with communication and exchange with the international environment. Key conceptual terms within SI’s policy agenda setting, formulation and evaluation are ‘high profile (knowledge)’, ‘goodwill’ and ‘relation’. Within the building of international cooperation, networks and relations, knowledge and goodwill are defined as being of crucial significance and to feature a hierarchical interdependency. Knowledge is viewed as the pending variable for goodwill and goodwill as the pending variable for interest in cooperation and contact with Sweden and Swedish cooperation partners. The SI’s methodological perspective on this view is the communication- and cooperation-stairway (see also chapter 2, figure 2.12).

The national interpretation and conceptualization of nation branding and public diplomacy takes its shape in the form of strategic communication and relation-building operations. The purpose and desired outcome of SI’s operational framework, which is based on strategic communication and strategic information within relation-building activities is to increase the visibility and knowledge of Sweden and to create a positive environment for the realization of Swedish economic, political and cultural aims.

Public Diplomacy is defined as strategic information aiming to ‘understand, inform, influence and build relations with people in other countries’, and is conceptualized as the framework of SI’s activities. The differences between traditional diplomacy and public diplomacy is explained by the SI in the following way: While traditional diplomacy primarily concerns communication and interrelations between the governments of different countries, public diplomacy is guided by the aim to communicate and directly build relationships with publics, media, civil communities, universities, and corporations abroad. Referring to the world-view formulated within the textnologies, it is argued that this kind of diplomacy has gained increased importance ‘in an age of democracy, mass communication and mass consumption, where borders are erased and the choices and opinions of individuals play an increasingly considerable role regarding agenda setting’. The SI gives examples on political, economical and cultural aims of public diplomacy. These examples are given with reference to the practices of USA and Great Britain. Further information is pointed to by a list of American and British web-links, which emphasizes the scientific discourse thread (see list over references below). Possible political aims are subsumed as follows: Aims a country has within the promotion of its national interests, aims a country has within development cooperation, aims a country has concerning security politics (e.g. decrease threats against national security as for instance in the case of America, or cultivating relationships so that the International environment is likely to support the country in question in case of a national crisis), and finally influencing the public opinion on sustainability-questions. Possible economic aims are listed referring to the economic aims of Great Britain, which are the increase of growth and employment through an increase of the country’s attraction and the demand of its services in a range of areas. Included are the increase of foreign investment, the increase of the country’s exports, and the attraction of persons with talent, students, researchers, work force, and tourists. The object of cultural

## 5. Case Study

promotion within the framework of public diplomacy is to stimulate active creative exchange with the environment in order to stimulate the cultural and intellectual development in the home country.

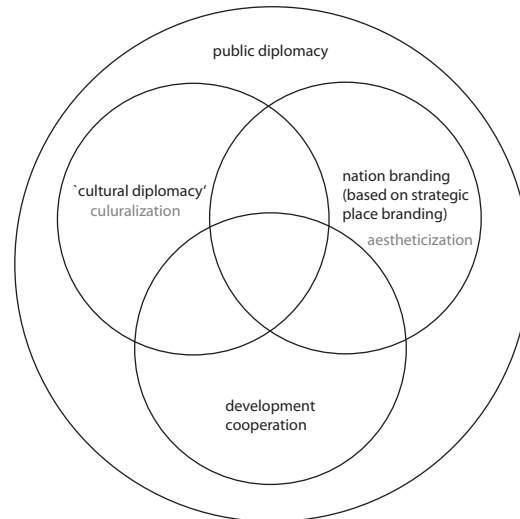
List over scientific references:

Foreign Policy Centre  
Joseph Nye om 'Soft Power'  
Public Diplomacy Institute  
PD Alumni Association  
UK PD Strategy Board  
The ERM Center of PD  
World Citizens Guide  
USC Center  
MountainRunner  
Association for Place Branding and Public Diplomacy

The overall narrative is that successful public diplomacy is about listening, getting to know one's cooperation partners and target groups and to create the preconditions for meetings. The tool of public diplomacy is draws on the emotional appeal as it argues that as in 'relations require openness, dialogue and mutuality in order to be successful'. The emotionalized description is intertwined with the main argumentation thread on the importance of Sweden promotion: 'relations call for knowledge, trust and interest for Sweden amongst the target groups. The scientific discourse thread is referred to in pointing to that there is 'a strong correlation between low degrees of trust and interest and low degrees of knowledge'. This argument is directly interlinked with the argument on the requirement of clarity and presence for the purpose of accumulating attention and reaching target groups. It is therefore explained that public diplomacy works with different steps of strategic information, which shall 'put the country on the map' on the basis of dialogue-based meetings. According to SI, this view on public diplomacy includes the perspective on cultural diplomacy as a 'natural and utmost effective' part of public diplomacy'. SI argues for the significance of culture, which is taken to be the crucial aspect for reaching the previously mentioned goal of influencing target groups in certain ways, by means of national positioning. These ways refer to the promotion and advertising of education in Sweden, of the study of the Swedish language, the invitation to participate in Swedish culture, visit Sweden, shop Swedish goods, have sympathies for Swedish values and so forth. Regarding development cooperation, these ways also refer to the increase of knowledge and respect for democracy and human rights. The analysis has made evident that a specific lifestyle-based culture-concept is communicated within the textnology.

According to the Swedish definition, the term public diplomacy includes Sweden promotion, development cooperation, nation branding (specified as strategic communication) and dialogue- and cooperation-promoting operations (relation-building activities), see figure 5.1. This definition indicates clearly a specific version of the integrative approaches of nation branding and public diplomacy in line with what Szondi has suggested (see chapter 2).

The reader is introduced to nation branding with a short introduction section. The significance and character of nation branding is embedded into the frame of public policy, which transports a specific interpretation of globalization-induced effects. These in turn constitute the basis for the thematization and discursivation of national image cultivation based on nation branding and public diplomacy. The narrative is formulated in a way that introduces the concept and at the same time emphasizes the main argument of the importance of the management of the



**Figure 5.1.:** The concepts of public diplomacy and nation branding in the Swedish public policy

brand Sweden: ‘in a time of increased globalization and mass communication, a country’s ability to reach its political aims, to promote trade, to attract investment and visitors as well as to participate in the exchange of talent and creativity depends to a high degree on how the country is perceived. Sweden’s brand, how the world behaves towards us, has therefore become more and more important’. It is pointed to that the term nation branding has attracted increasing interest during the last few years. The closer explanation of nation branding includes reference to the scientific discourse thread: Branding is specified as the profiling of a brand, which is a way for organizations to communicate, distinguish and symbolize themselves in relation to the environment – ‘nation branding is the same, but for an entire country’. The following description constitutes the Swedish institutionalized definition of the concept, which is particularly sensitive to the critique and negative associations that accompanies the term nation branding: ‘a country can of course not be viewed as only a brand. But the Swedish institute uses the term brand Sweden in specific contexts in order to point to the clear value Sweden as a country has. This value is included in a countless number of decisions that are made every day around the world, within the many fields that Sweden is in some way an actor’. This definition is further generalized in order to highlight the broad scope of significance of the national image: ‘Everything Swedish is identified and evaluated in relation to the overall image of the country’. Finally, the outline is concluded by a cross-reference to the main argument for the public diplomacy- and nation branding-based public policy: ‘It is therefore crucial for Sweden to achieve high degrees of knowledge and international goodwill as well as to have strong international relations in many fields.’

As has been outlined above, cultural diplomacy is in the Swedish concept understood to be an integrative part of public diplomacy. The efficiency ascribed to cultural diplomacy refers to its scopes and potential for increasing interest and trust for Sweden and for influencing target groups and cooperation partners on the basis of culture promotion (on the closer outline see the ways of promoting and advertising see the paragraph on public diplomacy). According to SI, the implementation of cultural activities that build the basis for international relation-building

## 5. Case Study

goes beyond the role that culture has within the national agenda in general. At this point of the description, a strong indicator for the outlined experience-based textnology-concept is to be found: 'it (the work with culture as a core) is about to make it possible for people in different countries to share experiences together on the basis of exchange of knowledge and experiences (...)' As will be made evident in the next section, the lifestyle-based culture-space concept delivered through the produced mental map constitutes a textnology that targets the individual experience of the promoted theme- and culture-worlds.

The ideological narrative formulated in the SI's general policy framing is referred to by adding a general ideological present- and future-frame, that through this shared experience people could 'have a dialogue on the opportunities and challenges of the future'. The definition of cultural relations and their significance is covered by an uncommented quotation of Martin Davidson, chief executive at the British Council: 'Cultural relations build engagement and trust between people of different cultures by exchanging knowledge and ideas. It empowers transnational communities and connects them to networks. In doing so, cultural relations contribute to the collective enterprise that is public diplomacy, by developing the networks upon which solutions to common challenges can be based. Many of the challenges with which governments across the world are struggling, derive from issues that they cannot address without influencing and engaging the broader global public. Equally, government-led activity alone is unlikely to produce all the solutions to these challenges – which include climate change, mass unplanned urbanization and violent extremism. It is in precisely this context that cultural relations matter most; for it is at its core a relationship between peoples. It engages through shared interests and enables communities to search for solutions to their common challenges.'

The final text-entity within the topic 'Public Diplomacy' is called 'What do other countries do?' and gives examples on national interpretations of the concepts of public diplomacy and nation branding of 24 countries and cities by providing a list of web-links in alphabetic order. Although is primarily meant to be a source of information that provides further legitimization of the scientific thread and the significance of the topic, a closer study of the links compiled in the list points once more to the uniqueness of Sweden's concept. No other single country has established a comparable lifestyle-based culture-world concept in the form of an easily accessible user-friendly textnology. Moreover, no single web-presence features such a transparent and interactively possible to experience set of strategic information and promotion material. Additionally, Sweden's concept is also unique with regards to the coherent graphic design program that embraces all included actors. The graphic design program provides high degrees of recognition and memorization for the recipients.

Danmark: [www.brandingdk.dk](http://www.brandingdk.dk), Danish Center for Culture and Development (DCCD)

Estonia: Enterprise Estonia

Finland: Mitä Suomi on

France: Cultures France

Germany: Institut für Auslandsbeziehungen , Du bist Deutschland Germany - Land of Ideas, Goethe-Institut

Great Britain: British Council

Hong Kong: Brand Hong Kong

Indien: India Brand Equity Foundation and Indian Council for Cultural Relations

Irak/Kurdistan: Kurdistan Development Corporation

Italy: Istituti Italiani di Cultura

Japan: Japan Foundation

Canada: Foreign Affairs Canada (FAC)

China: Confucius Institute

Korea: Korea Foundation  
Lettland: Latvian Institute  
Lithuania: Lithuanian Development Agency  
Norway: Utenriksdepartementet  
New Zealand: Brand New Zealand, New Zealand, New Thinking  
Russia: Russian News & Information Agency, Novosti  
Switzerland: Presence Switzerland, Pro Helvetia, Story Switzerland, Swiss Institute  
Spain: Instituto Cervantes  
South Africa: Brand South Africa  
Taiwan: Bureau of International Cultural & Educational Relations  
USA: U.S. Department of State America.gov

Concerning the mandate ‘development cooperation’, the overall agenda is formulated to build long-term relations and initiate common learning processes via meetings, education and cultural experiences. The mandate for development cooperation refers to the mandate for the SI to ‘advocate democracy and development’. The aim of these activities, which have to be individually adapted to the country in question in line with the needs expressed by the local cooperation partners, is to ‘strengthen democracy, openness, equality and respect for human rights’. It is only within the mandate description of development cooperation that the aspects of crisis, threat and problematic challenge in the context of globalization become evident in SI’s communication. The outcomes of globalization are at this point also assumed to increasingly lead to social and cultural tensions. Moreover, it is stated that conflicts and depression in other parts of the world increasingly influence Sweden.

Regarding both the development cooperation and the work with a coherent and clear Sweden-image, certain profiling-parameters have been defined:

- Equality
- Sustainability
- Democracy
- Children’s rights
- Freedom of speech

Most of these profiling parameters are argued to have the highest degree of distinction and goodwill-building potential concerning the efforts related to the promotion of Sweden. However, as these categories are quite general, the significance of the strategies of culturalization and aestheticization within an integrative concept of nation branding and public diplomacy can be nicely illustrated. Only through and with the specific lifestyle-based culture-space concept, do these categories gain specific meaning for the national construct in question. Only through strategies of culturalization, aestheticization and authentication, categories as the profiling aspects and the core values (‘open’, ‘innovative’, ‘caring’, ‘authentic’) become distinctive and good-will-creating aspects within the effort of putting Sweden on the map. Only through their intertwining with cultural and aesthetical determinant can they be meaningfully positioned as ‘genuinely’ Swedish and hence function as part of the national distinction schemata. Therefore, it is not the categories themselves that feature distinctive potential, but rather the discursive meaning-ascriptions within the framework of self-profiling and self-positioning. Thus, cognitive and emotive features do not differ in their distinctive mechanism from material features as for instance nature (beaches, seas, mountains). As place-branding experience has shown, if a place is to be ascribed specific positions within social space, it is in most of the cases the entire concept of place branding that makes the difference, not the beach, the mountain or the sea per se italics. Although there clearly are a range of unique and distinctive features

concerning both material and cognitive or symbolic aspects, it is nevertheless the 'packaging' and the communication (including all narratives, story lines, etc.) that have the decisive impact on attention, familiarity, knowledge, and in sum, symbolic capital accumulation. It is the specific thematization and discursivation that makes such categories as profiling aspects and core values distinctive, meaningful, and powerful in view of further discourse-formation. It is the specific interpretation and production accomplishment of the actors involved that makes profiling aspects, defined core values and cognitive and material features relevant to national identity negotiation and national image formation. Hence, promoted within the nation brand are not the core values per se but the core values in their specific interpretation and meaning-ascription, which in turn is based on their specific (in this case Swedish) socio-cultural function in the society and national culture in question. The more general the categories are per se (e.g. authentic, open, genuine), the more distinctive and unique they can become within a lifestyle-based culture-space concept. Such a concept links general categories to the characteristics of the society and national culture in question in an aestheticized and culturalized way.

The main and conclusive narrative on the policy design includes again the spatial reference to the close and intertwined positions that countries feature as result of globalization. The argument of Sweden's national solution to this issue on the level of representation, intercultural and international relations and diplomacy: In Sweden's foreign policy, the world becomes a 'near-abroad' and thus the requirement of dialogue, exchange and knowledge regarding new cooperation partners is steadily increasing. Also in this concern, the public diplomacy that SI represents constitutes an effective instrument in order to meet these challenges.

#### **5.5.1.1. Distinctive schemata: SI's concept of nation brand identity in the context of cultural knowledge-concepts and distinctive discourse**

In order to develop the distinctive concept of Sweden's positioning, SI has formulated a nation brand identity. The brand essence has been defined as 'progressive', which emphasizes Sweden as a country focused on development 'based on people's needs and environmental conditions'. The four formulated core values are defined to constitute the meaning of this brand essence. These are 'innovative', 'open', 'caring' and 'authentic' (see figure 2.11).

This model of national values as basic schema of national distinction is argued to be 'confirmed and noted in a large number of international studies and media'. As concerns this strategy of legitimization, SI primarily makes use of the World Values Survey and the Nation Brand Index as main sources to these arguments. The self-stylization and self-positioning is formulated as follows:

Surveys of global values patterns including the leading World Values Survey, show that Sweden's values are unique from an international perspective. To a very high degree, Sweden is an open country focused on the development and new ways of thinking. The fact that we live according to these values is confirmed and noted in a large number of international studies and media. In the Nation Brand Index (...) Sweden places at the tops as a progressive, open country focused on development that balances development with people's needs and environmental conditions. [59, p. 6]

The ideological-programmatical definition of the brand essence is formulated as follows:





Figure 5.2.: Brand essence and core values.

## 5. Case Study

Our degree of progressivity is what distinguishes Sweden from other countries and thus what makes us interesting to others. It is a summary of what we as group believe to a high degree and what we thus offer the world. It is the basis for our work to create a new, contemporary image of Sweden

Figure 5.2 features the developed distinctive schemata, which constitute internal signposts for the entire CIM-concept and its contents.

SI suggests to build the brand identity on four general characteristics (for a closer outline of the story-lines of these characteristics see also chapter 2). These four characteristics constitute the main messages within the re-negotiation and struggle on this positioning in a fragmented global field can be put in direct relation to the core values. They moreover constitute the basic schemata of distinction for the purpose of national positioning in the global arena. The schemata is based on attributive determinants, which SI considers to feature competitive advantage ('unique values produce a unique position'). This formulated distinctive schemata is consequently implemented throughout the information within the textnology for outward communication (Sweden.se and interlinked theme-sites). The following list outlines the guiding storylines of the basic distinctive schemata according to SI's definition [59].

New ways of thinking – a belief in reason and a desire to move forward (innovative)

- Advertising of competitive advantage: 'One of the world's most developed countries, with advanced expertise in strategic future industries'
- **Culturalization within the distinctive schemata-construction of a lifestyle-based culture-space:** 'Sweden has a strong position as a country open to new ways of thinking at the cutting edge of development. But Swedish openness to new ways of thinking involves no just out aptitude for technological innovation, world-leading research and an awareness of trends, but also at heart our values and our lifestyles. It involves how we see ourselves, our relations and the world around us.'

An ethical foundation – development that puts people and the environment at the center (caring)

- Advertising of competitive advantage: 'Sweden has a unique position in the world as an innovative country, (...)
- **Culturalization within the distinctive schemata-construction of a lifestyle-based culture-space:** '(...) at the cutting edge that is open to new ways of thinking, while also being caring and promoting strong ethical values such as equality between men and woman, sustainable development and human rights. As a result, an inclusive society is created, on where the goal is to ensure that everyone has a place and where development goes hand in hand with environmental sustainability.'

Gradual change – continuous renewal through participation and shared heritage (open)

- Advertising of competitive advantage: 'It is a question of pragmatic progress, continually building o Sweden's heritage, its values and what works well'.
- **Culturalization within the distinctive schemata-construction of a lifestyle-based culture-space:** '(...) Sweden is not a country characterized by revolutions. Rather Sweden has been shaped over the last few centuries by a consistent forward-looking attitude and the drive to work together for a better future via participation and solid grounding in society'.

The desire for balance – part of the Swedish character (authentic)

- Advertising of competitive advantage: 'A feature that is unique to Sweden is its clear desire for balance, a feature that has given rise to the Swedish notion of 'lagom' (moderate or just right).
- **Culturalization within the distinctive schemata-construction of a lifestyle-based culture-space:** 'The consequences of progress are balanced by people's needs and environmental conditions, he drive for participation, equality and consensus also create balance in society. This gradual, pragmatic, open-minded way of working balances the old and the new and allows foreign phenomena and knowledge to be easily adopted and mixed with what is traditionally Swedish'.

## Strategies of distinction

Strategies (practices) of distinction are in this study analyzed by highlighting the materialization of aesthetics in semantic categories. Distinction is understood as practice that categorizes objects, acts or values. According to Diaz-Bone, the act of distinction refers first to the positioning of the distinguisher (social self-positioning) in the social space, second to the distinguished objects, and third, to an ‘inter-space’ that mediates between groups and things within the social space (see figure 4.1). The first aspect refers to classification. Classification is the principle of distinction and results in a reproduction of societal differences between the actors [21, p. 32]. The second aspect refers to semiotization, that is, the reproduction of the perceived ‘order of things’, which attaches distinctive sign-character to the things and aspects in question. The third aspect refers to mediation, which manifests itself in the different principles and criteria of distinction, which are included within discourse, as for instance (aestheticizing) problematization by institutions (construction and re-construction of aesthetics) [cf. 21, p. 31]. Distinction constitutes an act of valuation of the distinguished objects and an act of differentiation vis-à-vis social groups and lifestyles. The act of distinction takes place through evaluation, which is a process of production of interrelations and distinction-gains on the basis of the legitimized characterization of cultural competence (e.g. institutions). Symbolic self-positioning results from this process of (discursive) distinction: Acts of distinction result in the positioning within social space as collective identity forms on the basis of the establishment of distinction and differentiating gains [cf. Diaz-Bone drawing on Bourdieu 21, p. 31]. As Bourdieu outlined, it is via oppositions that ‘the social’ gains its contours and its differentiation. Concerning the second aspect, distinction effects constitute the production of symbolic (socially recognized) order of the distinguished objects and practices. Certain objects and practices are then associated with certain groups (e.g. goods, sports, ways of consumption, art objects, music, etc., in the concrete case for instance Swedish music, Swedish films, Swedish literature, Swedish fashion, Swedish food, Swedish brands, and so forth) [21, p. 33]. Such collectively shared associations are established by media-based representation and collectively shared (including public) experiences [21, p. 33]. In this way, perceived evaluations of objects and practices can be outlined for many positions in social space. In particular the advertising of brands makes use of these mechanisms, as branding tries to initiate, influence or imitate these mechanisms [cf. 21, p. 33]. As has been outlined in chapter 2, nation branding that employs well-researched and well-established place-branding methods can adapt a range of suitable practices to accomplish symbolic capital promotion and accumulation.

The evaluating practice ‘semiotizes’ the evaluated objects so that products, the modes of their consumption, and practice forms themselves achieve sign-character: The objects and practices become themselves distinctive. Hence, according to Diaz-Bone drawing on Bourdieu, their reference-system therefore constitutes a ‘system of distinct signs’ [21, p. 33]. Regarding the third aspect, distinction-acts feature dimensions and characteristics of evaluation, which include implicit aesthetics. The collective acts of distinction express such aesthetics, possible to outline by means of distinction- or habitus-analysis. Aesthetics is consequently no quality of objects but a system of semantic oppositions that enfolds within the interrelation of classifying (distinguishing) and classified (distinguished) aspects. Within this inter-sphere, aesthetics gain their own reality (even if this is a derived one according to Bourdieu). This aesthetic is shared by the members of a collective and is applied and re-negotiated in every act of distinction. Only in the collective form of practice, it becomes visible [cf. 21, p. 37]. Aesthetics materialize within semantic categories when aesthetical and everyday things be-

come thematized and problematicized (as for instance in the context of representational discourse). The semantic crystallization-point of the competing aesthetics is usually adjective-based opposition-pairs, where social oppositions are expressed in form of classifications [21, p. 39]. These processes take place within the symbolic struggle over acceptance. In this context, symbolic capital extends its logic: It is not only a credit-form but it becomes a main resource in the identity-construction of collectives within a region (position) of social space, based on the negotiation on the affiliation to certain positioning (e.g. leading nations on the field of science, on the field of design and architecture, on the field of fine arts, etc.). According to Diaz-Bone, what makes discourse-theory important to distinction-theory is that it provides an analytical tool-set that makes it possible to outline distinctive values in the cultural, field-related knowledge-formations [21, p. 116]. Interdiscourse-space contains and produces semantics, which concern the value of the objects and the value of lifestyle that can become reference anchors within distinction-processes [21, p. 116]. Within the fields (e.g. field of cultural production), the meaning of different forms of systems of concepts is socially constructed. As concerns the field of culture, Diaz-Bone suggests to denominate such systems of concepts as cultural knowledge-concepts. (Sub-)Cultures and genre-knowledge are in turn based on these cultural knowledge-concepts [21, p. 116]. It is only through the discursive practice of distinction-processes that cultural knowledge-concepts as for instance 'authenticity', 'art', 'creativity', 'naturalness', etc. are charged with normative content (distinction-knowledge) [cf. 21, pp. 116–117]. These cultural knowledge-concepts are subjects to aesthetical negotiations and symbolic struggles, and hence 'politics of aestheticization' [cf. 21, p. 117]. As Diaz-Bone outlined, cultural knowledge-concepts do play a pivotal role in distinctive discourses [cf. original italics 21, p. 117]. Diaz-Bone defines distinctive discourses as coherent discursive practice-forms in the interdiscourse-space. These refer to cultural knowledge and hence evaluate objects and practices (of a genre), establishing basic categories, oppositions and cultural knowledge-concepts. By means of this process, genre gains attractiveness for a (existent or not yet existent) collective lifestyle [21, p. 117]. The attractiveness can be traced back to included values that are established within a network of organized oppositions and semantics. These in turn integrate the evaluations into an ethic-aesthetical strategy that is articulated in the discourse [21, p. 117]. The (presented or represented) way of life thus gains a set of promises, aims, a direction and meaning, which are expressed via the genre and combined with the cultural objects and practices [21, p. 117]. Distinctive discourses are hence knowledge-practices that establish coherency for collective life-forms and distinctiveness of genres [cf. 21, p. 117]. Within interdiscourse-space, different genres differentiate from each other in their capacity as knowledge-formations by means of strategies of discursivation and evaluation [21, p. 117]. Discursive structuring of experience becomes discursively ordered by the collective experience of cultural objects, cultural practices, cultural orders, cultural actors, and so forth. Lifestyles thus obtain a discursively established content of experience [21, p. 118]. While this central discursive significance of cultural knowledge is overlooked by distinction-analysis, which focuses on the classification of consumption goods and social positions (milieus), discursive culture-production makes it possible to outline aesthetics, which is based on problematization and thematization in the cultural knowledge-orders of genres [21, p. 118]. This aspect outlined by Diaz-Bone is of central significance to the analysis of e.g. literature and the national culture concept. An interesting starting point for the analysis of the textnology Si.se as concerns symbolic capital promotion packages is thus Diaz Bone's theoretical result: He understands objects and concepts that serve identification within distinction-analysis of collectives themselves, as subject to discursive construction and schematization [21, p. 118]. Discursive construction and schematization constitute the basis to the identity-references of lifestyle-collectives [21,

p. 118]. The formation of objects is not constituted in the classification of pre-discursively given goods, but rather in the discursive thematization of, and value ascription to, objects. Only as meaningful (as for instance as valued) objects and practices do they lead to an experience of structured cultural reality. This collective reality based on discourse and collective experience is systematically filtered through collective story lines and schemata of distinction (e.g. experience of geniality, creativity, uniqueness, authenticity are caused by social construction processes and experience-based ascriptions) [21, p. 118]. Distinctive schemata are hence the basic dimension of orientation in discourses [21, p. 118]. Within the textnologies of mental mapping as in the case of Sweden, the discursive schemata constitute the basis for the further formation of knowledge-orders, e.g. the establishment of the concept of lifestyle-based culture-space as well as interlinked practices.

#### **5.5.1.2. Towards the development of distinctive schemata: Analytical efforts and the report-series on Sweden’s image**

The Swedish Institute conducts a range of annual studies and surveys in order to gain knowledge on target groups, and obtain additional data on Sweden’s image abroad in order to increase the potential to reach out to and establish relations with foreign opinion. The studies focus on the acquisition of specific insights into the target group’s values and their perceptions of Sweden within concretely defined categories. Thus, conclusions can be drawn on to what extent Sweden is perceived as an attractive destination for studying, researching, traveling, working, and so forth. The Swedish Institute’s team of analysts has developed ongoing quantitative and qualitative studies (to date up to 37 500 (112 000) persons in approximately 47 countries and places respectively). Within the framework of SI’s analytical activities, a world city index (världsstadsindex (SVI) has been developed. From 2007 to 2010, Sweden’s image is measured in twelve cities: Berlin, Los Angeles, Moscow, Mumbai, New York, Paris, Peking, São Paulo, Shanghai, Tokyo and Washington DC. The respondents compare Sweden to eleven other countries (footnote). In a second step, the SVI-studies include focus groups in all of these twelve cities. Beside these studies, the Swedish Institute’s research activities include the regular analysis of the specific target group’s needs and wishes. Further analytical fields are the region-specific studies. In 2008 such a region-specific study was carried out in the Middle East and Asia (Egypt, The Emirates, Jordan, Lebanon, Pakistan, Syria and Saudi Arabia) with the total number of participants at approximately 2700 people. The study included a qualitative part consisting of expert interviews with a representative selection of the target groups (enjoying travelling, highly educated).

The SI has developed a strong analytical approach in the context of Sweden’s national promotion (competitive identity management). Apart from the Anholt Nation Brand Index, the SI includes a wide range of international panels and indexes (see appendix) in its analytical efforts. Since 2007, the Swedish Institute publishes Sweden-Image-reports annually. Apart from the general study on the Sweden image, in 2008, studies have been conducted on four specific areas: ‘sustainability’, ‘society’, ‘culture’, and ‘talent’. All mentioned reports constitute summaries on the current perceptions of Sweden, based on the analytical work accomplished by the SI (see also the outline in the previous section) and the inclusion of the Anholt Nation Brand Index. The aim of the studies is formulated based on the outlined primarily positively attributed globalization-frame – to ‘follow the development in an exciting time in a globalized world’. The studies suggest three aspects: first, to prioritize information-efforts in Asia

and the Middle East, second to remain and develop good relations with former receivers of Swedish foreign aid, and third to better utilize Sweden's position in order to attract human capital. These studies are especially important as they allow for the monitoring of outcomes of applied concepts and policies. Without analyzing the status quo before applying nation branding and public diplomacy, no results can be measured. Sweden has hence taken an important step towards finding a comprehensive national solution on the national solution to the problem of measuring of competitive identity management. Moreover, an analytical approach contributes considerably to the legitimization of institutional activities, as well as it contributes to strengthening the scientific discourse thread within this type of national image representation. The insights gained through such studies result in important indicators and conclusions concerning the agenda setting, the implementation of activities and the formulation of action-plans. In the case of Sweden, the analytical approach makes it possible to improve the cooperation between the actors involved in the national promotion, as the analytical efforts can constitute the basis for evaluation, re-formulation, extension or change. Most importantly, the conclusions that are drawn within the studies result in the formulation of culture-worlds, fields, topics and aspects within which Sweden first holds competitive advantages and symbolic capital, and second within which Sweden can build its distinctive national positioning in terms of the accumulation of symbolic capital. Finally, the analytical approach implemented by the SI exemplifies how the Nation Brand Index and other panels can be productively included in analytical efforts, and hence in turn can relativize methodic problems indexes related to (as for instance The Nation Brand Index) may feature. The analytical efforts include established methods and models provided by primarily place-branding research, from which the most important ones have been outlined in chapter 2 (see chapter 2). Since the general studies on the Sweden-image are a summary of the results of the Anholt Nation Brand Index results which are featured at the end of this next section and in the appendix, only the four specific area studies, which additionally include SI:s analytical results are outlined closer.

#### List over electronically available publications

- Sverigebild09 (The image of Sweden 09)
- Sverigebild08 (The image of Sweden 08)
- Sverigebild07 (The image of Sweden 07)
- Hållbarhet (Sustainability)
- Samhälle (Society)
- Kultur (Culture)
- Talang (Talent)

#### **SI-Studies in the form of electronic promotion material for the inward level**

This electronic promotion material in the context of the SI-Studies, categorized as 'the image of Sweden'<sup>9</sup>, is divided into four themes (sustainability, society, culture and talent). The themes are based on the defined culturalized distinction schemata and are in line with the overall core message to inward actors: the main problem as concerns Sweden's national image is the one of visibility. The focus on the specific themes has shown that Sweden features high amounts of symbolic capital accumulation in the fields 'sustainability' and 'society', but low amounts of symbolic capital accumulation in the fields 'culture' and 'attractive environment for talented and skilled people'. According to SI, the low amounts of symbolic capital accumulation in the

---

<sup>9</sup> Elaborated and published in 2008

two specific fields of question are caused by low visibility. Therefore, Sweden needs to take advantage of the amounts of symbolic capital it already holds in order to enforce symbolic capital accumulation in fields which need to be promoted, in particular in the context of national positioning in a global arena (national culture and national attractiveness to target groups). These aspects point the importance of culturalization as a distinctive culture-space concept, which in particular is focused on contemporary lifestyle-related schemata of distinction and allows for a multi-faceted positioning based on culture-world and theme-world entities. As the analysis of the textnologies makes evident, these entities can in turn be ‘packaged’ within symbolic capital promotion, and they can furthermore be visualized (‘staged’) by means of cyberspace-based aestheticization. Hence, the analysis of the SI-studies has allowed for the derivation of the general conceptualization of two overall symbolic capital promotion ‘packages’: sustainability and society. Based on the institutionalized distinctive discoursivation, SI has established these two aspects as symbolic capital promotion packages. These symbolic capital promotion packages have shown constitute the overall entities for the symbolic capital promotion within the textnology-produced lifestyle-based culture-space concept (see mental map analysis).

**Culture** The concept of culture is defined as including literature, visual art, theater, music, dance, fashion, film, design, children’s culture and sports. The results from the study indicate that Sweden is perceived as weak regarding cultural heritage due to the lack of world-famous monuments but strong in the field of popular culture. SI defines the strength of Swedish culture to be based in Swedish values. SI hence formulates the aim to strengthen Swedish culture by clearly showing the strong interrelation between culture and such ‘strong Swedish values as for instance children’s rights, equality and openness’. The studies make evident that Sweden features high scores in ‘global children’s culture’, design and literature. The focus group interviews have been conducted in order to study the knowledge about Swedish culture. According to SI, the result was an out-dated and limited view on Swedish culture. According to SI, to try to compete with countries like France, Great Britain or China in the area of cultural heritage is not possible, but popular culture and contemporary culture do strengthen Sweden’s image. SI therefore argues that it is important to include this aspect in the national profiling and calls for the improvement of the promotion of Swedish music, art, design and so forth. SI’s study has also made evident that there is a gap between developments in Swedish culture and the image of Sweden’s culture, which is characterized by out-dated stereotypes. The image of Sweden and thus the national identity that is communicated must be up-dated.

**Sustainability** In terms of sustainability Sweden is regularly highly ranked in numerous international indexes. According to SI, this shows how extensive the potential of sustainability and ethics is for brand Sweden. Moreover, Sweden is considered to be characterized by an ethical business climate, which according to SI’s study is perceived as decisive for the creation of interest in Sweden. According to SI, this is an important starting point concerning distinctiveness, as Sweden has to struggle with low visibility. SI argues that firms and organizations could to a much larger extent make use of of Sweden’s good reputation. According to SI’s study, companies that emphasize environmental policies are very positively recognized in the cities that have been included in the study. Moreover, Sweden is considered to be one of the ‘greenest’ countries. SI refers to the following indexes:

Environmental Performance Index 2008

## 5. Case Study

Reader's Digest  
Yale and Columbia universities 2008 in the report 'Environmental Performance Report'  
World Economic Forum, 2005 Environmental Sustainability Index  
Climate Change Performance Index 2008

A special project that is primarily focused on climate, environment and energy issues with an implementation period ranging from 2008 to 2010 has been developed by the SI and the NSU: 'Facing the Future – Sustainability the Swedish Way'. The project is closely linked to the topics and themes featured within the distinctive schemata of national promotion on Sweden.se: Sweden's expertise in such spheres as CSR, urban planning, energy, sustainable design, water, and environment issues. Within the framework of this project, the focus field of sustainability has been implemented as a 'stage' for national identity during Sweden's presidency of the EU in 2009.

**Society** Sweden features high scores in categories related to quality of life, openness, tolerance and care. However, Sweden does not receive as high rankings when it comes to 'friendly atmosphere'. Sweden's government and politics also receive good image results, primarily due to the focus on welfare, equality between men and woman and the focus on children's needs. Although Sweden primarily is associated with positive associations abroad, the visibility of and knowledge about the country is deemed to be too low. According to SI, it is therefore important to focus on inward cooperation regarding the international communication in order to increase Sweden's visibility. Specifically, all authorities should have a harmonized presentation, but also firms and other organizations can assist, at the same time profiting from the synergies of positive association. According to the NBI (2008), Sweden is particularly well-ranked regarding the following aspects:

Focused on progress while respecting the conditions of people, nature and the environment – (1 place)  
Open, tolerant and non-hierarchical society (2 place)  
Caring, considerate and respectful country (2 place)  
A source of inspiration for new ideas, solutions and models for a better future – (3 place)  
A creative place on the cutting edge that embraces new ways of thinking – (7 place)

Regarding the aspect 'society', SI refers additionally to the following indexes:

Save the Children report 'State of the world's mothers 2008'  
Hypertension and Happiness across Nations, 2007  
European Foundation for the Improvement of Living and Working Conditions (2006)  
Reader's Digest city ranking 2007  
The 2007 Legatum Prosperity Index  
Global Gender Report

**Talent** According to SI, the main problem for Sweden also in the category of being attractive to talented and skilled people is the low degree of knowledge about the country. However, SI traces a positive trend as concerns the interest in Sweden. SI argues that Sweden's universities must be clearly promoted and positioned in order to attract students and researchers from abroad and to increase knowledge about the country and the fields that Sweden where considers itself to hold competitive advantages, as for instance technology. Concerning the category of talent, SI refers to the good rankings of Sweden in the following indexes:



World Economic Forum 2007 report, Global Competitiveness Index  
Transparency International in their ‘Corruption Perceptions Index 2007’  
The Failed States Index 2007  
Jane’s Country Risk index

Such studies on the current positioning of the national image and identity, of the strengths and weaknesses, as well as the formulation of definitions of geographical priorities and focal points, are crucial in order to develop an integrative nation brand and public diplomacy concept that communicates and establishes authenticity. In this specific regard, what is true for organizations, is true for nations employing brand management strategies within their public diplomacy: ‘Authenticity is not possible without an organization having clarity about its market, positioning, value proposition, and competitive difference’ [133, p. 17]. The establishment of authenticity in turn is crucial for the staging and transmission of value to the target groups, that is, for the promotion and accumulation of symbolic capital.<sup>10</sup> As has been outlined in chapter 3, nation brand identity must be an authentic expression of the national discourse, which means that, it must communicate a vision, goals and values that are truly perceived as being unique, distinctive competitive advantages or as having the potential to accumulate such qualities.

### **The reference to the NBI and the World Value Survey**

The SI outlines that if simply following the NBI results, one would see a negative trend concerning the Sweden image from 2005 to 2009. But, as has been discussed in chapter 2, the results from the NBI from its start until today cannot be compared with each other. The results are interesting from a holistic point of view as they point to aspects and markers that constitute a valuable basis for the development of institutional priorities, focal aspects and analytical concepts. The overall summary of Sweden’s perceived weaknesses and strengths: Weaknesses: Culture heritage, export and tourism Strengths: Governance, people, talent-magnet It is noted that Sweden’s image is comprehensively positive as Sweden offers a range of factors that many people and key personalities appreciate: Openness, tolerance, evenhanded administration, equality, qualitative education, good infrastructure, intact nature and high consciousness for ethical, social and environmental aspects. People who are the most positive to Sweden are considered to be open, innovative, educated and appreciating a sense of responsibility. But it is recognized as a problem that the knowledge about Sweden is very poor in many countries. People who are the least positive to Sweden are the ones who have little knowledge of the country (see also the previous discussion on the problems and challenges of visibility).

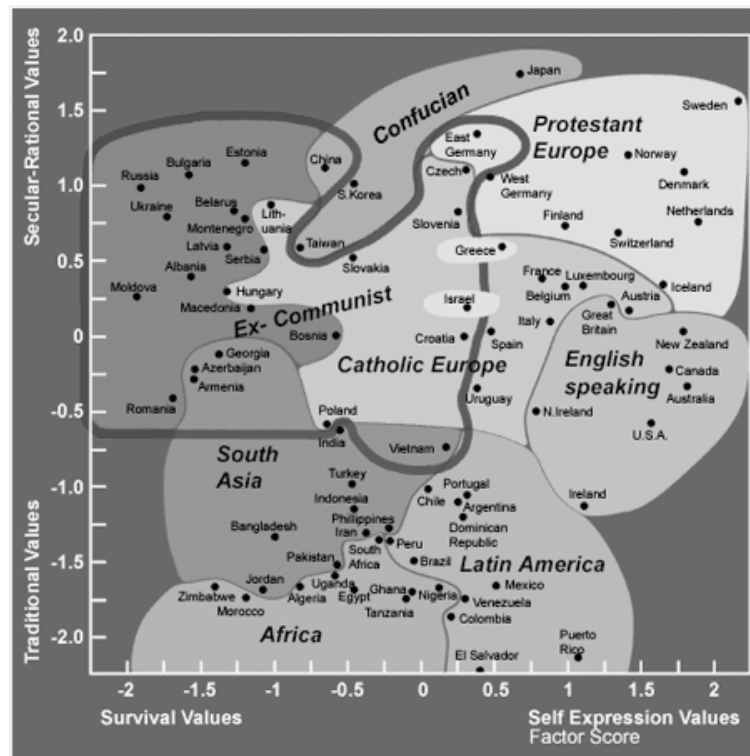
- The results of NBI 2009 (overall result):
  - Sweden: 10.
  - Best category: (3) – governance
  - Worst category: (14) – tourism
  - Best question result (1): ‘This country behaves responsibly towards international concerns over the environment’
  - Worst question result (18) ‘This country has a rich cultural heritage’
- The results of NBI 2008 (overall result):

<sup>10</sup> Cf. value – symbolic capital: Value according to brand management definitions includes: building awareness, increasing recognition, communicating uniqueness and quality, expressing a competitive difference, and creating measurable results.

## 5. Case Study

- Sweden: 10.
- Best category: (3) – governance
- Worst category: (14) – tourism
- Best question result (1) ‘This country behaves responsibly towards international concerns over the environment’
- Worst question result (18) ‘This country has a rich cultural heritage’
- The results of NBI 2007 (Q2):
  - Sweden: 6.
  - Best category: (2) – governance
  - Worst category: (15) – culture and heritage
  - Best question result (1) ‘This country behaves responsibly towards international concerns over the environment and world poverty’
  - Worst question result (20) ‘This country has a rich cultural heritage’
- The results of NBI 2005 (Q4):
  - Sweden: 5
- The results of NBI 2005 (Q3):
  - Sweden: 7
- The results of NBI 2005 (Q2):
  - Sweden: 5
- The results of NBI 2005 (Q1):
  - Sweden: 1

Figure 5.3 shows the value map according to Inglehart (<http://www.worldvaluessurvey.org/>).



**Figure 5.3.:** R.Inglehart and C. Welzel: Cultural Map of the World based on the World Values Surveys.

The figure featured above has been published in the book ‘Change and Democracy’, Cambridge University Press, 2005 and is electronically available on the website of World Values Survey. According to Inglehart, the Cultural Map or Inglehart Values Map ‘visualizes the strong correlation of values in different cultures’ and shows that ‘countries are clustered in a remarkably predictable way’ [127]. Inglehart is an American political scientist and has through his numerous publications strongly influenced the field of research on values and change of values within culture-spaces. The World Values Survey (WVS) is a worldwide investigation of socio-cultural and political change. The survey first emerged out of the European Values Study (EVS) in 1981. It is conducted by a network of social scientists at universities all around the world. This series of surveys has been carried out in four so-called waves (intervals of approximately 10 years): 1990, 1995, 2000, and 2005. A new wave of surveys will be carried out 2010-2011. The surveys generate data on the cultural values and attitudes of people in approximately 80 societies (<http://www.worldvaluessurvey.com>). The methodology consists of the administration of detailed questionnaires in face-to-face interviews and includes approximately 250 questions.

According to World Values Survey, the World Values Surveys

were designed to provide a comprehensive measurement of all major areas of human concern, from religion to politics to economic and social life and two dimensions dominate the picture: (1) Traditional/ Secular-rational and (2) Survival/Self-expression values. These two dimensions explain more than 70 percent of the cross-national variance in a factor analysis of ten indicators-and each of these dimensions is strongly correlated with scores of other important orientations (<http://www.worldvaluessurvey.com>).

Traditional/ Secular-rational values are explained as follows:

The Traditional/Secular-rational values dimension reflects the contrast between societies in which religion is very important and those in which it is not. A wide range of other orientations are closely linked with this dimension. Societies near the traditional pole emphasize the importance of parent-child ties and deference to authority, along with absolute standards and traditional family values, and reject divorce, abortion, euthanasia, and suicide. These societies have high levels of national pride, and a nationalistic outlook. Societies with secular-rational values have the opposite preferences on all of these topics [127].

Survival/Self-expression values are outlined as follows:

The second major dimension of cross-cultural variation is linked with the transition from industrial society to post-industrial societies-which brings a polarization between Survival and Self-expression values. The unprecedented wealth that has accumulated in advanced societies during the past generation means that an increasing share of the population has grown up taking survival for granted. Thus, priorities have shifted from an overwhelming emphasis on economic and physical security toward an increasing emphasis on subjective well-being, self-expression and quality of life. Inglehart and Baker (2000) find evidence that orientations have shifted from Traditional toward Secular-rational values, in almost all industrial societies. But modernization, is not linear-when a society has completed industrialization and starts becoming a knowledge society, it moves in a new direction, from Survival values toward increasing emphasis on Self-expression values [127].

Ingleharts conclusions are formulated as follows:

A central component of this emerging dimension involves the polarization between Materialist and Postmaterialist values, reflecting a cultural shift that is emerging among generations who have grown up taking survival for granted. Self-expression values give high priority to environmental protection, tolerance of diversity and rising demands for participation in decision making in economic and political life. These values also reflect mass polarization over tolerance of outgroups, including foreigners, gays and lesbians and gender equality. The shift from survival values to self-expression values also includes a shift in child-rearing values, from emphasis on hard work toward emphasis on imagination and tolerance as important values to teach a child. And it goes with a rising sense of subjective well-being that is conducive to an atmosphere of tolerance, trust and political moderation. Finally, societies that rank high on self-expression values also tend to rank high on interpersonal trust. This produces a culture of trust and tolerance, in which people place a relatively high value on individual freedom and self-expression, and have activist political orientations. These are precisely the attributes that the political culture literature defines as crucial to democracy [127].

#### 5.5.1.3. The thematic entity 'Sweden-package' (Sverigepaketet)

In 2008, a new concept has been included into the services subsumed under the technology-unit 'Sweden-package'. This new concept has been established for all actors who work at Swedish Diplomatic Missions abroad. The web-based tool set of Si.se called 'Sweden-package' includes information and promotion-material on Sweden that SI produces in the form of printed material, fact sheets, images, films, music and presentations. The purpose is to meet the need for easily available and up-to-date information- and promotion material on Sweden amongst Swedish target groups that have or want to initiate relations with foreign countries. as Swedish companies, organizations, exchange-students or others that need to (re)present Sweden within the framework of their activities. The standardized promotion-packages on Sweden based on the public-diplomacy and nation-branding approach constitute an important basis to for establishing the pre-conditions for successful culturalization and aestheticization within the mental mapping that goes beyond the activities concentrated to technologies. In line with the focus on technology, most of the material is available for immediate download (see figure 5.4).

**Sweden Promotion Forum** has been established as a virtual meeting place for people who work with the promotion of Sweden abroad. The Forum provides information and the possibility of exchanging information and experiences. Information on the Sweden Promotion Forum is intended only for the use of organizations belonging to the Council for Promotion of Sweden Abroad (NSU).

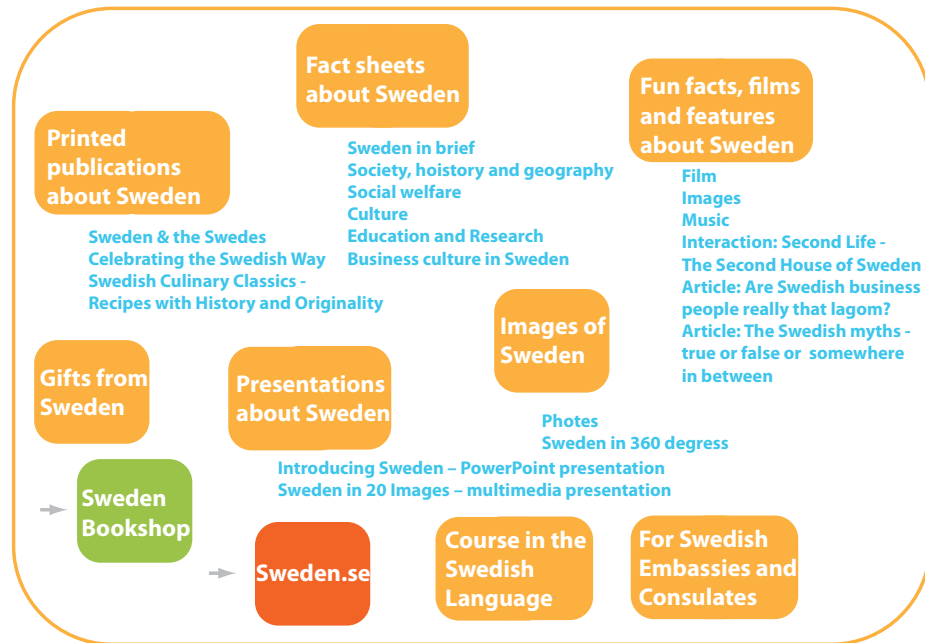


Figure 5.4.: The thematic entity ‘Sweden-package’

#### 5.5.1.4. Strategy and priorities

SI's strategy includes a range of conceptual and geographical priorities in order to achieve long-term results. Within the agenda setting, a number of policies have been developed for both internal use and in some cases (e.g. public procurement) external cooperation partners. These are grouped in four thematic and conceptual clusters:

- Focal fields
- Geographical priorities
- Culture policy for SI
- Environment policy for SI

Based on the cooperation of the NSU, the shared platform for the communication on Sweden has been developed in order to create the preconditions for a strong and distinctive Sweden-image abroad and hence to establish stronger relations with the international environment. The focus of the framing is the view on Sweden as a progressive country characterized by defined core values (see *abb.x* and chapter 2) and concentrated on the development of beneficial conditions for human beings and the environment.

**Focal fields** In order to facilitate a shared prioritization and to increase the outcome of the national image cultivation efforts, four focal fields have been formulated by the Swedish Institute:

- Sustainability – environment, development and balance
- New creativity – seminal/ground breaking experience industry and contemporary culture
- Openness – equality, freedom of opinion and tolerance

- Development without borders – technology, culture and science

These focal fields have three main functions. They provide a practical way to interlink SI's work with the formulated nation brand identity, to establish cooperation, and to emphasize contemporary phenomena and fields where Sweden at the moment features an interesting strength or experience, that, is, a competitive advantage. These focal points are based on the strategic choices that have been formulated within the development of the competitive identity concept of Sweden. Moreover, they are based on the messages and on the conceptual requirement that they be possible to interlink with the focal points of other organizations' involved in the Sweden promotion and/or the development cooperation. Apart from these aspects, the starting points have additionally been the potential to implement the focal points in 1-3 year perspectives, thereby aiming to 'to be timely and in the forefront' of the developments within culture, societal questions, or science'. Guiding conceptual questions have been:

- is there an interest in Swedish phenomena to tell about and show
- is there an international interest in Sweden within these fields,
- and are there relevant cooperation-partners linked to the fields in Sweden and abroad.

The aim of the strategy of geographical priorities is formulated to increase SI's potential to work long-term-based, achieve results, create effective cooperation with local partners, create knowledge about local target groups and monitor their knowledge and image of Sweden. The overall aim is to be able to 'follow-up, evaluate and show concrete results'. The information provided on SI's strategy hence mainly communicates the scientific discourse thread and explains the institute's efforts. This information is completed with public access to analytical studies that the SI is conducting (see next section), emphasizing expertise, competence and creativity.

**Geographical priorities 2007–2010** The geographical priorities follow the framework formulated within the guiding principles. The pro-active concept for specific places that has been developed by the Swedish Institute includes two aspects – specific metropolis and regions within Sweden's strategic near-abroad in the eastern Baltic Sea Region. The geographical priorities have been formulated for the purpose of establishing a target-based, long-term perspective by concentrating activities to places where the opportunities to effectively create knowledge, goodwill and relations are viewed to feature the highest potential. SI has decided to prioritize twelve metropolises, which are understood to have particular influence in 'media, cultural life, experience industry and economy' (see table). Specific geographic priorities concerning relation-building are the countries Estonia, Latvia, Lithuania, Russia, Ukraine and Belarus. Moreover SI argues that Sweden in particular needs to create knowledge and familiarity on Asian markets (China, Japan and India), where knowledge and familiarity with Sweden features the lowest rates and Swedish firms and representatives for culture and education have to face considerable challenges when establishing themselves. The analytical studies on the Sweden image abroad made by SI have moreover shown that it is also in these regions that goodwill for Sweden is at its weakest. However, SI's in-depth studies have shown that low knowledge is in general correlatively intertwined with low degrees of trust and interest.<sup>11</sup>

---

<sup>11</sup> During 2008, SI started to formulate new geographical priorities also in the field of development cooperation with focus on West-Africa (Burkina Faso, Ghana, Mali and Senegal), East-Africa (Ethiopia, Kenya, Rwanda, Tanzania and Uganda), Asia (India and China) and to some extent the Middle East. The platform [sweden.se](http://sweden.se) has shown to be a valuable instrument to measure a range of parameters in the context of the attention- and

**Culture policy and Environment policy for SI** The culture policy and the environment policy concerns the ways of operation and positions the Swedish Institute as authority that transparently communicates its role within the promotion of national culture and symbolic politics and that follows the defined core topic and core value of sustainability also in the everyday-practice of the overall operations. The information embeds the scientific discourse thread on the institutionalization of national image management based on the concepts of public diplomacy and nation branding in the discourse thread of organizational positioning on the internal level.

The culture policy explains the role of culture in SI’s activities. A broad concept of culture is formulated in order to create an adequate tool-set for the generating of interest and trust in Sweden. Culture is viewed to ‘provide a multilayered image of Sweden, create meeting places and unify people within a common interest’. The Swedish Institute focuses on the presentation of innovative and contemporary culture-activities’. According to SI’s definition, culture is an inclusive part of public diplomacy (see previous section). On the basis of mutual benefit SI cooperates with cultural actors in Sweden. According to SI, cultural projects create ‘curiosity for Sweden’ and the cooperating culture-actors gain the possibility to create contacts to other countries. It is however emphasized that the Swedish Institute’s culture-cooperation is based on aims formulated within Swedish foreign policy and within the framework of SI’s priorities. SI is one of the main instruments of the Swedish government for the promotion of culture within foreign policy. The Swedish Institute has no culture-political mandate (that is no own culture-policy, but within the framework of the Foreign Ministry). However, the Swedish Institute (the Foreign Ministry) is one of the main actor within Sweden’s official presentation abroad where culture is a constitutive part in both the promotion of Sweden and the development cooperation. The Swedish Institute’s environmental policy is formulated to constitute a continuous process of improvement based on a long-term perspective. The environment policy shall embrace all levels of institutional activities. Since environment-friendly efforts are measureable, they are monitored every year and based on three-year-period-action plans.

The national promotion of Sweden is based on digital communication, and the specific focus on the WorldWideWeb is continuously extended by including new web-based services as for instance Sweden-package (Sverigepaketet) and Second House of Sweden. Due to the emphasis on the WorldWideWeb, the production and distribution of printed material has continuously decreased, which is in line with SI’s strategies that include the prioritization of target groups and the increase of effectiveness of communication by focusing resources to digital communication. According to its own information, SI was able to reduce the printed material to a considerable degree in 2008 due to this focus on the WWW. In sum both the amount of printed copies and the number of titles and languages have been reduced. The reduction of printed material is in line with the formulated strategic decision to deliver information and promotion via Sweden.se.

The reconstruction of interpretation schemata and the production of meaning can be completed by including practice-oriented perspectives on culture (see chapter 3). In order to outline which knowledge-inventories and schemata of meaning-ascription result in action and recursively transform cultural knowledge, the empirical analysis of documents referring to these actions can provide an illustrative source [cf. 90, pp. 215–217]. The summary of the activities gives an indication on the discourse productivity and the scope of culture production in terms of national promotion (see table 5.8). At the same time it again exemplifies the scientific discourse level that can be traced within the textnology of SI. This scientific discourse

---

interest-raising amongst the target-groups for Sweden in these places.

level considerably contributes to the legitimization of the institutionalized CIM-program and to the accumulation of symbolic capital on the inward level of national image cultivation. Table 5.8 exemplifies an overview on activities and results subsumed in annual statements of accounts that SI has to provide. On SI.se., SI makes the annual statements of accounts publicly available in the form of electronic documents. The above-mentioned cultural-turn-induced practice-oriented approaches have re-formulated the issue of successful action-coordination into the issue of meaning-ascriptions and symbolic order production by actors. The focus on the performativity of action is in line with the definition of culture and cultural reproduction as practice, based on implicit and interpretative knowledge. Referring back to the aspect of performance as concerns national identity, the list is completed by a summary on derived 'stages' of cultural production.

### **5.6. Outward communication – the 'textnology' Sweden.se**

SWEDEN.SE is Sweden's 'official portal', conceptualized as the 'the official gateway to Sweden'. The overall aim of Sweden.se is to facilitate the gathering of information on Sweden for foreign target groups and to market Sweden abroad by 'raising issues of importance for Swedish core values'. There are five organizations behind Sweden.se (NSU, see 5.4.2.1). However, the Swedish Institute has from the very beginning had the main responsibility for the development and implementation of the platform, and Sweden.se is produced, operated and developed by SI. The strategies of culturalization, aestheticization, authentication, and memorization within the lifestyle-based culture-space concept that are outlined in the analysis of this thesis can be considered to have their programmatic basis in the conceptualization of the Web-space as a 'tool to give visitors an experience of Sweden and Swedish values before they visit the country' <http://www.si.se/Svenska/Innehall/Information-om-Sverige/Digital-kommunikation/Swedense/> The digital space is hence employed as a 'stage' of cognitive and material experiences that permits access to the culture-worlds featured within the lifestyle-based culture-space.

Since the launching of the WWW-portal in 2002, both the number of visits to the site and the amount of published information on the portal 'Sweden.se - the official gateway to Sweden' has been steadily increasing. Information is available primarily in English, but smaller versions of the communicated contents are also available in approximately 30 other languages. Apart from the information featured on the Web-portal, all other publications by the SI are available on the electronic portal, including fact sheets, articles, publications, power-point-presentations and thematic sites (e.g. [studyinsweden](#), [swedenandtheswedes](#), etc.).

The main strategy of aestheticization is a graphic profile-program on the internet ('digital identity'). According to SI, the presence on the web is of significant importance since it is most often through this channel that foreign target groups get their first experiences of Sweden. SI states that 'the media is the message'. SI views Sweden.se as the anchor point within the promotion of Sweden and holds that its graphic profile-concept and program provides an 'effective way to present the official Sweden'. The graphic profile concept and program was originally developed for Sweden.se. Today, it is also applied on other sites, such as the Sweden Promotion Forum, the image bank for foreign media ([Imagebank.sweden.se](#)), the tourism portal of [Visit-sweden.com](#) (since 2005), as well as the web-sites of Swedish embassies and consulates that can be reached through the shared homepage [Swedenabroad.com](#). Other websites that are



**Table 5.8.:** Summary on overall results 2008 (Source: Årsredovisning 2008 (Annual statement of accounts 2008))

Direct exchanges	ca. 53 000 persons (scholarships, exchange programs, courses in Swedish, etc.)
Own channels	ca. 10,3 million contacts/visits from abroad (digital and printed communication, events etc.)
Other channels	ca. 500 million contacts/ foreign media coverage.
Events	1 200 events hve been visited by more one million visitors.
Communication	ca. 8,3 million visits and 37 million page views have been recorded on SI:s web-platforms and other digital services (including Second Life) and ca. 340 000 copies of print/information-material have been distributed, estimated to have reached approximately 680 000 persons. In 2008, 36 new titles have been published in all together 10 languages.
Media	63 foreign journalists have been invited to Sweden, which together with the events that SI has arranged or supported have resulted in ca. 2 100 units of media coverage. Units of media coverage: more than 500 million contacts (this calculation by SI is excluding radio and tv-coverage).
According to SI, the following results are based on the focus on exchange wih prioritized key-persons	<ul style="list-style-type: none"> <li>– Study visits: 193 experts/key-persons have been invited to Sweden within the framework of SI:s study-trips.</li> <li>– Scholarships and alumni-activities: 1 296 foreign key-persons have participated in SI:s scholarship program, and at least 2 000 former students/stipendiates have become members in SI:s alumni-activities.</li> <li>– Leadership program: 63 young leading key-persons have participated in SI:s different ledarship program.</li> <li>– Exchange and contributions: Through ist contributions the SI has supported 347 projects with 2 236 foreign (and 1 542 Swedish) cooperation-actors.</li> <li>– Courses in Swedish language: 48 500 studying persons, of which more than 15 200 hailing from countries and regions outside Scandinavia), Have received support in order to pursue studies in the Swedish language at approx. 207 institutions in 40 countries. 45 lectors at 44 universities in 23 countries have received support. 225 persons have participated in SI:s courses in Paris and 37 in SI:s web-based course in Swedish language.</li> </ul>
According to SI, in 2008, the SI:s activities resulted in the following	<ul style="list-style-type: none"> <li>– 90 % of the target groups have a deeper and more positive image of Sweden and Sweden as a cooperation-partner</li> <li>– 94 % of the target groups, and 73 % of the cooperation-partners, have estimated that they based on these activities have gained increased knowledge, interest and capacity to push issues of openness and democracy (within development cooperation)</li> <li>– 91 % have been satisfied with and positive to SI:s services.</li> </ul>
As concerns target groups and cooperation partners that have participated in one of SI:s relation-building activities*, the following data have been accumulated by the SI	<ul style="list-style-type: none"> <li>– 78 % estimate that they have established Sweden-relations /networks the intend to develop</li> <li>– 93 % estimate that they will have future active relations /networks of significance for openness and democracy (within development cooperation)</li> </ul>

\*(scholarships, exchange- programs or courses in Swedish)

part of the graphic profile-program are [Itsweden.com](http://Itsweden.com), [Studyinsweden.se](http://Studyinsweden.se), and [Swedenbookshop.com](http://Swedenbookshop.com). This strategy of aestheticization thereby includes the sub strategies of authentication and memorization based on a shared iconic language that all official organizations at the intersection of inward and outward communication feature through the application of the graphic profile-program.

The platform [Sweden.se](http://Sweden.se) is considered to be the 'navel in the spreading of the Sweden-image and of the graphic profile-program' and a 'crucial tool for the generation of a modern image of Sweden'. Four main determinants characterize [Sweden.se](http://Sweden.se): Features about Sweden, facts about Sweden, film, music and interactivity, as well as the steady employment of new technology and new methods. (1) Features about Sweden: At least once a week, a new feature is published on [Sweden.se](http://Sweden.se). This can be 'an article, images or a film about Sweden, the Swedes or anything Swedish'. (2) Facts-intensive content; facts about Sweden: New or revised fact sheets on a wide range of topics are published regularly. They are listed in alphabetical order on the 'Quick facts tab', [www.sweden.se/facts](http://www.sweden.se/facts), but can also be found on the other tabs, according to topic. (2) Film, music and interactivity: multimedia material is increasingly launched at the portal as for instance interviews with Swedish people in Swedish cities (film series 'sidewalks'). Two fixed thematic categories are the 'music room' and the 'film room'. The music room is made up of a by a music player, which streams contemporary Swedish music in seven different genres. The film room offers a selection of Swedish films and information on Swedish film today. Bloggs and comment-functions open up for interactivity with and between the visitors <http://www.si.se/Svenska/Innehall/Sverige-i-varlden/Gemensam-plattform-for-Sverigebildet/>. (4) New technology and new methods: In order to communicate with the target groups in effective ways, ongoing new experiments with new technology constitute a central mode of operation on [Sweden.se](http://Sweden.se). Examples are the travel blogg 'Panoramic Sweden' featuring 360-degree panorama-images, event-maps in Google Maps to promote up-to-date information on events in Sweden, and the streaming of films in HD-quality (e.g. fashion shows). Moreover, [Sweden.se](http://Sweden.se) has applications on the communication-platform 'Facebook' in form of categories such as 'Swedish Word of the Day', 'Swedish Picture of the Day' and the project 'Share your Sweden!', where images provided by tourists have been selected, purchased and published on the photo-website 'Flickr'.

The deliberate and consequent intertwining of all thematic building blocks and topics with the defined general core values (see chapter 2 and fig. in this section) makes it possible to experience the culturalized and aestheticized electronically delivered mental map as a coherent culture-space. This coherency in turn makes it possible to perceive authenticity and memorize discourse threads or discourse fragments within the presented network (and visualization) of lifestyle-based culture. These mechanisms become clear when studying the statistic information on the response to the web-space (see figure 5.9). The implementation of technology supports the processes of attention- and familiarity-building to the presented contents. The technologic design makes it possible for the reader to selectively choose between particular information and the story lines, discourse fragments and narratives that constitute parts of the experienceable lifestyle-based culture world.

**Table 5.9.** Statistics – Sweden.se. The SI has been conducting statistical analysis ever since it began to implement of web-based communication. However, since the SI has entrusted a range of different statistical service companies with the accumulation of statistical data over the years, and most recently in 2009 (Google analytic), the data from 2009 can not be directly compared to the data from the previous years.

Year	Visits per year total	Visits per year prioritized target groups	No. of site visits total	Goodwill: Satisfaction	Goodwill: Image
2009	2083904 from 226 countries	81% from total amount of visits per year	5767145	87.5% are satisfied with Sweden.se	77.5% have a deeper and more positive image of Sweden after visiting Sweden.se

### 5.6.1. The mental map of Sweden.se

**The analysis of electronically delivered mental maps** As has been outlined in chapter 3, the organization of cognitive mental maps features hierarchical structures of spatial knowledge. These structures can be metaphorically described as consisting of nodes, trails, configurations and other markers depending on the study. Examples provided by cognition psychology are paths (channels to move along), edges (imaginary or real boundaries, separating space-areas), districts (bordered areas with ascribed identificational characteristics), nodes (strategic points that constitute anchors for behavior patterns) and landmarks (components of landscape/territory easily to identify, may stem from the entire repertoire of function entities or structures) [cf. 45, p. 41–42]. In combination, these markers constitute the organizational frame for spatial knowledge. The markers make it possible to group information (clustering) and result in efficient ways of codification, storage and recall. As Hartl outlined, the linguistic description includes the definition of (spatial) reference semantics, and, at the same time, a verbalization and as I would like to add visualization of the cultural network [cf. 45, p. 45, *my italics*]. on the contemporary canon of national culture and positioning. This outline is adapted to the genre of textnology, as theorized and conceptualized in this thesis. The insights on the structuring of spatial knowledge within receptive processes are in an innovative way applied to the analysis of the production of spatial knowledge orders. The analysis of the electronic data has made evident that this constitutes a very fruitful and systematic approach to trace strategies of memorization, authentication and aestheticization. The outline and interpretation of sitemap-elements, contents and tools as markers of and for spatial knowledge structuring makes it possible to highlight the importance of coherent, user-friendly visualizations and navigation-structures when developing a competitive identity and image cultivation management concept. It has moreover become evident, that only such a precise and overall navigation system makes it possible to produce a lifestyle-based culture-space concept as in the case of Sweden. Every marker is interlinked with the entire concept in both direct and subtle ways, from the defined core values to the gradual extension of the concept by including an increasing number of features and interlinked websites. Throughout the navigation within the staged experience-world of the delivered lifestyle-based culture-space concept, the visitor is continuously involved in the aesthetics, and the provided functions and the interpretative distinction-schemata. The high degree of interactivity allows for the target-oriented time-effective promotion of specific topics, theme-worlds or sub-themes. Moreover, by focusing on markers of knowledge-orders, the promotion of symbolic capital can be itemized to a

## 5. Case Study

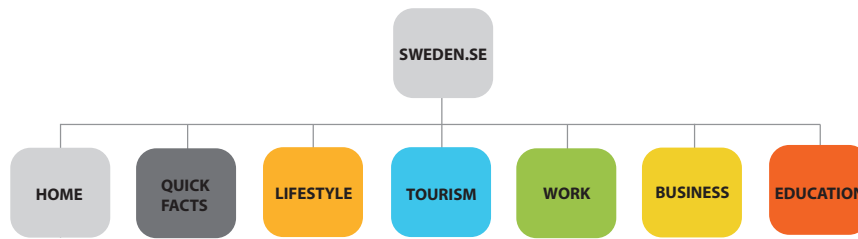
certain degree. Figures 5.5 show the summary of the markers and building blocks of the mental map.

The image shows a screenshot of the SWEDEN.SE website with several red annotations. The website header includes the logo 'SWEDEN.SE The official gateway to Sweden', a language dropdown set to 'English', and a date/time display 'Tue Jan 26, 2010, 17:04 GMT +1'. Below the header is a navigation menu with tabs for 'Home', 'Quick facts', 'Lifestyle', 'Tourism', 'Work', 'Business', and 'Education'. The 'Lifestyle' tab is highlighted. On the left side, there is a 'Lifestyle' sidebar with a list of categories: Culture, Sustainability, Blog, Facing the future, Food & drink, Traditions, Sport & leisure, Swedes, and Swedish language. The main content area features a 'Sustainability in Sweden' section with a sub-section 'Mapping in green' by Sara Jeswani, which includes a video player showing a globe with icons. Below this is another article 'Choosing the power of wind' by David Wiles, accompanied by a photo of a house with solar panels. At the bottom, there are two columns of 'Reading' and 'Facts' items. Red circles and lines are drawn over the page to identify specific elements: 'Edges' points to the navigation menu; 'Districts' points to the sidebar categories; 'Paths' points to the 'Facing the future' link; 'Nodes' points to the 'Reading' and 'Facts' sections; and 'Landmarks' points to the 'Mapping in green' video player.

Figure 5.5.: Example: Cognitive orientation on electronically delivered mental maps.

**Thematic building blocks** Sweden.se features six thematic building blocks that constitute the lifestyle-based culture-space. This culture-space includes several culture-worlds, which constitute sub entities of the thematic blocks (see figure 5.6).

The main entrance to the topics and theme-worlds includes an imagery-banner on which the visitor can choose between three (one of them continually up-dated) themes, which follow a fixed schema: Nature imagery according to season of the year, core topic sustainability (theme-world Green Sweden) and core topic culture (Swedish Traditions). The automatically changing

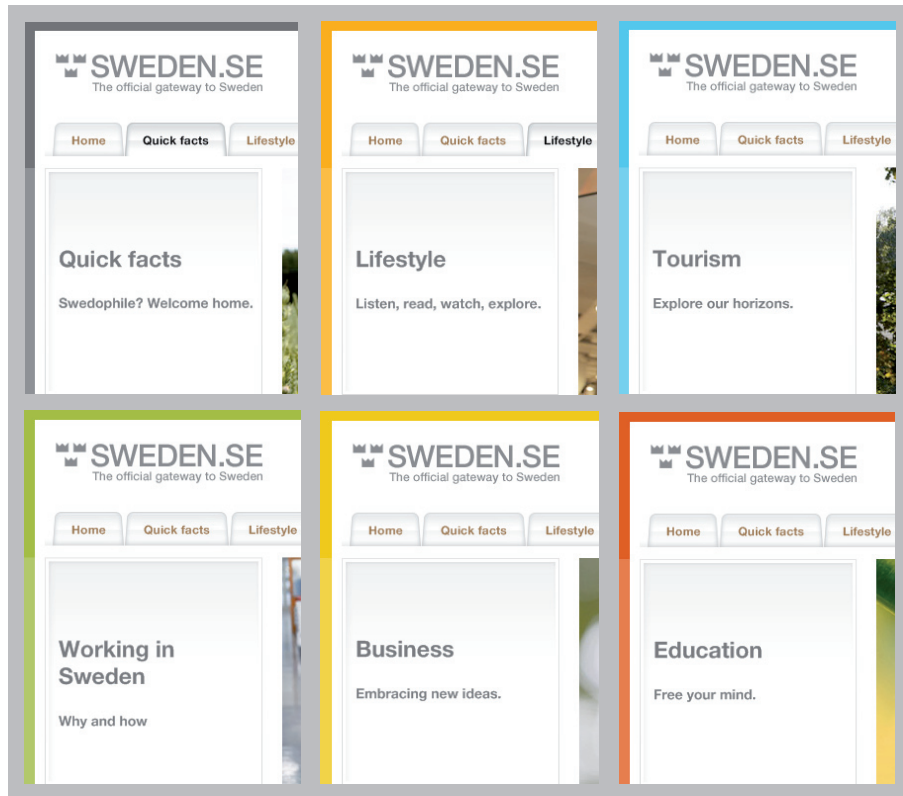


**Figure 5.6.:** Sweden.se: Thematic building blocks.

images are complemented with encouragement to read further information about the theme world. The visitor can directly click on the title of the picture to be forwarded to the theme- or subtheme-world.

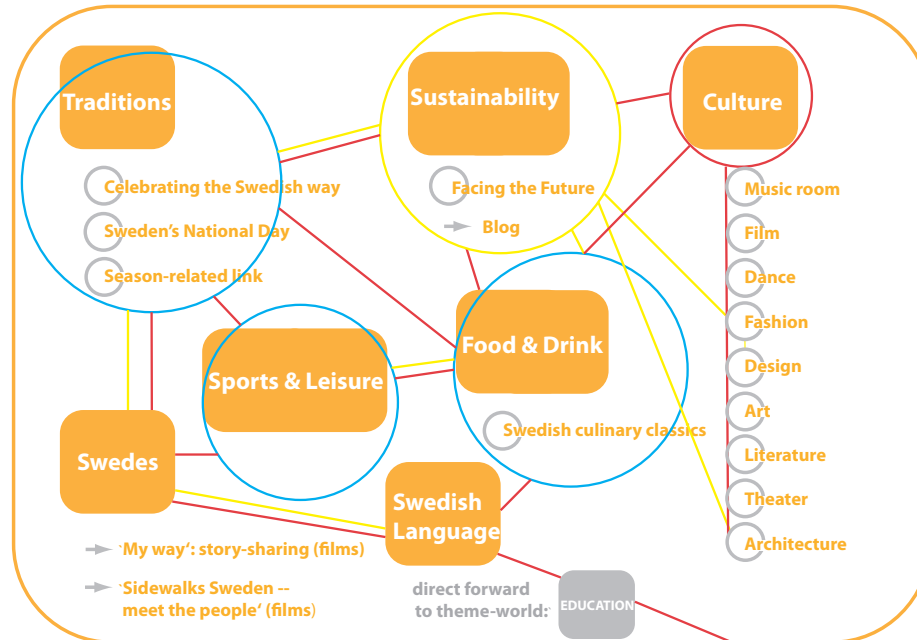
Every theme-world is characterized by its own slogan and features several topics. The analysis has shown that all culture-worlds, topics, themes and sub themes are in line with the four formulated characteristics and core values (see figures). Culture-worlds as smaller conceptual entities within a lifestyle-based culture-concept are considered to constitute configuration-templates of ‘ways of life’ in thesis, providing collective and individual anchor-points. They function as the demonstration of standardized lifestyle-entities within certain collectively negotiated and societally incorporated meaning-networks. Self-stylization builds on tools of aestheticization and culturalization and reflects the least common denominators of the canon of a collective of national culture, as well as collectively accepted story-lines on elements. The canon establishes coherency between the broad scopes of variations of the overall concept that can be traced to specific presented culture-worlds (e.g. tourists, students and researchers, etc.). The constructed entities are stylized into units (education, etc.) and constitute ‘stages’ to identity-(re)negotiation and image-building. Lifestyle-semantics thereby constitute a continuous line of reference to the defined core values and core messages within different narratives and discourse-threads. Additionally, they include a specific function – in terms of a collective ideological system, they provide the discursive and sign system-template for collective and individual profiling and accentuate selected auto- and hetero-stylization (auto and heteroimages). Furthermore, they are part of the implemented frames of the society’s present and future and of the produced argumentative structures (individual action scopes, increased options, etc.).

Although ‘a website is the next best thing to reality, and in some cases it is more efficient, more user-friendly, and faster, ‘expressing authentic brand identity on the web is still a new frontier that communication architects, information architects, designers, and engineers are just beginning to conquer’[133, p. 136]. The case of Sweden’s CIM is an illustrative example on how websites, which are increasingly used as portals for media tools, can be innovatively and successfully applied within a national CIM-program. The advantages of the embracement of web-based technology are clear: Not only that web-based technology makes it possible to produce and deliver lifestyle-based culture-spaces and therewith experience-worlds of culturalization and aestheticization that continuously evolve as the institutionalized concept develops, it moreover constitutes an omnipresent source of the institutional discursive thematicization on both the inward and outward level of communication. As also Wheeler writes: ‘from logos to message points, downloading from a site enables employees to jumpstart marketing and communications from everywhere in the world’[133, p. 136]. The importance of target group-



**Figure 5.7.:** Overview: Theme-worlds (stages of national identity) - Slogans and the logotype of Sweden.se. Slogans support themes, issues and images. According to Denton, slogans are rhetorical devices that can function as 'social symbols', and thus can become a direct link to individual or social action [20, p. 10]. 'A logotype is a word (or words) in a determined font, which may be standard, modified or entirely redrawn. Frequently, a logotype is juxtaposed with a symbol in a formal relationship called the signature' [133, p. 108]. In the concrete example, such a symbol is the national emblem of the three crowns. Logotypes not only need to be distinctive, but also need to be durable and sustainable as they have to feature legibility at various scales and in a range of media [133, p. 108].

based mass media communication as in the case of Sweden is supported by Wheeler’s outline on the functions of successful websites: ‘The best websites understand their customers and respect their needs and preferences’. Wheeler also has formulated which questions a website should quickly answer; applied to nation branding and public diplomacy these questions are: What is the nation standing for? Why does anyone need to know? What’s in for me?



**Figure 5.8.:** Theme world: Lifestyle.

The thematic building block (stage of national identity) includes the multimedia-feature Second House of Sweden, which constitutes another innovative feature that shows how technology can be employed in order to communicate interpretation- and action-schemata (knowledge-orders) within the concept of a ‘textnologized CIM’:

**Second House of Sweden** The inauguration was made by the Foreign Minister of Sweden, Carl Bildt, whose avatar cut the blue and yellow ribbon while declaring the House of Sweden in Second Life open. The Foreign Minister’s words of inauguration refer to the defined core values and core message of Sweden as an innovative and progressive country. As already has been outlined in this chapter, these have been formulated within the distinctive culture-space schemata that builds the basis for the strategic national image cultivation: “Sweden is a country of innovation and curiosity about the future. Our presence in Second Life is just a faint beginning. We didn’t know ten years ago that any of this was possible. Where it takes us five to ten years from now, nobody knows’. The virtual world concept is primarily designed to reach ‘early-adopters groups in different parts of the world’. According to SI, social media, such as Second Life, ‘offer new opportunities for dialogue, spreading information and creating the possibilities to reach these target groups (<http://www.sweden.se/secondlife>).

The Second House of Sweden is dedicated to (virtual) exhibits about Sweden, and provides a platform for events – film screenings, seminars, concerts – all with a Swedish theme.’ The



## 5. Case Study

focus in Second life is the communication and interaction between the 'real place' and the 'virtual place'. For instance, the 'Swedish style on show in Tokyo'-project was implemented as a 'Virtu-Real-exhibition' in Tokyo. This event was designed to celebrate '10 years of successful exchange between Sweden and Japan in culture, lifestyle and business' in 2009. In 2008 a cooperation with Stockholm's city library was added that has resulted in a range of different events linked to education in virtual environments. In the context of the Swedish National Day, SI arranged larger festivities, which were well visited (ca. 700 visits). Other festivities were based on events such as the 'Lucia-party', the World book day, and the European Language Day [63]. The core messages based on the culturalized distinction schemata are on this platform implemented in the form of performative and interactive events interlinked to events in the 'real world'. For instance, the pride-festival was implemented as a 'stage' for the promoted core values of openness and tolerance by draping the Second House of Sweden in a rainbow-flag and feature live broadcasts from the festival. Hence, the exhibits, events and other features on Second Life are interlinked with the thematic units of Sweden.se, in particular 'facts about Sweden', 'Lifestyle' and 'Education', as is also reflected by the themes of the permanent exhibitions (e.g. an exhibit about the life of the Swedish diplomat Raoul Wallenberg and the art exhibit on Swedish art of the National Museum).

In 2008, the approximate number of visits in the Second House of Sweden decreased considerably by 45 % to 141 visits per day. SI comments this result by pointing out that SI's activities in Second Life do not primarily focus on a constant flow of visitors but instead on the implementation of targeted promotion efforts in the framework of specific events. SI argues that it is more relevant to compare the efforts in Second Life with traditional exhibitions than with web-based communication. The visits are in general considerably longer and include more interaction and engagement. The events that recorded the largest amount of visitors were the Swedish National Day festivities (300 visitors, 700 visits and ca. 70 minutes average visiting time) and the Lucia-party (more than 620 visitors, 1 630 visits and ca. 50 minutes average visiting time). According to SI, these events reached the limits of what is possible from a technical point of view technical possibilities as concerns the number of simultaneous visits. Although these are positive results as concerns the coverage, they also indicate that the technical capacities should be further developed [63].



**Figure 5.9.:** Second House of Sweden

The following figures illustrate the thematic building blocks in their function as constitutive elements of the established lifestyle-based culture-space on the basis of technologically delivered CIM. The blue circles outline communicated culture-worlds, the red lines makes evident how the strategy of culturalization constitutes an overall network, and the yellow lines show the cohesive communication of the core topic within the formulated distinction schemata: sustainability, intertwined with culturalization.



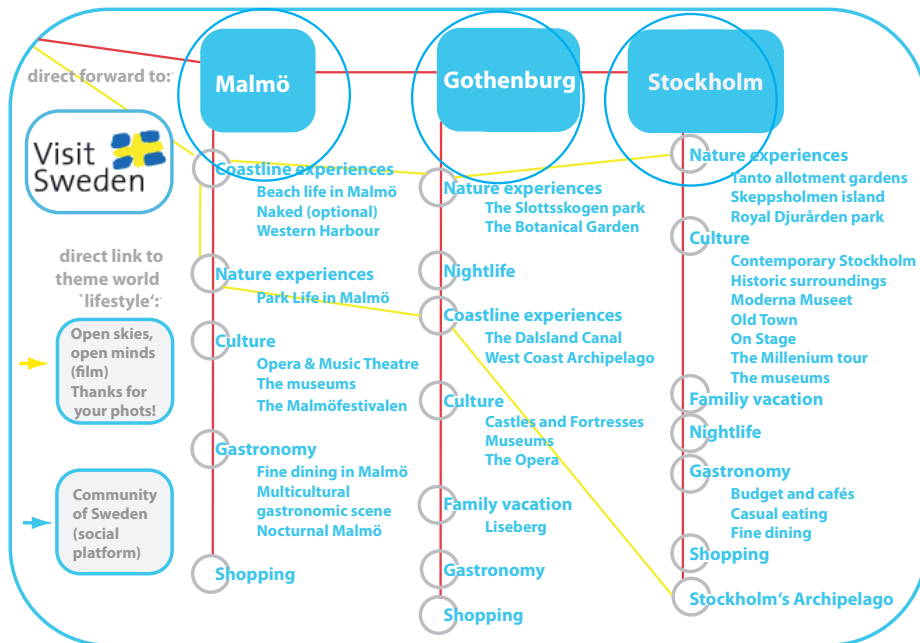


Figure 5.10.: Theme world: Tourism. Slogan: Embracing new ideas.

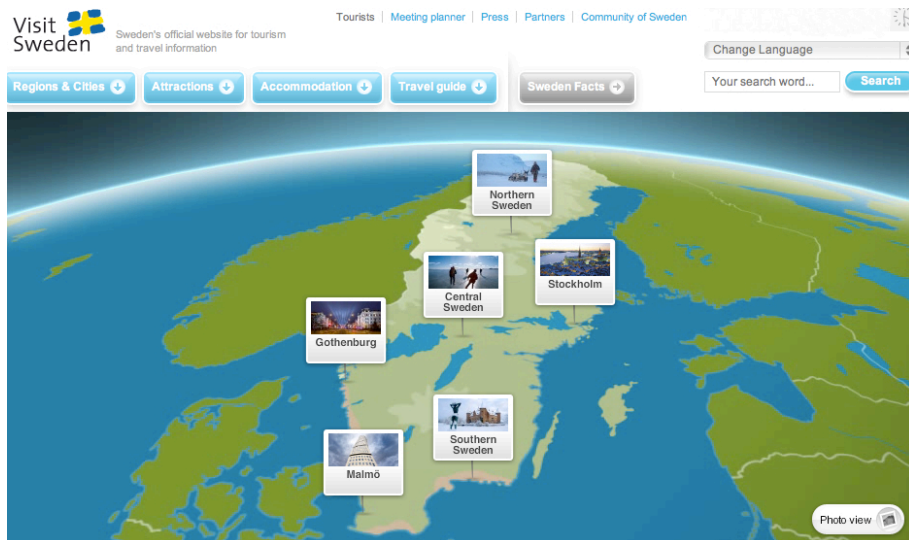


Figure 5.11.: The mapping of city brands and region brands within the 'stage' of national identity 'tourism'

5. Case Study

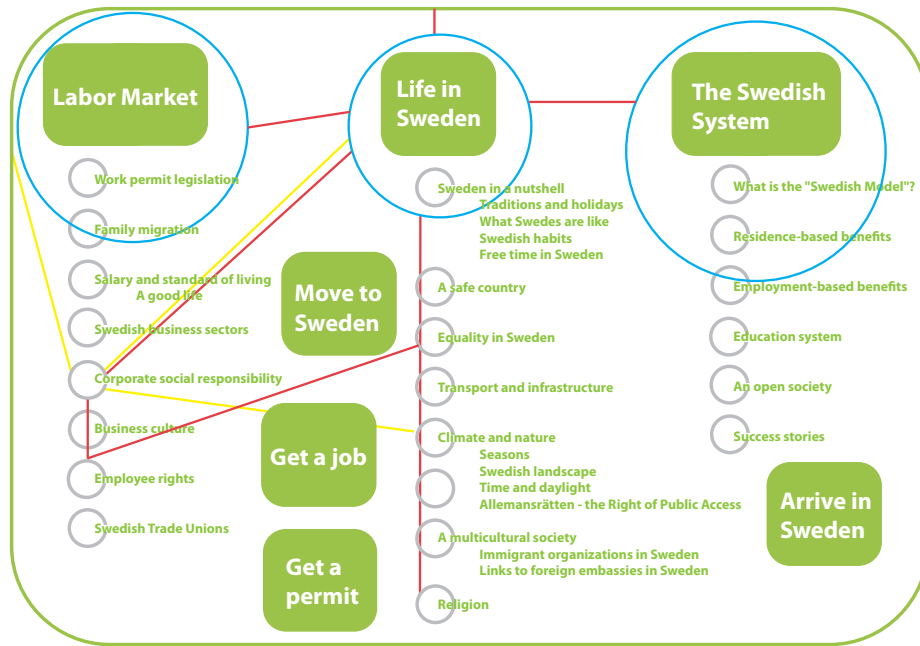


Figure 5.12.: Theme world: Work. Slogan: Working in Sweden – Why and How.

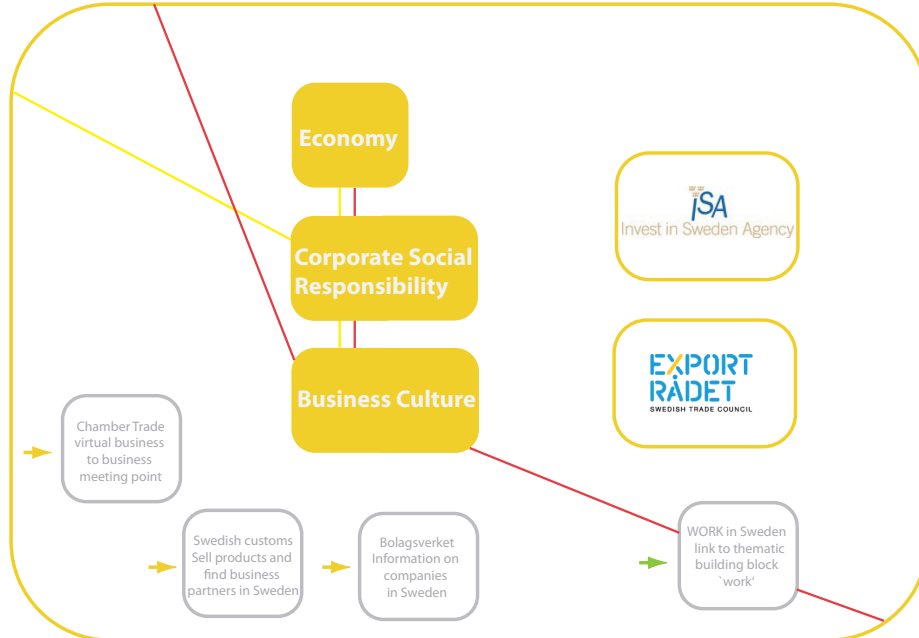


Figure 5.13.: Theme world: Business. Slogan: Embracing new ideas.

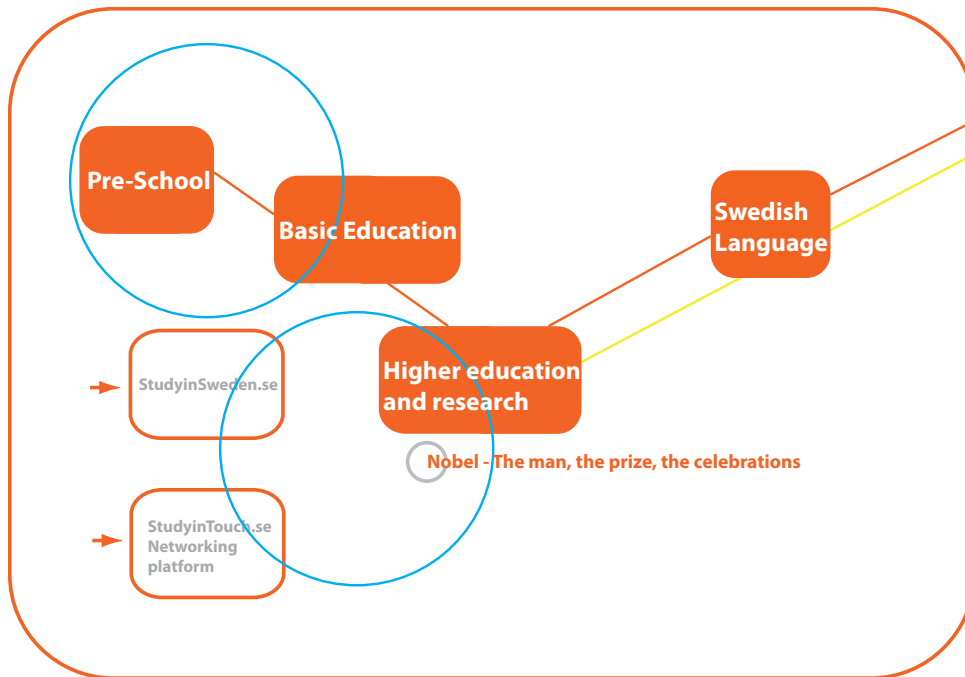


Figure 5.14.: Theme world: Education. Slogan: Free your mind.

#### 5.6.1.1. Strategies of aestheticization, authentication and memorization based on technology and design

Due to the established corporate design, the textnology Si.se is visually coherent with the outward communication textnology Sweden.se. The implementation of a corporate design is the most important strategy of aestheticization and memorization. The science of perception, which focuses on the recognition and interpretation of sensory stimuli has outlined the sequencing of cognition and has shown that the brain acknowledges shapes first: ‘Visual images can be remembered and recognized directly, while words have to be decoded into meaning’ [133, p. 9]. As fig. xxx show, it is therefore crucial to provide the visitor of a textnology with clear shapes and color-codes (on color see further below) that can be recognized as paths, nodes, and so forth, that cluster and / or lead to specific contents. Moreover, ‘reading is not necessary to identifying shapes, but identifying shapes is necessary to reading. The brain acknowledges distinctive shapes which make a faster imprint on memory’ [133, p. 9]. The second sequence of cognition is color. Color can trigger an emotion and evoke a brand association. Hence, ‘distinctive colors need to be chosen carefully, not only to build brand awareness but to express differentiation’ [133, p. 9]. As the study of the textnology has shown, the design establishes and triggers the formulated distinctive schemata of the nation brand identity as it provides the basis for a quick and easy recognition of theme-worlds, topics and culture-worlds and therefore a user-friendly orientation of the communicated mental map. Throughout the textnologies, a specific distinct set of colors and shapes build the aesthetical and visualized framework of the semantic content. The content (language) itself is recognized in the third sequence of cognition. The design and the images implemented are hence important parts

## 5. Case Study

of the textnology-discourse fragments. The technological features make it possible to display the entity of design and content in interactive, attention-generating and experience-enforcing ways. Hence, the combination of aestheticization (nation brand identity design / 'corporate design') and technology has shown to be crucial for the delivery of a culturalized distinction schemata of nation state positioning in a global field.

**Typography:** Typography is a core building block of an effective identity program as a distinctive and consistent typographical style can cause immediate recognizability if used strategically throughout all applications over time. Typography has a crucial function as concerns the delivery and cognitive recall of identity programs, because it must support the positioning strategy and information hierarchy [cf. 133, p. 114].

**Sound:** According to Wheeler, as bandwidth increases, sound is quickly becoming the next frontier for brand identity [133, p. 116]. Moreover, multimedia presentations as used in the case of Sweden's CIM require the integration of sound [133, p. 117]. Audio architecture in the context of brand management and marketing is defined as the 'integration of music, voice and sound to create experiences (...)': 'Designing and integrating the right sound enhances the experience of a brand' [133, p. 116]. In the specific case of Sweden's CIM-program, audio architecture has the main purpose of creating authenticity-generating experiences (The National Anthem, The King's Song, all promotion films that are featured on the platform, the promotion of Swedish music in the 'music room'). These analytical results are supported by the following aspects, which according to Wheeler are included in the list of 'fundamentals of sonic branding': (a) sound can intensify the experience of a brand, (b) music can trigger an emotional response, (c) sound, especially music, heightens the brain's speed of recall, (d) Music can transcend culture and language, (e) Aural and visual branding are becoming increasingly complementary [133, p. 117].

**Motion:** 'Whether with type or with image, the added elements of progression and drama create a memorable expression' [133, p. 118]. Motion as integrated element of the identity program design is a crucial technology in order to enhance the feeling of experiencing a lifestyle-based culture-world or the 'stages' of this culture-world. As the example of Sweden.se shows, motion can support interactivity, as well as increase interest, attention and recall. Moreover, motion contributes considerably to the delivery of culturalized and aestheticized 'stages' of national identity. For instance, every thematic building block and at the same time 'stage' of national identity of Sweden.se features a composition of three images that introduce the thematic block on a visual level. The design of this pictorial part moreover enhances interactivity as the visitor can choose to change the automatic motion of these images into freeze frames. The building block 'home', which constitutes the entrance to the experience-world of Sweden.se additionally features the option for the visitor to click on the title of the respective image (e.g. Snowy times up north) in order to be forwarded to the relevant mental map-'districts' of the thematic building block (stage of national identity) 'lifestyle' (e.g. Christmas and New Year's Eve in Sweden). According to Wheeler, 'bringing brands into life is facilitated by a world in which bandwidth no longer constricts creativity and communication. Ideally, the animated version of an identity is part of the initial conceptualization (...) motion must support the essence and meaning of an identity, not trivialize it' [133, p. 118]. Most important to the production of a lifestyle-based culture-space, which is based on the composition of narratives according to a distinction-schema, is that 'the motion designer's control of time and timing supports surprise and enhances storytelling'. The most important logo motion principles to the delivery of nation brand identity are: (a) 'Animation should support brand essence (in the

case of Sweden’s CIM the national concept of ‘progressive’), strive to communicate the brand’s personality, and elaborate on its agenda expressed in the static mark. By ensuring the expression is appropriate to the brand positioning, the animation will protect brand equity’ (on brand equity see chapter 2). (b) ‘Animation should tell a story-progression and drama, build-up, (...) and payoff are essential to captivate the audience and deliver the message’.

### 5.6.1.2. Strategies of culturalization

#### **Example: CIM as basis for the re-contextualization and change of knowledge-orders: Literature and national literature-icons as primary culturalization and aestheticization-markers**

Astrid Lindgren as a cultural icon and political symbol and her literature as a ‘core element’ of Sweden’s contemporary national identity This illustrating example on culturalization and aestheticization shows how a discursive event, concretely the 100th anniversary of Astrid Lindgren’s birth, can become the basis for the development of a own culture world and a building brick in the overall nation branding and public diplomacy concept. Based on this discursive event Astrid Lindgren and her literature are introduced in the culture-world ‘literature’ of the textnology Sweden.se as follows: ‘The celebrations have triggered renewed interest in her work, nearly six years after her death’. Suzanne Öhman-Sundén, co-editor of a new book on Lindgren’s public influence, talks about Lindgren’s legacy. ‘She’s the most well-known Swedish author worldwide, and because she was so well-known, everything she said became very important’, Öhman-Sundén says. ‘She reacted to things she thought were wrong and she supported causes she believed in.’

Two of three articles constitute the main story lines for the ideological culturalization of Astrid Lindgren and her famous book Pippi Longstocking: ‘Astrid Lindgren lives on Swedish attitudes’ by David Wiles, a British journalist who lives in Sweden, and ‘Pippi Longstocking – Swedish rebel and feminist role model’ by the freelance journalist and a columnist Tiina Meri. The third article ‘Swedish children’s books set new pace’ by the freelance writer Cari Simmons promotes the quantitative evidence of the international success of Swedish children’s literature. The sub culture world on Astrid Lindgren is directly interlinked with the electronic marketing tool Swedenbookshop.se, which includes a collection of available Astrid Lindgren books in different languages (see also the outline on the correlation between of culture and economy and the impact of cultural goods that has been discussed in chapter 3).

The focus on the possibilities to experience the Swedish lifestyle-based culture-space concept in the specific context of children’s literature written by the national icon Astrid Lindgren is constituted by traditional cultural heritage tourism assets as for instance ‘Astrid Lindgren’s World’, Sweden’s biggest outdoor theater, and by the heritage site ‘Astrid Lindgrens Näs’, which was Astrid Lindgrens childhome, as well as the Pippi Longstocking musical by Swedish director Staffan Götestam, currently on international tour. For immediate experienceability, the textnology is linked to a Swedish music service site that features Pippi Longstocking and other children’s songs and stories for download. Another aspect of symbolic capital regarding the icon Astrid Lindgren is ‘The Astrid Lindgren Memorial Award (ALMA)’, which is the world’s most prestigious award for children’s literature.<sup>12</sup> These building elements of the experience

<sup>12</sup> The Astrid Lindgren Memorial Award is administered by the Swedish Arts Council ([www.alma.se](http://www.alma.se))

world on Astrid Lindgren and her literature are included in the textnology in form of links to the WWW-sites of these elements. The collection of links includes also two political links that are in line with the emphasis of the core values 'caring' including the key theme equality, the core value 'innovative' and the core value 'authentic'. The core value authentic includes the aspect of the key topic 'ethical standards on animal husbandry' ([www.sweden.gov.se](http://www.sweden.gov.se) – The Swedish Government's action plan for gender equality, [www.jamombud.se](http://www.jamombud.se) – The Swedish Equal Opportunities Ombudsman).

**Discourse-fragment: 'Astrid Lindgren lives on in Swedish attitudes'** Overall narrative and sub headline: 'Astrid Lindgren was so much more than a best-selling author of children's books. She was also an important opinion former who helped unseat a Swedish government, influenced changes in the law and even inspired anarchists'. Four main narratives are included that build the story line on Sweden as a progressive country as concerns children's rights, animal rights, Astrid Lindgren as symbolic national authority in Sweden, and 'active support of one's ideas': 'Smacking ban', 'animal rights', 'Sweden's oracle' and 'We learned from Pippi'. The narrative 'Smacking ban' refers to a core message within the Swedish CIM concept to actively work for children's rights: 'Lindgren also turned her common sense, sharp mind and clarity of expression to the issue of violence against children'. The article outlines how Astrid Lindgren used her acceptance speech for the Peace Prize of the German Book Trade, that she was awarded in 1978, as a platform for her views, and how this speech 'generated a great deal of attention in Sweden, Germany and further afield, and was one factor behind Sweden becoming the first country to ban the smacking of children in 1979'. Finally, the authenticity and memorization of this aspect is emphasized by an anecdote related to children's story's with 'happy ends' (see my italics): 'Lindgren's involvement also caught the attention of the victims; after the speech, two boys in foster care in Germany ran away and turned up on her doorstep in Stockholm. Lindgren helped send them back and ensured that they were well treated from then on'. The narrative 'animal rights' refers to the Swedish core message within the CIM concept to actively work for animals' rights in close context with the core value of sustainability and the core message of ethics: 'Lindgren's drive to protect the powerless from the powerful also extended to animals, and she became a high-profile advocate of the prevention of cruelty to animals (...)'. The article introduces the reader to the concrete discursive outcome, the formulation of a national law: 'Lindgren's campaign, started as a reaction against industrial-scale farming, stirred up public opinion and led to the government announcing the so-called Lex Lindgren animal welfare law as an 80th birthday present for the author'. The narrative 'Sweden's oracle' emphasizes Lindgren's considerable symbolic power in the Swedish society:

Lindgren's many book characters gave credibility to her opinions, whether it was the anti-authoritarian Pippi, sticking up for children with her strong sense of justice, or the brothers Lionheart, who tackle heavier issues like emotional growth and death. Toward the end of her long and productive life, Lindgren had become so influential that journalists would call her up, ask her opinion on an issue and then splash her response all over the newspapers. Her input made a topic instantly newsworthy'.

This aspect is directly combined with the fourth narrative 'We learned from Pippi' that refers to the long term effect of Lindgren's legacy and is exemplified by an anecdote that enforces authenticity and makes the narrative easier to memorize while including a humoristic aspect

to the political connotations: ‘Even into her 80s and 90s, letters from people wanting Lindgren’s support for their various causes continued. An anarchist who ran a café for punks near Stockholm that was threatened with closure was one of them. ‘Join us in this fight – we have learned from Pippi Longstocking,’ he wrote’. The analysis of the internal and external levels of national image cultivation has focused on the constitutive elements of the mental map and its delivery-structures and key determinants. Mental mapping has been applied for the purpose of promoting and accumulating symbolic capital and has resulted in symbolic and material manifestations. The electronically delivered mental map constitutes a virtual experience-world, which provides an overlap between cognitive, material, virtual and analogue, performed and perceived space and place. This experience-world features a unique lifestyle-based culture-space that transports a cultural worldview and the self-positioning of national identity in a fragmented global field.

**Discourse fragment: Pippi Longstocking – Swedish rebel and feminist role model** The discourse fragment refers in particular to the overall core message ‘equality’ and the brand essence ‘progressive’. Overall narrative and sub headline: ‘All over the world, Pippi Longstocking (Långstrump) has encouraged generations of girls to have fun and to believe in themselves. In the process, she has done wonders for equality between the sexes.’ The storyline of Meri’s article features two narratives with the sub titles ‘Liberator of children’, and ‘Making fun of established gender roles’, ‘New demands on girls’ as well as ‘A fun read – not a feminist agenda’. As concerns the narrative ‘Liberator of children’, Meri contextualizes the story of Pippi Longstocking’s character as anti-authoritarian ‘girl rebel’ with the social field of children’s rights. She refers to the writings of a Swedish social commentator who argued in 1998 that ‘the ‘Pippi cult’ had had a highly detrimental effect on both school children and pre-school children in Sweden’ and that ‘the Pippi-worship has turned everything upside down, in schools, in family life and in terms of normal behavior’. According to Meri, the story-world of Pippi Longstocking has had considerable discursive effects as this piece of literature ‘has helped liberate children all over the globe since 1945’. The discursive power of these social and societal messages linked to the books is also evident in the context of censorship in a number of states. As regards the narrative ‘Making fun of established gender roles’, the key assumption refers to the comedian aspects in Pippi Longstocking: ‘Pippi is fun because she breaks with conventional ideas about how girls should behave – and also, perhaps, makes fun of adults’ gender roles in the process’. as well as to the concern about many girls’ and womans’ appearance that is exemplified with the protagonist’s reaction to an ad on a anti-freckle cream:

Pippi is definitely not an object, and evidently not prepared to succumb to the cosmetics industry, either. (...) She is not interested in the anti-freckle cream on offer but nevertheless goes into the shop to make her position clear. ‘No, I don’t suffer from freckles,’ she declares. ‘But my dear child,’ says the startled assistant, ‘your whole face is covered in them.’ ‘I know,’ says Pippi, ‘but I don’t suffer from them. I like them. Good morning!’.

The sub title ‘New demands on girls’ links this aspect to the assumption that ‘Pippi eventually became something of a role model in the women’s movement’. exemplified with the suggested result that in recent decades some adults striving to bring up children in a spirit of gender equality have changed their education of girls. The final emphasis is given on the outline that ‘Pippi Longstocking’ nevertheless is no feminist agenda but a ‘fun read’: ‘Astrid Lindgren was not exactly proceeding from an explicit feminist agenda when she wrote her wonderful stories

## 5. Case Study

about this remarkable girl and her two close friends'. The article is concluded by emphasizing on the social effects that this piece of literature and Swedish culture has had for the social field and culture world of children, in particular for girls: That, however, has not prevented Pippi from becoming a source of inspiration in the struggle for gender equality. (...) Throughout the world, girls have been encouraged to have fun, to be a bit more daring and to have faith in their own ability'.

The 'facts on Astrid Lindgren' featured in the culture-world literature refer to the international and national influence of the author's books, to symbolic capital assets such as Unesco's World Heritage List, the Hans Christian Andersen Award and the Right Livelihood Award (also known as the Alternative Nobel Prize).



**Figure 5.15.:** Pippi Longstocking as 'national icon'. The first movie adaptation of Pippi Longstocking was filmed in 1949. In 1969, a Swedish Pippi Longstocking television series was created based on the books of Astrid Lindgren. Astrid Lindgren herself wrote the script for the version of 1969. For U.S.-distribution, the Swedish series was re-edited as four dubbed feature films. This version, with Inger Nilsson playing Pippi, is the most well known in Sweden and abroad.

### 5.6.1.3. Example: CIM as the basis for the creation of new interpretation- and action-schemata within culturalization: The introduction of Sweden as 'the culinary nation'

On Sweden.se, the culture-world 'food&drink' is constituted by a specific effort to (re-)position Sweden on the mental map of the visitors and accumulate symbolic capital for Sweden as a culinary nation. The culture-world consists of three main mental map-'districts': the story line of the electronic document 'Sweden – the culinary nation' that is published in the mental-map-path 'facts', the article building the story line of the sub-unit 'Swedish culinary classics', and the article 'Feasting on wild foods in Sweden', which is published in the path 'reading'. The analysis has made evident that this promotion focus like all other discourse fragments featured on Sweden.se, is deliberately communicated in line with the basic distinction schemata and the formulated brand values 'sustainability', 'open' and 'innovative'.

**Sweden – the culinary nation** As SI's analytical efforts and surveys which SI refers to have made clear, Sweden needs to improve its attractivity and image as a tourism destination. The following section gives an example on how an integrative nation branding and public diplomacy concept that implements the strategy of culturalization can build the basis for the introduction of new interpretation- association and action-schemata. In 2008, eleven Government Offices of Sweden published together an electronically available report on 'Sweden as the new culinary nation – how do we get there and why is it important?' including an introduction



written by Eskil Erlandsson, Minister for Agriculture. The reader is introduced to the story-line of the discourse-fragment as follows:

Perhaps Sweden isn't the first country that comes to mind today when you think of food and food tourism. And that's what the Government wants to do something about. As the Government sees it, Sweden has every chance of becoming Europe's leading culinary nation.

Erlandsson emphasizes the described effort to change knowledge-orders as concerns the national positioning of Sweden in the field of gastronomy and food economy, based on the promoted vision with the promotion of symbolic capital aspects, as follows:

Swedish cuisine is experiencing new trends. Swedish chefs are winning international awards and a number of Swedish restaurants currently have stars in the restaurant bible, the Guide Rouge. Local and regional cuisines and food culture are attracting increasing interest and the demand is coming from people in urban and rural areas alike, as well as from a growing number of foreign tourists.

This introduction is directly linked to a narrative that embeds the vision of Sweden as 'culinary nation' by means of the developed distinctive schemata and the core theme 'sustainability':

Sweden has fantastic opportunities to create experiences through food. Rural Sweden has a key role to play here, the whole way from field to fork. This is where animals are bred, crops are grown and most of our food is processed. Production is close at hand, reducing transport of produce and animals.

The next element that constitutes the story line refers to Swedish nature and cultural assets, which are thematicized as 'stages' of distinctive national identity: 'Unique and beautiful natural and cultural environments provide wonderful settings for serving food'. This element is followed by the reference to Swedish human capital and the core value 'innovative' marked by the signal word 'entrepreneur': 'And we have many talented rural entrepreneurs', which in turn is linked to the core values authentic (in the specific context of sustainability and animal rights): 'In Sweden commitment to climate and environmental issues is also very strong, as it is for good animal husbandry and safe and environmentally- sound food production throughout the chain'. This story line element is concluded by a typical advertising language phrase (here concretely evaluative adjectives, superlative): 'That's when food tastes best'. Erlandsson personalizes the formulated vision and introduced the narrative of Sweden having a 'culinary heritage' based on a traditionally evolved 'unique knowledge on food production and preparation':

I want to see Sweden continue along this path and to become known as a gastronomic mecca. As I see it, our rural areas are obvious key players in this context. Sweden has a culinary heritage and a unique knowledge in the areas of produce and preparation that has evolved over many years.

This part of the narrative is combined with the second part of the narrative, which is embedded into the frame of the core value 'open' and the core message 'balance between the old and the new' of the entire brand identity concept: 'Beyond the traditions, there exists a curiosity and openness that has seen us adopt new ways and be inspired by influences from other food cultures'. The narrative is concluded by the advertising block 'Together, this results in our unique cuisine that preserves our culinary traditions while striving for food that is modern, simple and healthy. There are many good local restaurants, farm shops and eateries that make the

best use of local produce and conditions, provide the ultimate in culinary pleasure and create added value'. This narrative emphasizes the declared attempt for promoting and accumulating symbolic capital on the basis of a newly introduced interpretation- and action-schemata. The schemata of Sweden as the new culinary nation is moreover constituted by an argument emphasizing the aspect of the yet unemployed potential of a suggested diversity of national assets and strengths that is formulated as focal aspect within the framework of the struggle on nation state positioning in a global field:

But there is room for more. For Sweden as a culinary nation, its strengths lie in the diversity of the products it produces. Products that we also export. The food industry, with its many large and small enterprises, is Sweden's fourth largest employer and vitally important for our rural areas in terms of growth and employment. In addition, 70 per cent of the produce that food companies use in their production is Swedish. There is potential to be harnessed in Sweden as a culinary nation. Food exports continue to grow and have quadrupled over the last ten years. Much more can be done to make our rural areas and their local restaurants and farm shops attractive destinations for visitors.

This argumentative aspect is again concluded by an advertising line that highlights the credo in this new interpretation and action-schemata of institutionalized competitive identity based on strategies of culturalization: 'All the signs are there – Sweden as a culinary nation is about to become a reality!'

The rest of the document (discourse fragment) published by the Foreign Ministry is further organized in two sub headlines: 'Food and tourism play a major role in Sweden's economy' and 'The next step for Sweden as a food nation'. The second named text part concludes the document by subsuming the significance of the presented story line on initiatives included in the text part 'Food and tourism play a major role in Sweden's economy':

The initiatives we have described above are examples of tools that are important for developing rural areas and achieving the vision of Sweden as the new great food nation. The basic idea is for people living and working in rural areas to be given the opportunity to realize their ideas and use these instruments in the process.

The final lines give an outlook on institutional efforts planned in order to develop further discussion and gain further ideas about how Sweden should 'move forward to achieve the vision of Sweden as the new food nation and which initiatives this will require'. The story line 'Food and tourism play a major role in Sweden's economy' constitutes three main narratives including several thematic clusters: (1) 'Food and tourism play a major role in Sweden's economy' including the thematic clusters (a) 'Great interest in food on holiday' and (b) 'Sweden can be better', (2) 'Measures to strengthen rural areas', including (d) 'The Rural Development Programme', and (e) 'Simpler regulations at a lower cost', and finally (3) 'A food strategy for the whole of Sweden', including (g) 'New Nordic Food' and (h) 'Baltic Sea Culinary Route'.

The narrative is introduced by an outline of data accumulated within national statistics (Nutek, Tourism and the Travel and Tourism Industry 2007):

Tourism generates significant economic and employment activity in large parts of the business sector. Fresh statistics from Nutek, the Swedish Agency for Economic and Regional Growth, show that in 2007 the total turnover for the tourist industry amounted to just over SEK 236 billion. The export value of the tourist industry, in

other words how much foreign visitors spend in Sweden, rose by over 12 per cent compared with the previous year. This makes it larger than both the iron and steel (SEK 77.3 billion) and car export (SEK 69.7 billion) industries. In current prices, tourist consumption by Swedes in Sweden has increased by almost 30 per cent since 2000. The export value of the tourist industry has increased by almost 100 per cent in the corresponding period. Eating out accounts for almost 15 per cent of the total turnover, which is equivalent to about SEK 35 billion. In addition to this, trade in food amounts to approximately SEK 23 billion. The tourist industry is also a labour-intensive industry. Employment has risen sharply and according to Nutek close to 12 000 new full-time jobs were created in 2007.

The thematic cluster ‘Great interest in food on holiday’ continues the scientific discourse level as it refers to a survey carried out by Synovate on behalf of the Ministry of Agriculture that ‘shows that over 80 per cent of those questioned regard food and culinary experiences to be an important part of their holiday’ and that ‘three in four say that a culinary experience in the countryside can be one of the reasons for going somewhere on holiday (...)’. The emphasis on the general interest in food and culinary experiences by travelers is combined with a focus on rural areas: ‘(...) and half of those questioned think or already know that they plan to have some kind of culinary experience in the countryside during their next summer holiday’. It is assumed that there is an increase of the ‘interest in rural areas, experiences and the values to be found in the countryside’, while the reference to ‘values’ again points to the culturalization of the thematic complex of the intertwining of food industry and tourism industry within the national promotion concept. The overall focus on ‘experiencing’ the promoted lifestyle-based culture space is indicated as follows: ‘More and more people are discovering rural areas – for the experiences and to enjoy the resources these areas have to offer’.

The thematic cluster ‘Sweden can be better’ is an appeal to implement the combination of food industry and tourism industry within the framework of a national policy focus. A main promoted concern is to maximize the potential of increasing flows of visitors to Sweden by means of this effort of knowledge order change (as regards both image and identity) based on a new element in the distinctive schemata. In particular as Sweden has to improve visibility and attractiveness as tourism destination in general:

Despite the fact that demand is high, only about half of those surveyed think that there is a good range of culinary experiences on offer today in rural areas. According to the survey, the quality and type of food on the menu are the most important factors when choosing somewhere to eat on holiday. There is potential here to develop food tourism, and to adapt and broaden the selection of foods on offer to meet demand. The number of foreign visitors to Sweden is rapidly increasing. We want these visitors to be pleased with, and to have good memories of, their gastronomic experiences. And according to Nutek, foreign guests eat out at restaurants more frequently than Swedish guests. Just over 24 per cent of their spending goes on meals out. If you combine the food industry, which has a very wide regional spread, with the tourist industry – one of the fastest growing sectors – then it is clear that there is huge potential. Therefore, there should be greater opportunities for more rural entrepreneurs to be involved in promoting a good selection of high-quality gastronomic experiences that live up to visitors’ expectations.

The narrative ‘Measures to strengthen rural areas’ is primarily a promotion of the Government and its policies, which emphasize the need for Sweden to increase employment, job opportuni-

## 5. Case Study

ties and growth. The two thematic clusters for this narrative promote some of the measures that according to the Government are being implemented to 'strengthen the development capacity of rural areas, to contribute in various ways to cultivating the values of rural areas and create new products and services'. The description of the 'Rural Development Program' is based on the assumption that 'rural areas need more new and stable jobs' and that 'the rural development program is an important and powerful instrument for supporting positive development in rural areas' in order to create, develop and improve their competitiveness. The Program is designed for the creation of 'opportunities to support companies and organizations that want to develop rural tourism or the small-scale production and marketing of local and regional food'. The Program is implemented from 2007 to 2013, and, according to the Government, it will be funded by a total investment of SEK 35 billion. The thematic cluster 'Simpler regulations at a lower cost' promotes the Government's work to reduce administrative costs.

The narrative 'A food strategy for the whole of Sweden' consists of the outline of the Government's food strategy, which was drawn up jointly with the industry and presented in September 2007. The programmatic background to this strategy is interlinked to the measures promoted above:

By taking an approach that coordinates, for example, measures in the Rural Development Programme with research appropriations and the ongoing process of regulatory reform, the Government has been able to see more easily what needs to be done and how to do it, so that the impact of these efforts will be as large as possible.

The food strategy itself is narrated and promoted as follows:

The food strategy is an initiative aimed at strengthening the competitiveness of the food industry, making entrepreneurship easier, contributing to growth in the entire food chain, and by doing so, creating more jobs. The food strategy contains all the initiatives being taken, or planned by the Government.

An outline of financial aspects leads to the two thematic clusters 'New Nordic Food' and 'Baltic Sea Culinary Route' and 'Baltic Sea Culinary Route'. The first named cluster introduces the reader to the national Swedish policy as part of the 'New Nordic Food project', which in turn again is based on culturalization as the following quote makes evident (my italics):

Like other Nordic governments, the Swedish Government is supporting the New Nordic Food project. The aim of this initiative is to promote the food and cuisine of the Nordic countries. The program is designed to link Nordic values in a wide range of areas, such as gastronomy, tourism, regional development and healthy eating habits.

This outline of a planned 'region brand' in the specific societal fields named in the quote is linked to the defined effort to accumulate symbolic capital on a region brand scale that obviously shall enforce the nation brand's potential for accumulating symbolic capital: 'Part of the program is focused on creating an awareness of Nordic food in the Nordic countries and internationally'. This idea is exemplified with a reference to the 'Estonian initiative, the Baltic Sea Culinary Route', which is viewed as a 'good example of tourism linked to culinary experiences at an international and regional level': 'The purpose of the project is to stimulate rural development by attracting national and international tourists to travel more extensively around the Baltic Sea'. The development of this vision takes its point of departure in the image-cluster

of Mediterranean cuisine: ‘The selling point will be the Baltic Sea Cuisine, which acquires an identity of its own as the emphasis is placed on the different cuisines of the various areas. The identity of food from the countries around the Mediterranean serves as an inspiration’. This indicates the planned establishment of distinctive imageries that can cohesively be promoted by means of place branding strategies within the overall Swedish CIM-SCP&P concept.

The promotion of developed distinctive imageries as concerns the culture-world ‘food&drink’ is based on three narratives: ‘Enjoying seasonal taste sensations’, ‘A culture of food storage’, and the development of Swedish home cooking and modern Swedish cuisine. All three narratives are based on main aspects formulated within the core values ‘authentic’, just as ‘lifestyle in close symbiosis with nature and the changing seasons’, ‘open’, just as ‘public access to the countryside’, and the overall core message ‘sustainability’:

In Sweden, summertime is closely associated with sensuality and enjoyment, especially when it comes to eating. This is not so strange. Sweden is located really far up in northern Europe. Until only several decades ago, fresh food was available only during the relatively short, sunny, warm part of the year. (...) The Swedish culinary tradition is otherwise very much a culture of food storage. During the brief summer harvest period, people mainly gathered what they needed and saved it for future use. The long, dark period of the year was always waiting around the corner.

The narrative on the development of Swedish home cooking and modern Swedish cuisine includes a range of natural aspects that can serve as national symbols, just as specific fruits and specific landscapes:

From a combination of severe winter climate and intensive summer light, Swedish home cooking was born. It is loaded with culinary delights. A wide variety of fresh Swedish ingredients are available — including seafood, poultry, lamb, beef, veal and wild game. Traditional methods of smoking, fermenting, salting, drying, marinating and poaching continue to create their own taste sensations. Open and cultivated landscapes extend from northern to southern Sweden, but so do deep forests. Forests and wetlands not only provide wild game but also mushrooms, lingonberries, blueberries and cloudberries.

As concerns modern Swedish cuisine, the emphasis lies on the core message of ‘balance between old and new’ and between local and international influences.



**Figure 5.16.:** Swedish cloudberries as national symbol. Source: Sweden.se

#### **5.6.1.4. Mental mapping as outcome of distinctive discourse**

Discourse analytical approaches provide epistemological meaning for surveying the spatial references of the organization of knowledge, as they can highlight the positioning of subject-positions in social space, the social construction of space and place, and the production of discursive landscapes (stages, see also Edensor). The adaption of distinction- and discourse-analytical theories allows for statements on representations and projections of space and place in the context of symbolic struggles over positioning within social space(s). As has become evident, nation branding and public diplomacy as employed in the case of Sweden result in a culturalization and aestheticization of the concept of national identity, which responds to the increasingly culturalized and aestheticized flows through social space(s) (cf. Lash and Urry, Tonkiss and Slater). Moreover, the production of a lifestyle-based culture-space concept responds to the framing of globalization-induced effects that arguably expose nations states to increasing competitiveness, de-territorialization and diminishing scopes of visibility and power. The incorporation of the genre of textnology emphasises and allows for the highlighting of the reciprocity of the symbolic and the material, the analogue and the virtual regarding place and space. It has been shown that the institutional practice of space-interpretation and space-production within the framework of representational distinctive discourse results in specific discursive accomplishments. The outlined processes of culturalization and aesthetization reinforce the re-production of national identity in a cultural matrix that makes the concept of a lifestyle-based national culture-space possible to experience and memorize. The outcome of mental mapping based on the usage of an integrative approach of nation branding and public diplomacy leads to the accumulation of soft power and sticky power as the field of cultural production is symbolically intertwined with the social fields of economy and politics. On the basis of semantics, thematic clusters of coherent meaning, specific ideas, world-views and values are ascribed to places. Nation branding and public diplomacy as nationally interpreted discursive acts result in the combination of globalization-framing in re-negotiations and symbolic struggles over the positioning of both institutional actors involved in the program within the national space of representation and on the positioning of the nation state within the culturalized social space of a fragmented global arena.

#### **5.6.2. The analysis of discursive lifestyle-based culture spaces**

The study of life(-style) worlds and thus life(style) spaces can be conducted in different ways, for instance by means of discourse analysis that includes semiotic cultural analysis and narrative-analysis. According to Müller, recent findings in the field of cognition science make evident that the meaning of narrative has increased significantly while its relevance for the analysis and understanding of life(-style)-worlds and culture meanwhile remains unchallenged [cf. 98, p. 95]. The analysis of life(-style)-worlds as sign-systems and as a 'mix of concrete, experienced, sensed and partly elaborated worlds' [cf. 98, p. 932] has in this thesis been conducted by revealing the production of lifestyle-based culture-spaces on the basis of textnologies that are constituted by institutional discoursivation. The study has focused on practices of national image cultivation as institutionalized forms of culture production that connect thinking-structures, that is, frames of world-views and communicated content. The study has moreover provided an example of the media-based thematization of lifestyles, the increasing reflexivity of social orders and the collective reflection of collective behaviours within the political context

of national identity and image cultivation, which Diaz-Bone has described as a trend to the discoursivation of lifestyle (see chapter 3)[cf. 21, p. 120].

The study has shown that it is crucial to develop clear distinctive schemata within the formulation of a nation brand identity that in turn storylines and experience-world elements of culturalization can be based on. If successfully implemented, these schemata constitute the skeleton for the entire textnology-discourse thread communicated, as it functions in a cohesive way. For successful aestheticization, the implementation of a 'corporate design' is crucial.

The analytical framework introduces the analysis of public-policy-induced lifestyle-based culture spaces. The central basic assumption in this thesis is that specific media as incorporated parts of social fields of culture production are institutional platforms for discourse-formation. The introduced theoretical concept of lifestyle-based culture space is conceptualized as a discursively generated textnology, which can be analyzed in its form of an electronically delivered mental map. The method used for studying life-spaces, including the sub concepts of life(culture)-worlds and lifestyles, takes its point of departure from how individuals or collectives constitute and understand themselves in a certain space at a certain time within representational discourse, and which values and aims are represented within this space. An integrative concept of nation branding and public diplomacy as implemented in the case of Sweden constitutes a standardized and manageable framework in the context of the complex interdiscourse space of national identity and national image in a global perspective. The specific implementation of web-based technology has made it possible to present a representative lifestyle-based culture-space by using the means of public mass communication. The discursive accomplishment of the national institutionalization of nation branding and public diplomacy provides standardized coherent interpretation templates and orientation schemata for the national positioning within a fragmented global space. These interpretation templates and orientation schemata are provided to both national actors and to foreign target groups. The included spectrum of theme-worlds and culture-worlds, as well as the special focus on interactive features within the lifestyle-based culture-space concept, makes it possible to provide targeted experiences, adaptable to individual tastes.

## 5.7. Summary

The application of the integrative cultural-scientific approach when elaborating forms of societal productions of distinction schemata includes a wide range of possible starting points for research regarding intercultural communication and international relations. Drawing on distinction-theory and assuming that the stimulated production of meaning within intercultural communication is subject to discursive negotiation-processes on identity and alterity (positioning), the following ways of posing the specific determinants of CIM have been derived:

- The strategic process of meaning-production through mental mapping on the interrelated internal and external levels
- The structuring of communication processes within framing, discourse-formation and strategies of distinction
- The delivery of mental maps based on institutionalized (every-day-)practices of intercultural competence and communication
- The implementation of communication technologies and the establishment of competitive identity management based on nation branding and public diplomacy as textnologies

Nation branding and public-diplomacy based mental mapping has in the Swedish case been identified to constitute a textnology due to the specific usage of the Internet. Moreover mental mapping has been identified as a local concept in a glocal-local nexus, delivering world views in the context of culture-concepts referring to 'a whole way of life' (culturalization and aestheticization including the strategies of authentication and memorization in the context of distinctive schemata). The lifestyle-based culture-space produced by mental mapping has been shown to constitute a crucial accomplishment of institutionalized culture production that can be analyzed by focusing on cultural knowledge-orders and interpretation- and action-frames. It has been identified, that mental maps constitute significant discursive productivity.

The textnologies and constitute the medium for the codification, storage and circulation of cultural meaning and distinctive schemata on the basis of culturalization and aestheticization on both inward and outward levels of communication. The textnologies constitute the platform for the promotion of national identity and a possible starting point for the accumulation of symbolic capital in different contexts of the lifestyle-based culture-space.

The analysis of national image cultivation efforts has been embedded in the elaborated analytical framework. This framework features a specific focus on technological modalities of distinction. Based on the merge with the highlighted discourse-analytical approaches, CIM-SCPAbMM has been conceptualized as a discursive network resulting in the outcome of a textnology due to the specific employment of the Internet. Four general categories have been derived that constitute the textnology:

- The institutional constitution of social constructs of cultural distinctions, typifications and identifications, which results in a life-space(world)-concept based on CIM; the context social preconditions of such constructs are ideational frames (here concretely including the positioning of the society in the context of globalization and the concepts of public diplomacy and nation branding)
- Virtual manifestations of competitive (distinctive) national identity management in the form of symbolic capital clusters (cultural worldviews, icons, symbols and artifacts within the 'advertising packages' based on 'stages' of national identity)

The outlined suggestion for a theoretical and methodological theorization and analytical embedding of the research topics of this thesis has been empirically exemplified by a study of the discursive distinction-frame-symbol-system. This mental map is produced and communicated within the framework of policy-induced national image-cultivation (framing), which results in the re-negotiation of cultural knowledge-orders regarding the local and spatial identity of Sweden (schemata of distinction based on discursive positioning). Lifestyle-based culture-space constructions are crucial products in the formation, profiling, and communication of place-identity-discourse as they are shown to include two pivotal functions: they make it possible to promote and accumulate symbolic capital within an aestheticized cultural matrix on the inward and outward level. The discussion of Hay's outline on the power of ideas (see chapter 4) in combination with the considerations of framing provided by relevant literature, have shown to be important determinants when explaining the establishment and arguments of spatial references based on specific ideas and concepts in the context of external factors as for instance globalization.

The production of mental maps within the interpretation-process of CIM, employing web-based technology in innovative ways, allows for the aestheticization and culturalization of the developed lifestyle-based culture-space concept. The Internet is the most powerful and important



tool in contemporary communication. Electronically delivered mental maps can have a constitutive function for the construction of cognitive maps for a nation and hence can be used to both promote and accumulate symbolic capital on the basis of a public diplomacy- and nation branding-induced lifestyle-based culture-space. The case of Sweden has in a unique way exemplified this potential of soft power. The results of the thesis indicate that without the medium of internet, CIM (integrative approaches of public diplomacy and nation branding) would not be possible to implement and to communicate. Only the cyberspace allows for the production of an experienceable and individually accessible culture-space. Sweden has made use of internet-technology in an innovative way and the actors involved have created an inter-space between virtual and analogue levels that features very high degrees of discursive accomplishments, which result in the accumulation of symbolic capital. Although Sweden's CIM has to date a too short run-time for long-term-analytics, statistics indicate that the quantities of symbolic capital accumulation at least in the sense of attention, credibility, and good will are increasing due to the implemented textnology. The example of Sweden also shows clearly that the results of the nation brand index and discursive productivity of integrative approaches of nation branding and public diplomacy are two different things. Swedish media has featured critique on the promotion of Sweden and the resources used due the alleged 'fall' of Sweden's brand from the first to the tenth place. This experience shows that there is a need to clearly communicate the nation brand index's current methodological problems. And second, this in turn indicates that there is a need to continue with the development and implementation of analytical approaches in order to provide a better basis for scientific, that is, primarily apart from measurable and valid also comparable, evaluation of the institution's efforts in the country of question. Sweden's example shows that it is important to apply strategic place branding strategies in the implementation of an integrative approach of public diplomacy and nation branding, including the definition of target groups, focal aspects, geographic priorities. Such an approach also include to conduct weakness- and strength-analysis and image-analysis in order to develop a distinctive schemata and to apply established image marketing tools within the production of a lifestyle-based culture-space concept. As concerns the lifestyle-based culture-space concept, Sweden has based on discursive accomplishments by the institutional actors involved (foremost the Swedish Institute) produced a to date unique concept regarding coherency, authenticity and memorability based on an innovative implementation of aestheticization and culturalization and technology. The concept developed provides an easily accessible, attention-and goodwill-creating, user-friendly experience-world of the self-positioning of the 'Swedish way of life' in terms of R. William's broad culture concept and allows for the visitor to follow selective paths of the theme- and interlinked culture-worlds provided in this virtual space. Although oriented towards American and British expertise, Swedish actors have established a specific interpretation of the concepts of nation branding and public diplomacy and have made considerable efforts to explain and present the Swedish concept in both transparent-informative and advertising-legitimizing argumentation threads, narratives and story lines. Finally, based on the production perspective (see chapter 3 and 4), the Swedish actors have through their concept and activities accomplished high degrees of discursive productivity on the inward and the outward levels of communication, primarily through the establishment of textnologies. The implemented textnologies have rapidly developed since 2006 and feature today an experience space that can be concluded to constitute a stable basis for the promotion and accumulation of symbolic capital in the defined social fields, culture worlds and geographic priorities. Moreover, the actors' (NSU's) activities have gained a considerable amount of public attention through the media. Although it will take a longer period of implementation in order to gain clear results on the reception and the accumulation

## 5. Case Study

of symbolic capital of the produced lifestyle-based culture-space, the case of Sweden makes evident the possible accomplishments of competitive identity management-based symbolic capital promotion. As concerns this results themselves, it is however important to emphasize that studies conducted by the actors of the nation state in question themselves of course can feature problems of neutrality, validity and comparability. At this point I wish to once again emphasize the importance of focusing on the neutrality, validity and comparability of qualitative studies since valid quantitative variables would only be possible to gain within enormous, practically not possible to realize, global opinion-panels. Studies with such focus could contribute significantly to a productive (public) discussion on nation branding (based on place branding strategies) and public diplomacy as not just political but also scientific concepts and not just resource-consuming but also resource-returning measures of nation states.

Management-orientated approaches (e.g. brand management, recognition of the significance of competitiveness and customized public relations) have become the main novel characteristic within the new approach to image cultivation, intercultural communication, and international relations conceptualized as CIM. As shown in this dissertation, the public-policy-concept implemented by the Swedish authorities, has embraced the managerial approach in an advanced way within the program of the promotion of Sweden (Sverigefrämjande). Sweden's public-policy-concept constitutes a highly advanced integrative and web-technology-based approach to nation branding and public diplomacy. It thus represents an interesting practical example of Competitive Identity Management, which has been theoretically embedded and analytically introduced in this thesis.

As Parsons has outlined, managerial approaches have come to form the dominant operational paradigm and way of implementation as well as administration of public policy. As the management of the public sector has endeavored to become more business-like, so techniques, which were once thought of as private-sector methods have been adopted, amongst others the corporate identity approach [107, pp. 473-475]. The schematized corporate management planning cycle illustrates management problems in a strategic fashion proceeding through a cycle of defining objectives, planning organization, and controlling (figure 5.17 [p. 475 107])

Sweden's concept constitutes a to date very interesting example on how to innovatively adapt nation branding, public diplomacy and technology in order to establish a concept of distinctive national positioning in a fragmented global arena that requires the use of special tools of culturalization, aestheticization, authentication and memorization in order to gain distinctive value and competitive advantages for the nation and its brand.



**Figure 5.17.:** The corporate management planning cycle

## 6. Conclusions

National image cultivation management based on an integrative approach of nation branding and public diplomacy and mental mapping has not been theorized or studied to the present day – a gap that this dissertation has closed. Through applying the developed analytical framework, the new concepts of nation branding and public diplomacy can be studied in the broad and increasingly important context of technology-based culturalization and aestheticization of national representation. They can moreover be studied as active discursive accomplishments within the fields of cultural production and identity re-negotiation and institutional legitimization strategies. Furthermore, programmatic aspects of image cultivation and national auto-profiling have been theoretically embedded in the thesis by adapting discursively-extended distinction-theory. Hence, the analytical framework of this study allows for the study of this processes as struggles over cultural positioning within global arenas, that is, over the accumulation of symbolic capital, and symbolic struggles over interpretations, concretely the promotion of symbolic capital. Drawing on knowledge-sociological discourse-analytical approaches has made it possible to study mental mapping as processes of the societal construction of reality, the objectification of orders and their communicative construction in institutional fields of societies. Combined with distinction theory and insights from place branding, it has thus been outlined in this study how involved actors make use of technologies in order to make their narratives (metaphors, narrative structures, images etc.) seen and heard [cf. 77, pp. 61-62]. Including approaches on frames and framing, it has moreover been shown how societal actors can build discourse-coalitions on the basis of shared resources and production of knowledge-orders. The study has pointed to the stabilizing effects of active discursive formations through the national institutionalized interpretation of specific ideas and concepts, and to the production of lifestyle-based culture-space concept. Moreover, these processes of culturalization and aestheticization have been outlined to be possible to be established by means of technology, in particular by the implementation of technologies based on the innovative employment of cyberspace. The conceptualization of CIM-SCP&AbMM has been further elaborated by including discursive approaches adopting Bourdieu's distinction-theory and the thinking model of mental maps, as this theoretical basis makes distinctive strategies and cognitive patterns analytically accessible. This basis furthermore allows for the analyzing of constructions (discursive productions) relating to cultural matrixes as outlined by Edensor (a specific matrix for a certain societal group, developing a system or internalized patterns which allow for the production of distinctive schemata, cognitions and actions of a culture). The first analytical steps moreover have made evident that mental maps can be analyzed as technologies (Faber) in combination with the application of insights on spatial knowledge structures and memorizing.

The analytical framework has been constituted by merging place-branding theory, discourse-, distinction- and frame analysis. As also Diaz-Bone has noted, Bourdieu's theory makes it possible to a merge and reintegrate societal and culture- analysis, and provide novel ways of studying the symbolic construction of societal reality [21, pp. 15-16]. A crucial determinant within the conceptualization of the analytical framework is symbolic capital (Bourdieu). The concept of symbolic capital has been furthermore contextualized in an important way in Faber's work on discourse and societal change, as he depicts genres - familiar representations that 'inspire

trust and are linked to the symbolic capital of social groups' – as a form of symbolic capital and as such part of a system of belief and trust within social groups. Symbolic capital plays an especially crucial role during social change transitions, since 'this trust can be leveraged to create acceptance'. As such, genres include a specific function as they 'provide writers sufficient stability and trust to link the old while simultaneously restructuring (re-aggregating) the new' [29, p. 11]. The combination of distinction- and discourse-theory (Diaz-Bone) makes it possible to investigate the discursive culture-production within culture-worlds. Discourses, cultural objects and cultural practices refer to cultural knowledge-concepts in culture-worlds, and are aesthetically schematized. The aesthetical schematization attaches value to genres. The value of genres, which is viewed as a precondition for their function as an integral part of the cultural worlds for lifestyle-collectives, emerges from the basic order of the ethical-aesthetical thematization and problematization, taking place in the discursive practice of culture-worlds. For lifestyle-collectives, the ascription of value- includes everyday-practical meaning via mediating practice-forms and it is thus relevant for the symbolical and material social structures [21, p. 11]. Adapting Keller's approach has included the focus on the political implications of discourses, emphasizing the active role of actors within the processes of social change and the collective practices of knowledge-production on the level of institutional fields. If and how actor-based discursive knowledge-politics result in the transformation of knowledge-orders, and in the transformation of symbolic and institutional structure, depends to a large extent on the elasticity of the arenas of publics and the existing institutional structures [74, p. 274]. As Viehöver illustrates, globalization-phenomena are structured event-processes resulting in the emergence of very differing national reactions to international developments. He suggests to conceptualize these developments as 'glocal symbolic orders' or 'transnational symbolic orders' [131, p. 188]. The knowledge-sociological discourse-analytical approach thus ascribes a specific potential to events: to 'transfer culture into action' (change within knowledge-orders) [74, p. 188]. As has been outlined in chapter 3, this approach is a contribution to the synthesis between culturalist and practice-theories. Discourse is understood as a set of practices and measures of meaning-ascription based on a common structuring-principle. It allows for the outline of culture as a struggle between discursive fields (politics, mass media, science, professions etc.) [78, p. 192]. These struggles are in turn viewed as processes of the social construction of meaning, which constitute interpretation- and action-templates on the level of institutions, organizations and social (collective) actors. The merge of adapted approaches has proved to be very productive in both the contribution to theory-building as well as the outline of new research anchor-points for integrative cultural-science. The thesis has also provided a concretization of strategies of aestheticization and culturalization in the context of mental mapping from a theoretical and an empirical point of view. Strategies of aestheticization have been further discussed by adapting Sturkens' and Cartwrights' outline on advertising and visualization, which plays a crucial role in CIM-SCP&AbMM. The outline on strategies of culturalization in the context of lifestyle and culture-space adapts Michailow's contribution in Fröhlich's and Mörth's book on lifestyles as symbolic capital and the contemporary discussion on cultural distinction that constitutes a crucial theoretical determinant for this thesis. The considerations provided in the book correspond well with Lash's and Urry's as well as Edensor's writings referred to in this thesis. Adapted to the research focus they allow for the conceptualization striven for in the research at hand. In these contexts, the concept of lifestyle is discussed, leading to distinction-theory (Bourdieu) and the issues of symbolic capital, relevant discursive approaches and CIM as discursive negotiation and redistribution of national identity in a cultural matrix (Edensor). The visual language of the mental map includes a range of iconic images (identity anchors) that help to structure the environment. This aspect has been

closer outlined in a discussion on stereotypes.

The study has outlined the discursive productivity of the Swedish national institutionalization of nation branding and public diplomacy based on an unique employment of the internet and an unique competitive identity management concept. Competitive identity management has been outlined to include two dimensions: The internal level of negotiations on national identity-discourse and the external level of discourse on national image cultivation. The crucial sign- and symbol system-entity that is established by means of strategies of culturalization and aestheticization through the active discursive accomplishments of national interpretations of nation branding and public diplomacy, is thereby the concept of life-style-based culture-space. Within this concept, crucial internal assets are represented as elements of collective action- and interpretation-schemata, narrating and performing 'the Swedish way of life' and thus producing a technology that turns the process of information delivery and advertising into a platform of cognitive and material features to experience, deal interactively with and memorize. By imitating the mechanisms of cognitive mapping the electronic platforms make it possible to navigate through story lines and imageries constituting the brand Sweden. As has been outlined in chapters 3, 4 and 5, the production of a web-based mental map constitutes an overlapping between production and reception, symbolic and material aspects, virtual and analogue place.

The production and communication of life-style-based culture-space has been identified to constitute a discursive construction- and allocation-accomplishment of symbolic capital on the internal level. Within CIM, these construction- and allocation-accomplishments take place based on the toolset of mental mapping, which in turn is induced by the integrative implementation of nation branding (symbol system generation) and public diplomacy (interrelation-management). Nation branding and public diplomacy are illuminated as active discursive accomplishments (including framing) of institutional actors. The framing refers to the imagined present and future concerning the positioning of the nation in a global field, which is communicated to require specific action in form of a nation branding and public-diplomacy based public policy on national image cultivation in order to increase the visibility and acceptance of the country's cognitive and material assets. Within the culturalized and aestheticized lifestyle-based culture-concept, these cognitive and material assets are viewed as intertwined with national culture and identity. As has been shown in chapter 5, it is the unique techniques and meaning-ascription based on the outlined practices of culturalization and aestheticization that make it possible to produce schemata of distinction and distinctive discourse on national positioning. It has been shown to that these techniques are discursive interpretation- and action-accomplishments by the institutional actors involved.<sup>1</sup> The production of the mental map as an outcome of active discourse formation has been shown to result from institutionalized interpretations. The mental map features image-clusters that constitute the concept of lifestyle-based culture-space of Sweden itself. Seeing Sweden through such pathways makes it possible to access lifestyle-based culture-worlds and is both affected by and has tangible effects on narratives, imageries, stereotypes, representations, and practices of people's orientation and memorization.

The role and significance of the nation state as concerns place- and space-related image- and identity-processes in a globalized world has been outlined by a range of scholars, also in the particular contexts of public diplomacy and nation branding (van Ham), place branding (Kotler). Exemplified through the conducted analysis it has been shown how crucial the role of state-actors is concerning thematization and discursivation of topics referring to material and

---

<sup>1</sup> In the case of Sweden, in particular of the Swedish Institute

cognitive aspects intertwined with the political entity of the nation state. This finds its explanation in aspects of legitimization (based on the societal contract), the ideological ascription of meaning and importance to certain ideas and concepts. Moreover, it is based on the symbolic capital and soft power that established authorities of national representation hold on both the inward and outward level. As concerns symbolic capital promotion and accumulation in the specific context of nation branding and public diplomacy based national image cultivation, insights on the general significance of large-scale projects (as for instance city-driven projects) have pointed to the significant correlation between the scopes of the project and its outcomes in terms of social and symbolic capital. As for instance also Huppertz has outlined, symbolic capital is accumulated through via large-scale projects. Since large-scale projects (nationwide and / or supra-regional) possess an image-determining role as these projects provide symbolics and imageries of a place (region, city, nation), which in turn are recognized as attributes of a place. The larger the amount of image relevant and image-relevant attributes a place manages to acquire, the more power its profile is likely to gain amongst foreign audiences Huppertz [cf. 56, p. 142]. Large-scale projects thus have the largest potential to cause a possibly profitable and balanced symbiosis between the important fields of culture and economy Huppertz [cf. 56, p. 141] (see also the discussion of Slater's and Tonkiss' considerations). As has been discussed throughout chapter 2, especially the insights provided by strategic place branding are of crucial significance in this context. The specific concept of mental mapping as an analytical unit has in its general meaning been based on the definition of mental mapping in this thesis – 'as an evaluation function related to the individual and collective mind' [cf. 120, p. 7]. The key concept within investigating place and symbolic space respectively is that of culture as shared mental constructs and models of common beliefs. As has become evident throughout the research process, CIM as implemented in the case of Sweden focuses very much on network-building and –cultivating, concerning both the inward- and outward-level of nation branding and public diplomacy efforts. The focus on the inward dimension of CIM is significant as the degree of success that national policies normally can achieve is highly dependent on the quantity of individuals persuaded to engage in action within their respective local areas [cf. 86, p. 304]. The management of representational national discourse within CIM-ASCbMM, as it has been implemented in Sweden, is based on an integrative stakeholder-approach and constitutes a large-scale project that includes high amounts of social capital (e.g. the degree of public institutionalization and networks with private actors). Large amounts of social capital have in turn been identified to be decisive for the success of the program (Lash and Urry, Seri, Huppertz). Representative discourse is based on international action which in turn is a product of individual and collective intentions; themselves products of society Huppertz [cf. 56, p. 142]. In this context places are outcomes of space-temporal networks of reciprocal interdependencies and intertwining, making places relevant as relational concepts. This aspect of space as a relational concept has been further deepened with the provided discussion on cyber space drawing on Fassler. CIM-AMSCbMM can be understood as a management-oriented approach to actively influence discursive networks for the purpose of national image cultivation and the increasing of national competitiveness in the context of national identity (re) negotiation. Adopting P. Bourdieu's works and the works of other scholars that provide fruitful adaptations of his theories on distinction, it has been argued in this thesis that electronic communication employing strategic aesthetization and culturalization results in the production and circulation of symbolic, material and epistemological resources (action –and interpretation-templates). These templates provide distinctive schemata, which include versatile elements for memorization and re-call within the meta-schemata of a nation brand. Nation branding and public diplomacy as constituting elements of a national public policy

serve as tools to (re)negotiate the positioning of the nation state in a fragmented global field and national scopes of influence in other social communities and in specific societal fields. In the case of Sweden's CIM-program these fields are in particular popular culture and cultural heritage, tourism, business and work, and research and education.

Referring back to the concluding remarks on space as a relational concept, space has in this thesis been understood and conceptualized as a product of social relations and discursive processes. National image cultivation within internal and external communication has been theorized with the construction of lifestyle-based culture-space in the context of national identity negotiation in a cultural matrix. The approach of considering distinctive discourse-production in the context of a cultural matrix has been embedded in the broader context of culturalization and aestheticization that increasingly characterize global flows as has also been highlighted by Lash and Urry. The focus has been put on mental mapping as a discursive outcome of distinctive discourse that produces cultural knowledge-orders. In order to develop an analytical model for the analysis of mental maps merged with the theoretic embedding of symbolic capital accumulation, the adaptation of findings and guidelines provided by the cultural turn has shown to be most productive. The unique case of Sweden has allowed for the highlighting of the significance of national interpretations on nation branding and public diplomacy as active discursive accomplishments that – as in the case of Sweden – may result in the outcome of innovative ways of implementation (establishment of a lifestyle-based culture-space concept based on a distinctive schemata and the production of textnologies)

In chapter 1, three hypothesis have been outlined. All of these three hypothesis have been verified throughout the research process. (1) The integrative concept employing nation branding and public diplomacy has been shown to result in a range of concrete outcomes that are possible to theorize and conceptualize by means of integrative (socio-)cultural science, and that are traceable and illuminable by means of qualitative approaches. These include knowledge-order-changes and –formation as for instance the generation of lifestyle-based culture-space concept delivered by mental maps and the embracement of technology providing thinking and action schemata on the inward and outward level of representational national image cultivation. The integrative approach implemented in the case of Sweden features nation branding as a symbol system providing particular distinctive elements and strategies of uniqueness. Public diplomacy is in Sweden's case conceptualized as an overall policy strategy and has been outlined to function as brand-relation-management, featuring particular interactive and uniting elements. (2) It has been exemplified how ideas and world-views in the context of culturalization and aesthetization processes can become structurally solidified and possible to experience through institutionally generated discourse. Moreover it has been outlined that the institutionalization of discourse within specific public-policy frames results in the outcome of electronically delivered mental maps. To internal and external audiences, a mental map has been identified to constitute a textnology that provides accessibility to the virtually experientable lifestyle-based culture-world and interpretation- and action-schemata to internal and external audiences. Moreover, this mental map has been outlined to constitute an overlap between cognitive, symbolic, material, virtual and analogue spaces and places. (3) Symbolic capital accumulation-and promotion efforts have been suggested to be possible to analyze in two dimensions – on an inward and an outward level. The study has shown that especially as concerns CIM, the crucial success factor can be suggested to lie in the creative spatialization, and delivery of culturalized and aestheticized ideas, schemata and story lines. The analysis of this thesis has studied the CIM-induced mental map delivered through the WorldeWideWeb for the purpose of accumulating and promoting symbolic capital. It has been outlined that

symbolic capital-accumulation-templates include mental schemata and culture-worlds within a lifestyle-based culture-space that allows for individual experiences of the provided mental map. Another focus has been on the discursive productivity of the national implementation of nation branding and public diplomacy that has resulted in the establishment of mental map technologies in the case of Sweden. Sweden's concept has been shown to feature high degrees of discursive productivity. Discursive productivity has in this dissertation additionally referred to the extent to which the concepts of nation branding and public diplomacy have been taken up into public discussion. This has been tested by applying standardized key word analysis.

It has been theoritized, outlined and exemplified how the concepts competitive identity, mental mapping, nation branding, place branding and public diplomacy can be comprised and investigated within an integrative cultural-scientific approach. Additionally, the concepts have been clarified and re-contextualized. It has been highlighted how an integrative approach to nation branding and public diplomacy has been implemented in Sweden within the framework of strategic image cultivation (Sweden-promotion), with a specific focus on the usage of the electronic mass communication channel WorldWideWeb. It has become possible to outline functions of nation branding and public diplomacy as constituting particular distinctive elements and strategies of uniqueness (brand-relation-management and particular interactive and uniting elements). Several discursive accomplishments (discourse productivity), reinforcing changes in the knowledge-order-structures, have been outlined within the integrative concept of management-oriented image cultivation based on public diplomacy and nation branding (competitive identity management). In particular in the specific context of culturalization and aesthetization. The dissertation has introduced an analytical framework for the research on competitive identity management and mental mapping by means of discourse- and frame-analysis. The analysis has shown that lifestyle constitutes the most significant aspect of the Swedish national interpretation of nation branding and public diplomacy. The analysis has outlined that it is the employment of technology and the specific adaption of place branding strategies, which makes it possible to establish a concept of lifestyle-based culture-space in the context of national culture canonization within public policy based culture promotion.

The thesis has shown how electronic mass communication is organized and carried out against the background of the agenda setting, and which tools are employed in which ways. Chapter 5 has moreover outlined how the production of mental mapping within image cultivation policies based on the concepts nation branding and public diplomacy can be outlined and has pointed to the importance of national interpretation of these concepts within institutionalization. The analytical concepts of this thesis have shown that qualitative analysis of the informational units communicated via the electronic portal enables an exemplification of local storylines and their discursive practices in the context of positioning within the global field. It has been outlined which cultural knowledge-orders are communicated, (re-)produced and clustered for the purpose of influencing and transforming lifestyle-based culture-space-related image-semantics/ place-/culture space-images by applying policies based on the concepts public diplomacy and nation branding. It is concluded that an effective embracement of web-based technology reinforces negotiations on national identity in the context of lifestyle-based culture-space-identity and therewith discourse on places centered round concepts of culture and collective socio-cultural markers.

The focus on representative discourse and thus institutional actors has been met in using analytical approaches based on works by scholars that emphasize the actor's role within discourse analysis. This thesis has focused on the assumption that cultural practice is concentrated in and



around powerful institutional nodes, most spectacularly states (Sewell) and has based on relevant literature on place branding, nation branding and public diplomacy argued that the role of the state becomes crucial in the context of image-cultivation-policies aimed at the political entity of a nation-state. The analytical perspective within this thesis has moreover theoreticized CIM in reference to paradigmatic shifts, emphasizing the correlation between external and internal developments, and of ideas and practice as concerns the production of meaning. It has been pointed to the close interrelations between the policy-framing of ideas and concepts and produced world-views and narratives on national positioning.

This thesis constitutes an innovative contribution to the research on place branding, nation branding, public diplomacy, intercultural communication, processes of national identity negotiation, national image cultivation and the employment of technology in the context of public-relation building and cultural promotion. This thesis also constitutes a contribution to contemporary interdisciplinary research on phenomena and questions of national positioning within a fragmented global arena, on symbolic capital promotion and accumulation, on lifestyle-based culture-space concepts, symbolic politics, processes of culturalization and aestheticization, – in sum, on power in the ‘postmodern world of images and influence’ [129].



## Bibliography

- [1] Aaker D. *Brand Portfolio Strategy*. Free Press, New York, 2004.
- [2] Anholt S. *Brand New Justice: The upside of global branding*. Butterworth-Heinemann, Oxford, UK, 2003.
- [3] Anholt S. *Competitive Identity: The New Brand Management for Nations, Cities and Regions*. Palgrave Macmillan, 1 ed., 2007.
- [4] Association A.M. *AMA-Dictionary: Marketing*. [http://www.marketingpower.com/\\_layouts/Dictionary.aspx?dLetter=M](http://www.marketingpower.com/_layouts/Dictionary.aspx?dLetter=M).
- [5] Association A.M. *Brand Equity*. [http://www.marketingpower.com/\\_layouts/Dictionary.aspx?dLetter=B](http://www.marketingpower.com/_layouts/Dictionary.aspx?dLetter=B), 2009.
- [6] Bachmann-Medick D. *Cultural Turns. Neuorientierungen in den Kulturwissenschaften*. Rowohlt Taschenbuchverlag, Reinbeck bei Hamburg, Deutschland, 2007.
- [7] Badura J., Rieth L., and Scholtes F. (eds.). *Globalisierung. Problemsphären eines Schlagwortes im interdisziplinären Dialog*. VS Verlag für Sozialwissenschaften, Wiesbaden, 1 ed., 2005.
- [8] Bal M. *Travelling concepts in the humanities*. University of Toronto Press, 2002.
- [9] Berndt C. and Pütz R. (eds.). *Kulturelle Geographien. Zur Beschäftigung mit Raum und Ort nach dem Cultural Turn*. Kultur und soziale Praxis. transcript, Bielefeld, 2007.
- [10] Bhabha H.K. *The location of culture*. Routledge classics. Routledge, London, 1994.
- [11] Bonfadelli H. *Medieninhaltsforschung*. UVK, Konstanz, 2002.
- [12] Bonnell V.E. (ed.). *Beyond the cultural turn: new directions in the study of society and culture*. Studies on the history of society and culture ; 34. Univ. of Calif. Press, Berkley, California, 1999.
- [13] Bourdieu P. *The Social Space and the Genesis of Groups*. SAGE Social Science Information, 1985. vol. 24(2):pp. 195–220.
- [14] Bourdieu P. *Die politische Repräsentation*. Berliner Journal für Soziologie, 1991. vol. 1(4):pp. 489–515.
- [15] Bourdieu P. *The Market of Symbolic Goods*. In: R. Johnson (ed.), *The Field of Cultural Production. Essays on Art and Literature.*, pp. 112–141. Polity Press, Cambridge, 1993.
- [16] Bourdieu P. *The Production of Belief: Contribution to an Economy of Symbolic Goods*. In: R. Johnson (ed.), *The Field of Cultural Production. Essays on Art and Literature.*, pp. 74–111. Polity Press, Cambridge, 1993.

- [17] Bradley H. and Fenton S. *Reconciling Culture and Economy: Ways Forward in the Analysis of Ethnicity and Gender*. In: L. Ray (ed.), *Culture and economy after the cultural turn*. Thousand Oaks, California, 1 ed., 1999.
- [18] Damir-Geilsdorf S., Hartmann A., and Hendrich B. (eds.). *Mental Maps - Raum - Erinnerung. Kulturwissenschaftliche Zugänge zum Verhältnis von Raum und Erinnerung*. LIT, Münster, 2005.
- [19] de Chernatony L. *Adapting brand theory to the context of nation branding*. In: K. Dinnie (ed.), *Nation branding: Concepts, Issues, Practice*, pp. 16–22. Butterworth-Heinemann, 2008.
- [20] Denton R.E. *The rhetorical functions of slogans: Classifications and characteristics*. *Communication Quarterly*, 1980. vol. 28(2):pp. 10–18.
- [21] Diaz-Bone R. *Kulturwelt, Diskurs und Lebensstil. Eine diskurstheoretische Erweiterung der bourdieuschen Distinktionstheorie*. Leske + Budrich, Opladen, 2002.
- [22] Dijk T.A.V. *Discourse and Communication: New Approaches to the Analysis of Mass Media Discourse and Communication (Research in Text Theory)*. Walter de Gruyter, 1985.
- [23] Dinnie K. (ed.). *Nation branding: Concepts, Issues, Practice*. Butterworth-Heinemann, 2008.
- [24] Döring J. and Tielmann T. (eds.). *Spatial Turn. Das Raumparadigma in den Kultur- und Sozialwissenschaften*. transcript, Bielefeld, 2008.
- [25] Dünne J. *Die Karte als Operations- und Imaginationsmatrix. Zur Geschichte eines Raummediums*. transcript, Bielefeld, 2008.
- [26] Edensor T. *National Identity, Popular Culture and Everyday Life*. Berg, Oxford, 2002.
- [27] Erll A. *Kollektives Gedächtnis und Erinnerungskulturen*. In: *Konzepte der Kulturwissenschaften*, pp. 156–185. Metzler, Stuttgart, 2003.
- [28] Esch F.R. (ed.). *Moderne Markenführung*. Gabler Verlag, 4 ed., 2005.
- [29] Faber B. *Discourse, Technology and Change*. Continuum, London, 2007.
- [30] Fairclough N. *Discourse and Social Change*. Polity Press, Cambridge, 2004.
- [31] Fan Y. *Soft Power: Power of Attraction or Confusion? Place Branding and Public Diplomacy*, 2008. vol. 4(2):pp. 147–158.
- [32] Fassler M. *Das Raumparadigma in den Kultur- und Sozialwissenschaften*. In: J. Döring and T. Thielmann (eds.), *Spatial Turn*. transcript, Bielefeld, 2008.
- [33] Foucault M. *The archaeology of knowledge and The discourse on language*. Barnes & Noble Books, 1993.
- [34] Freyer W. *Tourismus-Marketing: marktorientiertes Management im Mikro- und Makrobereich der Tourismuswirtschaft*. Oldenbourg, München, Wien, 1997.
- [35] GfKAmerica. *Anholt-GfK Roper Nation Brands Index*. [http://www.gfkamerica.com/practice\\_areas/roper\\_pam/nbi\\_index/index.en.html](http://www.gfkamerica.com/practice_areas/roper_pam/nbi_index/index.en.html), 2009.

- [36] Glaser B.G. and Strauss A.L. *Grounded theory. Strategien qualitativer Forschung*. Huber, Bern, 2 ed., 2005.
- [37] Glaser B.G. and Strauss A.L. *The discovery of grounded theory. Strategies for qualitative research*. Aldine Transaction, New Brunswick, 2008.
- [38] Gottweis H. *Governing molecules. The discursive politics of genetic engineering in Europe and the United States*. MIT Press, Cambridge, Mass. [u.a.], 1998.
- [39] Grossberg L. *Der Cross Road Blues der Cultural Studies*. In: R. Hepp Andreas UND Winter (ed.), *Kultur-Medien-Macht. Cultural Studies und Medienanalyse*, vol. 4, chap. 2, pp. 23–40. VS Verlag für Sozialwissenschaften, Wiesbaden, 2008.
- [40] Hajer M. *Discourse Coalitions and the Institutionalization of Practice: The Case of Acid Rain in Britain*. In: Fischer and Forester (eds.), *The argumentative turn in policy analysis and planning*, pp. 43–76. Duke University Press, 1993.
- [41] Hajer M. *Argumentative Diskursanalyse. Auf der Suche nach Koalitionen, Praktiken und Bedeutungen*. In: R. Keller (ed.), *Handbuch sozialwissenschaftliche Diskursanalyse. Forschungspraxis*, pp. 271–297. VS Verlag für Sozialwissenschaften, Wiesbaden, 2003.
- [42] Hajer M.A. and Wagenaar H. (eds.). *Deliberative policy analysis: understanding governance in the network society*. Cambridge University Press, 2003.
- [43] Hanke C. *Diskursanalyse und Dekonstruktion - Rassenanthropologie um 1900*. In: R. Keller (ed.), *Handbuch sozialwissenschaftliche Diskursanalyse. Forschungspraxis*, vol. 2, pp. 97–118. VS Verlag für Sozialwissenschaften, Wiesbaden, 2003.
- [44] Hard G. *Der Spatial Turn. Von der Geographie her beobachtet*. In: J. Döring and T. Thielmann (eds.), *Spatial Turn. Das Raumparadigma in den Kultur- und Sozialwissenschaften*. transcript, Bielefeld, 2008.
- [45] Hartl A. *Kognitives Karten und kognitives Kartieren*. In: C. Freksa (ed.), *Repräsentation und Verarbeitung räumlichen Wissens*. Springer, 1990.
- [46] Hartmann A. *Konzepte und Transformationen der Trias "Mental Maps, Raum und Erinnerung"*. In: S. Damir-Geilsdorf, A. Hartmann, and B. Hendrich (eds.), *Mental Maps - Raum - Erinnerung. Kulturwissenschaftliche Zugänge zum Verhältnis von Raum und Erinnerung*, pp. 3–21. LIT, Münster, 2005.
- [47] Hay C. *Political Analysis*. Political Analysis Series. Palgrave Macmillan, 2002.
- [48] Hepp A. *Cultural Studies und Medienanalyse*. Westdt. Verlag, Opladen/Wiesbaden, 1999.
- [49] Hepp A. *Transkulturelle Kommunikation*. UTB. UVK, Konstanz, 2006.
- [50] Hepp A. *Konnektivität, Netzwerk und Fluss*. In: *Kultur-Medien-Macht. Cultural Studies und Medienanalyse*, pp. 155–174. VS Verlag für Sozialwissenschaften, Wiesbaden, 4 ed., 2008.
- [51] Hepp A., Krotz F., and Thomas T. (eds.). *Raymond Williams: Materialität und Kultur*. VS Verlag für Sozialwissenschaften, Wiesbaden, 1 ed., 2009.
- [52] Hepp A. and Winter R. (eds.). *Kultur-Medien-Macht. Cultural Studies und Medienanalyse*. Westdt. Verlag, Opladen/Wiesbaden/Opladen, 2008.

- [53] Heringer H.J. *Interkulturelle Kommunikation. Grundlagen und Konzepte*. UTB, 2550. Francke, Tübingen, 2004.
- [54] Hocking B. *Rethinking the 'new' public diplomacy*. In: J. Melissen (ed.), *The New Public Diplomacy: Soft Power in International Relations (Studies in Diplomacy)*, chap. 2, pp. 28–41. Palgrave Macmillan, 2007.
- [55] Hormuth J. *Erfahrungswetertgabe unter Auslandsentsandten. Eine gesprächsanalytische Studie am Beispiel deutscher Manager in Spanien*. VS Verlag für Sozialwissenschaften, Wiesbaden, 2009.
- [56] Huppertz M. *Interdependenzen von Kultur und Wirtschaft als Element der Stadtentwicklung*. In: H. Korte (ed.), *Gesellschaftliche Prozesse und individuelle Praxis*, pp. 129–159. Suhrkamp, Frankfurt am Main, 1990.
- [57] Hörning Karl H. UND Reuter J. *Doing Material Culture. Soziale Praxis als Ausgangspunkt einer "realistischen" Kulturanalyse*. In: R. Hepp Andreas UND Winter (ed.), *Kultur-Medien-Macht. Cultural Studies und Medienanalyse*, vol. 4, chap. 7, pp. 107–123. VS Verlag für Sozialwissenschaften, Wiesbaden, 2008.
- [58] Hülst D. *Symbol und soziologische Symboltheorie. Untersuchungen zum Symbolbegriff in Geschichte, Sprachphilosophie, Psychologie und Soziologie*. Leske + Budrich, Opladen, 1999.
- [59] Institute T.S. *Brand Sweden*. 2007.
- [60] Institute T.S. *Brand Sweden (promotion material)*. printed, 2008.
- [61] Institute T.S. *Brand Sweden (promotion material)*. printed, 2008.
- [62] Institute T.S. *Sverige i världen: Public Diplomacy, Nation Branding och Sverige*. <http://www.si.se/upload/Docs/OmSI/Sverigebilden.pdf>, 2009.
- [63] Institute T.S. *Årsredovisning för 2008*. 2009.
- [64] Jackson P. *Pierre Bourdieu, the cultural turn and the practice of international history*. *Review of International Studies*, 2008. vol. 34:pp. 155–181.
- [65] Jaffe E.D. and Nebenzahl I.D. *National Image and Competitive Advantage: The Theory and Practice of Country-Of-Origin Effect*. Copenhagen Business School Press, 1. ed ed., 2001. URL <http://amazon.com/o/ASIN/8716135164/>.
- [66] Johnson R. *Editor s Introduction. Pierre Bourdieu on Art, Literature and Culture*. In: *The Field of Cultural Production*, pp. 1–23. Polity Press, Cambridge, 1993.
- [67] Jones P. *Raymond William's sociology of culture. A critical reconstruction*. Palgrave Macmillan, 1 ed., 2004.
- [68] Jäger S. (ed.). *Kritische Diskursanalyse. Eine Einführung*. Edition DISS, Band 3, 2004.
- [69] Jäger S. *Theoretische und methodische Aspekte einer Kritischen Diskurs- und Dispositivanalyse*. 2009.
- [70] Kajetzke L. *Wissen im Diskurs. Ein Theorievergleich von Bourdieu und Foucault*. VS Verlag für Sozialwissenschaften, Wiesbaden, 2008.
- [71] Kapferer J.N. *The New Strategic Brand Management*. Kogan Page, London, 2004.

- [72] Kaplan T.J. *Reading Policy Narratives: Beginnings, Middles and Ends*. In: *Deliberative Policy Analysis: Understanding Governance in the Network Society*. Cambridge University Press, 2003.
- [73] Keller R. (ed.). *Handbuch sozialwissenschaftliche Diskursanalyse. Forschungspraxis*, vol. 2. VS Verlag für Sozialwissenschaften, Wiesbaden, 2003.
- [74] Keller R. *Analysing Discourse. An Approach From the Sociology of Knowledge*. Forum Qualitative Sozialforschung / Forum: Qualitative Social Research, 2005. vol. 6(3).
- [75] Keller R. *Wissenssoziologische Diskursanalyse als interpretative Analytik*. In: R. Keller and A. Hirsland (eds.), *Die diskursive Konstruktion von Wirklichkeit. Einleitende Bemerkungen zum Verhältnis von Wissenssoziologie und Diskursforschung*, vol. 10 of *Erfahrung - Wissen - Imagination; Schriften zur Wissenssoziologie*, pp. 49–75. UVK, Konstanz, 2005.
- [76] Keller R. (ed.). *Handbuch sozialwissenschaftliche Diskursanalyse. Theorien und Methoden*, vol. 1. VS Verlag für Sozialwissenschaften, Wiesbaden, 2006.
- [77] Keller R. *Diskursforschung. Eine Einführung für SozialwissenschaftlerInnen*. VS Verlag für Sozialwissenschaften, Wiesbaden, 3 ed., 2007.
- [78] Keller R. *Wissenssoziologische Diskursanalyse. Grundlegung eines Forschungsprogramms*. VS Verlag für Sozialwissenschaften, Wiesbaden, 2 ed., 2008.
- [79] Keller R., Hirsland A., Schneider W., and Viehöver W. *Die vielgestaltige Praxis der Diskursforschung - Eine Einführung*. In: R. Keller (ed.), *Handbuch sozialwissenschaftliche Diskursanalyse. Forschungspraxis*, vol. 2, pp. 7–17. VS Verlag für Sozialwissenschaften, Wiesbaden, 2003.
- [80] Keller R., Hirsland A., Schneider W., and Viehöver W. *Die diskursive Konstruktion von Wirklichkeit. Einleitende Bemerkungen zum Verhältnis von Wissenssoziologie und Diskursforschung*. In: R. Keller and A. Hirsland (eds.), *Die diskursive Konstruktion von Wirklichkeit. Zum Verhältnis von Wissenssoziologie und Diskursforschung*, Erfahrung - Wissen - Imagination; Schriften zur Wissenssoziologie. UVK, Konstanz, 2005.
- [81] Kotler P. *Marketing Management, Analysis, Planning, Implementation and Control*. Prentice-Hall, 1994.
- [82] Kotler P., Haider D., and Rein I. *Marketing Places*. Free Press, 2002.
- [83] Kotler P., Hamlin M.A., Rein I., and H. H.D. *Marketing Asian Places. Attracting Investment, Industry, and Tourism to Cities, States and Nations*. John Wiley & Sons (Asia) Pte Ltd, 2002.
- [84] Kotler P., Jatusripitak S., and Maesincee S. *The Marketing of Nations. A Strategic Approach to Building National Wealth*. The Free Press, 1997.
- [85] Kuckartz U. *Einführung in die computergestützte Analyse qualitativer Daten*. VS Verlag für Sozialwissenschaften, Wiesbaden, 1 ed., 2005.
- [86] Lash S. and Urry J. *Economies of signs and space. Theory, culture & society*. SAGE Publications, London, 1994.
- [87] Lawson S. *Culture and Context in World Politics*. Palgrave Macmillan, 2006.

- [88] Link J. *Warum Diskurse nicht von personalen Subjekten ausgehandelt werden. Von der Diskurs- zur Interdiskursanalyse.* In: R. Keller and A. Hirsland (eds.), *Die diskursive Konstruktion von Wirklichkeit. Einleitende Bemerkungen zum Verhältnis von Wissenssoziologie und Diskursforschung*, vol. 10 of *Erfahrung - Wissen - Imagination; Schriften zur Wissenssoziologie*, pp. 77–. UVK, 2005.
- [89] LLC K. <http://www.knowthis.com/principles-of-marketing-tutorials/product-decisions/branding/>, 2009.
- [90] Loenhoff J. *Zum Verhältnis von Kulturwissenschaft und Interkultureller Kommunikation.* In: A. Gipper and S. Klengel (eds.), *Kultur, Übersetzung, Lebenswelten. Beiträge zu aktuellen Paradigmen der Kulturwissenschaften.* Königshausen & Neumann, 2008.
- [91] Lüsebrink. *Kulturwissenschaft – Teildisziplin oder Metadiskurs?* In: A. Gipper and S. Klengel (eds.), *Kultur, Übersetzung, Lebenswelten. Beiträge zu aktuellen Paradigmen der Kulturwissenschaften.* Königshausen & Neumann, 2008.
- [92] Mattissek A. *Diskursive Konstruktion städtischer Identität - Das Beispiel Frankfurt am Main.* In: C. Berndt and A. Pütz (eds.), *Kulturelle Geographien. Zur Beschäftigung mit Raum und Ort nach dem Cultural Turn*, pp. 83–112. transcript, Bielefeld, 2007.
- [93] Melissen J., Lee D., and Sharp P. (eds.). *The New Public Diplomacy: Soft Power in International Relations (Studies in Diplomacy).* Palgrave Macmillan, first edition ed., 2007.
- [94] Michailow M. *Lebensstilsemantik. Soziale Ungleichheit und Formationsbildung in der Kultargesellschaft*, pp. 107–128. Campus Verlag, Frankfurt am Main, 1994.
- [95] Morgan N. and Pritchard A. *Tourism Promotion and Power. Creating Images, Creating Identities.* John Wiley & Sons Ltd., Chichester, 1998.
- [96] Mörth I. and Fröhlich G. (eds.). *Das symbolische Kapital der Lebensstile. Zur Kultursoziologie der Moderne nach Pierre Bourdieu.* Campus Verlag, Frankfurt am Main, 1994.
- [97] Müller E. and Wulff H.J. *Aktiv ist gut, interaktiv noch besser: Anmerkungen zu einigen offenen Fragen der Cultural Studies.* In: A. Hepp (ed.), *Kultur-Medien-Macht. Cultural Studies und Medienanalyse*, pp. 193–200. VS Verlag für Sozialwissenschaften, Wiesbaden, 4 (first published 1997) ed., 2008.
- [98] Müller K.P. *Cultural Studies in England und den USA. Lebenswelten, Popular Cultures, Medien.* In: *Kultur, Übersetzung, Lebenswelten. Beiträge zu aktuellen Paradigmen der Kulturwissenschaften.* Königshausen & Neumann, 2008.
- [99] Nye J.j. *Soft Power. The Means To Success In World Politics.* Public Affairs, New York, 1994.
- [100] Nye J.j. *Notes for a soft-power research agenda.* In: F. Berenskoetter and M. Williams (eds.), *Power in World Politics*, pp. 162–173. Routledge, London/New York, 2007.
- [101] Nünning A. (ed.). *Grundbegriffe der Kulturtheorie und Kulturwissenschaften.* Metzler, Stuttgart, 2005.
- [102] Nünning A. and Nünning V. (eds.). *Konzepte der Kulturwissenschaften. Theoretische Grundlagen – Ansätze – Perspektiven.* Metzler, Stuttgart, 2003.



- [103] Nünning A. and Sommer R. (eds.). *Kulturwissenschaftliche Literaturwissenschaft*. Narr Francke Attempto Verlag, Tübingen, 2004.
- [104] Olins W. *Branding the nation - the historical context*. *Journal of Brand Management*, 2002. vol. Vol. 9, Iss. 4/5; p. 241.
- [105] Olins W. *Making a national brand*. In: J. Melissen (ed.), *The New Public Diplomacy: Soft Power in International Relations (Studies in Diplomacy)*, chap. 9, pp. 169–177. Palgrave Macmillan, 2007.
- [106] Otubanjo O.B. and Melewar T. *Corporate brand differentiation in the financial services industry - Applying the highest central common factor concept to nation branding*. In: K. Dinnie (ed.), *Nation branding: Concepts, Issues, Practice*, pp. 194–201. Butterworth-Heinemann, 2008.
- [107] Parsons W. *Public Policy. An introduction to the theory and practice of policy analysis*. Edward Elgar Publishing Limited, 2005.
- [108] Porter M. *The Competitive Advantage of Nations*. Free Press, New York, 1990.
- [109] Pott A. *Identität und Raum. Perspektiven nach dem Cultural Turn*. transcript, Bielefeld, 2007.
- [110] Rawson E.G. *Perceptions of the United States of America: Exploring the political brand of a nation*. *Place Branding and Public Diplomacy*, 2007. vol. 3(3):pp. 213–221.
- [111] Redtenbacher C. *Kognitive Karten im Spielfilm*. In: *Cognitive Maps und Medien. Formen mentaler Repräsentation bei der Medienwahrnehmung*, pp. 15–70. Lang, Frankfurt am Main; Wien, 1995.
- [112] Rein M. and Schön D. *Reframing Policy Discourse*. In: Fischer and Forester (eds.), *The argumentative turn in policy analysis and planning*, pp. 145–166. Duke University Press, 1993.
- [113] Riordan S. *Dialogue-Based Public Diplomacy: a New Foreign Policy Paradigm?* In: J. Melissen (ed.), *The New Public Diplomacy: Soft Power in International Relations (Studies in Diplomacy)*, chap. 10, pp. p. 180–195. Palgrave Macmillan, 2007.
- [114] Schneider C. *Culture Communicates: US Diplomacy that Works*. In: J. Melissen (ed.), *The New Public Diplomacy: Soft Power in International Relations (Studies in Diplomacy)*, chap. 8, pp. p.147–163. Palgrave Macmillan, 2007.
- [115] Schneider V. and Janning F. *Politikfeldanalyse. Akteure, Diskurse und Netzwerke in der öffentlichen Politik*. *Grundwissen der Politik*, Band 43. VS Verlag für Sozialwissenschaften, Wiesbaden, 2006.
- [116] Schroer M. *“Bringing space back in” - Zur Relevanz des Raums als soziologischer Kategorie*. In: J. Döring and T. Thieleman (eds.), *Spatial Turn. Das Raumparadigma in den ...* transcript Verlag Bielefeld, 2008.
- [117] Schröder S.M. *Mehr Spaß mit Schwedinnen? Funktionen eines deutschen Heterostereotyps*. [http://www2.hu-berlin.de/gemenskap/inhalt/publikationen/arbeitspapiere/ahe\\_03.html](http://www2.hu-berlin.de/gemenskap/inhalt/publikationen/arbeitspapiere/ahe_03.html), 1996.

- [118] Schwab-Trapp. *Methodische Aspekte der Diskursanalyse. Probleme der Analyse diskursiver Auseinandersetzungen am Beispiel der deutschen Diskussion über den Kosovokrieg.* In: R. Keller (ed.), *Handbuch sozialwissenschaftliche Diskursanalyse. Forschungspraxis*, vol. 2, pp. 169–196. VS Verlag für Sozialwissenschaften, Wiesbaden, 2003.
- [119] Schwellung B. (ed.). *Politikwissenschaft als Kulturwissenschaft. Theorien, Methoden, Problemstellungen.* VS Verlag für Sozialwissenschaften, Wiesbaden, 2004.
- [120] Seri P. *Losing areas and shared mental models: towards a definition of the cognitive obstacles to local development.* <http://www.druid.dk/conferences/winter2001/paper-winter/Paper/seri.pdf>, 2001.
- [121] Sewell W.H. *The Concept(s) of Culture.* In: V.E. Bonnell and L. Hunt (eds.), *Beyond the cultural turn: new directions in the study of society and culture* *Cultural Turn*, pp. 35–61. University of California Press, 1999.
- [122] Sharp P. *Revolutionary States, Outlaw Regimes and the Techniques of Public Diplomacy.* In: *The New Public Diplomacy: Soft Power in International Relations (Studies in Diplomacy)*, pp. 106–124. Palgrave Macmillan, 2007.
- [123] Slater D. and Tonkiss F. *Market Society. Markets and Modern Social Theory.* Polity Press, Cambridge, 2001.
- [124] Strauss A.L. and Corbin J. *Basics of qualitative research. Grounded theory procedures and techniques.* SAGE Publications, 1997.
- [125] Strübing J. *Grounded theory: zur sozialtheoretischen und epistemologischen Fundierung des Verfahrens der empirisch begründeten Theoriebildung.* Qualitative Sozialforschung; 15. VS Verlag für Sozialwissenschaften, Wiesbaden, 2008.
- [126] Sturken M. and Cartwright L. *Practices of looking. An introduction to visual culture.* Oxford University Press, 2005.
- [127] Survey W.V. [www.worldvaluessurvey.org/library/set\\_illustrations.html](http://www.worldvaluessurvey.org/library/set_illustrations.html), 2009.
- [128] Szondi G. *Public Diplomacy and Nation Branding: Conceptual Similarities and Differences.* Netherlands Institute of International Relations 'Clingendael', issn 1569-2981 ed., 2008.
- [129] van Ham P. *The Rise of the Brand State. The Postmodern Politics of Image and Reputation.* *Foreign Affairs*, 2004. vol. 80(5).
- [130] Viehöver W. *Der Klimadiskurs im Licht der narrativen Diskursanalyse.* In: R. Keller (ed.), *Handbuch sozialwissenschaftliche Diskursanalyse. Forschungspraxis*, pp. 233–265. VS Verlag für Sozialwissenschaften, Wiesbaden, 2003.
- [131] Viehöver W. *Kultur, Diskurs und Ereignis. Die Erklärung kulturellen Wandels zwischen Diskurstheorie und wissenssoziologischer Hermeneutik.* In: R. Keller and A. Hirsland (eds.), *Die diskursive Konstruktion von Wirklichkeit. Zum Verhältnis von Wissenssoziologie und Diskursforschung, Erfahrung - Wissen - Imagination; Schriften zur Wissenssoziologie.* UVK, Konstanz, 2005.

- [132] Volkmann L. *Die Vermittlung kulturwissenschaftlicher Inhalte und Methoden*. In: K. Stierstorfer and L. Volkmann (eds.), *Kulturwissenschaft Interdisziplinär*, Narr studienbücher, pp. 271–301. Narr Francke Attempto Verlag, Tübingen, 2005.
- [133] Wheeler A. *Designing Brand Identity. A complete guide to creating, building and maintaining strong brands*. John Wiley & Sons Ltd., Chichester, 2006.
- [134] Wöhler K. *Raumkonsum als Produktion von Orten*. In: K.U. Hellmann (ed.), *Räume des Konsums*. VS Verlag für Sozialwissenschaften, Wiesbaden, 2008.



## Appendix A.

### ANALYSIS: STRUCTURE – inward communication

#### GENERAL CATEGORIES - TEXTUAL ENTITIES (TE):

• Om Svenska institutet	1
• Sverige i världen	2
• Information om Sverige	3
• Presentationer utomlands	4
• Stipendier och utbyte	5
• Svenskundervisning	6
• Internationella nätverk	7
• Att samarbeta med SI	8
• Press/nyheter	9

#### SUB-CATEGORIES (STE) + SUB-SUB-CATEGORIES (SSTE) + SUB-SUB-SUB-CATEGORIES (SSSTE)

• Om Svenska institutet	1
– Uppdrag	1/1
* + 3 DOCUMENTS	D:A (1/1), D:B (1/1), D:C (1/1)
* Sverigefrämjande	1/1/1
* Utvecklingsamarbete	1/1/2
– Organisation	1/2
* GD har ordet	1/2/1
* Insynsråd	1/2/2
* Svenska institutet i Paris	1/2/3
* + 1 LINK: SI i Paris	L (1/2/3)
– Strategi och prioriteringar	1/3
* Fokusområden	1/3/1
* Geografiska prioriteringar	1/3/2
* Kulturpolicy för Svenska Institutet	1/3/3
* Miljöpolicy för Svenska institutet	1/3/4
– Historia	1/4
* Storytelling	1/4/1
* SI genom decennierna	1/4/2
• Sverige i världen	2
– Offentlig diplomati	2/1
* Kulturell diplomati	2/1/1
* + 10 EXTERNAL LINKS	

* Nation Branding	2/1/2
* + 5 EXTERNAL LINKS	
– Omvärldsbevakning	2/2
* SI:s internationella spanare	2/2/1
* SI:s Sverigespanare	2/2/2
· Ny kreativitet	2/2/2/1
* Internationella index	2/2/3
* + 21 EXTERNAL LINKS	
· Nytänkande: 5 LINKS	
· Öppenhet: 3 LINKS	
· Omtänksamhet: 8 LINK	
· Äkthet: 5 LINK	
* Sverige i internationell media	2/2/4
* + 4 EXTERNAL LINKS	
· 2008: + 183 External Links	
· 2007: + 96 External Links	
· 2006: + 46 External Links	
– Sverige bilden utomlands	2/3
* „Varumärket Sverige“	2/3/1
* „Nation Brand Index“	2/3/2
* + 8 DOCUMENTS D:A (2/3/2), D:B (2/3/2), D:C (2/3/2), D:D (2/3/2), D:E (2/3/2), D:F (2/3/2), D:G (2/3/2), D:H (2/3/2)	
* SI:s egna studier	2/3/3
* Rapportserie Sverige bilden	2/3/4
* + 10 DOCUMENTS D:A (2/3/4), D:B (2/3/4), D:C (2/3/4), D:D (2/3/4), D:E (2/3/4), D:F (2/3/4), D:G (2/3/4), D:H (2/3/4), D:I (2/3/4), D:J (2/3/4)	
– Gemensam plattform för Sverige bilden	2/4
• Information om Sverige	(3)
– Digital kommunikation	3/1
* Sweden.se	3/1/1
* Image Bank Sweden	3/1/2
* StudyinSweden.se	3/1/3
* + 1 LINK	L (3/1/3)
* Swedenbookshop.com	3/1/4
* + 1 LINK L (3/1/4)	
* Second House of Sweden i Second Life	3/1/5
* + 1 VIDEO + 1 LINK	V + L (3/1/5)
– Tryckt kommunikation	3/2
– Informationservice	3/3
– Sweden Bookshop	3/4
– + 1 LINK	
– <b>Sverigepaketet</b> (own analytical unit)	3/5
– + 1 LINK	
– Marknadsföring av högre utbildning	3/6
* StudyinSweden.se	3/6/1
* Mässor och konferenser	3/6/2

* Undersökningar och rapporter 3/6/3	
* Projekt: Study Destination Sweden	3/6/4
• Presentationer utomlands	4
– Ny kreativitet	4/1
– + 8 LINKS	L (4/1)
– Hållbarhet	4/2
– + 5 LINKS	L (4/2)
– Öppenhet	4/3
– + 6 LINKS	L (4/3)
– Gränslös utveckling	4/4
– + 3 LINKS	L (4/4)
– Presentationer på Svenska institutet i Paris	4/5
– + 6 LINKS	L (4/1)
– Fler evenemang	4/6
– + 10 LINKS	L (4/1)
• Stipendier och utbyte	5
– Stipendier för inresande	5/1
– Stipendier för utresande	5/2
– Visbyprogrammet	5/3
– Ledarskapsprogrammet	5/4
– Expert- och kulturutbyte	5/6
– Sommaruniversitet	5/7
– Gästbostäder	5/8
• Svenskundervisning	6
• Internationella nätverk	7
– Kultur och samhälle	7/1
* Nätverk inom samhällsfrågor	7/1/1
* Nätverk inom kultur	7/1/2
– Utbildning och forskning	7/2
* Stipendieprogram	7/2/1
* Alumninätverk	7/2/2
* SwedenInTouch.se	7/2/3
* Nätverk i Sverige	7/2/4
– Ledarskap och ledarnätverk	7/3
* Young Leaders Visitors Program	7/3/1
* Managementprogrammet	7/3/1
– Svenska ambassader och generalkonsulat	7/4
* NSU	7/4/1
* + 1 LINK	L (7/4/1)
* Sweden Promotion Forum	7/4/2
* Andra institut i utlandet	7/4/3
• Att samarbeta med SI	8
– Samarbeta i Sverigeinformation	8/1
– Samarbeta i Sverigepresentationer	8/2

– Medverka i Svenskundervisning	8/3
– Vår logotyp	8/4
• Press/nyheter	9
– Pressmeddelanden	9/1
– Nyheter	9/2
– Arkiv pressmeddelanden	9/3
– Arkiv nyheter	9/4
– Sis logotyp	9/5
– Aktuella projekt: Boxes of Sweden	9/6
– The man who asked hard questions	9/7

### Documents (pdf files) included in the categories

- Uppdrag
  - Årsredovisning 2008
  - Regleringsbrev 2009
  - Budgetunderlag 2010
- 'Nation Brand Index'
  - 2005 Q1
  - 2005 Q2
  - 2005 Q3
  - 2005 Q4
  - 2006 Q2
  - 2006 Q4
  - 2007 Q2
  - 2008
- Rapportserie Sverige bilden
  - Sverige bilden09 (format: Pdf-file)
  - Sverige bilden08 (format: Pdf-file)
  - Sverige bilden07 (format: Pdf-file)
  - Inbjudan till seminarium om 'varumärket Sverige och svenska företag i finanskrisen', Svenska institutet, 1 juni 2009 (format: Pdf-file)
  - Program till seminariet om 'varumärket Sverige och svenska företag i finanskrisen', Svenska institutet, 1 juni 2009 ((format: Pdf-file)
  - Inbjudan till seminarium om Sverige som talangmagnet, World Trade Center, Stockholm, 11 juni 2009 (format: Pdf-file)
  - Hållbarhet (Pdf)
  - Samhälle (Pdf)
  - Kultur (Pdf)
  - Talang (Pdf)



## ANALYTICAL UNIT SVRIGEPAKETET (Sweden-Promotion Package) SB

- Sverige bilden SB
  - Tryckt material om Sverige SB 1
    - \* Andra Sverigerelaterade publikationer SB 1/1
    - \* + 1 DOCUMENT
  - Faktablad om Sverige SB 2
    - \* + 22 DOCUMENTS
  - Sverige presentationer SB 3
    - \* Andra Sverigerelaterade publikationer SB 3/1
    - \* + 5 DOCUMENTS
  - Sverige i bilder SB 4
    - \* + 1 VIDEO
  - Grundkurs i svenska språket SB 5
    - \* Kursbeskrivning SB 5/1
  - Sverige bilden – lär dig mer SB 6
    - \* Hur uppfattas Sverige i utlandet? SB 6/1
    - \* Hur vill Sverige uppfattas? SB 7/1
    - \* + 2 DOCUMENTS
  - Presenter från Sverige SB 7
  - Gott och blandat från Sverige SB 8
    - \* + 5 LINKS, + 1 DOCUMENT, + 2 AUDIO, + 2 VIDEO
  - Länkar SB 9
    - \* + 8 LINKS



## Appendix B.

### ANALYSIS: STRUCTURE – outward communication (SWEDEN.SE – SE)

• HOME	SE 1
– Facts about Sweden	SE 1/2
– Sustainability blog	SE 1/3
– Music room	SE 1/4
– Film room	SB 1/5
– Weather	SE 1/6
– Sweden facts	SE 1/7
– About Sweden.se	SE 1/8
– Open skies, open minds	SE 1/9
• QUICK FACTS	SE 2
– Sweden in brief	SE 2/2
– Famous Swedes	SE 2/3
– Fact sheets	SE 2/4
– News & weather	SE 2/5
– About Sweden.se	SE 2/6
– Social feeds	SE 2/7
– FAQ	SE 2/8
• LIFESTYLE	SE 3
– Culture	SE 3/1
* Music room	SE 3/1/1
* Hip hop	SE 3/1/2
* Classical music	SE 3/1/3
* Dance/electronics	SE 3/1/4
* Jazz	SE 3/1/5
· Blog: Nils Berg - The Stoner	SE 3/1/5/1
* Rock/metal/punk	SE 3/1/6
* Pop/rock/indie	SE 3/1/7
· Blog: Sofia Jannok	SE 3/1/7/1
· Blog: Shout Out Louds	SE 3/1/7/2
· Blog: Peter Bjorn and John	SE 3/1/7/3
* Folk music	SE 3/1/8
* Pop-CD - Sweden Wants You to Dance	SE 3/1/9
* Film room	SE 3/1/10
* Dance	SE 3/1/11
* Fashion	SE 3/1/12
* Design	SE 3/1/13

* Art	SE 3/1/14
* Literature	SE 3/1/15
* Theater	SE 3/1/16
* Architecture	SE 3/1/17
– Sustainability	SE 3/2
* Sustainability blog	SE 3/2/1
* Facing the future	SE 3/2/2
– Food & drink	SE 3/3
* Swedish culinary classics	SE 3/3/1
– Traditions	SE 3/4
* Celebrating the Swedish way	SE 3/4/1
* Sweden’s National Day	SE 3/4/2
– Sports & leisure	SE 3/5
– Swedes	SE 3/6
– Swedish language	SE 3/7
– FAQ	SE 3/8
• TOURISM	SE 4
– Weather	SE 4/1
– FAQ	SE 4/2
• WORK	SE 5
– Labor market	SE 5/1
* Work permit legislation	SE 5/1/1
* Family migration	SE 5/1/2
* Salary and standard of living	SE 5/1/3
* A good life	SE 5/1/4
* Taxation	SE 5/1/5
– Swedish business sectors	SE 5/2
– Corporate social responsibility	SE 5/3
– Regulated professions	SE 5/4
– Business culture	SE 5/5
– Employee rights	SE 5/6
* The collective rights of employees	SE 5/6/1
* The Work Environment Act	SE 5/6/2
* Labor law	SE 5/6/3
* Anti-discrimination laws	SE 5/6/4
– Swedish trade unions	SE 5/3
* Trade union services	SE 5/3/1
* History of Swedish trade unions	SE 5/3/2
* Contact a trade union	SE 5/3/3
– The Swedish system	SE 5/4
* What is the “Swedish Model”?	SE 5/4/1
* Taxes and society	SE 5/4/2
* For the common good	SE 5/4/3
* Residence-based benefits	SE 5/4/4
· Health care	SE 5/4/4/1

· Dental care	SE 5/4/4/2
· Benefits for families with children	SE 5/4/4/3
· Guarantee pension	SE 5/4/4/5
· Elderly care	SE 5/4/4/6
– Employment-based benefits	SE 5/5
* Sick leave payment	SE 5/5/1
* Parental leave	SE 5/5/2
* Unemployment pay	SE 5/5/3
* Employment-based pension	SE 5/5/4
– Education system	SE 5/6
* Ages 1-5 – preschool	SE 5/6/1
· Age 6 – preschool class	SE 5/6/1/1
· Ages 7-16 – compulsory schooling	SE 5/6/1/2
· Ages 16-19 – high school	SE 5/6/1/3
· Age 18 and above – university etc	SE 5/6/1/4
– An open society	SE 5/7
– Success stories	SE 5/8
– Life in Sweden	SE 5/9
* Sweden in a nutshell	SE 5/9/1
· Traditions and holidays	SE 5/9/1/1
· What Swedes are like	SE 5/9/1/2
· Swedish habits	SE 5/9/1/3
· Free time in Sweden	SE 5/9/1/4
* A safe country	SE 5/9/2
* Equality in Sweden	SE 5/9/3
* Transport and infrastructure	SE 5/9/4
* Climate and nature	SE 5/9/5
· Seasons	SE 5/9/5/1
· Swedish landscape	SE 5/9/5/2
· Time and daylight	SE 5/9/5/3
· Allemansrätten – the Right of Public Access	SE 5/9/5/4
* A multicultural society	SE 5/9/6
· Immigrant organizations in Sweden	SE 5/9/6/1
· Links to foreign embassies in Sweden	SE 5/9/6/2
* Religion	SE 5/9/7
– Get a job	SE 5/10
* Find an open position	SE 5/10/1
* Sweden’s labor shortage list	SE 5/10/2
* Regulated professions	SE 5/10/3
* Start up a business	SE 5/10/4
* Get to know Sweden	SE 5/10/5
* CV, cover letter and interview	SE 5/10/6
* Regulated professions – list	SE 5/10/7
* Labor shortage – list	SE 5/10/8
– Get a permit	SE 5/11
– Move to Sweden	SE 5/12
* Accommodation	SE 5/12/1

· Typical Swedish housing	SE 5/12/1/1
· Rental accommodation	SE 5/12/1/2
· Buying a house or apartment	SE 5/12/1/3
· Real estate agents	SE 5/12/1/4
· Home owner’s insurance	SE 5/12/1/5
· Relocation agencies	SE 5/12/1/6
· Occupant’s rights	SE 5/12/1/7
* Arrange children’s school or daycare	SE 5/12/2
· Ages 1-5	SE 5/12/2/1
· Age 6	SE 5/12/2/2
· Ages 7-16	SE 5/12/2/3
· Ages 16-19	SE 5/15/2/4
· Age 18 and above	SE 5/12/2/5
· Grade compatibility	SE 5/12/2/6
· First language instruction	SE 5/12/2/7
· Living costs	SE 5/12/3/8
· What to bring	SE 5/12/4/9
– Arrive in Sweden	SE 5/13
* Arrival	SE 5/13/1
* Your first days in Sweden	SE 5/13/2
* Learning Swedish	SE 5/13/3
* Links to Swedish authorities	SE 5/13/4
• BUSINESS	SE 6
– Economy	SE 6/1
– CSR	SE 6/2
– Business culture	SE 6/3
– FAQ	SE 6/4
• EDUCATION	SE 7
– Preschool	SE 7/1
– Basic education	SE 7/2
– Higher education & research	SE 7/3
– Swedish language	SE 7/4
– FAQ	SE 7/5
• About Sweden.se	SE 8
– Subscribe	SE 8/1
– Contact us	SE 8/2
– News & weather	SE 8/3
– Media room	SE 8/4
– Other Sweden.se sites	SE 8/9

## Appendix C.

### OPEN CODIFICATION – final list of codes

In-vivo-codes:

- nation branding
- brand Sweden
- public diplomacy
- Swedish core values
- Innovative (core value)
  - New ways of thinking
  - New perspective(s)
  - Opportunities
  - Solutions
  - Faith
  - Future
  - No limitations
  - Opinions
  - Traditions
  - Pioneering/pioneer
  - Entrepreneur
  - Inventions
- Open (core value)
  - Accessible
  - Public access
  - Space + ideas/views
  - Space + physical, move freely, access
  - Positive attitude
  - Free thinking
  - Differences (between people/ cultures / lifestyles)
  - Curious
  - Sensitive
  - Creating exchanges
  - Trends
- Caring
  - Equality
  - Safety
  - Security
  - Respect + Empathy
  - Sharing
  - Needs

- Derived: Sustainability
- Peace
- Development (aid)
- Authentic
  - Natural
  - Unaffected
  - Reliable
  - Honest
  - Informal (style)
  - Straightforward
  - Unpretentious
  - Clear
  - To be in touch with one's past and roots
  - Open to the future
  - Strong tradition
  - Quality
  - Living Traditions
  - Cultural Heritage
  - Trustworthiness + business
  - Lifestyle in close symbiosis with nature and the changing seasons
  - (last) wilderness
  - (high) ethical standards on food and animal husbandry

Axial codification (issue-related certain categories, their interrelations and certain contexts)  
context: distinctive schemata by means of aestheticization and culturalization

- sustainability
- equality
- experience
- local and yet international



## Appendix D.

### MEDIA ANALYSIS – Included articles

**Table D.1.:** Included articles: Aftonbladet

Year-Month-Day	Title of the article & Reference
2009-09-28	Censurera inte internet, PTS!"
2009-09-19	1,55 per skalle – det är tokbilligt
2009-08-17	Därför borde svenskarna skickas hem
2009-08-12	Svensk poesi i Paris ställs mot vårdbehov i Sverige
2009-07-29	Älgar och blondiner får turister till Sverige
2009-07-23	Rädda vårt kulturhus!
2009-05-11	Sverige - en kugge i ett "amerikanskt imperium"
2009-05-06	Snart kommer tysken
2009-02-24	Världen gillar att Daniel blir Duke
2009-02-06	Prinsessa med klipp
2008-12-07	Hela Sverige ska säljas
2008-06-01	Grandios självbild hos svenskar
2007-10-16	Tröjkrig värt miljoner
2007-09-17	Näslund ska ta VM till Sverige
2007-05-30	Nu finns Sverige i Second Life
2007-05-30	Nu finns Sverige i Second Life
2007-04-01	"Mitt liv slutar på Sexy land"
2007-02-07	Carl von Linnés Airport – ett lyft för flyget
2006-10-02	Big in Japan
2006-06-09	Sverige ser ju inte längre ut som förut
2006-04-10	"Bergman är dynga"
2006-02-28	När Pagrotsky dyker upp - då är det allvar
2005-10-03	Amerikanska tv-tittare älskar Tinas svenska mat
2005-05-17	Vi ska glädjas åt att vi inte är tontiga norskar
2005-05-12	Regeringssatsning på IT och bioteknik
2005-03-29	Det finns ingen trygghet för de här barnen

**Table D.2.:** Included articles: Aftonbladet

Year-Month-Day	Title of the article & Reference
2004-05-29	Muren föll och ridån gick ned
2004-05-11	Vi har blivit avtrubbade av allt offentligt skräp
2004-02-06	Kungaparet jobbar hårt för Stenbeck
2003-12-01	Arvet efter Lindh
2003-11-12	Äkta passion i fiffig historie- dokumentär
2003-10-16	Ödemarken under ytan
2003-08-22	Kent och Cardigans åker inte till Japan
2003-05-05	Robyns musik förebild för tjejers unika teknik
2003-03-17	Vårt land, vår borg
2003-02-05	Andersson skrev på för Hibernian
2002-12-28	Sverige säljer
2002-08-13	Extrem- sporter ny trend i vinter-OS
2002-03-08	Persson ska sälja Sverige i Sydafrika - igen
2002-02-13	Göteborg blev ett makabert Grönköping
2002-02-13	Extrem- sporter ny trend i vinter-OS
2002-01-08	Sydafrikanskt systemskap
2001-12-26	K-world blir ett smultronställe
2001-08-23	Gullig historiektion
2001-06-23	Kravallerna skadade bilden av Sverige
2001-06-20	Lyxturisterna ska lockas till Sverige
2001-04-27	Jalla! Jalla! Mera Fares!
2001-03-02	Riksteatern
2001-02-10	Bilden av Sverige positiv i utlandet
2000-10-09	80 miljarder i stipendier väntar på dig
2000-11-05	Svenska pappor går på export

**Table D.3.:** Included articles: Corren

Year-Month-Day	Title of the article & Reference
2009-02-24	Världen gillar att Daniel blir Duke
2009-08-17	Allt fler utländska studenter söker sig till LiU
2009-07-23	Svenska institutet i Paris räddas
2009-07-03	Författare vill rädda kulturhus
2009-06-17	Centre Culturel Suédois kan stängas
2009-04-17	Bergmanexport till Kina
2009-02-13	Svenska böcker säljer bra utomlands
2009-02-11	Fototävling utgår från Poltava
2008-12-17	78 böcker får översättningsstöd
2008-06-23	Överdrivna farhågor
2008-06-23	Avgifter för utländska studenter införs
2008-06-23	Avgift för utländska studenter
2008-06-02	Man ska malla sig över rätt saker
2008-06-25	Oscarsakademien hyllar Bergman
2008-04-18	"Förändringar behövs i vårt land"
2008-11-10	Varumärket Sverige i världsklass
2008-01-11	Mankell attackerar Sverigebild
2007-10-03	Utredare vill ha nytt operahus
2007-06-10	Sverige allt populärare i utlandet
2007-06-06	Tyskland rankar Sverige högst
2007-05-31	Varumärket Sverige ökar i värde?...
2006-02-01	Avgifter skrämmer bort utlandsstudenterna
2005-03-29	Linköpingsmusik ljuder i Sydney
2005-03-09	Pr-satsning
2005-06-01	Myterna om svensken frodas än
2004-11-30	Stukad Svensk form ska återupprättas
2004-11-17	Om konsten och Gripen
2004-10-21	Till Dag Hammarskjölds minne
2004-10-19	Mats Lidström sprider svensk musik
2004-09-01	Astrid Lindgren hedras i Moskva
2004-08-11	Wallströmprisad som Årets svensk
2004-05-07	Stiftelse uppkallas efter Anna Lindh
2004-01-10	Bergman inspirerade till svenskstudier
2003-06-23	Nyhetsanka största Sverigenyheten
2002-07-11	Negativt i Sverigerapporteringen
2002-05-15	Ny Sverigebild måste stärkas

**Table D.4.:** Included articles: Dagens Nyheter I

Year-Month-Day	Title of the article & Reference
2009-11-15	Arbete: Byggfackens egentliga rädsla
2009-11-01	Svensk synd - modern exotism
2009-10-28	Niklas Wahllöf: Wallander och schablonerna. Skev Sverigebild blir sann.
2009-10-27	Sverige öppnar honorärkonsulat i New York
2009-09-30	"Halvhjärtat agerande av regeringen"
2009-08-11	"Vi vill göra råa radioprogram"
2009-08-04	Finansiellt bakslag för svensk design
2009-07-23	Svenska institutet i Paris räddas
2009-07-23	"Ett trist och oklokt beslut"
2009-07-22	Svenska kulturhuset i Paris räddas
2009-07-09	Egyptier får chans att möta Sverige
2009-07-09	Svenskt självmord
2009-07-03	Författare vill rädda kulturhus
2009-06-29	Sveriges tur att smycka Bryssel
2009-06-19	Svensk kultur sämre än svenskar tror
2009-06-07	"Gör kulturpolitiken gemensam inom EU"
2009-06-02	Svenska varumärket på väg utför
2009-05-14	Wallander ger turiststorm
2009-04-19	Ingmar Bergmanverk till Kina
2009-04-02	S-jobb: En professur i dataspel.
2009-03-24	Det är kyligt för nordisk litteratur
2009-02-01	Mode: På allvar.
2009-01-26	Politiken ger sig in i modebranschen
2008-02-04	Europeiska institut satsar i Stockholm
2008-12-22	Svenska band på mission till Vitryssland
2008-12-17	Adam Tensta på afrikansk turné
2008-11-24	Lars Norén lanseras i Ryssland
2008-10-26	Bloggare i motvind i Mellanöstern
2008-09-05	Svensk Form rustar för osäker framtid
2008-06-23	Avgift för utländska studenter införs
2008-04-22	Stad utan riktning
2008-04-19	Migrationsverket slopar humanitära överväganden"
2008-04-12	Stockholm hett som flygresemål
2008-03-03	Svensk musik går på export till Kina
2008-01-21	Vi är nöjdare än någonsin
2007-12-06	20 miljoner till Bergmans kulturarv
2007-08-21	Nationalmuseum ordnar virtuell visning
2007-08-12	Modeveckan större än någonsin
2007-08-13	Ahlvar laddar för modeveckan
2007-07-31	Musik och mat ska sälja Sverige
2007-04-27	"Jag är inte kulturbas"
2007-07-14	Alla väntar på Victoria
2007-05-31	Varumärket Sverige ökar i värde
2007-07-03	Paul Potts mot Paris Hilton
2007-06-06	Tyskland rankar Sverige högst
2007-05-30	Bildt inviger virtuell ambassad
2007-05-20	Blomsterkung lockar kejsare till Sverige
2007-04-27	"Jag är inte kulturbas"
2007-04-20	Olle Wästberg ligger för lågt
2007-04-18	Regeringen har rätt att göra avvägningar
2007-04-17	Dumt och fejt, Olle Wästberg
2007-04-16	Bokförlagen har råd att översätta själva
2007-04-15	Svenska institutet går vilse
2007-04-13	Slopat stöd för översättningar
2007-04-28	Skaffa ny utlandskostym

**Table D.5.: Included articles: Dagens Nyheter II**

Year-Month-Day	Title of the article & Reference
2007-04-25	Folkets motstånd mot EU rekordlåg
2007-02-16	Internationellt intresse för svensk modevecka
2007-02-12	Nya modemässan öppnar i dag
2007-02-01	Fiktiva varor ger riktiga pengar
2007-01-29	Astrid Lindgren 100 år - så firas det (fakta och länkar)
2007-01-25	Svensk ambassad i Second Life
2007-01-13	"Allt färre i omvärlden känner till Sverige"
2006-11-28	Världen har pippi på svensk kultur
2006-10-11	Svensk barnkultur invaderar London
2006-09-22	Handels vill behålla sin skola i Riga
2006-08-20	Danmarks topplista blev en kotte
2006-05-17	Svensk kampanj gav pr för 611 miljoner
2006-04-09	Måktigast av dem alla
2006-03-28	Filmfestival ska visa rwandier egen verklighet
2006-02-27	OS-gulden får Sverige att glänsa
2006-02-22	"Skilj på offentligt och privat"
2006-01-15	Ulrika
2006-01-13	Väljarna slår bakut mot elitpartier
2005-11-25	Svensk barnlitteratur flyger till Mexiko
2005-11-23	Stockholm landets fjärde filmregion
2005-10-22	Tina ska sälja Sverige
2005-10-23	Kontor utan väggar på modet
2005-10-21	Sverige betalar för utländsk press
2005-10-20	Musik och mat ska sälja Sverige
2005-08-28	Listan på myndigheternas hyreskostnad
2005-08-26	EU-bidrag håller Seas flytande
2005-08-21	"Glapp mellan upplevd och faktisk Sverigebild"..
2005-07-01	Winbergs uttalande regeringsfråga
2005-06-30	Jubilar i kris
2005-06-05	Sverige, Sverige älskade varumärke
2005-05-14	Svensk design marknadsförs i USA
2005-03-14	Alpin stjärna ger borgliga stöd för turistsatsning
2005-05-12	Regeringssatsning på IT och bioteknik
2005-01-27	Kulturministern avvaktar
2004-12-02	Rysk JO varnar för ukrainsk kollaps
2004-11-13	Mer mångfald för pengarna!
2004-10-24	Sverige tar världen med form
2004-09-14	Botten upp i Alexandria
2004-08-22	Annons för Aktiebolaget Sverige
2004-07-31	Delad Sverigebild
2004-05-07	EU-stiftelse uppkallas efter Anna Lindh
2004-04-29	Kortsiktigt ekonomiskt trendtänkande
2004-04-29	Den svenska kulturen blomstrar i Paris
2004-01-29	Knådas och vårdas
2004-01-23	Bästa valen under filmfestivalen
2003-12-17	Kulturrådet tar över utlandsatsningar
2003-12-05	Pagrotsky varnar för sänkt tillväxt efter Skandiaaffär
2003-09-12	Ett nytt mord, ett annat Sverige
2003-05-10	Svenska skattemedel till misskött skolprojekt
2003-04-08	Stor svensk satsning på möbler i Milano
2003-01-24	Kvinnor i trafficking får tillfällig fristad
2002-09-04	Jättelyft för utlandsturismen
2002-07-03	Surfande turister landar på porrsajt
2002-05-13	Barnteatern behöver bli kaxig
2002-04-22	Bibliotek i trängt läge

**Table D.6.:** Included articles: Expressen

Year-Month-Day	Title of the article & Reference
2009-06-02	Svenska varumärket på väg utför
2008-04-16	Vadå, Thomas Östros dyster?
2008-03-05	"Det mest spännande primärvalet någonsin"
2008-01-10	Mankell attackerar "myten" om Sverige
2007-09-04	Ohållbart stoppa utländska spelbolag
2007-07-31	Lämnar efter sig förmögenhet på 19,2 milj till barnen
2007-06-01	Köp Sverige - för 3,2 biljoner
2007-04-22	Lekstuga för 400 000 kr
2007-04-22	"Ett experiment"
2007-02-26	Liv Landell: Lagg ner!
2007-02-20	Jimmy Fredriksson: Vi behöver en turistminister
2006-08-21	Bollywood sukter efter röda stugor
2006-05-12	Madeleine - Sveriges nya PR-vapen
2006-07-18	Kungen mötte Göteborg
2006-04-03	Debatt: Vad som krävs är en dialog
2006-01-03	Fullbordat verk
2005-12-04	Nu ska Tina göra mat för miljoner amerikaner
2005-10-03	Skepp ohoj, i dag bär det av!
2005-09-28	Kanalbåt på vägen hem
2005-06-17	Intervju: Vreden driver
2005-06-09	Made in Sweden
2005-05-27	Lars Lindström: Titta, Sverige är ju bäst ändå!
2005-11-18	UD motarbetar den ukrainska demokratin
2005-04-02	Så mycket tjänar de statliga myndighetscheferna
2004-02-09	Kungen ser inget problem med att marknadsföra Sverige här
2004-09-29	Världsutställning i Göteborg föreslås
2004-08-10	Wallström Årets svensk i världen
2004-01-21	Institutets betydelse
2004-01-18	Sverige kritiserar hårt i Israel
2004-01-07	Kulturens pigor
2003-08-04	Alexandra Pascalidou: "Invandrarna som återvände våra bästa ambassadörer"
2003-06-23	Sverigebilden 2003: ett exotiskt resmål med hyggliga människor

**Table D.7.:** Included articles: Göteborgsposten

Year-Month-Day	Title of the article & Reference
2009-12-15	Niklas Nordström: Idrottsstöd lönar sig
2009-09-23	Checklistan
2009-10-22	Ny svensk musik på New York-festival
2009-07-23	Svenska institutet räddas
2009-07-22	Sverigebild utomlands kräver Svenska institutet
2009-07-16	Mikael van Reis: En urusel affär
2009-07-09	Turismnäringsen kan vara vägen ur krisen
2009-07-03	Författare vill rädda kulturhus
2009-06-17	Kulturhuset i Paris hotat
2009-06-03	Blandad Sverigebild utomlands
2009-04-21	Jeff Werner: Medelvägens estetik
2009-02-19	Helene Larsson blir kulturråd i Belgrad
2008-12-18	78 böcker får översättningsstöd
2008-05-12	Svenskar till Marocko
2007-12-19	Varor till hemlängtare
2007-10-17	Kulturpolitikernas franska nätter
2007-07-30	Svenska röster
2007-07-10	Svensk turism på efterkälken
2007-07-21	Västsverige bra på att locka utländska turister
2007-07-18	Regeringen vill införa  nytt litteraturstöd
2007-05-30	Svensk ambassad i cyberrymden
2007-04-26	Ostindiefararen kostar miljoner
2007-04-19	En drastisk försämring kan väntas
2007-04-14	Inga pengar till nya översättningar
2006-09-20	De filmar för att hjälpa funktions-hindrade
2006-07-05	Sverige allt populärare
2006-01-07	Hejdå Designåret!
2005-07-13	Russin för fred

**Table D.8.:** Included articles: Hd I

Year-Month-Day	Title of the article & Reference
2009-12-12	Den alternativa Sverige bilden
2009-12-26	Rachid Kraitiss vil marknadsföra Landskrona
2009-12-12	Den alternativa Sverige bilden
2009-10-24	Några frågor
2009-10-22	Ny svensk musik på New York-festival
2009-10-22	Ett Munthert föredrag
2009-10-09	2Carina Waern: Resande på ett ben
2009-09-15	Tusenlapp för ansökan till högskola
2009-08-21	Såsom i Bergmans spegel
2009-07-01	Dag 1 för Reinfeldt
2009-06-23	Ordförandeskapet sprider svensk kultur
2009-05-30	Den svenska skulden
2009-04-17	Bergmanexport till Kina
2009-04-16	Ett fall väckte intresset för San Michele
2009-02-24	Världen gillar att Daniel blir Duke
2009-02-12	Fototävling utgår från Poltava
2009-02-03	50 års konst i en container till Kina
2009-01-28	Redo att marknadsföra Sverige
2009-01-16	Sången enar folk och kulturer
2008-12-11	Och vi vet att det bara kan bli en bättre värld
2008-11-10	Varumärket Sverige i världsklass
2008-11-08	Studentträff i Kairo mål på ny resa
2008-10-03	Dagar med näringslivet i fokus
2008-09-01	Skänestuder till Brügge
2008-08-29	Lundastudent får Kinastipendium
2008-08-13	Den organiserade svensken i amerikansk tv
2008-06-27	Turismen slår nya rekord
2008-06-25	Oscarsakademien hyllar Bergman
2008-06-23	Avgift för utländska studenter
2008-06-01	Grandios självbild hos svenskar
2008-03-04	Vi är kanske inte så bra som vi tror
2008-02-06	Svårt kora supertisdagens segrare
2008-01-27	Filosofen som fortfarande får känslorna att svalla
2007-11-18	Eleverna går före Reinfeldt
2007-09-30	Varumärket Sverige väger tungt
2007-09-29	Bäst i test
2007-08-09	Sweorna egen dag i Båstad
2007-07-30	Stor tomhet efter Bergmans död
2007-07-30	Skapa ett anständigt Landskrona
2007-07-10	Sverige allt populärare i utlandet
2007-06-06	Tyskland rankar Sverige högst
2007-05-31	Varumärket Sverige ökar i värde
2007-03-05	Flykten in i virtuella världar
2007-02-06	I väntan på nästa steg
2006-11-26	Mitt fotoalbum – Tina Nordström
2006-10-17	Han bjuder gärna på sig själv
2006-08-26	Jobben en framtidsfråga trots allt
2006-08-18	Nu blir det match — igen
2006-07-29	Exporten av svenska barnprylar ökar
2006-05-22	Forna tiders mesta stad
2006-04-18	Vårbudgeten – att axplock
2006-03-31	Full av planer inför framtiden
2006-03-23	Liten skåning fyller 100 år
2006-03-21	Kd: mer hänsyn till landsbygden



**Table D.9.: Included articles: Hd II**

Year-Month-Day	Title of the article & Reference
2006-03-10	Han vill exportera folkhemmet
2006-01-30	Stipendier kan locka betalstudenter
2005-11-07	Sverige säljer högskola i Lettland
2005-09-12	Här utbyts svenska och vitryska erfarenheter
2005-08-18	Nya grepp i turistindustrin
2005-04-05	Samverkan ska minska antalet vägrån mot husbilar
2005-03-10	En ljus bild – och en mörk
2004-11-20	Elevteckningar skickas till barnhem
2004-10-30	Positiv bild av Sverige i arabvärlden
2004-10-18	Dag Hammarskjölds minne firas på flera sätt
2004-10-15	Bob Hansson till Ungern
2004-08-31	Astrid Lindgren-utställning på världsturné
2004-08-17	Öländsk pastor i medial fokus efter fängelse
2004-06-12	Hon söker vägar för etnisk identitet
2004-05-07	Anna Lindh-stiftelse i Alexandria
2004-03-11	En handelsresande i rockmusik
2004-02-06	Beröm och varningsord i OECD-rapport

**Table D.10.:** Included articles: Svenska Dagbladet I

Year-Month-Day	Title of the article & Reference
2009-12-21	Reinfeldt får godkänt som EU:s ledare
2009-11-22	När ska Carl Bildt uppfylla löftet om en rysk "Medea från Georgien"?
2009-11-20	Kaukasisk guldrusch på museer
2009-10-26	Östersjösamarbetet tynar bort
2009-10-22	Ny svensk musik på New York-festival
2009-09-15	Tusenlapp för ansökan till högskola
2009-09-04	Svensk konst tar plats i Paris metro
2009-07-24	Olika syn på arabisk hbt-rörelse
2009-07-23	Svenska institutet i Paris räddas
2009-07-03	Författare vill rädda kulturhus
2009-06-28	Med Karl XII i business class
2009-06-24	Salander lockar fransmän till Sverige
2009-06-23	Våga satsa på kulturen i Sverige
2009-06-19	Sverige behöver vårda sitt kulturarv
2009-06-18	Snäv bild av svensk musik
2009-06-18	Svenskt kulturhus i Paris hotat
2009-06-17	Centre Culturel Suédois kan stängas
2009-06-16	Medelvägens estetik. Sverigebilder i USA, del 1-2?
2009-06-10	Reklamavbrott i må gott-fabriken
2009-06-06	Libanons val del i större maktspel
2009-06-06	Svensk forskning lockar
2009-07-24	I USA är det de mänskliga mötena som räknas
2009-06-23	Våga satsa på kulturen i Sverige
2009-06-12	"Jag är dödstrött på GIH-teknokraterna"
2009-05-28	Miljonsatsning på svensk kultur
2009-05-22	Hur inspireras ni av voodoo?
2009-05-19	"Vår teknik är kvar sedan Sovjet"
2009-05-14	?SI: Sverige har lågt anseende i Mellanöstern
2009-04-20	Bergman på export till Kina
2009-04-17	Bergmanexport till Kina
2009-04-04	Svenskt säljer i Stieg Larssons kölvatten
2009-06-10	Reklamavbrott i må gott-fabriken
2009-03-10	Anseende den nya hårdvalutan
2009-02-20	Analytikern: Om Saab ska räddas krävs ny retorik
2009-02-16	Fler svenska böcker översätts
2009-02-13	Svenska böcker säljer bra utomlands
2009-02-11	Fototävling utgår från Poltava
2009-02-08	Mode i motvind
2009-02-05	Svenskt mode storsatsar i London
2008-12-17	78 böcker får översättningsstöd
2008-12-15	Schweizarna frossar i svensk kultur
2008-12-12	Pengarna kan hamna i USA
2008-11-26	God politik är bästa sortens kampanj
2008-11-10	Varumärket Sverige i världsklass
2008-04-09	Mellan dröm och verklighet
2008-03-23	Miljövänligt på alla plan ska sälja svensk turism
2008-03-17	Studier i islam på hiphopscen
2008-01-11	Mankell attackerar Sverigebild
2008-01-11	Kina invaderas av svenska musiker
2008-01-05	Sverige ger mest till översättning
2007-12-06	Regeringen fördelar Bergmanmiljoner
2007-11-29	Svensk dans visar upp sig för världen
2007-11-12	Svenska turister dyra för miljön

**Table D.11.: Included articles: Svenska Dagbladet II**

Year-Month-Day	Title of the article & Reference
2007-10-12	Gratis högskola lockar studenter
2007-10-03	Utredare vill ha nytt operahus
2007-10-01	Ibland blir man osvenskt oppositionell
2007-09-18	Nytt nordiskt översättaravtal klart
2007-08-23	Nationalmuseum visar konst i Second life
2007-07-22	Kulturpolitiken har fått muskler
2007-07-19	Nytt centrum för översättningsstöd
2007-07-18	Nytt centrum ska stödja översättningar
2007-07-10	Sverige allt populärare i utlandet
2007-06-30	Kulturspejare ska bidra till mångfald
2007-06-03	Fel pris gick till rätt mottagare
2007-05-30	Virtuell version av Bildt klippte bandet
2007-05-30	Ambassaden som inte är
2007-05-20	Hela världens lärosäte
2007-05-03	Kulturministern lovar översättarstöd
2007-04-27	Varför behövs översättningsstöd?
2007-04-27	De sprider svenska böcker i världen
2007-04-27	Sverige bilden skapas främst genom översatt litteratur
2007-04-26	Förlagsbranschen har eget förslag om översättningsstödet
2007-04-15	På kartan av fel anledning
2007-04-14	Starka reaktioner på indraget stöd
2007-04-13	Stöd till svensk litteratur upphör
2007-03-21	Timbuktu till Etiopien
2007-02-22	Mer stöd till svenska i utlandet
2007-01-30	Svensk ambassad i Second Life
2007-01-27	Svensk dans går på export
2007-01-04	Flera stopp väntar
2007-01-03	Skräckscenario för musikskapare
2006-12-05	Han kämpar för det fria ordet
2006-11-30	För Sverige i en global värld
2006-09-26	Karsk tioåring utmanar Sevilla
2006-09-21	Utländsk jakt på storsäljare
2006-09-19	Mer sponsrad kultur
2006-09-14	Politiker från Zambia till Stockholm
2006-09-08	Svensk barnteater går på export
2006-09-05	Svensk design ställs ut i Tyskland
2006-08-08	Webbsida ska föra ut svenska böcker
2006-08-08	Webbsida ska föra ut svenska böcker
2006-06-26	Svensk kultur gjorde succé i Ryssland
2006-06-22	Säregna uttryck på Sónar
2006-03-31	Kd: Mer hänsyn till landsbygden
2006-01-30	Stipendier kan locka betalstudenter
2006-01-15	Indraget stöd hot mot översättning
2005-12-21	Pippi blir musikal i Israel
2005-12-17	Polarpristagare inleder Rysslandsåret 2006
2005-12-14	Lucia fortsätter att sprida ljus i Ryssland
2005-11-29	Låt inte rädslan för Kina ta överhanden!
2005-11-27	Utställning om Wallenberg i Lviv
2005-11-25	Ostindiefarare behöver nya miljoner
2005-11-20	Svensk konst i Alexandria
2005-11-18	Sverige välkomnar valfuskaren
2004-11-17	Barnteater sålde Jas i Ungern
2005-11-16	Janukovitj är ute efter revansch

**Table D.12.:** Included articles: Svenska Dagbladet III

Year-Month-Day	Title of the article & Reference
2005-11-14	Svensk teater gästspelar i Madrid
2005-11-07	Sverige säljer högskola i Lettland
2005-10-29	Utställning följer Ostindiefararen
2005-10-19	Hur funkar ett drömspel i Indien?
2005-08-21	Paul Celan-priset för Ekelöf-tolkning
2005-08-20	Tysk prisad för Ekelöf-tolkning
2005-08-31	Staten skapar inte bilden
2005-08-02	Sveriges image är bäst utomlands
2005-07-19	Winberg får kritik av UD
2005-07-13	Volvo flyttar in på svensk ambassad
2005-05-28	Strindberg går hem i Kina
2005-05-25	Svensk musik gästar Kaliningrad
2005-05-22	Sverige är mer än Pripps Blå
2005-05-22	Alexandria - en mytisk storstad med badstrand
2005-05-31	Turistrådet satsar på nytt i ledningen
2005-05-21	Lindgrenprojekt på plats i Berlin
2005-05-12	Regeringssatsning på IT och bioteknik
2005-04-25	Sveriges nya ansikte utåt - i Washington
2005-04-12	Noréns "Krig" till Ungern
2005-04-08	Svensk fotograf het i Frankrike
2005-04-07	Stora ytor på årets andra konstmässa
2005-04-06	Bildsvep från Stockholm Art Fair 2005
2005-03-19	Tusen rosa bord blir sinnebild för samhället
2005-03-18	Akademiker vinnare när jobben flyttar
2005-03-15	Hon ska putsa USA:s anseende i världen
2005-03-13	Utställning om Dag Hammarskjöld
2005-03-12	Vandringsutställning om Hammarskjöld
2005-02-04	Olle Wästberg chef för Svenska institutet
2005-02-04	Wästberg till Svenska institutet
2004-11-25	Den perfekte hjältens liv
2004-09-02	Svensk kultursatsning för ryska barn
2004-08-31	Astrid Lindgren-utställning på världsturné
2004-07-16	Oskarsson på Folkteatern under 20år
2004-05-12	Rikskonserters verksamhet är viktigare än någonsin
2004-05-08	EU-stiftelse döps efter Anna Lindh
2004-05-07	Stiftelse uppkallas efter Anna Lindh
2004-05-03	Förtiger ISA delar av rapporten?
2004-04-24	"Barnkonventionen" turnerar
2004-04-24	Moderna museet vägrar låna ut sina fotografier
2004-04-01	Sverige EU:s biotekniketta

**Table D.13.:** Included articles: Svenska Dagbladet IV

Year-Month-Day	Title of the article & Reference
2005-11-14	Svensk teater gästspelar i Madrid
2005-11-07	Sverige säljer högskola i Lettland
2005-10-29	Utställning följer Ostindiefararen
2005-10-19	Hur funkar ett drömspel i Indien?
2005-08-21	Paul Celan-priset för Ekelöftolkning
2005-08-20	Tysk prisad för Ekelöf-tolkning
2005-08-31	Staten skapar inte bilden
2005-08-02	Sveriges image är bäst utomlands
2005-07-19	Winberg får kritik av UD
2005-07-13	Volvo flyttar in på svensk ambassad
2005-05-28	Strindberg går hem i Kina
2005-05-25	Svensk musik gästar Kaliningrad
2005-05-22	Sverige är mer än Pripps Blå
2005-05-22	Alexandria - en mytisk storstad med badstrand
2005-05-31	Turistrådet satsar på nytt i ledningen
2005-05-21	Lindgrenprojekt på plats i Berlin
2005-05-12	Regeringssatsning på IT och bioteknik
2005-04-25	Sveriges nya ansikte utåt - i Washington
2005-04-12	Noréns "Krig" till Ungern
2005-04-08	Svensk fotograf het i Frankrike
2005-04-07	Stora ytor på årets andra konstmässa
2005-04-06	Bildsvep från Stockholm Art Fair 2005
2005-03-19	Tusen rosa bord blir sinnebild för samhället
2005-03-18	Akademiker vinnare när jobben flyttar
2005-03-15	Hon ska putsa USA:s anseende i världen
2005-03-13	Utställning om Dag Hammarskjöld
2005-03-12	Vandringsutställning om Hammarskjöld
2005-02-04	Olle Wästberg chef för Svenska institutet
2005-02-04	Wästberg till Svenska institutet
2004-11-25	Den perfekta hjältens liv
2004-09-02	Svensk kultursatsning för ryska barn
2004-08-31	Astrid Lindgren-utställning på världsturné
2004-07-16	Oskarsson på Folkteatern under 20år
2004-05-12	Rikskonserters verksamhet är viktigare än någonsin
2004-05-08	EU-stiftelse döps efter Anna Lindh
2004-05-07	Stiftelse uppkallas efter Anna Lindh
2004-05-03	Förtiger ISA delar av rapporten?
2004-04-24	"Barnkonventionen" turnerar
2004-04-24	Moderna museet vägrar låna ut sina fotografier
2004-04-01	Sverige EU:s biotekniketta

**Table D.14.:** Included articles: Sydsvenskan I

Year-Month-Day	Title of the article & Reference
2009-11-15	Flyktingmotstånd profilerar Vellinge
2009-10-20	Snart är det dags igen
2009-09-16	Den svenske besserwissern
2009-09-18	Tusenlapp för ansökan till högskola
2009-08-17	Mode – en konst för sig
2009-07-04	Magert på modeveckan
2009-06-22	Midsommarblues
2009-04-12	Anonymiteten som varumärke
2009-04-12	Anonymiteten som varumärke
2009-03-20	"Gör Skåne till pilotregion för biogas"
2009-03-03	Att försvara en förlovning
2009-02-24	"Ett drömbrylllop"
2009-01-09	Deckare, gayturism och pigga äldre
2008-12-19	Kommissarie Norse
2008-12-11	Finanskrisen har inte rubbat varumärket Sverige
2008-11-25	Se upp för Sverige
2008-10-27	Miljöskydd angår oss alla
2008-08-15	Avgiftsförslag möts av kritik i Lund
2008-06-05	Konkurrensen hårdnar om flaggan
2008-04-13	Dålig svensk bjudning
2008-03-02	"Gör Sverige mer känt"
2008-05-16	Kärleken ska säljas till grannarna
2007-09-07	Framgångsrik botanik på visit
2007-08-22	Forskare vill lyfta fram kungahuset för bättre reklam
2007-07-10	Skåne allt populärare i utlandet
2007-06-30	Kulturell mångfalden ska märkas
2007-06-30	Kulturell mångfalden ska märkas
2007-06-20	Poesi med förhinder
2007-05-25	Blygsamt men betydelsefullt
2007-05-23	Kost blir konst
2007-05-03	Minister lovar lösa översättarproblem
2007-04-27	Torftig kulturpolitik
2007-04-24	Svensk litteratur behöver ett ansikte utåt
2006-08-28	Kungabarnen pluggar i höst
2006-08-20	Skatten skrämmer utländska filmbolag
2006-08-12	Regeringen vill ha strategi för svensk kultur utomlands
2006-07-29	Exporten av svenska barnprylar ökar
2006-06-25	Svenska språket tappar mark
2006-05-04	"Satsning på turism ger nya jobb"
2006-04-07	En dubbel Sverigebild
2006-03-31	Exportrådet storsatar på den växande ryska maknaden
2006-03-13	"Ambassadörerna" i Egypten: Vi ska rocka Al Azhar
2006-03-09	Malmöelever pressade utrikesministern
2006-03-09	Muslimerna från Skåne ska ge arabvärlden en ny Sverigebild ...
2005-12-29	Malmöfilmare startar skola i Rwanda
2005-08-04	Omvärlden får en ny bild av Sverige genom deckarna
2005-04-29	"Att få komma till Paris och spela känns mer som en kul grej" ...
2005-04-29	SI förnekar koppling till Ungerns Jas
2005-04-24	Kulturprojekt marknadsförde Jas Gripen
2005-04-24	Peter Johansson vädrar det svenska rummet
2005-04-23	"Turismen viktig för Sverige"
2005-04-23	Den lyckade svenskheten
2005-04-23	Pagrotsky vädjar om upprensning
2005-04-23	Sverige toppar välfärdsligan

**Table D.15.:** Included articles: Sydsvenskan II

Year-Month-Day	Title of the article & Reference
2005-04-23	Den lyckade svenskheten
2005-04-23	Pagrotsky vädjar om upprepning
2005-04-23	Den lyckade svenskheten
2005-04-23	Pagrotsky vädjar om upprepning
2005-04-23	Vidsynt chef i Formtoppen
2005-04-23	Stiftelse uppkallas efter Anna Lindh
2005-04-23	Den lyckade svenskheten
2005-04-23	Skärpning, Sverige
2005-04-23	Varför översätts så lite arabisk litteratur till svenska? ...
2005-04-22	Kulturbron behöver nya fästen
2005-04-22	Nygammal marknadsföringsvals
2005-04-22	Nyhetsanka största Sverigenyheten
2005-04-22	Det svenska är hett i Storbritannien
2005-04-21	Sverige i ett rosa skimmer
2005-04-21	Svensk design för engelskspråkiga
2005-04-21	Mindre pengar till Kulturbron
2005-04-21	Fast förankrad i kulturmyllan
2005-04-21	Kulturbro 2002 får nya pengar
2005-04-21	Två poeter växlar brev över Atlanten
2005-04-21	Skåne får internationell världsmusikfestival i höst
2005-04-21	Framgång för det baltiska året





## Curriculum Vitæ

Name Anna-Marie Barbara HERMANN  
Geburtsdatum 29. Dezember 1981  
Geburtsort Wien

## Ausbildung

10/2006 - 01/2010  
Dissertationsstudium an der Universität Wien.  
Schwerpunkte: Public Policy Analyse, Brand Management Theorien, Cultural Studies, Medien-, Diskurs-, und Framinganalyse, Repräsentations- und Identitätsaushandlungs-Strategien im Rahmen von Diplomatie, Kulturpromotion und Destination Branding, die Rolle von inklusiven Akteursmodellen und Medientechnologie im Kontext nationaler Positionierung im globalen Feld. Titel der Dissertation: *Competitive Identity Management (CIM) – The Accumulation of Symbolic Capital by Public Policy-Based Mental Mapping Tools: Nation Branding and Public Diplomacy in Sweden.*

10/2006 – dato  
Studium der Wirtschafts- und Sozialwissenschaften: Internationale Betriebswirtschaft und Betriebswirtschaft

05/2006  
Diplomprüfung zur Erlangung des akademischen Grades Mag. phil.; Studium sowie Studienabschluss mit Auszeichnung bestanden

10/2001 – 05/2006  
Diplomstudium Skandinavistik in Kombination mit Politikwissenschaft, Slawistik und Baltic Sea Region Studies an der Universität Wien und Universität Uppsala, Schweden (Erasmus 2003-2004). Übergreifende Studienschwerpunkte: Cultural Studies und Kommunikationstheorie, Internationale Politik, Internationale Beziehungen & Diplomatie (im Besonderen Nord- und Osteuropa), nationale und regionale Strategien der Identitäts- und Imagebildung; Titel der Diplomarbeit: *Nordic-Nation-&-Region-Building in Schweden. Die diskursive Konstruktion nationaler und regionaler Identität im Rahmen des Nordismus - eine Identitätsgenealogie.*

06/2001  
Reife- und Diplomprüfung; mit Auszeichnung bestanden, Schwerpunkte: Werbung und Marketing, Allgemeine BWL

09/1996 – 06/2001  
Höhere Graphische Bundes- Lehr- und Versuchsanstalt, Leyserstrasse 6, 1140 Wien. 5-jähriges Ausbildungsprogramm in der Abteilung Grafik und Kommunikations-Design. Diplomarbeit (fiktives Projekt): *Corporate Design für Baxter* (gesamter Marktauftritt)

09/1992 – 06/1996  
Unterstufe am Bundesgymnasium Maroltingergasse, 1160 Wien