



TITLE:

# Nation brand(ing) of Denmark in a global perspective?



# Title page for Master Thesis

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**TITLE: NATION BRAND(ING) OF DENMARK IN A GLOBAL  
PERSPECTIVE?**

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# Introduction

Over the last two years, nation branding has become an area of increasing national relevance for Denmark. This is mirrored in the increased interest in the subject throughout Danish media and politics. The reasons are diverse covering everything from the way a country positions itself after a global recession, to more particularly, how Denmark repaints itself after the large scale Mohammed crisis, which, according to some, threatened the freedom of speech and thus the very foundation of democracy.

Everyone is interested in the perception of their own nation through the eyes of other people and for me this first became relevant when I left my home-country and travelled abroad. I am an increasingly internationalized Dane myself, and thus the concept of nation branding has sparked a personal interest.

The foundation for the steps towards this project was taken in another project of mine in 2008, when I was working on a university project for Carlsberg in their Mexican department. In this project my group and I interviewed Mexican nationals. They were primarily asked about the beer culture in their specific country but subsequently they were also asked questions concerning Danish beer, Denmark and anything in general concerning the culture and the people of Denmark. A Mexican named Gustave who lived in Mexico City had the following to say:

"I can tell that Mexicans maybe can locate Denmark geographically in the Scandinavian region (...) Mexicans identified Denmark as a country, but nothing else. Maybe they can correlate Denmark with the Viking influence and that it is a cold country"

Another Mexican named Roberto living in Denmark expressed the following:

"I only knew that it was in Europe and in Scandinavia (Denmark). The general beliefs about Scandinavians are that they are blond, white, and tall. They don't like Latin American people, they are Vikings and they drink A LOT (...) Mexicans still think that the Danes live in the "Viking way", and that you can get in trouble for just walking there"

At first the above quotes did not tell us anything specific and we did not explore the perceptions any deeper than to the extent of joking about the statements. I started however to suspect that there was a deeper truth to the jokes, and as a consequence I began to question my own perception of the way Denmark and Danish culture is perceived in other countries. When Danish people are still perceived by

some in a Latin American country, as the Vikings who raided Europe nearly 1000 years ago, the awareness of Denmark is limited. From a branding perspective, however, a flawed and outdated perception is, nevertheless, a perception.

Another motivation was my interest in the concept of the time and the society we live in and the way these have changed over the last couple of years and how it has affected the culture and Danish people. We have experienced a major global economic crisis in all aspects of the business world and even ordinary citizens, people who never before dreamed of risk and failure in their safe and secure lives, have experienced poverty. According to Frank Furedi in his book 'Culture of Fear' (Furedi, 2005), people living in Western societies have total security in their lives and therefore should see themselves as having everything a human being could possibly want and need. But instead of embracing the freedoms this security offers, it seems to lead to feelings of insecurity and as such, culture becomes a paralyzing factor in everyday life. This paralysis becomes even more apparent in crises, financial or otherwise, because Western societies spend immense amounts of time, money and energy limiting the possibility of any crises and affording their citizens this sense of security, thus when it occurs, no one is prepared and therefore no one is capable of taking advantage of the situation.

In my perspective this complacency makes the challenge of nation branding even greater because countries are possibly afraid of or unwilling to take chances, and since a little risk taking can usually be a good solution to break the circle of people not being willing to take a chance and risk the potential failure. In nation branding terms, the Danish Ministry of Economic and Business Affairs has been willing to take a risk with the nation branding idea despite the changing times. Accordingly, this risk<sup>1</sup> was taken in order to protect and improve the reputation of culture and human capital in Denmark in the aftermaths of both the cartoon crisis and the economic crises.

"Denmark must make itself more visible on the world map. 400 million kroner is allocated to create a powerful branding taskforce from the Ministry of Economic and Business Affairs. During the next four years Branding Denmark must get Denmark more into foreign countries and foreign countries more into Denmark (my own translation) (cf. Appendix – article 15)

This article and several others have made me realize the seriousness and importance of nation branding in a small country like Denmark. Among these, are several articles in a series written and discussed by

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<sup>1</sup> Both the risk of doing something and being unsuccessful, and the risk of doing something and making it worse

branding and communications experts, all of whom are discussing the usefulness of nation branding in general and the views on nation branding by British government advisor Simon Anholt in particular.

The parties involved in the discussions also discuss the 400 million Danish Kroner invested by the Danish Government and other initiatives that had been taken in nation branding history, but optimism does not shine very brightly:

"Those times where the Danish song was a young blond girl, and the national feeling was awakened every time you heard a chorus of some pathos filled song, are long gone. Now it is corporate branding which is the future, to relocate the Danishness. But does it work? The answer is no. (erhvervsforsker/konsulent Cand.Mag. Henrik Merckelsen, 2009)" (my own translation) (cf. Appendix – article 7)

The quote from the initial article and the above quote have been quite an eye-opener for me. My view of nation branding changed because the articles broadened my initial perception of Simon Anholt as an expert, who blindly believes in the effectiveness of this tool to one, who simultaneously professes his skepticism towards the concept (cf. Analysis phase one: p52). The above mentioned facts and other articles will be useful in the project and can paint a picture of the concept of nation branding seen through expert, civilian and foreign correspondent comments (cf. the two initial analysis phases: p52 & 64).

## Problem area

According to Simon Anholt, nations can do nothing to change the perceptions that foreign nationals might have of them. It seems questionable to me, however, that it should not be possible to conduct a successful nation branding campaign and that Denmark must continue to be known as the little Viking country in the north.

In 2007, the Danish Ministry of Economic and Business Affairs realized that it would be imperative to attempt to improve the image of Denmark in the light of the problems created as a result of the Mohammed drawings and the ensuing discussions concerning the freedom of speech, which was highly challenged in the time after the crises (cf. Appendix – article 15).

Two years after this decision was made by the ministry, the institute of Branding Denmark and their report 'Account of Global Marketing Campaign of Denmark' claimed that the years 2007- 2009 had not changed perceptions for respondents who were interviewed. And groups, comprised of citizens from 22 different countries who still associated Denmark with having strong governance, a good business reputation and for being a reliable exporter of foods (when mentioning the positive things). Furthermore,

the expectations of foreigners planning a visit to Denmark such as tourists are also the same as they have been in previous surveys, as future visitors were generally hoping for fascinating and educational experiences (cf. Bibliography– pdf1:p4). The objective of the 3 year campaign was to move Denmark from the 14<sup>th</sup> place on the Nation Brands Index<sup>2</sup> and into the top 10. Denmark has held the same position (14<sup>th</sup> place) since it has participated in the survey but was unsuccessful in advancing its position.

This was in spite of the initiatives sponsored by the Danish Government and despite the “free” press received from large international events on Danish soil such as the IOC-meeting where the host city for the 2016 Summer Games was chosen, as well as the COP15 where a historic agreement was hoped to have been signed (cf. Bibliography – pdf1:p4).

Something is peculiar about the concept of nation branding as many experts (cf. Analysis - phase one:p52) have mostly negative opinions about the concept and yet a country like Denmark invests large sums of money in an attempt to influence the thoughts that the outside world might have about Denmark. The only notion of Denmark that was seemingly branded into the consciousness of my initial Mexican interviewees was the images of big blond Vikings from the north. The question is, whether or not the Viking image of the Danish people is a general image, which can be recognized by other foreign nationals other than the Mexicans I interviewed, and as such whether or not other national perceptions of Denmark and Danish culture can prove to contain a similarly flawed and outdated view. This will be discussed in detail throughout the analysis (cf. Analysis – phase three:p74).

## The underlying construct

To follow up on the concept of the Vikings and the fact that their escapades linger in the minds of the Mexicans I interviewed, this hypothesis is a sub-subject which I find relevant to this master’s thesis. Therefore I will briefly explain the relevance below.

In the age of the Vikings, the unique craftsmanship in shipbuilding was one of the significant core values of the early Danes. Viking ships were superior to the ships of other European nations of that era because their designs were faster, more agile and more robust. These better ships allowed for more contact between the Northern countries and the rest of Europe. And at the same time Vikings were known for their violent and savage attacks when plundering. During the 11th century Denmark became a united kingdom with a strong centralized power, able to coordinate strong attacks and thus more powerful than ever before. The fleet of the Vikings grew in size and strength and the plundering developed into de facto conquests of war. The Danish king, Svend Tveskæg, even conquered England in year 1013 and established the Danish-Norwegian-English Viking Empire of the North Sea. The era of the Vikings and

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<sup>2</sup> The world’s most comprehensive measurement of the brands of 50 nations that is preformed through internet surveys with 20.000 respondents from 20 countries responding to questions.



the Danish history of conquest ended with the beginning of the Christianity era in Denmark (Danes became more civilized), and also because the enemies of the Vikings became better at defending themselves against the savages of the North (cf. Bibliography – web1 & web2).

Since the Viking era, Danes have developed and maintained the innovativeness and craftsmanship of their forefathers while the savageness has decreased. The Danes have become peaceful to the point of passivity -for example during the second world war, where appeasement characterized the actions, or lack thereof, of the Danes and the Danish government in the first years of the German occupation of Denmark.

## Research Question

Following the above introduction the questions and sub-questions relevant to the present Master Thesis are presented below:

1. What is the common perception when concerning the reputation of Denmark and the Danish people?
2. Can the identification of historical and cultural core-values of the Vikings assist in the understanding of existing core-values in Danish culture, and, if so, how?
3. Is the use of nation branding as a marketing concept a realistic possibility in the case of Denmark, and what are the primary elements of the 'Danish Brand'?
4. Which steps have been and are being taken in order to expand the Danish brand and how do the steps correlate with Danish people and Danish culture?

# Case description

"It's bizarre when you think about it, how long it's taken for science and marketing to come together. After all, science has been around for as long as there've been human beings puzzling, why we behave the way we do. And marketing, a twentieth-century invention, has been asking the same sorts of questions for over a hundred years. Science is hard facts, the final word. Marketers and advertisers, on the other hand, have spent over a century throwing spaghetti at the wall hoping it would stick" (Lindstrøm, Martin: Buyology p194-195)

A branding guru (Martin Lindstrøm) conducted one of the world's largest neuromarketing studies on smoking and tobacco brand preferences in England. The study showed surprising brand-loyalty and he consequently concluded from MR scanning's of smokers, that a very close relationship exists between the brain-neurons of smokers and their choice of tobacco brand. Science (neuron experiment) and marketing (the brand), has in his opinion, completely melted together in that area and possibly in other areas as well. It is, however, not that simple with all products, since humans, to some extent, still retain free will. If the purchase concerns a new product or a summer holiday in a different country the consumer has preferences as to what brand is the strongest and, in the opinion of the consumer, most intriguing (Lindstrøm, Martin: Buyology p194-198).

A brand is a trademark whose intention is to add value to a product, a company or a country. One can talk about it as; the way the consignor wants the brand to be perceived (brand identity). The actual image or perception the consumer has about a specific product, company (corporate image) or country (national image) is the brand image (Aaker 1996:p29). The brand of any given product, differentiates itself from its competitors through both *marketing*, where branding is a combination of sign, name, design etc, and *science*, where branding is the unique combination of values, which are added to the product, given relevant meaning to the consumer and used to advocate for the brand either through intuitive or conscious awareness. But it is not as black and white as those above mentioned areas would make it appear, since a brand can lose market value or disappear completely if society loses interest in it: "*Popular culture and trends in society drive and influence strong brands*"(Dinnie 2008:p14), which is also why this master thesis will not provide any definite advisements about marketing strategy for the nation brand in Denmark, as the nation brand environment is in a continuum of change.

## A cultural brand

British nation branding icon Douglas B. Holt, describes the concept of *cultural branding*, as a process through which a brand creatively interacts with society and through this becomes an icon. Kapferer

explains the term ‘brand’, as a cluster of strategic cultural ideas, and believes that nation brands due to their basis in a country’s national identity, have a wider base of cultural resources (*Dinnie 2008:p14*). And thus the cultural elements of a national identity constitute the true essence of the nation-brand (*Dinnie 2008:p118*).

In his book ‘Nation Branding’ Keith Dinnie defines a nation-brand as “the *unique, multi-dimensional blend of elements that provide the nation with cultural grounded differentiation and relevance for all of its target audiences*” (*Dinnie 2008:p15*). This description of nation branding elaborates the massiveness and multi-faceted nature of a nation as a brand. Particularly the sentence “*multi-dimensional blend of elements*” places a certain amount of uncertainty into the equation. Brand marketing Professor Leslie de Chernatony from Birmingham acknowledges this uncertainty but challenges it when attempting to transfer brand theory into the area of nation branding:

“The achievement of such goals requires countries to adopt conscious branding if they are to compete effectively on the global stage (...) a view also expressed by Olins (Wolf Olins), who asserts that within a few years identity management will be seen as the key way of contributing to a nation’s brand” (*Dinnie 2008:p17-18*).

And the importance of identity management is expressed further as Keith Dinnie finds it necessary for the nation state to maintain and nurture the image and reputation of a nation, as it is the only way to differentiate and handle an increasingly globalized economy<sup>3</sup>.

## The seriousness of nation branding

Branding is used by global companies such as Coca Cola, Microsoft and Google, where the concept of branding is made up of many factors, as previously described, where the final goal is simple: make the company, and thus its products, desirable.

While the process might appear similar, it emerges that nation branding has changed from a pure marketing discipline into something more complex. The brand of a country needs to cover a much more complex range of ‘products’ – tourism, diverse industries, politics, public relations, welfare etc.<sup>4</sup>.

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<sup>3</sup> It can also prove to be the only way to handle a time where every country is in crisis. Therefore countries need to have a *competitive advantage* to be successful and get/maintain a powerful and positive nation brand. (*Dinnie 2008:p18*)

<sup>4</sup> Parallels do exist between Nation- and corporate branding though. They both consist of a multidimensional and complex nature as they both must acknowledge/please large and diverse/multiple stakeholder groups (*Dinnie 2008:p20*)

Simon Anholt finds that the biggest mistakes scholars and governments make, is that they take nation branding lightly and compare the process of nation branding to the promotion of a product. Simon Anholt states/ concludes:

"What really seems to make a difference to the images of countries is when they become dedicated to developing new ideas, policies<sup>5</sup>, laws<sup>6</sup>, products, services<sup>7</sup>, companies, buildings<sup>8</sup>, arts and sciences. When those innovations prove a few simple truths about the country they come from, reputation starts to move; the places produces a buzz, people pay attention and prepare to change their mind." (Dinnie 2008:p23)

Thus an image of a country can change momentarily through innovation, but it is increasingly important to regard the concept of nation branding as a long-run management. This is the mantra of Simon Anholt, who works with many different governments himself in an effort to change and coach their minds through processes of development and implementation (*Dinnie 2008:p23*)

## Criticism of nation branding

There is a general consensus about the concept of regular branding, it is common knowledge and has worked in a majority of cases around the world, intentionally as well as unintentionally. Place branding (nation branding, city branding and destination branding) has never reached the same degree of popularity though (*Dinnie 2008:p170-171*).

The nation branding concept is more of a governmental affair and the long-term strategies and massive funds needed in attempts of obtaining success in that area are the primary reasons why the concept is not a frequent undertaking. The terms of any government cannot be assured, and therefore usually four years is not enough time to plan and execute a successful campaign, as the chance of government change always lures in the background. This means that a government needs guts to pull off a campaign and a campaign needs to be strategically planned and organized before the theories transforms into reality, and often the , who and what will lead the country back to where it began.

Authors like Simon Anholt agree that this particular weakness of nation branding can be perceived as being strength in smaller countries who want to brand themselves. And also, many smaller countries may

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<sup>5</sup> Could be the Mohammed-drawing crisis, which with both negative and positive connotations; put Denmark on the map in other countries.

<sup>6</sup> For example the recently passed same sex marriage law of Argentina.

<sup>7</sup> Could be the welfare model of Denmark e.g., it has been a role model for countries like England and Anthony Giddens (*Illeborg 2008:p30*)

<sup>8</sup> Could be the new monument in Senegal e.g., where the country spend many millions of dollars in a effort to make a statue, which symbolizes the liberation of Africa.

find it easier to agree on specific terms, and the nation brand contributes increasingly to the national cultures of wanting to be recognized on a global stage and not solely be perceived as a small country with no meaning or importance. (*Dinnie 2008:p171*)

## **The possible future of nation branding in Denmark**

Denmark is described by Sir Anthony Giddens (British sociologist), as a country with a brilliant welfare-system. The system has been a role-model for countries around the world, although the credit belongs to all of the Scandinavian countries. The concept of having a free spirit and the freedom of speech and justice has been a common right in all Scandinavian countries. According to Giddens, the English parliament cherishes and looks up to the Danish model but even though a healthy economy and welfare system has been built up, it is not all that good. Giddens criticizes the way that populism has overtaken many Danish political parties, and as a long-term consequence of this the former Danish core-value; tolerance, is being challenged in what is supposed to be a free country. (*Illeborg 2008:p30-31*)

Breeding grounds exist for change for a small country, as it should be easier to agree on a change of course and follow through on set plans. This potential for change could be utilized by looking to the surrounding countries of Europe, which have proven to be successful in areas where Denmark might have failed or are lacking improvement. (*Illeborg 2008:p31*). Improvements and the concept of nation branding in Denmark will later be analyzed and discussed in phase one of the analysis.

## **What has been done and, what is being done about nation branding in Denmark?**

Denmark wants a larger degree of name-recognition in the world. In the last years this has happened in several ways – positive as well as negative.

In 2010, the world exhibition took place in Shanghai, where Denmark is currently represented in their pavilion by the little mermaid statue and by city bicycles under a theme named ‘wellfairy’ tales as a combination of welfare and the fairytales of H.C. Andersen (cf. Bibliography – Web16).

In 2009 the United Nations climate change conference Cop 15 took place in Copenhagen Denmark, and the event had high expectations in countries around the world, as a binding agreement should have been agreed and signed during the conference. Instead the Danish government was accused of favoring the rich nations of the world and the agreement never happened as the poorer nations of the world were angry and disappointed (cf. Bibliography – Web17).



In 2009 Denmark was the host of the 'World outgames' which is an international sports and cultural festival for homosexuals.

In 2009 Denmark was the host of the IOC Olympic congress in Copenhagen which is the conference where a future OL host city is chosen.

In 2006 the famous and paramount cartoon crises took place, where Jyllands Posten published the drawings of Kurt Westergaard and offended parts of the Muslim world with illustrations of the prophet Mohammed.

Branding Denmark have through the nation branding initiatives from the Danish Ministry of Economic and Business Affairs been arranging and planning measurements to discover the strength and weaknesses in the Danish brand. Furthermore branding Denmark have been planning large scale marketing campaigns and worked with central values of Denmark as for example by displaying the nation as an increasingly balanced nation society (cf. Appendix – article 15). Branding Denmark have also used commercials in order to market the crazy and humorous Danes (cf. Bibliography – video 3)

Visit Denmark and their different approach in commercials have been very discussed in Denmark as the Danish values they are trying to illustrate are controversial in comparison with what the Danish government want to display. With visit Denmark's video about Karen the fatherless mother looking for the father of her baby, which resulted in public apology from visit Denmark. The video did although receive a lot of attention on YouTube (cf. Bibliography – video 2) and in big moral discussions about Danish Values. Furthermore visit Denmark have created ordinary videos displaying the nature and values of Denmark in general (cf. Bibliography – Web18).

And much more can be mentioned from former marketing attempts, but right now only the most recent and major are interesting.

Denmark wants to be recognized and have a better reputation in the world. This wish to be better known and have a better reputation is a natural result of the aftermath of the Danish cartoon crises the Mohammed crises. These crises ended badly for Denmark and resulted in bad reputation in many Islamic nations and furthermore it resulted in terror threats with burning Danish flags against several Danish embassies and ultimately a boycott of Danish merchandises. And furthermore the wish to be recognized and known is also a natural result of the times during and after the global economic crises, which has touched all nations in the world and put most of these in unemployment crises on top.

Some countries recognize Denmark for what is being done in order to maintain peace in Iraq and Afghanistan, although some people still perceive the even existence of the war as an illegitimate basis<sup>9</sup>. Danish people are increasingly known as the happiest people in the world (cf. Bibliography – web3 & web4), or for living in a safe democratic society and simultaneously they are known, by the people in a country in Latin America, as savage Vikings.

All these above statements are some of the things being said about Denmark and they, along with others, are relevant to have as background knowledge, when talking about Denmark and Danish culture. This Master thesis will map out past and current statements and future thought attempts which concern the Danish Brand. And in the end, this will provide a momentary picture, from the viewpoints of foreign nationals, of what nation branding looks like in the Danish case and if these viewpoints are concurrent with the Danish values. Sub-conclusions and end-conclusions in this project will map out, what the opportunities and values in Danish culture holds. This will evidently provide proficient answers to my before mentioned research questions.

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<sup>9</sup> The disbelief from the public is common in wars, happens in all wars except WWII, but this specific war has a different breeding-ground.

# Method

## Philosophy of science and methodology

In this master thesis I view the subject of nation branding and my co-existing world with a mixed approach, therefore as a result of this, I view the world as being multi-perspective.

Philosophizing about the subject of nation branding in this current project, my educational background in communication, and my professional career the realization has come to my attention that I have sub-consciously moved between various paradigms in my life with the sphere of philosophy of science being of central focus.

As mentioned previously in the introduction of this paper, my interest of nation branding was awakened by a former project that concluded with a clearer understanding of cultural perspectives of Denmark, primarily a Mexican point of view. This led to a research based interest of nation branding for my own national country, therefore I decided to take the opportunity to research and base my master thesis approach primarily on using the method as perspective.

The philosophy of science chapter will vary between 3-5 different approaches, namely; (1) Post-structuralism (Hereafter PS) which includes both Perspectivism and Antifundamentalism, (2) Social constructivism (Hereafter SC) and (3 forms of Hermeneutics), Hermeneutics, Philosophical Hermeneutics and Critical Hermeneutics (Hereafter simply mentioned as H, when talking traditional hermeneutics). The different approaches vary in their optics, but they also consist of some similarities. I find that using the fusion of these perspectives, my motives are easier to understand, though, and in short to put it into practice, then we live in a world where concepts and paradigms already have melted, or are melting together (hybridity and culture (Pascal Zachary 2000, Lars Qvortrup 2003 & Marwan M. Kraidy 2008)) and thus the world and my subject demands this multi-perspective view. The concept of cultural fusion and the inabilities of hybridity are presented as empowerment for social groups in a way that leaves them unable to control their own lives. This inability of social groups reflects society, where companies, cultures, countries (EU and the world) and beliefs (philosophy of sciences) increasingly are melting together. It is named multiculturalism or transculturalism. (Kraidy, Marwan 2008:p150-154)

Through my education I have initially connected with PS and its use of symbolic methods of analysis, through my use of education as Multi-media Designer. Later in my education my focus has changed, though, and my views have figuratively speaking transferred onto a mixed H/SC paradigm instead. As a consequence, I now see SC as my actual belief when viewing the world and how knowledge is created within it. I see the world as a construction established through social relations and even in a much higher

degree when taking today's society into account, as it is a hyper complex society (cf. Lars Qvortrup 2003) filled with networks that are fusing together. My view of the world compared to Branding, is mostly still on a symbolic level and as explained above, mostly situated in PS, despite of the fact that I can always identify SC dwelling somewhere<sup>10</sup>.

When studying branding and marketing, PS and SC has a likeness as they both mention a third domain between subjectivity and objectivity. Although this simultaneous means the difference between the two; PS characterize the two levels as respectively the real (objective) and the imaginary (subjective) domains, while denominating the third domain as the symbolic domain. SC refuses to characterize the third domain in any absolute set-up, whereas the argument for the third domain lingers somewhere between and outside the two, and a dualism occurs (known dualisms between objectivity and subjectivity could e.g. be thing/thought, body/mind and external/internal) (Esmark, Anders et.al 2005:p17). I favor the viewpoint which exists in SC *but I do eventually position and write the PS into the SC, through critical discourse psychology e.g. (Esmark, Anders et.al 2005:p8-9)*<sup>11</sup> and critical discourse analysis.

## Poststructuralism

On one hand PS claims that language as an activity creates meaning but on the other hand PS argues that language only creates meaning on a moderate scale, as language is *incomplete* and *ambiguous* (Stormhøj, Christel 2006:p16). It is not possible to concede the reality and knowledge on beforehand via pictures of specific subjects and their world of concepts (through e.g. questionnaires and interviews). This is not possible as people are rooted in the world, and as these root themselves are pictures of the linguistic categories/concepts that pass through the people. For me the PS becomes vague here, the above represents an old post-structuralistic worldview and for me it is an inflexible and a non-modern worldview.

Although, I am not going to rely on solo-interviews in this project, I will refer to and compare several solo-interviews and solo-opinions and form some consensus through these comments in an analysis mix. I do not end up with any complete theses containing all the right answers, I merely initiate a discussion on Danish values through the nation branding concept, and that is my valid reason for challenging old PS ideas and moving them into modern hybrid reality.

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<sup>10</sup> I know that nothing is absolute in PS and that objectivism (political discourses fx.) is viewed as the right way when producing data, but at the same time I recognize SC as a "skilled tool" when wanting to investigate and map out possible underlying constructs in a social interaction (rhetorical analysis), I see a need for both these views.

<sup>11</sup> The critical discourse analysis is breeding-ground for a lot of the PS and SC discussions; the consequences for analysis in social science being affected by PS. Thus, the critical psychology discursive analysis will tie the sciences together while courting to the H.

To relate the above to the present project-subject then branding is a splendid example. The reality of branding is often an indefinable area which cannot with guarantee be articulated and executed with planned success in a company; the area is increasingly unpredictable as “buying” behaviors of consumers are done unconsciously 90% of the time (cf. Lindstrøm, Martin 2008:p.195). And the subject nation branding is even more indefinable, as it takes more processes and concepts into play in comparison with regular branding. The nation branding concept fits naturally into the fragmented and uncontrollable worldview of the PS.

Christel Stormhøj claims in her book “Poststrukturalismer” that the opportunity-conditions of realization in language impossibly can be separated from reality. Meaning that, opportunities (in business, personal life or nation branding etc.) are continuously being challenged by the networks of discourse and conceptual frameworks “controlling” society, and therefore, the subject (human) becomes a medium that adopts different standpoints (cf. hyper-complex society).

The constituting role of the subject (e.g. me as a researcher) creates a basis saying that; Social Studies/Science *“is not laid in the foundation of something absolute or unconditional, if scientific statements demand on being universal, they are being disputed (...) instead the focus should involve that unavoidable elements of something new, supplementations, or what could be defined as constructions in the production of scientific knowledge”* (Stormhøj, Christel 2006:p17).

In this project, I will partly be PS when writing, which means I will not write a project containing all of the right answers on how to create a successful nation branding strategy in Denmark. I am not qualified for it, therefore it would not be scientifically correct. I will on the other hand, challenge the PS views and produce sub-concluding statements in the process (cf. H-circle) about the opinions of nation branding experts and end up with a discussion that concerns underlying constructs about these. Different degrees in analytic strategies exist in the PS paradigm and taking the above into consideration; I will undertake a revealing PS position that is typically categorized (Karina Sehested (2003) as being able to *“unmask constructions and especially those power structures they are created from and their social consequences for creating foundations for change”* (Stormhøj, Christel 2006:p22). The revealing PS is the third degree in the use of PS as an analytic tool and this is a very observant position which has several similarities to the SC field. Through it, one observes constructions and find their changes through the social foundation and the H circles (p21-22) (Føllesdal, Dagfinn et. Al, 2005: p96-97).

Christel Stormhøj further explains that the realization, which occurs in humans is called the “situating” or the “embodiment” of acknowledgement and these exact concepts are essential traits in PS which is carried out through perspectivism (cf. Nietzsche and Gasset et. al.). And exactly the piercing force of



perspectivism in PS leads to the fact “that science must regain composure with a more moderate ambition than with the idea of creating universal knowledge (...) science must build up accountability for the science-contentions they produce”(own translation) (Stormhøj, Christel 2006:p17). Christel described in this quote, that the research-responsibility is of great importance in PS, in concur, and I will adhere to this responsibility in relation to my results<sup>12</sup>. This will simultaneously be recognition of my subject as the greatest challenge in my education, as the practical necessities which surround the area of nation branding usage, in itself holds challenges that are difficult to define and succeed amid within marketing (cf. case description p8-13).

Thus the objective in this master thesis will not be to end up with a conclusive truth but rather to highlight the importance of nation branding as a subject in itself through the use of triangulating methods (different theory of sciences). And furthermore through triangulating empiric material which together will assist me in enlightening a representative picture of the nation brand of Denmark and its future possibilities

## Social Constructivism

This project illuminates concepts, which are not conclusively definable and which are open to interpretations. In the process where I recognize my own subjective and semi-constructed perception of the objectives in my analysis, I wish (as described earlier) to approve the SC as my other overall philosophy of science and approach in this project-frame. I presume at the same time that reality consists of social constructions.

The SC understands phenomenon's as processes which are constructed via social interaction. SC has a relative ontology and considers reality as dependant of humans and their spins of experiences (in opposition to realism who believes in conclusive truths). It is an anti-realistic perspective where man's perception of reality is conclusive in the way the world is constructed and therefore never a direct reflection of reality. In the analyses of the project I do not end up with a final and conclusive explanation to my subject, but I will provide a discussion with an objective/subjective insight that can contribute to an illumination of the subject-field (Rasborg, 2004:p349-387) (cf. p15-16 – about challenging the olds PS perception and moving my subject into modern hybrid reality).

Furthermore several degrees of social constructivism exist. The most radical social constructivists claim that the reality is a social construction and that there is nothing without humans and the constructions which humans in unison create (Collin, 2003:p252). Thus they view the world as solely consisting of social conventions in relation between people, as single individuals, organizations, groups or societies

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<sup>12</sup> The PS philosophies sometimes try to neglect this need for validity and reliability, but that is wrong as I believe you lose respect for good academic research.

(Collin, 2003: p249). I believe that the above statement is doubtful as I view a given object as an object in itself and the object exist even though it is not articulated verbally. This means that I am inspired by the moderate SC's in this master's thesis, represented by John R. Searle, who presume that a reality exists independently of observations and conventions, and also that humans have created amounts of constructions which contribute to the understanding of and partly the creation of this reality. The society therefore consequently exists as an objective and subjective reality (Searle, 2008: p36);

*“Our culture make a great deal of the distinction between objectivity and subjectivity, but this distinction is systematically ambiguous between an epistemic sense and an ontological sense”* (Searle 2, 2008:p29).

This degrades the PS way of thinking and welcomes the SC. My analysis will hover between concepts with a basic understanding of how subjectivity and objectivity works in practice (cf. PS and SC), and therefore consequently will let me concentrate on the social facts and the subclasses of social facts that will help me produce the relevant knowledge for this project.

My Hermeneutical standpoint will prove to be helpful here and below I am illustrating, how my working process and understanding will naturally play out, through the H in this master's thesis.

## Hermeneutics, Philosophical Hermeneutics & Critical Hermeneutics

During the development of the methodology, many different branches of the H have arisen. These different branches have certain similarities, but the point which consists of total similarity is that; all humans have some form of knowledge a pre-understanding, also called the horizon of pre-understanding:

“Horizon of pre-understanding = the amount of those opinions and attitudes, consciously or unconsciously, which we possess in a given point in time and that we may not be aware of.” (own Danish translation) (Føllesdal et.al, 2005:p91).

When I as researcher seek to interpret a text, it can prove difficult to work level-headedly. We all have a horizon of pre-understanding consisting of opinions, experiences and standpoints. The horizon of pre-understanding is vitally important when composing a text. And when I as a person want to reach an understanding of a text, then it is essential that I attempt to disclaim as much of my horizon of pre-understanding as possible (cf. Post-structuralism p16-17 - this will keep me close to my PS believes), when I try to acquaint myself with the situation, time age and horizon of pre-understanding of the author instead<sup>13</sup>.

Martin Heidegger is quoted to be in favor of the horizon of pre-understanding like his apprentice, the German philosopher Hans Georg Gadamer. His concepts will help me dig a step deeper into my research understanding and my process method in this project.

According to Gadamer traditional H believed too much in objectivity and inductivity, which was unrealistic and therefore he chose not to believe in their arguments (Føllesdal et.al, 2005:p98). Gadamer believed more in what he named H's feeding of universality, where to my understanding this means that humans are always in some sort of horizon of pre-understanding and through reflection it is possible to deliberate oneself from small portions of this, while the rest of our horizon of pre-understanding is affecting our every move or thought. For example, a wish to analyze a text can exist but the horizon of pre-understanding can block those conditions which exist and interpretations consequently become mere confirmations supporting one's own positions and standpoints. This is the scenario that Gadamer often writes about; while arguing that it is possible to challenge one's horizon of pre-understanding. I agree with Gadamer on this point and I will attempt to challenge my arguments in this thesis by the use of triangulating methodology, empiric material and analysis. The answers I produce through analysis can in the end prove to be as I have “foreseen” or prove to be more complex and totally different than what I

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<sup>13</sup> The intentions of the author can easily be misjudged if they are interpreted through a researchers own horizon of understanding.

expected, this is what Gadamer refers to as *pre-judices*<sup>14</sup>. (Føllesdal et.al, 2005:p98-99)

According to Gadamer our pre-judices are adjusted continuously through a process, and in the end they are accommodated to the subject where the subject has been made comprehensible; this gradual adjustment is what Gadamer refer to as fusion of horizons (cf. horizon of pre-understanding).

While several professors believe that Gadamer is getting closer to the text (Emilio Betti 1955, Karl-Otto Apel 1973 - 1976 & Jürgen Habermas 1972 - 1980) and that he refers to traditional H instead of modern H, then Gadamer believe, that the only texts you can rightfully analyze is classic texts written by Aristoteles or Sokrates, as those are the only genuine conversation with no irrelevant talk mixed in (Føllesdal et.al, 2005:p100-103).

Both Karl-Otto Apel and Jürgen Habermas claim that Gadamer is too noncritical in his relations with authority and tradition, as it is wrong to fully submit to a text and declare something right/true, as that something, subsequently modify our own opinions. (Føllesdal et.al, 2005:p102)<sup>15</sup>

Habermas has a more applicable solution to a modern worldview, which ignores Gadamers subjection-attempt. Habermas wants to reach a truth and an agreement not afraid of differing between ‘understanding’ and ‘misunderstanding’, this position is called critical H (much similar to the pairs of opposite of Jacques Derrida; cf. Deconstruction:p36). The acceptable H, according to Habermas is positioned in the work with different discourses at in-play, where together with language they constitute “*the objective correlation that social actions alone can be understood from*” (cf. SC & Critical discourse analysis:p30). According to Habermas, an adaption of opinions takes place in conversations/discussions as we stand in a sphere, filled with opinions not mentioned or remaining unsaid; these are all part of our horizon of understanding as well as for me as a researcher. Thus, I do not see it as an extensive necessity to reach a final and conclusive agreement with someone or something; I see it more as a necessity to obtain continuous understanding (cf. H circle – p21). And through comparisons and triangulations seek to enlighten possible underlying constructs and discourses which will consequently lead me to a better understanding of the nation branding paradigm in Denmark and the Danish culture, seen from a foreign perspective. (Føllesdal et.al, 2005:p103-104)

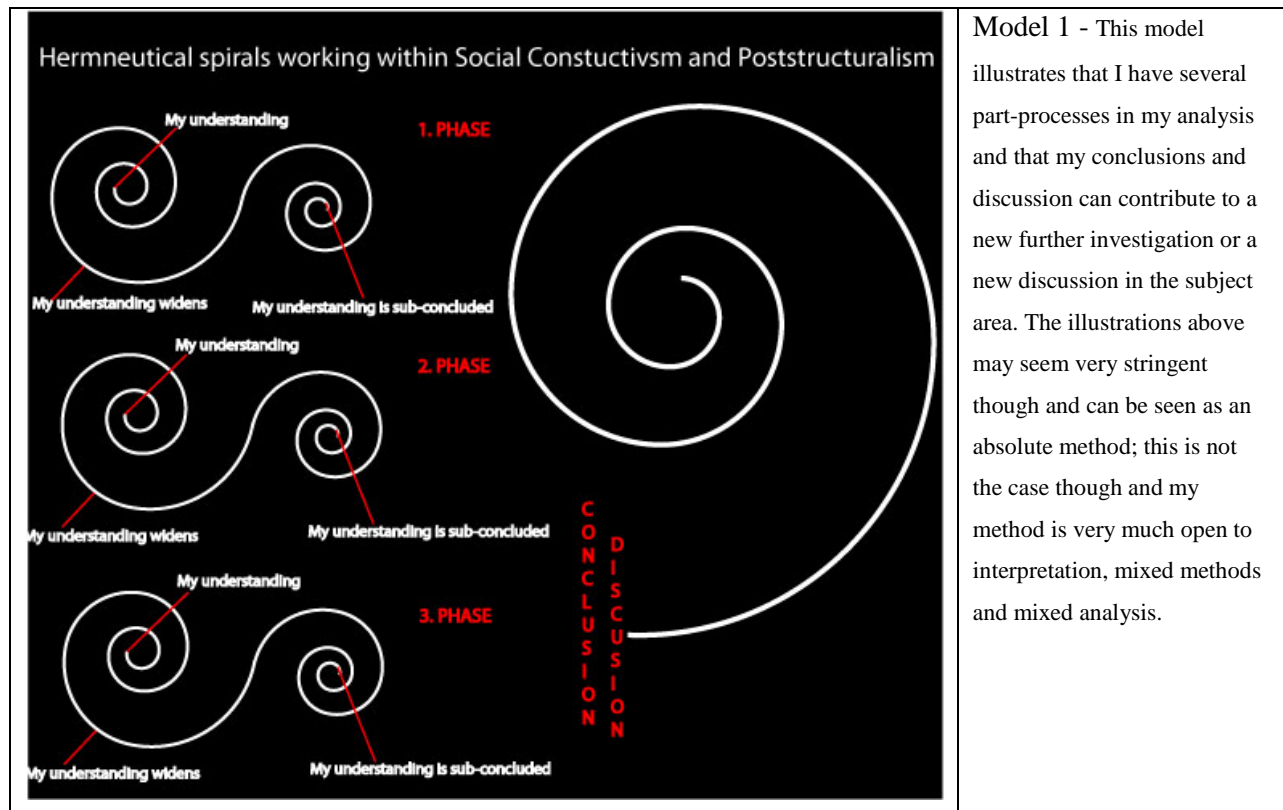
Within H, researchers often operate in circular structures, whereas four hermeneutic circles exist; Totality-part circle, subject-object circle, HDM-circle and the question-answer circle. Due to the limited

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<sup>14</sup> Without the negative connotations from the word prejudices

<sup>15</sup> The fact that Gadamer is so chastened by fellow professors from the H field also stem from factors, e.g. his very different and total opposite way of understanding the world of H. He was on a crusade against the traditional perception of H, as he found it too fixed on method and too limited. (cf. web5)

scope of this paper, only the subject-object circle will be elaborated upon.)<sup>16</sup> In relation to the name, the hermeneutic circle, it is often called the hermeneutic spiral instead, and I regard that particular term as far more adequate as a circle merely indicates circular movements on the same level without any further progression. In the spiral, one moves closer and closer to the research core and you gain new understanding instead, which I believe is a far more precise description/illustration of what really happens when you work with hermeneutics properly (Føllesdal et.al, 2005:p94-97).



<sup>16</sup> The subject-object circle is adjacent in connection with revealing PS as my work with foreign national interviewees and branding expert comments are parts of the totality and through the spiral formation, they will lead me to an understanding/opinion which reveals answers.



## Justifying my choices and work methods

The central characteristics of post structuralisms are perspectivism, multi-disciplinary, anti fundamentalism, transference of concepts, the mixture of language plus meta-observation of own practice (*Stormhøj, 2006:15-19*). Thus, I seek to incorporate all of these perspectives in the research design of this master thesis. This means that the argument of the research position will be challenged and that there is also a need for me to be continuously self-critical or meta-observing. My own perspective is exposed to second degree observations and the opinions of different theorists will be referred to during the project, because of their specific statements and opinions.

Based on the above it will be a project with a lot of simultaneous practical and theoretical description and work. Whereas I have chosen to adopt a methodology that is nomad-like. To further elaborate; a theory-practice-relation that is interlaced on the run through constant pendulum movement between practice and theory. This will also allow me to investigate the theory-practice relation in correlation to communication processes about opinion, understanding and meaning-foundation in and about Denmark (culture, people and brand).

In post-structuralisms critical strategies of analysis is used, which means that both hermeneutic and critical traditions exist in the PS perspective. The aim is to discover the most significant elements of meaning in systems of importance or to conduct investigations of constructions with hegemonic character (*Stormhøj, 2006:p13*). Here a link to critical discourse specialist Norman Fairclough<sup>17</sup> becomes clear, as I will use Fairclough's theory on critical discourse analysis to highlight the discourses at play in my empiric material which will illuminate the various systems in the process (meaning, political influence, culture etc.).

The specific systems of importance and meaning are enlightened through interviews with foreign nationals and through the discussion with the branding experts, which is where the moderate-SC perspective becomes clear. Opinions are clarified through social relations and the important pointers are articulated through my research, this will be done by analyzing the discourses that are generally in play in the articles, interviews and questionnaires.

## Triangulation

The triangulation in this master thesis will firstly consist of secondary data analysis (documents, articles and research (Voxted, 2006:p172)) of Danish and British branding experts who discuss the concepts of nation branding in a Danish context, and further discuss the future perspective of nation brand and branding. In this analysis I find it relevant to refer to nation branding theory and do a combined rhetorical

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<sup>17</sup> Critical discourse theory is a postmodern theory and this is comparable with the post-structuralistic paradigm.

analysis (Charles S. Pierce), critical discourse analysis (Norman Fairclough), Deconstruction (Jacques Derrida) and critical discourse psychology analysis (Nigel Edley) to get at broad use of theory. This broad theory range will provide a broad triangulated analysis.

Secondly the triangulation will consist of single case studies with questionnaire interviews of foreign nationals and their opinions about Denmark and own countries. The foreign nationals originate from different countries around the world. In connection with these interviews; it is relevant to use the concepts of meaning condensation (Steinar Kvale) to clarify the intentional opinions of the subjects. To carry the analysis of these interviews I will continuously refer to critical discourse analysis, critical discourse psychology and cultural -and nation branding theory.

Thirdly the concept of nation branding will be challenged in a comparison with Viking spirit values of Denmark and Scandinavia and finally end up with an analysis looking for similarities and variations of the Historical Viking history values and the modern day Danish values (cultural theory).

### **Rhetoric & Deconstructive reading**

To conduct the secondary data analysis on the article-stream in the debate about nation branding, it will be relevant for me to analyze comments and intertextuality. Thus it is necessary to use discourse analysis (macro to meso level) and continue with deconstructive reading method of debaters and the specific value of the meaning in the spoken and written in the mixture of all their articles (meso to micro level).

Deconstructive reading attempts to clarify the background of the written in the articles and the author-opinions behind them; this will break up with the typical western method of analyzing a text (Esmark 2, 2005:p141)<sup>18</sup>. Practically this will be done by looking at strong words in sentences that seems incomprehensible and then illuminate the pairs of opposites; this assists me when criticizing any traditional perceptions on culture, identity, sexes or nations etc. As a tool, the rhetorical analysis will also be integrated on the run, as Logos, Etos, Patos as they are perfect in an argument analysis, as it preserves text-density when needed, while maintaining the flexibility of the pendulum movements between practice and theory (cf. p22). The breeding-grounds are set for a macro-meso-micro analysis that moves freely between the levels as a result of my approach. The macro-meso-micro explanation and the critical discourse psychology are important pieces of the above method and will therefore be explained next.

### **Critical discourse analysis**

While using the above theories to explore the macro-meso-micro level of my empirical data, I will concurrently lean towards the discourse analysis to additionally reach a macro level perspective as

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<sup>18</sup> The western world's habit of having painted opinions lingers too much in e.g. fallocentrism and ethnocentrism will be broken up and challenged by implementing Derrida's challenging reading method.

described. Thus the majority of the use of this theory will mostly be recognized when discussions or the meaning of something needs to be clarified through both analysis of empirical data and my own reflections.

When using Fairclough's approach as framework in a project it is possible to use theories in the analysis of the social practice, without having to translate them into discursive terms. It is possible as Fairclough only sees discursive practice as one aspect of the social practice, and the other social practices are functioning on the breeding grounds of other logics.

### Critical discourse psychology

According to Michel Foucault discourse is "...*systematically - organized sets and statements which give expression to the meanings and values of an institution (...) they define, describe and delimit what it is possible to do...*"(Askehave 2007:p51)

In this project, discourse psychology is implemented to study the process of reality of the respondents through their language and perception of their own culture and foreign cultures. The aim of the project is to get a broader understanding of the question at stake and my respondents discursively constituted views of the nation Denmark and culture there. Concurrent with the above process, I will use and refer to secondary data consisting of excerpts from professional interviews of foreign correspondents and their views on Denmark and the culture there (cf. Appendix – foreign correspondent). Different theories and methods<sup>19</sup> will help me maintain focus and maintain validation through my analysis.

### Cultural Theory

Cultural categories will allow me to categorize the statements from the respondents in my analysis, which consists of splitting into subcategories like **consumer ethnocentrism**, shared **cultural symbols**; **core symbols**, **Acculturation** and **Creolization** as the other categories. Usually the different categories are used in analysis concerning consumer analysis, but in this project they will be used differently as they will be implemented in the nation and culture discussion instead.

The reason for using cultural theory in this specific way is because of its obvious similarities to the cross-cultural aspects which are embedded in the project and therefore the culture theory naturally fit in, when foreign nationals are uttering about Denmark and Danish culture.

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<sup>19</sup> The Critical discourse psychology, the Rhetorical analysis and the Deconstruction. And additionally my multi-perspective wavering views in my philosophy of sciences.

## Meaning condensation

In a transcription process and a preliminary analysis I will be using Steinar Kvale's theory about meaning condensation and meaning interpretation. This can provide an overview of the essential things (themes) in a long interview and make it easy for a researcher when working with the empirical data (cuts to the chase). The expressed opinions are with this method shortened into more precise formulations and the main arguments become more visible and clear (Kvale1997:194). Meaning condensation therefore reduces the texts but preserve the text in the context. An example from the condensation of meaning looks like this:

Utterance	Unit of meaning
"It is a natural law, that if you have already told it to someone else, then it is no longer a secret".	It is a social promise that Secrets MUST be kept secret, no excuses!

The themes/discourses consist of many different layers and therefore demand a thorough treatment in the analyzing process as solo-answers do not produce any conclusiveness.

And that is the reason why I have chosen to combine meaning condensation and meaning interpretation; I have to go a step further and dig deeper into the interview texts than the meaning condensation is set up to do.

## Empery

My specific form of interviews is centered around secondary data analysis in the form of branding expert articles in phase one, these are being used in the discussion about nation branding in a Danish perspective, which appeared clearest in these specifically chosen articles. All the chosen subjects, are experts in an area relating to nation branding, politics, or something in combination with Denmark and Danish values.

I chose the specific people to answer my questionnaires to be persons who were academically representative and all as people who had experienced Denmark in some degree. The questionnaires I conducted personally were all consisting of persons who had had a stay in a Danish university or experienced Danish culture on other terms. All participating respondents are representing 6 different countries to get as broad a selection of people as possible and still maintain the qualitative nature in my research. I wanted the representatives to be persons who had already experienced Denmark, to get a closer insight on Danish values. The specific questionnaires are build up with intro questions about the

respondents personal experiences and regards to culture in general (first section cf. Appendix 1), this first section of questions is implemented, to get them “talking” and writing. The next section of questions are centered around Denmark, Danish people and Danish culture. Hard clinging words are used (hate and love) in some of the questions in order to break my personal ties to Denmark and get the respondent thinking that they can speak freely about the subjects.

Only the last questions are concerned about nation branding and Vikings. These are saved for last in order to keep the foreign national thinking. Six more questions have been answered by three of the respondents (question 14-19) and they were only answered by those respondents who had the time for it.

I picked the specific subject-quotes for analysis in my project as the breeding-grounds, because they were the most saying comments and the choice of picking out these are done because it is possible in my specific type of research, cf. because of my PS and semi-SC approach and cf. because I don’t strive to achieve qualitative statistics or broad qualitative investigation. I did not have the resources to go to China, America and etc. to get all those different representatives I have in my present project)

Furthermore, secondary data consisting of foreign correspondent interviews published through the Magazine ‘Euroman’, have been used in my analysis, as these also work the specific area that is handled in this project.

In phase three of the analysis I will use references to the book ‘Viking Manifesto’ when referring to the Viking values in Denmark, as this book has a different perspective on modern Scandinavian Vikings. The book will thus be relevant, as it handles this exact question in its approach to Scandinavian Branding. It reveals how Scandinavian companies are making a huge impact on the business landscape with their different approaches, which ultimately can help me in pointing out some important values which still linger in the culture of the “Viking” countries in modern time. This will prove important when speaking about the possibilities of the future values in Danish culture



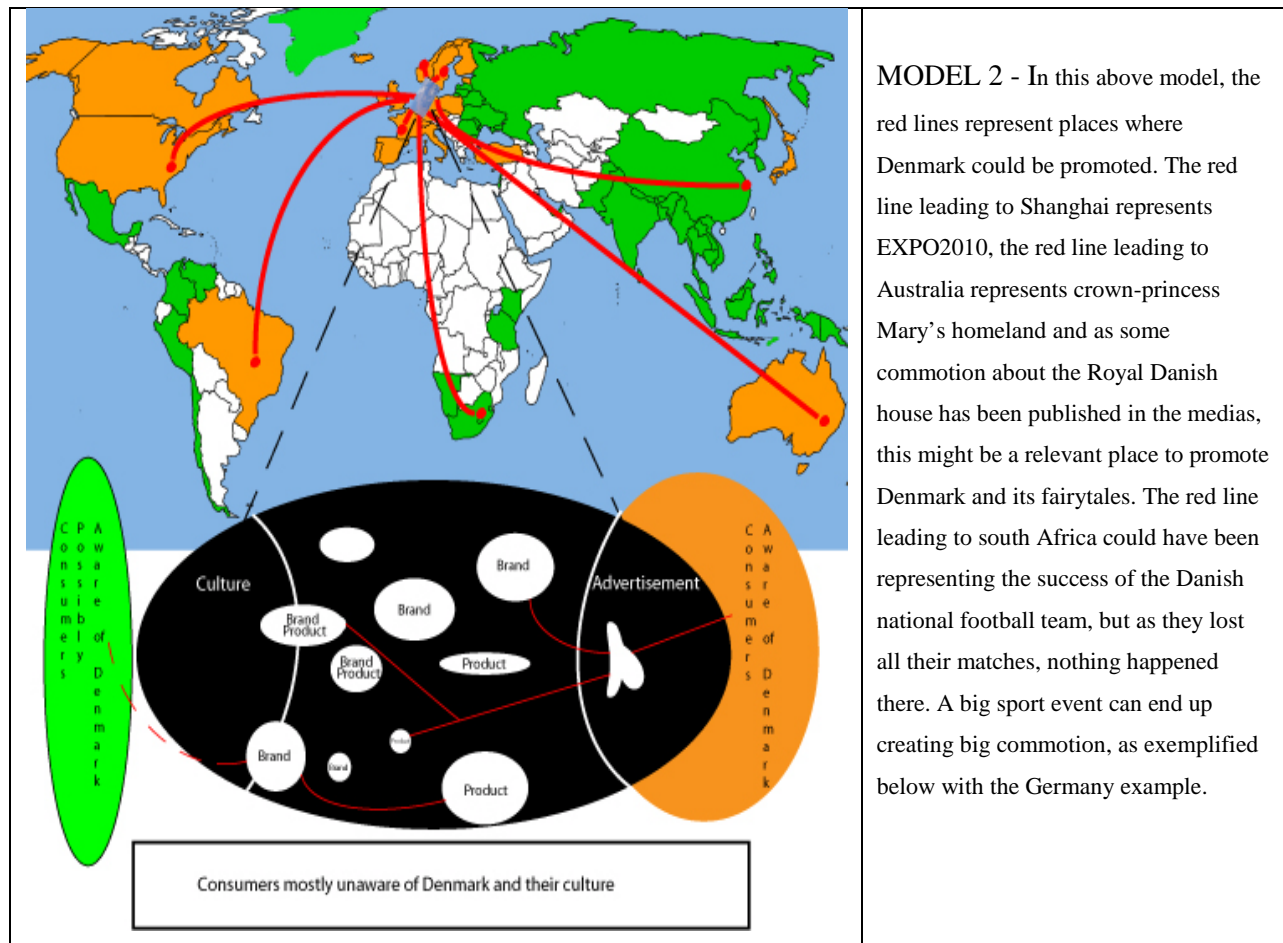
# Theory

In the theory section it is relevant for me to describe them in an order of relevance. Meaning; that I have an idea of how to work efficiently with them in this master thesis. Therefore I have figuratively illustrated the theory order to create a clear overview of the project (cf. p32).

## Nation brand theory

Interpretants in this case are consumers who are interested in Denmark or have been interested in Denmark. As a nation usually has a strategy of achieving increased knowledge about the culture and products it can provide, it might be relevant to remove the idea of customers as usual interpretants. Branding Denmark claims, that conferences, meetings and tourism is the right way in these years and also natural as Denmark is representative for COP15 and the IOC-meeting, and they recognize Branding guru Simon Anholt's results. They believe, in Anholt have given birth to an idealistic idea from Branding Denmark; who want to reposition from a 14. Place in his nation brand index and move into the top 10 before year 2015 instead. According to Simon Anholt this is too idealistic and *"an unusually ambitious goal, which will demand an extraordinary effort to achieve. All experience in the area indicates like this that changes in Simon Anholt's nation brand hexagon happens slowly and demands a lengthy and consistent effort.* While the branding Denmark responsible claim that; *The index is primarily designed to measure the development on an overall basis, whereas it is a ground rule that it is necessary to supplement with other measurements to see the effect of concrete singular activities"* (cf. reference list - pdf1:p4-5).

The Danish brand is being promoted different places in the world, while this master thesis is being written but only some are really visible to us civilians. This leads me to an illustration of Danish advertisement and its possible reaches in the world. Some are real and some are fictional, and some of them might be wishful thinking.



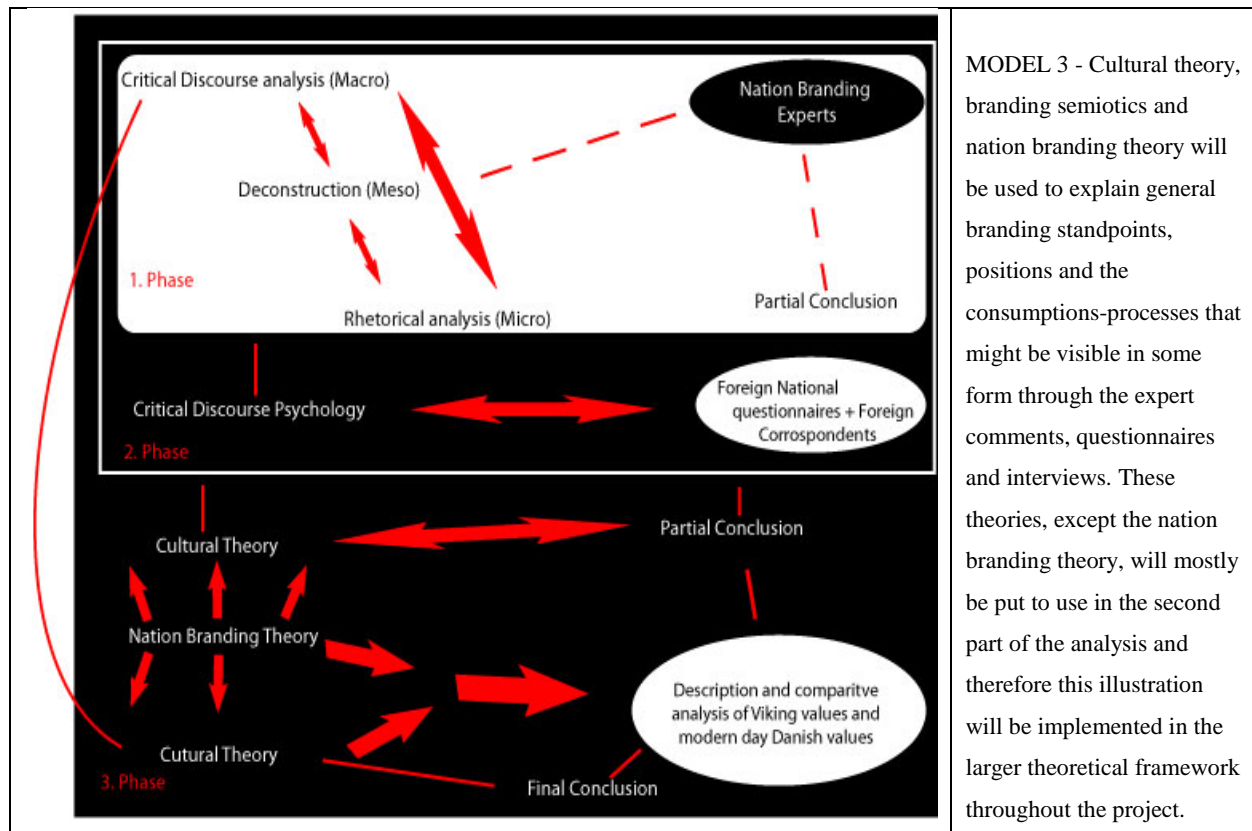
Above I illustrated a model which painted a picture of some of the reality for a country like Denmark, the model does not fit all countries, as other countries have different stories and strategies, these cannot be illustrated in a "one model to fit them all" model. Germany had a better reputation wish-story in 2004-2006, where they wanted to brand themselves to escape an image and to conduct a societal change (Dinnie, 2008:p154-156). Their goal was to challenge the views, the outside world had of Germans and they attempted to do so, by targeting all citizens in Germany and communicating to them, through all national media's. They wanted to change the mood of Germans and make them take responsibility for themselves and their country, before the upcoming World Cup in football 2006. The motto in this campaign was also; "*Germany – the land of ideas*", which advertised for all the innovation and ideas invented in Germany. This was an effective nation branding management that was implemented in 2004 and carried out throughout the years after, and which changed the German reputations mostly amongst themselves, but also through companies communicating to the outside world ((Dinnie, 2008:p156-158). The goal of the branding campaign or the reputation lift in Germany was realistic and they managed to do conduct it in a country with 90 million inhabitants before, during and after a World Cup in football (cf.

reference list – video1).

Simon Anholt has described a lot of other countries, who have branded their nations in very different ways and he is very enthusiastic about some of them in the book nation branding (“wonderful India”, “Popular culture of Japan”, “Tourism Hungary”). Anholt seems worried though, about the goal of a branding campaign, having an advancement goal in the nation brand index. The problem surrounding the Danish branding ideas will be analyzed and discussed later on (cf. Analysis phase one – p50-62).

But to not solely be fixated on the concepts of culture, branding and nation branding, it is necessary to go a step further down the theories as they then can assist me in uncovering the underlying constructs which pose a challenge in the Danish context. Critical discourse analysis will among others, assist me in this endeavour.

The organization Denmark is uncovered as e.g. language and text. Through language and texts the reality of the nation is revealed. Textual analysis becomes a tool to understand and analyze the national construction of reality and its social practice relations. Later I will involve both the deconstruction-tradition with e.g. Derrida as front figure and the Rhetorical tradition working further in depth on sentence and word level in its attempt to uncover the underlying constructs and mapping out meaning through statements. As an addition to the text-analytic perspective, I will incorporate the critical discourse psychology analysis. This will work in combination with my primary inspiration; critical discourse analysis created by Norman Fairclough.



MODEL 3 - Cultural theory, branding semiotics and nation branding theory will be used to explain general branding standpoints, positions and the consumptions-processes that might be visible in some form through the expert comments, questionnaires and interviews. These theories, except the nation branding theory, will mostly be put to use in the second part of the analysis and therefore this illustration will be implemented in the larger theoretical framework throughout the project.

The above illustration (cf. p28) will be useful later, when speaking about Denmark and the way their brand is moving/communicated now.

## Macro: Critical Discourse analysis

Norman Fairclough describes in his book *Discourse and Social change* (1992), that discourse is as language use which is similar to a form of social practice. The usage of the discourse-concept is based on a constructivist approach, which in short means that reality can be parted from our visions and language-realization of reality. Whereas one must know that the language as representation of reality is not the complete picture of a generalized reality.

Discourse is language-use understood as a social practice form, which is anchored in a macrostructure. Discourse works dynamically and dialectically, as it shape, constructs and vice versa; as it constitutes those structures that seems shaping, constructing and constituting. First and foremost discourses constructs social identities and self-images and furthermore discourses construct social relations in the same way discourses contribute to the construction of knowledge and perceptions. (Fairclough, 1998:p.63-64)

There are differences in the different approaches of discourse analysis, and I have chosen the Critical

perspective of Fairclough because he positions himself somewhere close to the middle of seeing discourses as constituting and constituted;



Model 4 (cf. Jørgensen, 2006:p29)

Neither the historical materialism nor the culture-Marxists' that characterize the work of Gramschi and Althusser has attempted to work with discourse analysis or discourses. The both claim to make room for a discursive level in interpretation but in e.g. an area such as economy, they denominate it as a highly determining. This positions both of them far to the right on the above model and also illustrates why Fairclough is more favorable in my optic taken my methodology into consideration (cf. nomad-like pendulum moving approach).

Fairclough distinguishes between three domains of life which are constituted discursively; these are representations/interpretations of reality, social relations and social-/personal identity (Van Dijk 1997:p273). Essentially this means that the discourse both contributes to societal reproduction and to a transformation of these categories; discourse is a dynamic category. Exactly the dynamic aspect is in focus in a discourse analysis as it is interested in processes of change and focus further on; how a discourse affects and is affected by power, culture and ideology (Fairclough: 1998:p67). Discourse is seen as a joint in a social negotiation or a power relation, where the fight is about:

Definition of themes or discourse contents, what must be discussed and how?

Definition of relations between the participants in the discourse, who must position oneself to whom, how?

Definitions of subject positions with the participants in the discourse, who must play which roles, how? (Hjort 1997:p. 14).

Discourse manifests itself through linguistic forms of appearances as text – both as spoken and written language. The discourse concept is partly used as abstract language use as social practice and partly as one certain discourse, that can be separated from other discourses, “by communicating in a manner that provides meaning to experiences seen from a certain perspective” (Jørgensen 2006:p79). Critical discourse analysis focus specifically on linguistic forms of appearances; other discourse analytical positions has a considerably expanded concept of text, as e.g. Laclau and Mouffe who incorporate the

non-linguistic in their discourse-concept; *“The discourse theory of Laclau and Mouffe is similar to Foucault’s theory and they both view the individual as determined by the structures, while the critical discourse analysis and discourse psychology in a much higher degree is comparable with catchphrases taken from Barthes’; saying people are both the master of the language and the slaves of it”* (Jørgensen 2006:p27).

Thus discourse is a part of a ‘social practice’ and additionally discourse has ‘textual character’. Those two dimensions are mediated through a third: ‘the discursive practice’. Discourse is as a result understood as a three-dimensional concept with Fairclough:



Model 5(Fairclough: 1998:p73).

Discursive practice stands as an opposite to social practice, but is a special form of social practice. In certain situations, the social practice will primarily consist of discursive practice, while the discourse in other situations consist of what the critical discourse analysis considers as both discursive and non-discursive elements (Fairclough: 1998:p73).

### **Critic of Norman Fairclough**

The problem with Norman Fairclough and his critical discourse analysis, is that it is often too cementated in its own practice, with no clear guideline in areas concerning social theory and cultural theory.

Fairclough himself has referred to everyone from Habermas to Giddens and Foucault in his studies. He seems uncritical in his usage of these, and furthermore he does not set up any comparisons with other theoretical direction, such as post-structuralism and the society/culture research of social science.

Furthermore Fairclough often do single-document analysis with no considerations for and comparison with the actual social practice, which is a result of his approach. This particular approach undermines the

whole offset of critical discourse analysis and is a great flaw in this theory; It is more valid to analyze the change of the social world and society through the transformations and reproductions of discourses that occurs in series of texts and also a beam of these texts to grasp the entity of it. This flaw in Fairclough's theory will not be reproduced in this master thesis, as it has been dealt with through my triangulating method, theory and texts.

The other and most insufficient thing about the critical discourse analysis is the way it sometimes neglects to explain the connection between subject, agency and subjectivity. Thus these social-psychological aspects are mostly ignored in his solely text-close analysis. The flaw of critical discourse analysis can however be persuaded and worked with, by combining the critical discourse analysis with other discourse approaches (Jørgensen 2006:p101-103). This will be explained further in the end of the discourse psychology theory section (cf. p43).

### Usage of critical discourse analysis

Analysis of specific discursive practices, focus on text production, -distribution, and consumption, which are all seen as dependent of the social context. The analysis of the discourse object is language use, analyzed as text, discursive practice and social practice; and here Fairclough distinguishes between *description* of the text and *interpretation* of the discursive practice and social practice (Fairclough, 1998:p73). For him it is essential that discourse analysis do not become lost in analysis which is too text-narrow, but instead consequently use pendulum movements to move between the three analytical frames (text, discourse, social) (cf. PS).

In the description part one can focus on the overall categories, namely word choice, grammatical composition, *cohesion* and *textural structure* (Fairclough, 1998:p75), as word choice is about the choice of single words and word classes, grammatical composition deal with language use on a syntagmatic- and sentence level, while cohesion is the relationship between sentences and textural structure that is comprehended as overall composition of the text

Roland Barthes (1985 - *Eléments de sémiologie*) has the same sort of analogy in his research as Norman Fairclough, when combining Hjelmslev's denotation and connotation concepts with the semiotic concepts of Saussure (rhetoric) and finally, to complete the triangulating method in his research, he creates a semiotic based ideology critic from the basis of the two. This method is similar to the method used in the current project as it contains every level of the same Macro – Meso - Micro method which I use in this master thesis. Roland Barthes only viewed the text and the discourses in play throughout this as partially important and refused like most other structuralists in the 60'ies and 70'ies (Jasques Derrida and Michel Foucault etc.) to acknowledge the humanistic and atomistic approach that center's around the human

being as a potential subject. In modern time; Barthes, Foucault and Derrida all recognize humanism and discourses as natural parts of a research and recognize these as valid research subjects (cf. reference list – pdf3).

Fairclough though, focus on three other areas of research, which are used to understand the process of the discursive practice, despite its attachment to the formal text passages, namely: the textural power of statements/the act of language, textural connections/coherency as e.g. genre and through intertextuality (Fairclough, 1998:p75). Through analysis of these three areas the research of understanding is displayed, on how a concrete discursive practice is a part of negotiations or power-struggles about the composition of reality and subjective and relational positioning. I do not find it necessary to dig down in every aspect of the areas of research as this will be too comprehensive in this context. In my case -and method description, I have described my intentions on making totalized exemplary discourse analysis that is let alone, but still points out discourses and analytical elements, which are of interest and relevance in relation to the studied/researched. Discourses are overall understood by Fairclough in his edited book from 2003, as such:

“Discourses include representations of how things are and have been, as well as imaginaries - representations of how things might or could or should be....In terms of the concept of social practice, they imagine possible social practices and networks of social practices - possible syntheses of activities, subjects, social relations, instruments, objects, space-time,...values, forms of consciousness. These imaginaries may be enacted as actual (networks of) practices - imagined activities, subjects, social relations etc can become real activities, subjects, social relations etc. (...) Such enactments are also in part themselves discursively/semiotic: discourses become enacted as genres (...) Discourses as imaginaries may also come to be inculcated as new ways of being, new identities (...) Inculcation is a matter of, in the current jargon, people coming to 'own' discourses, to position themselves inside them, to act and think and talk and see themselves in terms of new discourses(...) Inculcation also has its material aspects: discourses are dialectically inculcated not only in styles, ways of using language, they are also materialized in bodies, postures, gestures, ways of moving, and so forth” (Fairclough 2, 2003:p207-208)

Fairclough safeguard himself in the above quote which naturally let him talk about everything from *hegemony to ideologies*<sup>20</sup> that might be taking place in any given context, and he does mention interesting concepts. Genres can be used to categorize discourse and map out people who attempt to inculcate new discourses in their language or behaviour. The understanding of discourse is in the world of Antonio Gramsci seen more as a hegemonic process where the real interests of the people are clouded by

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<sup>20</sup> He does not use the direct words hegemony and ideologies, but they are implied underlying when he talks about “*New identities*” and “*discourses that are dialectically inculcated.*” Either way these can be forms of discursive struggle for power in a specific context.



the consensus of society and the power of politics; E.g. it is possible to get all the different society classes in a nation to feel a certain form of consensus in their society, and consequently get them to believe that they all belong to the same group of people where they share interest and terms, despite their differences(Jørgensen 2006:p43).

Therefore the critical discourse analysis is a linguistic and semiotic analysis of aspects concerning social processes and problems, where the analysis focus on the power relations in social relations in and over discourses, and additionally on discourses as an production of ideologies.

A relation between discourses, ideology and power is focussed upon in critical discourse analysis and the analysis aims to uncover how discourses simultaneously create and cover up relations of power through ideology. Ideologies and opinions within my empirical data make different argumentation, which is ultimately, what makes the discussion interesting. As a consequence when talking about differences between nationalities, it is a fundamental distinction between 'them' and 'us' that becomes interesting, as interviewees talk about two sides of a question, focusing on their own country and on Denmark when answering.

### National Discourse

In the last part of my analysis, a distinction between existing Danish and past Viking culture will be made and it will give a clear sign as to what the two time periods can learn from each other.

In a nation discourse it is obvious that nations are different from each other and that the different nations consist of different cultures (culture is one main area of interest) that could be compared in order to gain knowledge. Marianne Winther Jørgensen and Louise Phillips describes is as such in their book 'Diskursanalyse'; "*We get our national identity by being contrasted with our national identities and the national identity becomes more substantial through these implicit and explicit comparisons with others*" (Jørgensen 2006:p181) It is a possible entrance to my phase one and two analysis, to investigate the certain stereotypes surrounding Danish cultures, and how these stereotypes have surfaced and what consequences they have had or are having. Through such a study it will produce relational metaphors and pictures which can identify the Danish national identity much clearer and show the relations that exists between the Danish nation and others.

Orvar Löfgren describes in his book 'the Nationalization of culture' that it is incomplete to compare one nation with another, as this produces one way to look at a country, whereas if you compare the specific country with an entirely different positioned country, then the relational picture would be entirely different from the first. Therefore a nation is a floating marker producing no absolute or consistent picture, while some of the pictures are conventionalized in the discourse and has a degree of permanence embedded (Löfgren, 1989:p5-24).

To produce a useful analysis with this above knowledge, it would be possible to conjure up pictures (with discourse analytical tools) which are important in this particular social domain and wonder what particular consequences that these pictures might have. This can help to indentify *actors*<sup>21</sup> in this project, who might be fighting their own hegemonic fight to obtain rightfulness around their specific picture.

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<sup>21</sup> Subjects, processes, cultural values, discourses etc.

## Meso/Micro: Deconstruction – Jaques Derrida

The deconstructive way to handle a text is focused on the elements in a text that will not conform to the *metaphysical hierarchy* which often describes the way the western world approaches analysis. Western texts are often formed around certain values while the deconstructive way focus on the non-centered hierarchy-values and will attempt to displace, undermine, destroy and remake a text or some answers (Esmark 2, 2005:p141). The deconstructive reading displays a theory which is a complete contrast to my other theories and represents a radical approach. This will supplement my analysis by breaking up the texts in new ways. This approach assists me in staying true to my nomad-like approach; it can break me “out of the box” and force me to think differently (Esmark 2, 2005:p147).

**The first step** in a deconstructive reading is when trying to display the devaluated part of the language which contains the truth, it can be repressing the true meaning in its attempt to be correct in formulation and become vague instead. The down-prioritized part of the text must not be contained in restraints as the up-prioritized part of the opposition-pair only is possible in the light of its downsized other half; *the two half's are still 'communicating' with each other – there is internally continuously given a part of the down-prioritized half inside the up-prioritized (own translation)*”. It is relevant to focus on the ambiguous and unstable places of the text to elucidate those junctions, which can seem blurry and the interesting thing about deconstruction becomes that which split the semantic horizon. Where the text becomes semantically and systemically unclear it is also a representation of the repressed, and therefore consequently makes up possibility conditions in it's before, well-regulated and fixed composition. Jacques Derrida himself name the subject that you find; *the radical otherness*. Derrida is clearly inspired by Louis Athusser's reading of symptoms and Karl Marx's subject-concept who also aim to find the other beyond our thinking. (Esmark 2, 2005:p142-143).

**The next step** in Jacques Derrida's deconstructive reading method is to create generalized editions of the before down-prioritized concept and by doing so this should illustrate the importance of the denied part of the opposition-pair. E.g. the subject of nation branding is unclear and not possible according to some branding-experts, but by seeing the unclearness and ineffectiveness of the concept, this also makes up breeding-ground for the opposite and therefore makes it possible to talk about the effectiveness of nation branding. The concept of “non-nation branding” then suddenly contains a lot of core values, which also exist in the “possible nation branding” paradigm. A generalized “non nation branding” concept is the form of generalizations that exists in both nation branding and non-nation branding, which problematize the idea of nation and non nation branding as something absolute and definitive. (Esmark 2, 2005:p144-145).

The third step of deconstructive reading of a text is to inscribe the generalized text into the original text, but I will skip that step in this master thesis and concentrate on words and sentences instead.

### **Critic of deconstruction**

Jasques Derrida's deconstruction is set out to be radical from the usual western way of thinking while the goal of the method is to break up a text and reveal a new truth-form. This makes deconstruction the newest way of uncovering the truth about a phenomenon and thus totally similar to what the traditional western methods have been striving to achieve for centuries. Rather than being a text critical method, deconstruction is more perceived as the disposition a text-reader can have when wanting to observe the different voices communicating in a specific text. (Esmark 2, 2005:p146-147). Derrida himself describes his method as a three-stage rocket while pondering a lot about the validity of his own method (Derrida 1972:p392). This description from himself leads on to the next critic point, where the theory is broadened out in combination with Derrida's own movement in life.

As another critical point, Derrida's method was initially used as a text-reading method in theory of literature which makes it rather problematic as the wideness of the method has broadened with the interests of Derrida's, and has resulted in him using the method on totally different subjects as politics, political philosophy, sociology and institutional analysis's. This has gradually positioned the deconstruction in the fields of humanities and social science which again confirms that the deconstruction theory is a new western theory, despite the effort of Derrida's many argumentative points (Esmark 2, 2005:p146-147). It would seem appropriate to submit his own method to deconstruction and his constant attempt of escape from the western way of thinking and illustrate that he himself is trying to escape the down-prioritized otherness in his semantic horizon, which in the end might describe him as a new western world philosopher.

The above transformation of deconstruction from a theory of literature and text to a multi tool in social science and humanities is also why it is possible for me as a researcher, to conduct deconstructive analysis on both texts and interviews in my empirical data. And is also why I can use it as a tool to criticize my own analysis as it is emitted from opinions about political rationales, interpretations about systems and on how cultures or nations works. The deconstruction will work in combination with the rhetorical approach and coherently supplement it by breaking up the truths which are emitted from my own semantic horizon.

### **Micro/Meso: Rhetorical analysis**

The rhetoric concerns itself around the intention which surrounds the text at hand. The intentional texts stems from different situations which more or less needs answering and the intentional result of an answer from an author to a given situation, is a choice that the author can make solely (but of course a frame of reference exists and can help to produce or provoke an answer from a certain person). *"The text can*

*appeal to its receiver in different ways and these different forms of appeal logos, etos and patos can be overall strategies of whole texts, but can also be identified on a more local scale in the individual text and in the sole argument*“(Dahl, 2003:p88). It is relevant to use these forms of appeal in combination with deconstruction to elucidate the arguments in the article discussion to map out what nation branding truly means to experts, and if any of those opinions can clarify the real works behind the current process in Denmark.

It is possible to appeal intellectual through logos and emotional through etos and patos, a text can be contain more and all of the approaches in its appeal but is often concentrated around one major form of appeal. Logos might be the strongest and most visible form of appeal in the analysis of branding experts as they are academic in their background and argumentations, but it will be interesting to explore their arguments a step deeper to look for etos and patos. The three forms of argumentation will often be referring to discourses in my analysis, as comments uttered has a connection with societies and the experiences that these specific persons have experienced in their original and current environments plays a part in their form of argumentation.

**Logos** is the rational way of deciding on facts and arguments with counterarguments that is written to collect its reasoning through the facts of the discussed case and ideas/arguments from other and connected texts and arguments in the subject-area of interest. Could e.g. be use of statistics and economical key-figures (in politics, numbers are often used in arguments and can often be very powerful in debates and election campaigns<sup>22</sup>)

**Etos** brings the image and reputation of the arguing person into play, where it is concerned about text credibility and the trust appealing to the receiver. This appeal means playing on one owns credibility through appeals attached to emotions and it is central to refer to other qualified/reliable persons in ones argumentation (with the audience in mind, which means persons they would also find credible). The etos-appeal/image of a person can change from text to text and credibility can be diminished if arguments from the person have been perceived as unreliable, and therefore consequently affected the perception of the arguing person himself (and vice versa can the argument create a more reliable image of the person).

**Patos** is more connected with the arguing person himself and his emotions at the moment. The appeal form is often characterized in its references to moods and emotions within the audiences and in its attempt to move someone by affecting their emotions (could be national pride, political pride, race pride etc.) A typical way of appealing through patos is by illustrating arguments via strong connotations to vivid pictures and by using very concrete descriptions (could be the current hetz on catholic priests and their sexual habits with underage children and the comparison that was made; the hetz was compared with

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<sup>22</sup> Logos and etos helped e.g. Anders Fogh Rasmussen as he won a debate-duel on credibility and facts, while the other candidate Helle Thorning Schmidt lost on unreliability and wavering arguments. (cf. reference list - web6)

the elimination of Jews in the second world war).

To assist deconstructive and rhetorical analysis, I will use Discourse psychology because of its very close relationship to Social constructivism; it will supplement the analysis of the argument/text nicely with its person/social attached analysis-basis and explore assumptions from a macro level.

## Micro/meso: Critical discourse psychology

In the book “Discourse as data, a guide for analysis” (Edley 2001) Nigel Edley present a method for using the discourse analysis in another term called “critical discourse analysis”. Where the psychology traditionally attempts to use the language as a resource to map out the minds of test subjects, then the discourse psychology uses language as a subject instead and attempts to examine how people talk about or constitute attitudes and feelings.

The traditionally discourse psychology is anchored in a tradition, where the focus of the analysis is pointed more against the specific happening in a given situation. The critical discourse psychology takes a step further back and recognizes interaction as something that always happens in a historical context. It must be accepted that when people talk, they make use of a repertoire of expressions, in which they have received through their history and experiences (Wetherell, 2001:p190). A person that talks also makes a lot of choices between many different terms and expressions which are available to him or her. Terms are not always given equal status though, and some expressions can be homogenised which means that it's working with- or dominating a certain discourse.

To summarize critical discourse psychology, it is to say that a person is reluctant both to exist as a product of discourses, but at the same time be the producer of new discourses.

Edley explains three central concepts in the use of critical discourse analysis: Interpretative repertoires, ideological dilemmas and subject positions. They will be explained further in the following.

### Interpretative repertoires

The interpretative repertoires were introduced for the first time in 1984 by Nigel Gilbert and Mike mulkay in their book “Opening Pandoras Box”. The concept was later incorporated into the social psychology by Jonathan Potter and Margaret Wetherell. They defined interpretative repertoires as “*basically a lexicon or register of terms and metaphors drawn upon to characterize and evaluate actions and events.*” (Wetherell, 2001:p198)

When people think or speak, they make use of certain terms which are given beforehand and are stored in their mind.

Using Interpretative repertoires is a relatively consistent way of talking about objects and events. They can be called the “building blocks” of conversation, which refers to conversation as being a collection/amount of language resources available from varying interpretative repertoires. These different ways of speaking about the world and concepts in it, creates a basic common social understanding that

makes it possible for us to communicate. Interpretative repertoires has its roots buried in the cultural history and therefore it becomes the resources that the speaker is drawing upon, which then again encourage people to use the subjects or knowledge that are given to them by others in their environment. Getting inspiration from the surroundings to use or reuse the same forms of arguments as people around us and then evidently create own arguments which are in correlation with our language/subject understanding, is very common and lays the foundation for human interactions.

Nigel Edley describes that it is a necessity to have good knowledge for ones empirical background, to really identify the interpretative repertoires. By reading ones empirical background thoroughly and repeatedly, one begins recognizing patterns in the speech of the participants, especially in pictures, metaphors or certain ways of speaking.

### Ideological dilemmas

The other concept, ideological dilemmas, was introduced by Billig in the book 'Ideological dilemmas' in 1988. The book contributed greatly to the discussion going on at the time, about the true nature of ideology; *"It sought to question or problematize the prevailing (marxist) notion that ideologies were integrated and coherent sets of ideas that served to represent the domination of the ruling sections of society as natural or inevitable"* (Wetherell, 2001:p202)

Billig's intentions did not deny the existence of this form of ideology, but by distinguishing between "intellectual" ideologies the exciting and lived ideologies, he introduced an extra type of type of ideology. *"Lived ideologies were said to be composed of the believed, values and practices of a given society or culture. They are its 'way of life', it's common sense"* (Wetherell, 2001:p203).

Edley believed that "lived ideologies" were close to what others referred to as culture and Billig himself believed that it could be described as all the gathered wisdom in a given culture or society.

Billig attempted to specify that "lived ideologies" or "common sense" (also called reason) were not necessarily alike. Reason has a lot of opposing or battling arguments. At the simplest level the dilemmatic nature of 'lived ideologies' can be seen in the maxims that define our cultural 'common sense'. E.g. these two sayings; 'too many cooks spoil the broth' and 'many hands make light work'. Billig et al (1988) drew on these examples, as well as many others, to highlight the conflicting and contradictory nature of 'common sense', and therefore to argue that lived ideologies are dilemmatic and has affect on the culture in its lack of skill to give any definitive answers.( Wetherell, 2001:p203).

Edley on the other hand believes that it is hard distinguish between ideological dilemmas and interpretative repertoires; *"Both language paroles are something that "is out there" and circulating the society"* (Wetherell, 2001:p204). I interpret and understand interpretative repertoires as a part of cultural



reason while ideological dilemmas sets up two different and contradicting “reasons” within the same subject.

### **Subject positions**

The third and last concept that Edley presents is subject positions: “Ideology creates or constructs ‘subjects’ by drawing people into particular positions or identities” (Wetherell 2001:p209)”

The way you experience and feel about yourself and your subject is created by the ideology. Subject positions are consequently in cohesion with the interpretative repertoires and the ideological dilemmas, which exists in any given culture or text. Althusser introduced in 1971 what was going to become subject positions in the future. Althusser spoke about the concept of interpellation that described the phenomenon of being mentioned or spoken about as a certain group or person; e.g. when one mentions drunks as group of persons and connects their individual behaviour to be in a certain way, namely the interpellation where drunks are positioned or subjected in a certain way.

Subject positions are identities that surface in the different ways we choose to speak about something or someone. It does not matter if it is oneself who create the subject positions or if they are created from the outside. These identities are affecting and decisive. Identities is build up and broken down in play with different discourses and therefore subject positions rely in correlation with interpretative repertoires.

To recognize subject positions in data is often not quite easy from Edley’s perspective. The trick is to look at statements from the interviewees and interpret what a comment can tell about the particular person who is commenting or talking. From that point it is to find out who and what is said when it is concerning the specific discourse or interpretive repertoire that is at stake. (Wetherell, 2001:p210).

## **Critical discourse psychology and critical discourse analysis in combination**

I chose to do a combined discourse analysis in this project and I chose to do it because both my used approaches have an advantage in their close relationship to empirical data. They both discuss everyday-practices. The critical discourse analysis is my overall approach and discursive frame in the project and it can distinguish between cultural development, social- and discursive practice. I will use nation branding theory to elucidate the social development and also to prepare an elucidation of the discursive practice. The critical discourse psychology will assist me in the deeper textual analysis and enlighten the use of language and the positioning that subjects undertake through their specific language use. And also how the subjects create and recreate opinions in practice, observed through current and past statements or initiatives.

## Cultural theory

Culture is a complex concept that is not a visible part in the everyday life of common persons, and in cultural studies it is often concerned around the anthropology and aesthetics that is produced in the specific society being researched. What can be said for certain though, is that a culture is more important than ever in a globalized world affecting everyday lives and societies, whereas the high-rise of economy in global capitalisms and the setback of this capitalism has made it increasingly vulnerable; generally having societies positioned in critical shapes.

The fact that cultures in societies are being threatened by globalization, is making cultural studies important, as momentary research insights into societies is not enough when everything is moving at hyper speed (cf. hyper complex society), and thus a nation needs to be constantly updated on target-groups.

Michael Gibbson introduced the concept of Mode 2<sup>23</sup> research in 1994, which has laid out the path for modern day research in social science in cultural studies. This concept was meant to produce knowledge through imperatives in order to be of good use to anything from governments to private organizations (Leistyna, 2005:p479). The Australian government uttered in 1999 about Mode 2, that: “*research in humanities and social sciences makes a major contribution to our sense of identity and cohesiveness as a nation, promoting an appreciation of our culture and history*” (Leistyna, 2005:p479)

Gibbson et.al argue in the book *re-thinking science* (2008), that expertise is becoming increasingly transgressive and distributed, and thus losing its social authority.

According to Zygmunt Bauman, the recovery of this social authority and lost cognitive sense of social science seems impossible, as an ever increasing amount of parameters play a part in the liquid modernity we are living in (Bauman, 2000:p1-16).

Social knowledge has to be accounted for and thus researchers cannot solely rely on their own expertise. In the future, researches needs to be carried out through expanded lines of communication to society, increased networking, an increase in disciplinary affiliations and through increased experience, only this can plan social research in order with the spirit of time (Gibbson, 2008:p245-246). And to comply validly with the spirit of time Gibbson et.al have invented an agora, where researchers of social science, governments, companies etc. can meet and discuss the subjects relevant to the given society and furthermore negotiate solution and future needed research areas; several arenas that come together in one

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<sup>23</sup> A gathering of specialist/expert commented research, which is shaped on the basis of intellectual and social involvement assembled *to work in teams on problems in a complex applications oriented environment* (Michael Gibbons - **The new production of knowledge**, p4); Mode 2 is transdisciplinary in comparison with Mode 1, and furthermore it is socially reflexive and accountable. (Leistyna, 2005: p477-478)

network called agora which is the broad opinion of all entities in society (Gibbson, 2008:p247). This provides the needed social research with a modern approach.

### **The significance of culture in a liquid society**

A society that has a culture contains also of **cultural categories** that are comparable to the concept of discourses, which are the *blueprints* on how humans act and how their interpretation is constructed through the specific culture, where persons interact. The globalization changes the pace in which meaning and nature of cultural categories changes and intermixes with each other, in the nation itself and between other nations. (Zinkhan 2005:p75). Now it is time to describe the specific culture theory tools that I think is relevant to use in this thesis.

The things that shape the cultural categories and the blueprints for human behavior and interpretation is the **cultural principles**; “*Cultural principles allow things to be grouped into cultural categories, ranked and interrelated*” (Zinkhan 2005:p77). Cultural principles allow us to categorize people and products and ultimately brand position these into larger categories; vodka, tequila and Sake is represented by the category of alcohol. The little mermaid, wind-mills or Lego are represented by the category of Denmark, whereas the category Dane is another story and consists of different things not as visible as the Denmark category (cf. Phase two analysis:p64).

A concept of value that is important in connection with this master thesis is the **consumer ethnocentrism**. This is the tool value that helps create basis for action; and that which makes consumers believe more in products, system and preferences originating from own cultural group, in comparison to systems, preferences and products originating from different cultural group (different groups can exist; nationwide, on city basis and even in ones neighborhood). (Zinkhan 2005:p85)

To describe shared values that are important within a cultural setting, I will refer to the concept of shared **cultural symbols**; *objects that represents beliefs and values*. And the powerful emotional outcomes that originate from these symbols are named **core symbols**; In Denmark they have the flag Dannebrog and the Royals, while in Japan they have popular culture and the rising sun (Zinkhan 2005:p91).

**Acculturation** is important when foreign nations or groups of people visit or live along side and learn from each other; *Learning a new and foreign culture through direct or indirect experience of others*. For example when aboriginals were integrated slowly from their habitats in Australia, and influenced by the values and culture of the white man’s habitats. Here the aboriginals experienced direct influence. (Zinkhan 2005:p97)

**Creolization** is the last category, *which means; consumption patterns that combine elements of local and foreign consumption traditions* (Zinkhan 2005:p104), which really is something that can happen to all citizens of the world. Just take the example of music, sometimes new genres arise and it can be hard to define what the new genre consists off in means of intermixes with genres.

# Analysis

## Pre-Analysis

In the following section I will initiate the pre-analysis, which will also be the promotion for the first of three big phases of analysis in this master thesis. Nation branding is a complex area and one cannot present any absolute answers on the field. Although it is relevant for me to discover and research expert-comments and views in phase one, I find it irrelevant to work with nation branding, as nation branding is meant to be dealt with, namely as a marketing discipline. For me it is solely necessary to investigate discourses that hover in and around the area of nation branding. Accordingly this will assist me in my research idea to discover future nation brand(ing) possibilities for the nation of Denmark, and furthermore if this concept has any relevance in the Danish perspective.

**Phase one** in the analysis will contain of statements and views about general nation brand(ing) and nation brand(ing) in a Danish perspective. The statements and views about this will then through combined and mixed analysis (combining quotes and mixing theories) be clarified and thoroughly be researched.

In **phase two**, civilian comments on culture, Denmark and nation branding are providing (at first) a non-branding related insight, whereas these comments will be culturally and discursively investigated in order to feed the nation branding discussion from different point of views, this gives an different academical (as they are all university students) and multicultural (as the originate from seven different countries) research foundation, from people with different interpretative repertoires and understandings of Denmark (cf. Method:p24-45).

Ultimately the two phases will lead to a **third phase**, where nation branding will be discussed through the Viking values and changes that these values have undergone through time. The purpose of the third phase analysis still do not have a marketing purpose, but is about discussing Viking values and comparing them with the current cultural core values of Danish people. There will be no direct recommendations set up, but an idea for promotion in communication on the nation values and possibilities in Denmark is important and vital to discuss.

In the following phase one analysis, a further introduction is necessary in order to compare the six nation brand categories in the nation brand hexagon (cf. Appendix – reference 8), with the four long-term ideas presented by branding Denmark (cf. Appendix – article 3). This comparison is vitally important to phase one, as the comparison is the background for this and furthermore it presents some defects in the branding Denmark ideas.

To cement opinions on the subjects in phase one, expert opinions are rhetorically analyzed to bring forward the use of certain appeal-forms in the articles, this is done in order to depict the meaning behind statements. The appeal-forms are at times displaying subject positionings of interpretative repertoires (cf. p41-43) and these are interesting as realizations formed through communication often are formed unconscious. It is my privilege to uncover these hidden meanings in specific comments through my mixing triangulating analysis method. This method will ultimately lead to a reference-mix throughout the first two phases.

At times meanings and views will be unclear in quotes and as a consequence of this; it is necessary to employ meaning condensation (cf. Method:p23-24). Accordingly, meaning condensation is implemented to reach a better understanding of wavering or immense quotes.

The discourses hovering around nation branding and Denmark will be enlightened in all the phases of my analysis, whereas the radical otherness, rhetoric and deconstruction theories will mostly be reserved for the phase one analysis (cf. Theory:p28)

### The six categories

According to British nation branding expert and government adviser Simon Anholt, nation brands can be described through six categories or overall discourses, which are also those, used as overall topics in questionnaires for twenty thousand recipients in twenty countries (cf. Bibliography:web7). The categories (tourism, exports, governance, investment/immigration, culture/heritage and people) are described in appendix (cf. Appendix – reference 8)

Next it is relevant to enlighten the four long-term ideas that the Danish foreign ministry determined in 2007, in order to compare them with the six categories in the nation brand index in an attempt to compare these. The Danish government decided, along with the nation branding strategies in 2007, to use *public diplomacy*<sup>24</sup> and they succeeded in implementing this evaluation-tool on most levels of the areas from short term and through long-term measurements (illustrated through the Offensive global marketing of Denmark rapports; 2007-2009 (cf. Appendix – pdf1 & pdf2)). Through public diplomacy, they created their four long-term ideas:

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<sup>24</sup> To exemplify, the public diplomacy is about getting the attention of the nations in the world on any specific area that is of interest to Denmark; this e.g. happened when former climate- and energy minister Connie Hedegaard illustrated the realities of global warming to an American world-famous and recognized journalist (Thomas Friedman), and possibly changed the opinions of millions of viewers before Cop 15 took place (Mr. Friedman is a known journalist working on New York Times and he runs his own well known Tv- and radioshows). (cf. Appendix - Article 3)

1. 'Environment, energy and climate' (this area could relate to the export and governance categories, as Denmark has been perceived as the inventor of wind energy and therefore Denmark export themselves as one of the pioneer nations in the area of environment-friendly energy production, and on top of that Denmark is the host of Cop15 in 2009 (and e.g. the movie "Climate Solutions".))
2. 'The Danish welfare-model' (this area is positioned in the governance and investment/immigration categories as Denmark is known for its unique failsafe security system, healthcare system and strong democratic values in governance and in persons who do not fit into the society (foreign nationals are often astonished that something like 'Christiania' can exist and despite of its flaws, able to withstand the pressure from the outside world trying to close it)) (Illeborg, 2008:p36-37)
3. 'The creative Denmark' (this category can be positioned in many of the above categories, in anything from experience economy in tourism to innovative arrangements of Danish cultural heritage and governance combined, as e.g. the Expo2010 with the Danish theme of "Welfairytale" – a blend of the words welfare and fairy tales (cf. Bibliography – web8). And finally Denmark.dk launched a campaign called "Crazy stuff happens in Denmark" (cf. Bibliography – video3), in order to create attention around Denmark as a different nation) (the category is a typical Danish one when trying to appear creative and appear unprofessional instead. Sort of the same crazy thing happened when Visit Denmark tried to promote themselves in an unfortunate way cf. Karen from the Visit Denmark video (cf. Appendix – video2) or with the Carlsberg commercials displaying young men and boys doing crazy things while drinking Carlsberg beers (cf. Appendix – video4)
4. 'The global responsibility and commitment of Denmark' (this area could relate to different categories as well, It could position in the investment/immigration category, as we need to play mature a role, when recruiting foreign nationals to our education system and job market (as e.g. the project "Think, Play, participate" (cf. Bibliography – web9) that markets the Danish education system in international education fairs) and when taking care of fugitives fleeing to Denmark. But mainly it situates in the international governance category; where it is vitally important that we assist in wars, peace-processes, conferences on the future of the world economy/climate and etc.) (The Four Long-term ideas; cf. Appendix – article 3)

The four areas, which have been the long-term ideas branding Denmark have fitted in with all six categories from Anholt's nation brand hexagon, except for the *'person'* category (cf. Appendix – reference 8). In critical discourse terms, it would seem that a more intimate area is the only category missing in the strategy of Branding Denmark.

The above indicates that Branding Denmark, do not see the necessity of *human capital* (cf. p4) awareness and processing as an area that needs change. But these are only speculations so far.



After describing how measurements of the nation brand index are conducted and what a good long-term nation branding strategy, through the eyes of the Ministry of Economic and Business Affairs should consist of, then initiatives need to be taken in order to investigate how increased attention around the Danish nation has been perceived in the last couple of years.

Next I will initiate analysis phase 1 and through this, provide quotes from several nation branding experts. This phase will also be where answers to the first research questions will be worked out, namely:

**1. What is the common perception when concerning the reputation of Denmark and the Danish people? & 3. Is the use of nation branding as a marketing concept a realistic possibility in the case of Denmark, and what are the primary elements of the ‘Danish Brand’?**

## Analysis Phase 1

According to British author Simon Anholt, a nation brand can change in two ways; it can gradually change over time (like Japan’s has done during the last 30-40 years (Anholt, 2007:p47)) or it can change when people get affected in some way by the nation or place (Like in the case of the Danish cartoon crisis) (Anholt, 2007:p47-49).

To apply deconstructive reading<sup>25</sup>, pair of opposites appears when viewing Simon Anholt’s nation brand changing ideas and when looking at the Danish case. When having read the literature and articles on nation branding, then a negative view on the concept seems to appear, which is why I find it appropriate to nominate the *radical other*<sup>26</sup> as nation branding success, whereas the *regular* is the idea of non-successful nation branding strategies. If it is achievable for Denmark to negatively change the minds of certain groups/nations through the cartoon crisis, then it should also be possible to positively change some minds, and a hypothesis occurs, saying; **why should it not be possible to change opinions of certain groups or nations in the intended way?**

To handle the hypotheses, I need to revise and discuss expert opinions with my theoretical knowledge.

## The Danish cartoon crisis from a British perspective

Simon Anholt has commented on the consequences of the Danish cartoon crisis, and enlightened his opinion on the biggest movement in the entire longevity of his nation brand index (Anholt, 2007:p49). And furthermore he seems to take an interest in the flourishing (from 2001- 2008) corporate branding

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<sup>25</sup> **Deconstructive reading** is when trying to display the devaluated part of the language which contains the truth, it can be repressing the true meaning in its attempt to be correct in formulation and become vague instead (cf. P37-38)?

<sup>26</sup> Where the text becomes semantically and systemically unclear is at the same time a representation of the repressed, and therefore consequently makes up possibility conditions in its before, well-regulated and fixed composition. Jacques Derrida himself names the subject that you find; **the radical otherness** (cf. p37-38)

trend (e.g. Hatch, Mary Jo & Schultz, Majken 2001 & 2008, Sandstrøm, Lars 2003), which consequently leads to initial comparison between the two concepts in the upcoming quote:

"If we pursue the metaphor of national reputation as brand, the nature of the dilemma becomes clear. Where such an episode to threaten the wellbeing and reputation of a corporation, it would be obvious what to do: the Chief Executive would address all staff, warn them that they are all equally responsible for preserving the organisation's good name, and demand that they behave 'on brand' or lose their jobs.  
(...) As the Prime Minister of Denmark pointed out, he is not and cannot be responsible for the behaviour of the free media in a democracy, as long as it acts within the law. Perhaps on this occasion the law was inadequate, and perhaps in an increasingly interconnected world and increasingly multiracial societies, the old models of national law need to evolve faster than they currently do (...)  
But the fact remains that although countries depend on their reputations as much as corporations do, they have – quite rightly – very little power to control the way those reputations are treated or mistreated by their own citizens. Nation brand is a phenomenon of growing importance which is increasingly resistant to direct control – and who knows where that will lead us?" (cf. Appendix - Article 1)

In the introduction of this quote, "*corporate branding*" and "*reputation*" is nailed to the ground, when Simon Anholt explains that the idea of intermixing reputation and corporate ideas with the *national discourses* is perceived as a "*clear dilemma*" and in his opinion they are very different. To exemplify the gorge between the two concepts, a *patos* argument<sup>27</sup> is brought into the equation, as Anholt appeals to the reader with an illustrative composition, where a Chief Executive in a corporation is able to control and preserve the good name of an organization by reminding employees about their equal responsibility. If the employees do not behave on "*brand*", then they "*lose their jobs*". Through this corporate branding illustration Anholt is attempting to identify, what he believes is the difference from the national branding. Namely as the element of fear in the nation sphere cannot be controlled in the same way as in corporate connection and thus a nation government cannot control the specific corporate branding and reputation. It seems problematic though, that a branding guru takes the liberty of stripping the aspect of branding away from something that is founded on a brand and an image. Accordingly both aspects should complement each other as they originate from the same *discursive* realm; this separation will be discussed through the analysis.

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<sup>27</sup> A typical way of appealing through *patos* is by illustrating arguments via strong connotations to vivid pictures and by using very concrete descriptions (cf. p39)

In the next part of the above quote, Anholt appeal strongly through *logos*<sup>28</sup> when using the Danish Prime Minister to support his own difference-comparison concerning the question about corporate and national discourse. Here he mentions the impossibility of being able to control the behavior of free media in a democracy. But in fact, Anholt reroutes his own argument about the impossibility from before, when criticizing the lack of methods and “*inadequate laws*” saying that; “*old models of national law need to evolve faster than they currently do*”. This fight between pairs of opposites is becoming clear, as Anholt on one hand claims that control as in an organization is impossible to conduct in a nation, while Anholt earlier criticized that very impossible control that the Danish Prime Minister displayed, when being unable to control the free media and people more intensely. This *subject positions*<sup>29</sup> Anholt in an *ideological dilemma*<sup>30</sup>, as he transfers the concept of control into the concept of reputation in the last part of the quote. Here he mentions the similarities in companies and nations when regarding reputational control; while later questioning that this increasing resistance to direct control “*will lead us*” somewhere in proportions to nation brands.

His before mentioned ideological dilemma is questioned and maybe unconsciously he questions the future, as nothing really can be said for certain about the movement of the national brand(ing) discourse. Through this uncontrollability, he claims that reputation is treated and mistreated by citizens who cannot be controlled. Anholt challenge the different concepts of branding throughout this entire quote and even challenge the opinion of a Prime Minister when using *pato*s appeal (in shape of his nation brand expertise), to reject any further possibilities of nation branding. Anholt is embracing his nation brand guru title but still question the possibility of citizens and laws in a nation. Thus the argumentative appeal in the article becomes vague, and it opens up for discourse interpretation, which Anholt himself consciously or unconsciously does in the ending, with: “*who know where that will lead us?*”.

## The original plan for Denmark

The Danish Government placed 412 millions in the campaign idea that was destined to move Denmark from the 14'th position on the nation brand index and into top 10 in nine years (the initial goal was to achieve it in 3 years), and the head of marketing in Branding Denmark (Pelle Øby) seemed to have faith in both Denmark and Anholt's nation brand index;

<sup>28</sup> **Logos** is the rational way of deciding on facts and arguments with counterarguments that is written to collect its reasoning through the facts of the discussed case and ideas/arguments from other and connected texts and arguments in the subject-area of interest (in this case, Anholt's own former articles, books, facts and etc.) (cf. p39)

<sup>29</sup> **Subject positions** are identities that surface in the different ways we choose to speak about something or someone. It does not matter if it is oneself who create the subject positions or if they are created from the outside (cf. P43)

<sup>30</sup> I interpret and understand **interpretative repertoires** as a part of cultural reason while **ideological dilemmas** sets up two different and contradicting “reasons” within the same subject. (cf. P41-42)

“Denmark actually has a good reputation – but primarily with foreign nationals who knows us. Therefore we must have to improve our promotion-skills abroad. To raise the knowledge of Denmark and strengthen our reputation, is a long-term effort and if the many current initiatives have had effect, is still too early to determine (...) The goal is to increase the knowledge about the strengths and skill-sets of Denmark, and with the OECD-countries and new countries of growth, be positioned in top 10 in year 2015. As comparison, we were positioned as number 14 in 2006, whereas it is an ambitious goal for the Danish ministry of economy and business. (...) We cannot improve the reputation of Denmark from day to day. It is a long-term process, and it takes time, resources and persistence, if we are to achieve it. Thus, Anholt's nation brand index is a good indicator, when monitoring Denmark and the degree of knowledge the foreign nations possess, in a long-term period.” (own translation) (cf. Appendix - Article 2)

Several things occur in this quote and several matter of courses are self-evident, as Pelle Øby is the head of marketing in Branding Denmark; whereas Øby pronounce, that those foreign nationals who know about Denmark, perceive it with only good reputation, and those who do not know Denmark as well, do not perceive the nation through good reputation (self-evident in most small country cases, where people know little about a country). The branding strategy which was initiated in 2006 was altered along the way and has now stretched to year 2015 instead. But the goal of the strategy is continuously described as “*an ambiguous goal for the Danish ministry of economy and business*” by Øby himself. Branding Denmark have had a nation branding plan from the beginning and this plan has seemingly subject positioned the possibility discourse, because of the failed attempts to transfer Denmark into top 10 of the nation brand index; some faith has bee-n lost. The promise made by Branding Denmark in this above article, appeals to the reader through patos and thus makes use of their own integrity on the nation brand marketing, saying; “we might have failed initially, but we have a new plan now, and it is still doable within a prolonged timeframe”. The arguments of Øby seems to be unreliable, as the credibility of branding Denmark is stained through the promise they made initially and the genuine time-span of which they were only to discover towards the end. There are three opportunities here as I see it: Either;

1. this was a case of ignorance of wanting to grasp the complexity of the nation branding concept too quickly.
2. The 2006 plan was an attempt to recover lost grounds in the repercussions of the Danish Cartoon crisis (cf. like in usual Branding<sup>31</sup>).
3. A possible explanation could be, as a reference to the question posed in the pre-analysis<sup>32</sup>; that

<sup>31</sup> Where companies occasionally brand for the sole purpose of attempting to do something, without really knowing the entity of the consequences and understand what needs to be done in full, to achieve success

<sup>32</sup> “**why should it not be possible to change opinions of certain groups or nations in the intended way?**” (cf. p51)

branding Denmark simply wanted to prove the experts wrong, and attempt to achieve the impossible, and pull of a successful nation branding campaign in defiance.

I incline towards the second view, as the Danish reputation seemed severely damage in the repercussion of the crises and the Danish government seemed to be at their wit's end; where something just had to be done.

As a Dane, one felt the hurt discourses flourishing in the society in the process (through *media discourses*, which of course are affected by a variety of discourses<sup>33</sup>). One was at times embarrassed to be a Dane, as Denmark seemed to disturb and step on large entities of the Islamic world with its acts; yes the freedom of speech is important in a democracy, but at what cost? I for one thought we were on the verge of a war with the entire Muslim world at a point, and for me this seemed to be too great a cost. This discussion that awakened in me as a human being, could also be what Simon Anholt was implying earlier when talking about a restriction (through law), on the freedom of the medias, as they contributed greatly to this disturbance and ultimate crisis<sup>34</sup>. My opinion here will not be taken into the greater account, as they are too subjective (cf. taking my nomad-like theory of science approach into account cf. p22); although those experienced feelings do affect me somehow.

### Criticism of Simon Anholt

Opinions about Anholt and his methods are many and the opinion of well-known debater Anni Løndal de Lichtenberg (professional blog journalist- and political debater through 15 years and guest speaker in the mercantile business) is interesting in this case:

"Simon Anholt is a controversial English marketing specialist, who excels himself in branding of places and nations. And Anholt is, undeniably good at branding himself. It has not been possible to track down, what sort of education Simon Anholt possess. (...) Therefore, Simon Anholt feeds on the orders, he receives in connection with the free publication of his own "The nation branding Index", which can easily find passage to the medias, as everyone of course are interested in their specific position on the hit list. Clever! (...) Anholt do not believe that Copenhagen is known to the world. Most people do not know the geographic position of Copenhagen, he believes. Furthermore, Anholt is not impressed with "the little mermaid", about which he has said; "Your little mermaid is just a lady on a rock" (...) Anholt concludes that the reputation of Denmark, now as Mohammed crisis has faded away, has improved considerably. Anholt claims, that the Muslims would now even like to move to Denmark. (...) However, the Egyptians are still skeptic. Anholt believe, that Denmark should investigate the repercussions and motives of this better reading, and I am certain that Anholt on that

<sup>33</sup> Norman Fairclough claims that the news on TV is affected by an abundance of different discourses. And at the same time, society decides what criteria's that are to be most relevant and prevailing in the news. These news then gets translated by every single individual in accordance to their specific horizon of understanding, and their interpretation of a situation can be differentiated (Jørgensen and Phillips p81-82)

<sup>34</sup> "Perhaps on this occasion the law was inadequate, and perhaps in an increasingly interconnected world and increasingly multiracial societies, the old models of national law need to evolve faster than they currently do" (cf. Appendix – article5)

account, would be happy to assist Denmark in the discovery of this” (own translation) (cf. Appendix – Article 5)

Despite the fact that Anni Løndal de Lichtenberg is Danish, a journalist and a debater in her spare time and professional life, then some of the points she make throughout the quote, awake some puzzlement in the discussion of the nation brand index or “The nation branding Index” as she names it. In this Quote, Lichtenberg open up for a thematization of a credibility discourse, where definitions are discussed, and which eventually also question the motives of Anholt and put forward an ironic illustration of him. It questions his integrity through the subject positioning of him and his work. Lichtenberg relates to the initial article from Anholt and appeals through a patos arrayed argumentation that is questioning Anholt’s integrity (the patos appeal has basis in her own national pride and professional pride). In my opinion Lichtenberg is saying that; the index, which is a free publication, is devised by Anholt himself and through the media attention, he receives orders that create basis for his own nation brand”ing “company; ergo Anholt is using nations and making them believe that being positioned right on his index, is going to make a difference. And finally Lichtenberg questions Anholt’s criticism of the little mermaid in Denmark (here the national pride of Lichtenberg is definitely affected in some way). Anholt has recommendations for a Danish investigation process of the Muslims wanting to move to Denmark and the Egyptians who dislike Denmark continuously, and these recommendation practically is a job for Anholt himself. He appeals to Denmark despite of calling the little mermaid a mere lady on a rock and Copenhagen as an unknown city to the world.

This view on Simon Anholt and his nation brand”ing” index provides a view from an entirely different non-marketing angle and it is refreshing for the subject. Anholt has more to utter about the Danish case

### **Simon Anholt commenting on the Danish plan**

Despite the disbelief from Lichtenberg in this article and wounded national pride, some interesting things are shed a light upon and can contribute further to the analysis. According to Lichtenberg, Anholt must be subject positioned as a person who is taking advantage of nations and as someone, who do not even have an education to prove that he is capable of comprehending such a spectra of concepts. But according to Anholt himself, he do believe that a major difference between ‘brand’ and ‘branding’ exists, and thus Anholt makes his own statements questionable. As Anholt is getting hired in order to obtain control and conduct the very thing, which he claims to be practically impossible. Anholt share his own opinion about this:

“Nation branding does not exist; it is a myth, and rather a dangerous one. The idea that it is possible to ‘do

branding' to a country (or to a city or region) in the same way that companies 'do branding' to their products and services, is vain and foolish.

(...) In short, nobody doubts that places have their brand images, and that those images are critical to their success in the global contest for products, trade, services, talent, finance, investment, culture, respect and profile. It's only when people start talking about branding rather than just brand that the problems start. (...) But of course the reality is more complex; national images are not created through communications, and cannot be altered by communications. (...) Another reason why national or city images can't be changed so easily is because they are so robust. National image, as the research demonstrates, is a remarkably stable phenomenon, more a fixed asset than a liquid currency (...) Images of foreign countries are truly part of the culture of the country which holds the perceptions: Holland's image in Germany and Indonesia, for example, is part of the German and Indonesian culture, and vice versa. (...) As Socrates observed, "the way to achieve a better reputation is to endeavour to be what you desire to appear (...) It is the duty of every responsible government in the age of globalisation to recognise that the nation's reputation, one of the most valuable assets of its people, is given to it in trust for the duration of its office. Its duty is to hand that reputation down to its successors, whatever their political persuasion, in at least as good health as it received it, and to improve it if possible for the benefit of future generations." (cf. Appendix – Article 6)

Anholt himself grabs the radical otherness compared to former utterances made about nation brand(ing), and shapes up a negatively loaded thematization in the article, where the above quote originates from. Many down prioritized words are used in the above quote, as Anholt pulls of a patos-filled appeal to whoever may have an opinion about nation branding. It consists of strong illustrative connotations being set up, through just as strong comparisons with nation branding and arguments saying something like; Nation branding does not exist, it is a myth (...) a dangerous one (...) and it is vain and foolish to compare it with regular branding; nobody really doubts the existence of the *brand image* that places can consist of, however the idea of nation brand"ing" being on wavelength with regular brand image awareness, simply cannot be compared, as the complexity of a nation branding campaign is simply unassailable through regular branding terms.

The statements were uttered in February 2009 in articles and all appear sporadically in his book "*Places: Identity, Image and Reputation*" from 2010. But from the beginning in 1998, where Simon Anholt carried the concept of nation branding, it has changed into and diminished to pure nation brand and nation reputation, instead of being concerned about the popular marketing expression nation branding. The interpretative repertoires of Anholt have seemingly been moved through the discourses surrounding him, in his time as governmental advisor and nation brand expert and the nation branding subject has put him in a sort of a ideological dilemma, as Anholt seems to be stuck somewhere in the middle of the concept of nation brand and nation branding.

Although Anholt insists that nation branding is dead and virtually impossible, then the statistics say

otherwise; a very thorough academic quantitative investigation conducted in 2008 clearly proves that<sup>35</sup>. Consequently this makes Anholt's statement controversial, as he provokes and despises the very idea of nation branding that he himself practically invented in the end of 1990'ies. He further explains his breeding-grounds, when saying that a nation's image cannot be changed, as the reputation of all nation images are culturally embedded in the specific nation that commit themselves to an opinion, and these opinions go years back (e.g. Mexico has an opinion about Denmark and Sweden has opinion about Denmark, and vice versa; these are culturally embedded and cannot be changed easily, according to Anholt).

The thing about this subject positioning and ideological dilemma of Anholt is absolutely undermining the breeding-grounds of Anholt himself. Through etos appeal (being his own professional integrity), the historical argument becomes unreliable and could seem as a break with his former opinions. The change of heart could be a supplementation before his book was to be published in 2010 or it could in fact be some sort of media-stunt, to make a profound statement as times has changed. And finally it could be a simple change of heart, either way it is problematic when Anholt has the responsibility for a nation brand index and get hired for nation branding campaigns and lectures (cf. Bibliography – web19), of which he denies the very existence of.

Even the most complex company can be perceived as minimal in comparison with a country as Anholt emphasized in the initial quote discussion (cf. Appendix - Article 1). However, when Anholt is asked about a smaller country like Denmark, doubts can be identified (the following article (cf. Appendix – web11) (following segment, is meaning condensated):

The cartoon crisis had a profound impact on the Muslim world and some nations in the western world, but inventively one could say in branding terms; that Denmark reached out and provoked/insulted them deeply, which as a result branded the ideals of Denmark, directly into single individuals in Muslim countries; this ended out as successful nation branding with negative features. Typical nation branding strategies only communicates how great they are, and they never work; *“you have to make yourself relevant to their needs. It's going to happen by the things you do, not the things you say”*. And it will take *“a revolution”*, if Denmark's position (as number 14) is to be moved up the nation brand index. It is already *“extremely good”*, whereas if it should move into top 5, it can only be done, if Denmark through *“climate changes (...) saves the world”*.

The above illustrates, that it is actually feasible to imprint impressions onto groups of people (ergo;

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<sup>35</sup> “Of the 181 publications reviewed (from 1998 - 2008) for this study, 107 (59%) were classified as belonging to the technical-economic category, illustrating that the discourse of nation branding finds its original home within the field of marketing (...) Overall, this literature takes a functionalist approach and sees nation branding as a strategic tool for enhancing nations' competitive advantage in a global marketplace” (cf. Bibliography – web10)



subject position the minds of people in other nations, by changing their specific interpretative repertoires about a country), if these have little knowledge or prejudices about a nation<sup>36</sup>.

However Anholt do believe that the Danish position in the index should be appreciated and thus Denmark should not attempt a strategy, where the objective is to subject position and mind influence target-group countries and their people to have different interpretative repertoires about Denmark, as it is impossible to achieve.

### Other branding experts

Henrik Merksel, concur with Anholt and has a clear opinion about Denmark, when researching the impossibility of both corporate branding, nation branding and the foundation of Danish values (taking his starting point in the Danish cartoon crisis incident):

"The Danish people were certainly not together in the same colon of common values, but were split on the words of the Prime Minister and divided into groups of sheep's and Billy goats. Briefly this means; that the nation cannot be branded, because the necessary and common value-basis in practice is non-existent. Nation-branding = National celebration of the Self? (...) where the nation celebrate itself as a butter-hole, creative nation, joyful people and the bumblebee, who never stops being astonished by its own flying-abilities (...) Denmark is not a brand. Denmark is everything, but a brand." (own translation) (cf. Appendix - Article 7)

The cartoon crisis *discourse* is important to Merksel in this quote and according to him; the statements of the Prime minister at the time during and after the crisis did not help the citizens of Denmark much as they were divided into "*sheep's and Billy goats*". In this quote, vivid pictures is the theme when describing the Danish mentality and those pictures are exposed through patos appeal, where Danes for example are generalized as naive fools who act like bumble bees, being too proud of themselves and ignoring the reality. This is what Anholt described as typical nation branding earlier (cf. p57), which was defined as boring, whereas Merksel denominates it as "*national celebration of the self*."

Furthermore, Merksel do not understand Denmark as a brand and would rather that Denmark is seen as "*everything, but a brand*". This is a notable composition of the Danish attitude and it makes the Danish people seem imperfect and incomplete and as if no common goal/value appeals to anybody but themselves exists.

This signifies that a great individualism discourse exists in Denmark and that the non-common goal Danes have in proportion to the outside world is challenged. This could illustrate the repercussion of the

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<sup>36</sup> In the Danish case, the knowledge that changed peoples opinion about Denmark, was conducted through both cartoon crisis and climate change

political splitting that Denmark has experienced<sup>37</sup> through the last 10 years and thus the splitting into sheep's and Billy goats on the words of the Prime Minister could be a repercussion of this. This illustration above is one way to view the Danish example, but how does an academic medalist like Lord Anthony Giddens view this from his political chair of advisory in Britain?

"The tough tone on the area of immigration has surprised many people over here (...) Once the Danes had a reputation as enlightened, very broad-minded and forthcoming (...) British people had an impression that Denmark was a progressive country (...) today you fight with populists who unfortunately has conquered the initiatives on the areas of integration (...) I believe that it is increasingly important that we have the guts to learn from each other, on single-areas in other societies, that resembles our own, as this is the only way to really weigh us against each other's (...) I have often used the Scandinavian model in my work, as yardstick for the British welfare system (...) (The author concludes after talking to Anthony Giddens) it is useful to compare the development between states and society. Maybe especially for the small nations, as it is easier for a society with a population consisting of 5 million citizens to change the course, in proportion to a nation consisting of 60 million citizens. Thus, it can be surprising, that we do not seek to conduct these comparisons more actively – not just solely with our Scandinavian brother-countries – but also with bigger countries like Great-Britain, Germany and France who in year 2008 has a lot in common with us." (Own translation) (Illeborg, 2008:p30-31)

The above quote illustrates the opinion of a person who politically and academically has builds up many interpretative repertoires on the subject of nation brands. Giddens position the Danish welfare model, through patos appeal (his "love" and "hate" for Denmark and through personal and professional pride), as something he find interesting and even as a motivation-factor in his own work (he used the Scandinavian model in his book; *Over to you, Mr. Brown*). But instead of being proud of what they are good at in Denmark, Giddens would recommend that the Danish government move on and copy his particular method, by learning from countries like Great-Britain, France and Germany on areas where Denmark experience problems; like e.g. on the integration area.

The problem with this set up is that Giddens appeals to all Danes saying, that they should subject position themselves and bury their history. Regarding to both article 6 with Anholt describing the impossibility in changing something that is culturally embedded and to article 7 by Merckelsen, who relates to the idea of common values in Denmark and describe them as a complete impossibility; they both embrace the impossibility of commonality.

The idea of inspiration from other Scandinavia countries have always been integrated in Danish politics but Giddens and Illeborg might have a better idea, when talking about inspiration from larger countries

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<sup>37</sup> The set-up of 'Social democrats, Social peoples party vs. Left, conservatives and Danish peoples party' have taken place in both the government -and in the municipality elections in Denmark.

like Germany and Great-Britain as these might resemble Denmark on certain areas (The Brazilian Julia and the American Keenan recognize the likeness between Denmark – Great Britain and Denmark – Germany in the phase two analysis) (cf. p62-67).

Now it is time to review the 2010 plan from the marketing department of Branding Denmark and after that, review and sum up future plans for the Danish brand and compare these with the above analysis and pre-analysis.

### The 2010 nation branding plan

The above idea of using other countries as partners and sources of inspiration is appealing in the sense, that a society could freely exchange ideas and have test runs on different areas. This naturally leads to the 2010 plan, as Denmark according to Branding Denmark needs the inspiration from the outside world:

“Specific international attention awakens in the way, on which Denmark has prevailed on creating visible growth and prosperity that takes individual and communalistic regards. (...) This connection-force reflects the high degree of trust amongst citizens, the public and the private sector. And that is a strengthening. But this connection-force can also contain a shady side, namely a national perceptiveness or in worst case; a self-sufficiency, that can have an excluding effect on the outside world (...) This is a major challenge in a time, where the Danish economy is especially dependent on offshore investments, workers, students and tourists and the demands on Danish merchandises and services in foreign nations. Truth be told, Denmark has greater need of the outside world, than the outside world has need for Denmark. The Danish economy is small and open and thus, in a higher degree, dependent on the exchanging of knowledge, services and merchandises.”  
(Own translation) (cf. Bibliography – pdf2)

Discourses concerning Danish international strengths, “*visible growth and prosperity*”, are revised in the beginning of this quote, but the positive view on Denmark is redundant in relation to former descriptions in Branding Denmark publications (cf. Bibliography – pdf1 & pdf2). The discursive theme however, changes into a more realistic and appropriate description when taking the *radical otherness* of the Danish society into consideration as it takes a hold on a “*the shady side*” of the Danish culture (cf. “*the national celebration of self*” p57).

The Danes have throughout the last 20 years been pioneering the windmill industry and when thinking of new technologies on how to create new right energy sources but have been slowly overtaken by other countries (Illeborg, 2008:p31-32). This has happened because of “*a national perspectiveness*” or a “*self-sufficiency*”, as Danish people have seized a boring tendency of having too much faith in own abilities and forgetting about the outside world in some areas (like wind-energy and integration) and furthermore because of the political inefficiency provided by both Social democrats and the Left (Illeborg, 2008:p32

& p56). The publication from Branding Denmark mentions this problem and reviews the possibilities for the Danish society in the future:

“If the Danish society continuously wants to keep growing in development and maintain an international level to compete on competent workers, specialists, investments, tourists and global market shares, then it is necessary for us to strengthen our reputation and ensure that the internal connection-force does not become an external barrier. We e.g. can and must be better at taking care of foreign national workers and students in Denmark, to ensure that they do not leave Denmark again because of practical and cultural challenges (...) It is important to emphasize that marketing is not solely about managing the good message about Denmark. It is increasingly about listening and learning from the foreign countries and continuously attempt to create new relations with a view of taking advantage of the knowledge and innovation that emerge from the dialog and the cooperation with the foreign countries. Openness and interaction with the outside world is necessary if Denmark is to be leading on areas like development of solutions for global challenges: a development that through estimations is considered to imply great commercial potentials.” (Own translation) (cf. Bibliography – pdf2)

This particular quote has strong usage of the *pathos* appeal (on the area of national pride and on the discourse containing future-survival ideas), when schematizing areas that Denmark is about to lose, as a result of inefficiency and a non-friendly attitude. It is a discursive layout illustrating an appeal to the Danish marketing departments and ministries, to broaden their politics and inspire confidence and hope into the society in order to differentiate the Danish society in the end of this global recession and in its future growth in cultural value.

In order to stay innovative and always obtain knowledge, it means “*Openness and interaction to obtain solutions on global challenges*” according to Branding Denmark, and this specific description is exactly the problem that Anholt denominated as unsolvable previously in this analysis (cf. Appendix - Article 6). The future discourse surrounding the Danish brand becomes relevant here, as the Danish society is subject positioned as something that will not “prevail”, if something fundamental is not done to the Danes and the Danish culture. Maybe the position on the nation brand index is not as important anymore and maybe the underlying construct is about providing an experience to tourists, foreign students and to the business world. This will be a relevant discussion in phase two of the analysis.

## Phase one part conclusion

Initially, I could point out that branding Denmark in comparison with the nation brand hexagon (cf. Appendix – article8) did not view the human capital as an important part of a nation branding strategy, when they planned the first step in 2006-2007. Throughout the analysis, I also discussed expert-comments saying that a focus on human capital in a nation branding strategy alone would move the focus too much

away from the Danish plan; of wanting to increase their reputation with the foreign countries. Ultimately this would clinch with the hypotheses, saying; **“why should it not be possible to change opinions of certain groups or nations in the intended way?”** (cf. p52)

In correlation with this, the corporate branding concept was questioned on several occasions. In the end, corporate branding was questioned immensely and consequently with proving arguments rejected by several of the branding experts, as the idea of corporate branding seems illusive in comparison with the complexity of even the smallest nations. *Patos* appeal is the favorite form of appeal throughout all the articles used in this analysis and expert have often let their professional -or national pride get mixed up in comments on branding discourses surrounding the nation brand paradigm. Few of the experts have displayed true embracement of the dualism (*the radical otherness*) that often occurs in nation branding and in the case of Denmark, only Anthony Giddens and the publication from branding Denmark (cf. Bibliography – pdf2) really comprehended this. In Simon Anholt’s case, a dualism occurs in his rhetoric instead, and the credibility of Anholt and the nation brand index is perceived as questionable when his personal benefits are in fact entangled in the breeding-grounds of the professional upbringing of the brand index. Despite of the dualism, Branding Denmark acknowledged the nation brand index as a good tool of measurement, and has used it through their strategy-plan of wanting to increase the reputation of Denmark and position in the top 10 of the index in a period of 3 years. This period has changed from 3 to 9 years on the run as the goal was too ambitious. And this might have affected the credibility of Branding Denmark and thus their trustworthiness might be lost. Branding Denmark even interviewed Simon Anholt at some point and asked him questions about the Danish branding strategy, and he did not welcome the re-positioning plans of Branding Denmark.

The cartoon crisis impacted the Scandinavian and the Muslim world and it touched and stomped on fundamental believes on both sides and one can only speculate if a permanent dislocation and subject positionings on the people in Muslim or Western countries have occurred. According to Anholt, only the Egyptians continuously despise the Scandinavian values, whereas few other Muslim countries practically have been branded by the incident in a positive manor, making them curious about the Danish and Norwegian culture.

An ideological dilemma as the definition and discussed effects of national branding has discursively subject positioned through the past 10 years, both Anholt and Branding Denmark perceive the concept in a different optic now; saying that nation societies like Denmark cannot rely solely on marketing campaigns in foreign nations to do the work, as nation branding has changed into a common goal that needs to be implemented in the present society and citizens level of Denmark. All Danes have a

responsibility in connection with the Danish reputation amongst foreign nationals living, studying or working in Denmark.

### **A sum up on theory of science**

The SC has assisted me on the sideline as the underlying basis of the analysis was based on expert comments and their social and discursive reality. Quotes assisted and guided me through the analysis and shed light upon the nation brand(ing) sphere. My H approach is becoming clear when looking at my overall process in this statement processing through the first and the second phase of my analysis. But my H approach has also been embedded in the text-close analysis, and furthermore when views of persons have been reviewed and analyzed on the run. The PS reminded me as a researcher, not to get carried away and thus stay focused on the objective aspect of the research; however the SC and my pendulum approach challenged this and draw me into the discussion at points (perspectivism at work; experts-perspectives got worked up with my own opinion (cf. p55)). These pointers were brought up again in the above sum up and part-conclusion, and thus they were reviewed and discussed in a close up. Anti-fundamentalism has been at work throughout the analysis through my own knowledge expanding process and through the triangulating theories contributing to the process of finding valid knowledge seen in the light of different expert, researcher and civilian perspectives.

## Analysis - Phase 2

In this part on the analysis; it is relevant for me to implement comments from foreign nationals, who have experienced Denmark and Danishness firsthand, to get a momentary picture on thoughts of regular university students. It is interesting to see how these persons have perceived Denmark and Danish culture on beforehand, during and after and if any stereotypic pictures are set up around the nation Denmark in the specific home countries or minds of the foreign nationals, and how these stereotypic pictures hold up in comparison with other statements. This also holds true to my underlying construct and research question 1: **What is the common perception when concerning the reputation of Denmark and the Danish people?**

### The Chinese

Wei Liu, a Chinese student, is the first to comment the *cultural symbols* she perceives as the *core symbols* of Denmark and this open of for an adventure like perception of the Danish nation, as Denmark according to her is:

"A nation of Fairy tales; H.C.Andersen (he is very very famous in china, almost every child read his fairy tale during their childhood) (...) I expect Denmark is a beautiful, quiet and developed country, of which every aspect will surprise me and give me a total new view about the world outside china.  
(...) Actually before I went to Denmark last year, every time they heard that I would go to Denmark to study, most of them responded sth related to H.C.Andersen or just nothing, which proves that most of Chinese know little about Denmark, just like most of Danish know very little about china.  
But when one of my best friends heard that I would go to Denmark, she said she was quite happy for me because Denmark is just the country she likes very much. She said many European small countries like Denmark are quite quiet and totally a heaven of peace, everything there in her opinion is simple and beautiful, it's a good place to go, to study and to lead a life, and it's also good for me to see the wonderful world outside."  
(cf. Appendix – Reference 1)

Denmark present itself as fairy tale country through the *interpretative repertoires* of Wei the Chinese, and seemingly it is not her own opinion only, as almost everyone she knows have heard H.C. Andersen stories as children. This displays a sort of consumer *Creolization* towards the Danish fairy tale values, as the specific Chinese here have adopted Danish values into their own culture. Wei acknowledge that the fairy tales of H.C. Andersen is the single thing that her friends know about Denmark, as her friends solely refer to this "*or just nothing*" at all when picturing Denmark. The Chinese consumers in Wei's opinion are thus *subject positioned* as Chinese who have little knowledge of Denmark as they think everything is "*quiet and totally a heaven of peace*". Wei's ideas about Denmark are brought to shame though as she learns an

important lesson about the life there, when visiting Denmark and realizing something in proportion to the ideals of Chinese people:

"In my opinion at first, I thought every Danish people were nice and friendly to foreigners, but actually not. But in fact this shouldn't be brought to shame after I know more about Denmark because what I thought before is impossible. No one is perfect, but before I knew Denmark, I just thought everything abroad was perfect and should be better or more advanced than china. So actually to be honest, Denmark and Danish people have not disappointed me though, as I got to know more about them, and my understanding for them expanded." (cf. Appendix – Reference 1)

The interpretative repertoires about Denmark as wonderland were culturally embedded at first and only a firsthand experience of Denmark could show the true picture of this. Wei thought e.g. that every single Danish person was nice to foreigners, "*but actually not*" as she says. This new perception of the Danish people has changed through Wei's *acculturation* in Denmark and her interpretative repertoires has subject positioned the cultural discourse that existed around her earlier view of Denmark. And furthermore, her experience with the *cultural principles* in real Danes has changed the *cultural categories* surrounding the fact that not all Danish people are friendly and thus non-friendly Danish people also do exist. In crown of the Quote, Wei acknowledge through "*but actually not*" comment, that she may have experienced unfriendly Danes herself and therefore have lost her initial believe in an exciting fairytale country with solely "*perfect*" people, again this has happened through her *acculturation*. Although painted with a somewhat negative glow, in the end it has not changed Wei's view on Danish and European people as the experience in Denmark has changed her perspective on Danish people and Europe in general. In discourse terms this means that Wei's interpretative repertoires has been expanded and she now see things differently in the light of her experience and she her views have been subject positioned. Seen in a nation branding optic it would be possible to market the Danish values by e.g. promoting Denmark via the characters from the stories of H.C. Andersen.

When asking Wei about Vikings she knows little about them; "*Very little. I just know it's a period of history that Danish people feel very proud of*", this makes the Vikings a less important factor for Wei and perhaps this is a general opinion, as Wei do not refer to friends or family who want to think Denmark and Vikings together in *cultural categories*. One could argue that Viking history and -values might not rank equally with the fairy tale illusions that some Chinese might have about Denmark, as the cultural environment surrounding the fairy tale -and Viking cultural discourses differ greatly from each other.

### The American

The American Keenan is the next to speak about Denmark, and she actually mentions the Vikings, Napoleonic wars and WWII as her knowledge before going abroad to study in Denmark.



"I actually knew very little about Denmark before coming, I knew where Denmark was and a few bits of Danish history (the Vikings, Napoleonic wars and WWII). I expected that Denmark would be extremely cold, and that there would be an extensive welfare state.

(...) Honestly the most common response people gave me when I said I was going to Denmark was "and where is that again?" Some people knew a bit about the welfare state. One person joked that Danish was a lot like English with a lot more long vowels." (cf. Appendix – Reference 2)

The cultural principles in her quote, categorize her cultural knowledge about Denmark as a nation having "extremely cold" weather, "extensive welfare state" and having a language consisting of "a lot long vowels". But most of the American, Keenan asked on beforehand, can according to her be *subject positioned* as Americans who perceive Denmark within an unknown discourse having difficulties in pointing out any *cultural categories* connected with the nation. Some of the Americans uttered; "and where is that again?" as response and one had no knowledge of Denmark, as he said "Danish was a lot like English with a lot more long vowels". To compare Danish with English is somewhat strange though, seen from an American point of view, as the languages do not resemble each other. American is identical to English most of the time and a comparison between the Danish and English language does not seem thought through, a comparison based on the typical persons from the two nations might have been more relevant. And to ask the friends of Keenan about Denmark did not help Keenan on beforehand. Whereas she now perceives the Danes in her own way, despite of what the other Americans think, which is not necessarily good:

"I find it irritating how everything seems to close so early here and shops have very limited hours in general. Also I think it can be hard to meet and know Danish people, everyone here seems to stick to themselves. (...) Denmark and the US have many of the same basic systems, but also many differences. Denmark has a much more left leaning political system. Denmark also has a much more developed welfare state. Americans seem to be far more individualistic than most Danes are, I think this is a big reason for such different attitudes on welfare" (cf. Appendix – Reference 2)

According to Keenan, Denmark has cultural differences compared to what she is used to, in accordance with her statements, the socio cultural principles of the Danes can be categorized in "hard to meet" as "everyone seems to stick to themselves" discourses. This subject positions the Danes as people having some social problems and Keenan argue that the anti-social "attitude" is one of the major reasons for the great variation between the welfare systems of America and Denmark; "Americans seem to be far more individualistic than most Danes are, I think this is a big reason for such different attitudes on welfare". In regards to the Americans being *subject positioned* as people with greater individualistic skills than the

Danes, then it seems obvious that an American person would position herself like this if she had not experienced *acculturation*. But it could also refer to the Americans being superior when taking care of themselves, which in my opinion means that Americans are in no need of nurturing and having the system to take care of them as Danish people might have. Danes are more closed non-individualistic people who needs nurturing and caring for. From a nation branding point of view this looks bad for Denmark but there is a reason for this attitude and this will be further explained in phase 3 of the analysis, when comparing Danish people nowadays with the historical Vikings. Some values have been lost.

Keenan has great knowledge about Viking and European history (cf. Appendix – Reference 2). This is a very one-sided coincidence and the interest Keenan shows could be a repercussion of her social heritage and thus a *Creolization* of her knowledge, as her own mother has a MA in language and pathology and Keenan herself has a BA in history (cf. Appendix – Reference 2) (Keenan's knowledge combines family and university knowledge with the foreign Danish history). One could say that her local environment *consumer ethnocentrism* is strong, as she do not jump to conclusions in the same way like when her friends are condemning Denmark with their prejudices.

### The Pollack

The Pollack Katarzyna has experienced the superficial level of the Danish culture through her job at a Danish embassy in Poland and her stay in Denmark (cf. Appendix – Reference 5), and she describes her experience with the nation culture:

"Regarding Danes, I knew more or less what to expect – by this I mean that people will be in general quite open, willing to talk to you about their opinions, but not really engaging deeper than this superficial level. When under the influence of alcohol, the Danes I knew at least, become more relaxed and increasingly friendly, but after sobering they return to the previous way of approaching you – from a distance. (...) My relatives don't really regard Danes or their culture in any specific way. My friends really see 'Scandinavia' as one big idea, not seeing that many national differences. (...) I guess the general word I would use is to say that Denmark is more relaxed than Poland in many instances – although I much more prefer Polish food to Danish" (cf. Appendix – Reference 5)

Katarzyna seem to have figured out how the Danish culture works through an initial offshore *acculturation* in her work with Danish people and with her stay in Denmark; here she is subject positioning the Danes as people who generally maintain a "*superficial level*" in their lives and only get outside the superficial level when being under the influence of alcohol.

Her journey to Denmark has not subject positioned the interpretative repertoires further, as she already had build up prejudices about Danes on beforehand; "*I knew more or less what to expect*". Katarzyna

seems to have cultural preferences as to how things should be in a culture (like Keenan) and it positions her in the *consumer ethnocentrism*, as she loves some of her own culture more than the Danish culture; the only way to meet relaxed and friendly Danes is through alcohol. Katarzyna is not found of the Danish way to approach foreign people, even though she ultimately subject position Denmark by saying; “*Denmark as more relaxed than Poland in many instances*”. This suddenly changes her *interpretative repertoires* and creates an *ideological dilemma*. The Dilemma occurs as she initially knew “*what to expect*” of the Danish drinking culture and superficial behavior, while at the end of the quote arguing that Denmark is a more relaxed and secure country in comparison with Poland.

Most of her friends and relatives do not even relate to Denmark as a nation but solely as a part of Scandinavia, only visible through Katarzyna comments and thus it is obvious that she has been touched in some way by *acculturation* in the Danish environment.

I asked Katarzyna to describe Denmark with three words, these were “Cold, modern and safe”, which underlines the above analysis where she has been touched by the Danish culture and favor the things she cannot seem to find in Poland (except the cold weather). One could name it the cultural needs that has been replaced through a mix of her favorable things in the two nations and illustrated in Creolization, combining some of the Danish and Polish culture.

### The Brazilian

The next in line in my analysis, will be Julia from Brazil. Her knowledge was not great about Denmark on beforehand but she searched around to find some information about the country before going there:

“For the first time I searched a bit about Denmark, so I knew it was a monarchy, that they were together with the UE but the money was Danish kroner, that the language was Danish that was a really cold country, that they were good in playing handball and that Carlsberg was Danish. And I choose to come because when I was 16, I heard the legend of Christian X about the yellow star that he used, but it’s just a legend, and another thing that make me chose DK, was the proud of welfare state, which made the Danish people the most happy country in Scandinavia”. (cf. Appendix – Reference 4)

The knowledge variety Julia had about Denmark was broad in comparison with the other subjects in this analysis, she even know things about the Danish semi-membership of EU (as Denmark e.g. is not part of the currency agreement in EU) and about the story of Christian X and his Yellow star myth. Julia has interpretative repertoires that makes her want something from Denmark, she wants an experience outside of Brazil and the cultural categories she mentions as steppingstone for her journey to Denmark could be

matching up with the cultural categories which exists in a country like Brazil<sup>38</sup>. The Danes are the happiest people in Scandinavia and were able to withstand the Germans in WWII illustrated for example in the personal resistance that Christian X, who according to the myth<sup>39</sup> displayed heroism against the German persecution of Jews. And all these above values congregated, indicates values which might be appreciated greatly by a Brazilian like Julia. Some of her expectations were as following:

"My expectations were just to have a nice year, learn Danish, and be in a different place with different people. We say that who believes that childhood is the best time of your life is because have never been exchange student. And after all it was the year that changed a lot of things to me. Made me chose to study languages with focus in linguistics and Danish, and that's how I'm here again. And of course I developed I real love for DK.

(...) The people who knew where was Denmark on the map, said all the time: "oh it's so cold!", or "they must be like the Germans" (and here you have to remember the German stereotypic picture). Those that knew the language was Danish ask me why I want to learn and to what I was going to use.

(...) Yes, Danish are not like Germans, not the stereotypic nor the real Germans. Of course they were cold for me, but as a Brazilian almost the whole world would be cold for me." (cf. Appendix – Reference 4)

These categories becomes Julia's display of the cultural core symbols surrounding Denmark which subject positioned Julia in a Creolization phase from her voyage beginning. Her opinions about Denmark do originate from her study of the nation but may also originate from her childhood memory about Christian X. According to my analysis and speculation, this could have been a starting point for Julia to enlighten a European Brazil, pictured through Denmark. This displays some *consumer ethnocentrism* of Julia's and other Brazilians as they, in accordance with my analysis of Julia, seem to prefer a culture that is comparable with their own. Julia's experience with the nation of Denmark has changed into to a fully blown acculturation seen in her "*love for Denmark*". However the love is mixed with the feelings of love for exchange with a foreign country; the time she has spend as an exchange student has urged her to "*study languages with focus in linguistics and Danish*" in Denmark and thus has been accumulating through her home country intermixed with Denmark.

The WWII has had an impact on people from outside Europe and certainly the love for Germans has been challenged through the consequences of it (in the past 60 years). Friends of Julia continuously consists of this German disliking as viewed above; "*The people who knew where was Denmark on the map, said all*

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<sup>38</sup> This comment has breeding-grounds in own stereotypic picture about Brazilians and also in, what Julia mentions when mentioning stereotypic pictures she has experienced: "*Brazilians are always seems to be happy, smiling, with summer clothes, singing, dancing in the carnival and of course everybody is sure that if you don't know how to play soccer, you are definitely not Brazilian.*" (cf. Appendix – Reference 4)

<sup>39</sup> Only seemingly, as the story actually is a myth (cf. Bibliography:web12)

*the time: “oh it’s so cold!”, or “they must be like the Germans” (and here you have to remember the German stereotypic picture)”*. Through this quote, Danish core values, are compared with German core values, the environment in Denmark is according to the friends of Julia, perceived as very cold and differs greatly from the warm climate in Brazil. Germans and Danes are perceived as belonging to the same cultural principles and stereotypic picture<sup>40</sup> as Danes “*must be like the Germans*”. This particular view of Danish people is for me a *juxtaposition* of the Danish weather and a general picture identifying German culture similar with the EU and thus other EU nation cultures (close to German border) as increasingly similar to German culture. This comparison is somewhat true in the Danish – German perspective at any rate, as the specific cultures of the two nations often are similar on several areas (trade and governance etc) (cf. the possible future of nation branding Denmark p 11), while being totally opposites on other areas (industry, humor and social security). Denmark is perceived as a small part of the EU in other countries like Brazil and not perceived as a special nation with cultural core values of its own, which makes it easier to compare with Germany the gigantic neighbor country and also the heart of Europe.

### The foreign correspondents

Next it will be relevant to contribute with opinions from two correspondents from foreign countries as they have also experienced Denmark differently, through their journalist works and experience with Danish culture at first hand. The first is Russian journalist Nikolai Morozov who has been in Denmark for 8 months and has covered stories like NATO’s nomination of the current general secretary, the climate conference in Copenhagen and the visit of the Russian president (Dmitry Medvedev) in Denmark.

“Many Russians perceive Denmark as a successful, disciplined and well-organized country. Personally I would like to adapt the balance of the Danes and self-control – the Danes are seemingly raised above stress and anger – but I doubt that I can (...) I have always met friendliness and helpfulness, but none of the Danes I have met, seemed as if they would like to continue talking and get to know me. The Danes seemingly do not feel like communicating with others. Maybe it stems from the Danes self-satisfactory in their own lives, a lack of curiosity or because of good manners as they do not want to seem intrusive. Maybe it is the heritage from the ‘snow queen’. Or maybe I have not comprehended the Danes enough yet.” (own translation<sup>41</sup>) (cf. Appendix – foreign correspondent Nikolai Morozov)

For starters, Nikolai experience the same things as the Chinese student Wei liu. He and his acquaintances have interpretative repertoires about the Danish people and perceive the nation as a successful, disciplined

<sup>40</sup> (Adam, 2005:p184): after the ending of the WWII, no schools with German teachings reopened and furthermore all the press containing any German trace, completely disappeared. Even the use of German language were prohibited to all homes and with the older generation of immigrants.

<sup>41</sup> P57 Euroman – number 192 February 2010

and well-organized country, which subject positions the nation as a desired place in travels and through business purposes. Nikolai even perceive the cultural principles surrounding Danish core values of “*balance and self-control*” as something he would really like to “*adapt*” in his future acculturation process. Friendliness and helpfulness have always been a first priority for the Danes, Nikolai have encountered in his life, but the downside of the Danes is the “*lack of curiosity and self-satisfactory in their own lives*”. According to Nicolai, Danes are subject positioned as people only pretending to care on the outside while only really caring about themselves on the inside. This above composition provides an illustration of the Danish values as being values capable of luring in foreigners and making them want to experience an acculturation process; as Nikolai explain that he always have “*met friendliness and helpfulness*”. When the foreigners then finally approach the Danish sphere of intimacy, the real Danish values are displayed through non-intrusive behavior, lack of curiosity and snow queen effect. This makes Nikolai think, that despite the efforts throughout his stay in Denmark, they all seem in vain, as he has not “*comprehended the Danes enough yet*”. One could get the idea that Danish people actually do not care about anyone but themselves and that the superficiality is deeply ingrained in the Danish cultural core values. Another foreign correspondent Clare McCarthy has experienced the same thing and the general disappointment is clear to her (Clare McCarthy writes as a journalist, for the Economist and the Irish Times):

“Before the Mohammed drawing crisis the British people perceived the Danish people as open-minded and friendly. But when it really mattered, you were just as narrow minded and self-centered as everybody else. I am convinced that the crisis destroyed the perceptions the outside world had of Denmark as a country of tolerance (...) Apparently you lose your ability to be skeptical at birth. The rule of thumb is that everything the police, politicians and every other authority says or does is the only right thing. In the extreme case, this attitude undermines the idea of democracy. The foreign ministry is e.g. working on a gigantic campaign, to save the reputation of Denmark in the foreign countries. Unbelievable amounts of money have been spent on IOC-congress, OL for homo-sexual, the climate convention and a lot more. Everything points in the direction, that it is a waste of money but nobody questions this.

Another thing that surprises me is the Danish deep and deeply-rooted nationalism. I have reported from all over the world, and have yet never encountered anything like it before. In the beginning I thought it was cute and cozy that the “Dannebro” was used on the Christmas tree, on the birthday cake and in the front-yards. I do not have the same thoughts anymore. Even good friends, insists that I speak Danish to them, even though they speak perfectly English themselves. “*If you do not speak, then you will never learn it*”. It annoys me like crazy, as the basics of language are about interchanging ideas and thoughts. But in Denmark, the language is a ... If I am pissed when shopping; I pretend to be an English tourist. Then people are nicer. But when I speak with my foolish accent, I sometimes experience starring, like people are saying: “What are you doing in my country?”” (own translation) (cf. Appendix – foreign correspondent Clare MacCarthy)

According to Clare in this etos/patos appealing argumentation stream, she and other Brits had a specific picture of Denmark and the Danish culture in the past<sup>42</sup>. The specific picture that Clare and other Brits supposedly had about Denmark was that they saw Denmark as open-minded and friendly, whereas now Danes are perceived as “*just as narrow minded and self-centered as everybody else*”. The fact mentioned by Simon Anholt, saying that a perception of a nation cannot be changed (cf. p54-55) is again challenged at this point, when Clare argues “*that the crisis has destroyed the perceptions the outside world had of Denmark*”. It challenges the whole nation branding concept when arguing that the perception of Denmark has forever changed. The cartoon crisis may have had an effect, but Clare’s argument looks hollow when attempting to *subject position* the entire world, as having changed perceptions in the Danish case. This could reflect the personal opinion of Clare and the opinion has the danger of becoming a solely patos argument that back-fire at her own integrity or nationalism instead (we will work with this predicament in the next part-conclusion/sum up shortly).

Clare believe that “*the rule of thumb*” for Danish citizens, is to obey the law and know that whatever the authorities are saying and doing, then it is always the right thing. Clare mention the branding Denmark campaign and question the almighty belief of the Danish people and the faith they have in the goals of this specific campaign, even when it has been proven non-effect; a “*waste of money*” according to Clare. This non criticism and faith in authorities even “*undermines the idea of democracy*”, Clare argues. These arguments could be based on very personal interpretative repertoires of Clare or they could be a mix of all the different interpretative repertoires she had encountered in her job as a journalist, when talking to various people. Usually the journalist profession is supposed to maintain a certain degree of objectivism and not get too wrapped up in own opinions, but Clare’s subject positioning of Danes as “*sheeps and Billy goats*”(cf. p59) believing blindly in the authorities, seems very authentic and subjective.

The breeding-grounds of Clare’s extremely emotional etos arguments could stem from a change of heart as she ones found Danish nationalism “*cute and cozy*”, whereas she now perceives the nationalism with different thoughts. The flags in the front-yard, birthday cake and on the Christmas tree make Clare sick, as she has never experienced anything like it, in all the countries she has worked in, as a correspondent. Furthermore her friends insist on her learning the Danish language even though they “*speak perfectly English themselves*” and the pressure seem to have encouraged her somehow in the wrong direction. These entire facts sometimes make Clare pretend she is an English tourist as she then gets better treatment than if she speaks with her “*foolish accent*”.

The above is a sad story for the Danish brand if this ultimately means isolation and superficial behavior

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<sup>42</sup> Clare’s arguments is etos appealing, as she questions the authority of the Danish government and questions the general authority question in Denmark. While the patos appeal is illustrated through very concrete descriptions that is illustrating the silliness of the Danish Democracy and the fundamental core-values being disputed

towards foreign people like Clare and other foreigner nationals. On the other hand, one could perceive this total *subject positioning* of Danish people as a repercussion of a bad personal experience and that this is reason for all the cultural principles and core values mentioned above. But if someone like Clare, who has got Danish friends and yet still do not receive any positive experiences, gets offended solely by shopping and getting looked down upon, that could be bad publicity and even affect the articles written by Clare in big papers like the Economist and Irish Times.

## Part conclusion

All of the subjects who participated in this phase two of the analysis and answered questionnaires, generally had nothing or very little to say about the history of the Vikings, Keenan knew that the Vikings conquered America before anyone else did, and Wei Liu knew that Copenhagen had been named capital of Denmark during the Viking age. All the subjects were asked about the Vikings (cf. Appendix – reference 1-7) and all answers except Keenan's, ended up with answering the question ("What do you know about Vikings?") with something like: "*Not much*", "*Not a lot*" or "*Very little*". This means that the history of the Scandinavian Vikings have faded away although the Viking values would still be interesting to compare with the cultural core values of modern day Denmark.

This non tolerant attitude shown by Danes in many of the above quotes are interesting to this nation branding discussion, as this was also what Anthony Giddens mentioned about Denmark earlier; saying that Denmark is - being politically controlled by populist parties, having little interest in regards to foreigners and they are not able to keep lead position in the invention of new CO2 friendly energy technologies, because of the nationwide complacent attitude. Furthermore this non-tolerant attitude also exists when foreigners come to Denmark and are experiencing Danes at first hand. Both the American Keenan, the Polish Katarzyna, the Mexicans in the my interviews (cf. p3) and Julia and her friends from Brazil compare attitude of Danish people with the cold wet weather and the cold Germans. A pattern is starting to form.

All the subjects in the phase two analysis acknowledge the Viking categories being a part of the cultural history of Denmark despite the small amounts of knowledge that they are able to present in the area. Wei Liu had a fairy tale dream about Denmark before arriving there and is still intrigued by the nation, despite the negative comprehensions she might have experienced. Katarzyna, Keenan, Nikolai and Clare have all had bad experiences with the attitude of the Danish people and do not have love for the cultural core values that Danes are displaying towards foreign nationals and in general society. According to them, the Danish citizens "*stick to themselves*", are afraid of being "*intrusive*", close universities and shops early, are a superficial and a self-loving country with too much nationalism and confidence in the system and in the authorities. Danish people rely on the system to save them and nurture them; this is the difference



between Englishmen, Americans and Danes, as a much more individualistic and rebel approach to the system and authorities exists in England, USA and other countries.

In those above terms, the *cultural core* values of Denmark have greater resemblance with other Scandinavian countries (Sweden and Norway) and Germany. The only interview person stating that she and people from her home-country are absolute crazy about Denmark, was Wei Liu and her friends and relatives in China; many people from China believe in the fairy tales of H.C. Andersen and believe in Denmark as the country that is filled with over-joyful and friendly people. Maybe China is the starting-point for reinventing the Danish brand?

### Expo2010

The subject of fairy tales could be investigated in another project as it is also very relevant at the moment when promotion is being done for the Danish cultural values in Shanghai. At the moment Denmark has a stand in the Expo2010 in Shanghai and reportedly the stand consisting of the little mermaid, which have been transported personally from Copenhagen to Shanghai, have been a great success as so many Chinese people love the Fairytales of the Danish poet and adventure-writer H.C. Andersen (cf. Bibliography – Web13). The expo2010 will not be something that I will research in this project. I would rather like to investigate the Viking values further as these are the fundamental origin of Danish and Scandinavian core-heritage and therefore hold much more ingrained cultural values that are interesting, for me, to work with. Consequently this leads on to the third Phase of the analysis

## Analysis phase 3

In this part of the analysis, I will mention the core values of Vikings. And finally the core values will be compared and analyzed through critical discourse psychology, cultural theory and nation discourse theory. This will be done in an attempt to answer the second underlying research question concerning;

**Can the identification of historical and cultural core-values of the Vikings assist in the understanding of existing core-values in Danish culture, and, if so, how?**

In the Book 'Viking Manifesto' Claes Andréasson and Steve Strid set up an interesting comparison between the modern Scandinavian- and the historical Viking values. They do often as starting point work with the leader-perspective, and generally say that many situations with leading potential and decision making scenarios are becoming increasingly problematic in our time, and a crystal-clear answer does not exist, there is no, one way to conduct the work. Strid and Andréasson work with the premise that we generally do not succeed and that things change continuously and that leaders endlessly must practice and learn from the mistakes they make. Concurrently with modern time, Vikings planned thoroughly before going on crusades, but these predetermined plans seldom worked accordingly, as all battles were different and in fact could not be planned from the beginning. This demanded innovative thinking and in those situations, the Vikings displayed a high degree of flexibility and the ability to improvise, which in the end resulted in quick solutions to the problems they faced. Such a way to retort is according to Strid and Andréasson, based on three values: **Courage, humor and honor**, and these are mentioned several times in Viking exemplifications from the two authors. And through these exemplifications they are displaying the important initiatives that newer Scandinavian companies have undergone, initiatives which have often been a contradictory as to what the widespread opinion have perceived as reasonable. And just like that, they have created an interesting bridge between newer company cases and they have enlightened the background that everybody in Scandinavia may have known on beforehand, whereas many Danish and Scandinavian people may maintain unaware of the subject-area even despite the obvious connection we have with the Vikings (Strid, 2008:p3-32).

Danes today are known for their own black sarcastic humor, while courage and honor may have been forgotten at times; unless honor and courage is what it means when you "fight" unaffected for your freedom of speech, media-freedom and the core-stones for democracy as some of Denmark did during the cartoon crisis - The critics in phase one believed it to be Danish people *"split on the words of the Prime Minister and divided into groups of sheep's and Billy goats."*<sup>43</sup>

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<sup>43</sup> "Danskerne har, hvad jeg kalder, dovne ører. De er vant til at høre dansk på en måde og kun forstå humor på en særlig dansk måde. Og hvis ikke det foregår sådan, så gider vi ikke rigtigt anstrenge os så meget for at tilegne os - nye former for humor eller måder at tale og kommunikere på. Derfor kan humor være utrolig svær at lære i

Clare denominated an expression in phase two of the analysis which “named” the common opinion of several of the foreign nationals, namely that Danish people are generally uncritical and destroy the whole idea behind democracy by acting secure, reserved and trusting towards authorities.

Gert Tinggaard Svendsen (professor at Aarhus University) has an interesting explanation on this area where Danish people easily devote their trusts to authorities. He believe that it all started in the Viking-age, where peasants continuously were being overrun by different Viking tribes, which breed fear into the peasants and traders in Denmark. The strongest Viking tribes managed to grasp the violence and control it by protecting the peasants from casual assaults. This new and growing attitude made commerce possible and it also became the most important factor for the Vikings, as they themselves slowly realized that plundering and war could not last forever (Griffith, 1998:p16-20). The concept of commerce had to be protected and those who did not stay true to an agreement or could not be trusted were often punished and seen upon with disgrace. This protection of trust amongst Vikings and peasants has been preserved throughout the centuries and this could possibly be the reason, why Danes are the world champions in trust along with the fellow countries in Scandinavia (cf. Bibliography – web15)<sup>44</sup>.

“Thus, the well-fare state will survive on the long-term, if the norms are preserved; keeping your word and paying your taxes to the well-fare state. Trust can in a globalized world; very well be the most important factor and competitive factor in the new millennium.” (own translation) (cf. Bibliography – web15)

This is an interesting quote in comparison with those foreign people who subject positioned the Danes in phase one and two of the analysis. Civil foreigners perceived the “*Trust*” Danes were trying to illustrate, as something that makes them seem nervous, non-intrusive and self-centered in their own personal lives. While the Danish “*Trust*” in fact could illustrate the *radical otherness* of Danish people characterized as trusting, precise and careful sales –and tradesmen, who exactly know how to please the clients and customers on a business level. This possible two sidedness of the Danish people could thus be the weakness and the strength of the Danish culture, where person energies are used up in the “business arena”<sup>45</sup>, and then the person energies of the Danish people are being recharged at home in the private comfort zone. The two sidedness is good for corporate branding and business life but seems weak in relations to the human capital part of the nation brand(ing).

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Danmark,” ... siger Naser Khader. Naser Khader udtaler blandt andet: ”*det særligt danske er, at vi faktisk ironiserer over alle ting*” While Lars Hjortshøj think that ”*Dansk humor ligger tættest på den britiske i sin måde at være underspillen og indforstået på...*” (cf. Bibliography – web14)

<sup>44</sup> I am aware, that the Vikings and the past Danish society did not solely change because of trade and trust; Christianity was the fundamental factor in the change of Denmark. But that is another story that I will not implement any deeper in this project.

<sup>45</sup> Could be any type of work and professional occasion.

Another side of the Vikings that were also implemented in the commerce discourse, turned out to be the cultural adaption capability or the acculturation and Creolization phase in the Danish history. In the age of the Vikings, the Scandinavian people learned cultural adaption skills in order to be more successful in commerce, they adapted foreign languages, habits and cultures, which occasionally destined them to take roots in their voyages, which ultimately made trade-Vikings immigrate to the foreign countries. Swedish merchants e.g. became known as 'Rus' in Kiev and Novgorod after settling down and the population in coastal towns in Ireland were boosted by numerous Viking-traders who quickly went native. Even Iceland were populated by Vikings, although an original population did not exist in the country at the time; eventually this inspired the Vikings to recite there and then eventually they decided to continue on their own and form a colony in Iceland (The Viking age officially ended in 1050-1060 apart from the Vikings on Iceland who developed the traditions further, all the way up till today) (Griffith, 1998:p18-19).

The three words **Courage, humor and honor** that described the Viking core values can partly be transferred onto today's Danes. Humor is an ever existing factor in the Danish society although it often consist of ironic decisions about anything and everything, nothing is holy (cf. the Danish cartoon Mohammed crises). One also often relates humor to happiness and the Danish people are perceived as the happiest people in the world, maybe our humor could be one of the greenstones for this value. Honor can partly be indentified in the nationalism that is a great part of the cultural core values in Denmark, although they have been misinterpreted by foreign nationals and at times hidden in the comfort zones on the Danes. Whereas the honor in Danish religion has diminished greatly and today practically is gone along with the honoring of the elder people. Courage is one concept, which is difficult to identify and perhaps this is the missing link in Danish cultural core values. It will be relevant to transfer the missing word into the Conclusion and Discussion.

## Conclusion

Through this master's thesis, Denmark and Danish people have been denominated as a young blond girl, as a tall savage Viking, as an environmentalist, as a very nationalistic society where habitants keep to themselves and as a democratic society relying too much on the opinions of the authorities and the populist political parties. The opinions seem various at times but are although comparable at other times. When referring to the first research question, then a **common perception** does exist, when concerning the **reputation of Denmark and Danish people**. The common perception about the Danish people concerns the human capital mentioned in the pre analysis and the phase one analysis; the human capital, which I perceived as missing in the four long-term ideas that the Danish foreign ministry had determined in 2007.

To exemplify the common perception further; Wei Liu the Chinese and Julia the Brazilian perceive the core values of Denmark to be consisting of H.C. Andersen and the story about Christian X as very positive at first, whereas Clare and Nicolai ones thought good things about the Danish people but after a while do not seem to understand the inner Danes at all. Keenan and Katarzyna are not fond of the Danish people and both question the closed attitude Danes demonstrate towards foreigners or other people in general.

The exemplifications conclude that the human capital in Denmark is a forgotten area according to the interviewees and respondents, and they all more or less after meeting Danes, experience diminishment in their views on the Danish people. Danish people seem to be unconsciously pushing future opportunities (tourism, foreign students, workers and workers) away, with what seems to be questionable closed attitudes that are being too self satisfactory.

The next sub-research question concerning how **cultural core-values of the Vikings** could **assist in the understanding of existing core-values in Danish culture**, will draw back the attention on phase three of the analysis and the three values which was mentioned there (**courage, humor and honor**). In my analysis I implied that courage and honor seemingly are very weak in comparison with the concept of humor and that humor has close relations with happiness. Although humor seems easy for me to identify as a factor still present in modern day Denmark, this is definitely an area which is difficult to determine. Humor is increasingly complex alone, and in comparison with what foreign nationals regard as humor, then Danish humor becomes even further multifaceted. The Danes might consist of sophisticated humor or they might hide their humorous ability behind the false security that they feel when being faced with reality. I name it false security as several of the respondents are critical towards the Danish welfare and security system and many of them believe that, the total security society of Denmark pushes the Danes into solidarity, non-intrusive behavior and a generally closed attitude towards the surrounding society and

global society. No risks are present and thus no one needs to take any chances, Danish people seemingly do not need anybody else, although like branding Denmark finally realized in 2010 – *“Truth be told, Denmark has greater need of the outside world, than the outside world has need for Denmark. The Danish economy is small and open and thus, in a higher degree, dependent on the exchanging of knowledge, services and merchandises”*.

Even through the perspective of Anthony Giddens, I saw the problem. Giddens wanted the Danes to unite stand together and stop populism while Anholt and Merckelsen denominated this as a complete impossibility.

Ultimately the problem is, when regarding sub-research question two, that the Danes cannot unite and agree on having greater need for the outside world, when they are wrapped up in security and constant “failsafe” society promises. In Fran Furedi terms, the risk of failing seems too great even in a supposedly secure and totally “risk free” society and this could be the reason, why such concept as Courage and Honor cannot be fully transferred from the Viking society and **assist in the understanding of existing core-values in Danish culture**. The Danish culture seems to be blocked by the very society that protects them.

The final and overall Research question, **Is the use of nation branding as a marketing concept a realistic possibility in the case of Denmark, and what are the primary elements of the ‘Danish Brand’?**, has been questioned on the run with a hypotheses saying; **why should it not be possible to change opinions of certain groups or nations in the intended way?**.

The Danish cartoon crises have ultimately not changed anything and Denmark is, except for in Egypt, perceived in the same way as before, according to the nation brand index, although it has changed according to several of the respondents. The crises however did successfully brand something into the minds of individuals in foreign countries for an instance and it proved experts like Simon Anholt wrong in the time. Denmark can although, according to Experts, not reposition on the nation brand index unless all Danes suddenly stand together or something really drastic happens and Denmark saves the world with e.g. climate solutions. Even an expert like Anthony Giddens, who is optimistic about the general Danish brand, claim that the once proud technologies of Denmark have been fast laned by other countries and consequently Denmark needs to take advice from the outside world instead. This leads us back to *“Denmark has greater need of the outside world, than the outside world has need for Denmark”* mentioned above.

To regain the respect that has been lost in crises and that according to several respondents continuously are being lost, Danish people has to get control of honor and courage to be the best representatives of their country. Denmark cannot wait and let the government get the job done, it is a common goal where a

nation, groups and individuals stand together and impress the outside world in Denmark, which I illustrated in the theory section (cf. p28). This means that the Viking strategy about conquering the world with business or cultural adaption does not work efficiently enough for the buildup of own home country cultural core values. It takes courage to be the person and the nation you are and it takes courage to be proud of it in an appealing way. And it takes courage to honor foreign nationals and to be true to your values in a civilized way, even though it seems to threaten the very foundation of democracy. The freedom of speech can be dangerous in the super hyper complex society we live in and therefore the freedom of speech needs to be morally revised in order to demonstrate incessant respect towards the rest of the world. The respect has to be made known as it is more important than ever. By respecting differences and embracing the radical otherness in a society, it can only contribute to a stronger and more relaxed society which can ultimately lead Denmark to be known and loved for its freedom of speech and respected integration of foreign nationals again.

# Discussion

**Which steps have been and are being taken in order to expand the Danish brand and how do the steps correlate with Danish people and Danish culture?**

The revised question is, if Danish cultural values have been flawed to greatly in comparison with the initial values of the Vikings and values like courage or honor have been lost for good? In Viking Manifesto they claim that the three values exist in the Scandinavian business arena and that it is a different and intelligent way of conducting business. Maybe the business Denmark and business Scandinavia should stand together as one and try to transfer these business values onto the civilian society. It was nonetheless what happened 1000 years ago when the Vikings adapted the commerce skills of the peasants; maybe it is time that the Vikings gave something back to the peasants and made the civilian people capable of socializing and adapting other cultures when it is needed; Denmark could appeal to all Danish people as some sort of ambassadors for the Danish brand.

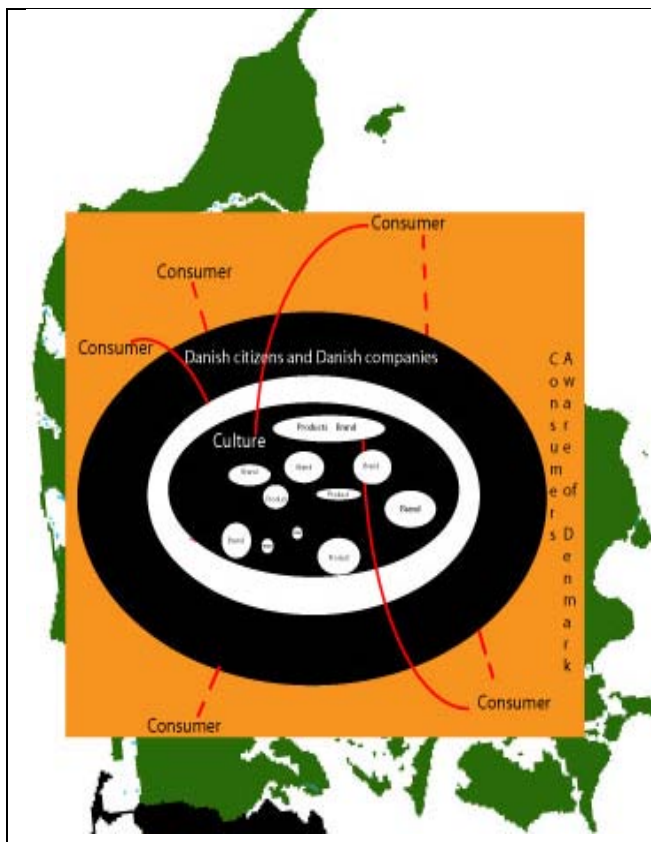
The marketing department in branding Denmark has thought of the same ideas of Danish people being responsible ambassadors that nurture the brand of their own nation. And the Danish government should want to make the marketing ideas into a national point of orientation and eventually build up and maintain relations with tourists, business travelers and etc, and just show friendly hospitality courtesy towards foreigners (cf. Bibliography – pdf2).

The reputation of the Danish nation and the Danish people might have been damaged in the cartoon crises, and during COP15 the Danish government might have been damaged as well. It is however vital, that something is done in order to restore this damage if Denmark ad infinitum want to be known for and loved for a little bit of anything. The next COP 16 in Mexico might be a climate convention where Denmark can do something to redeem itself, if not through government affairs, then perhaps through company affairs.

The Danish cartoon crises will still linger in the background for some time in the Danish history, but evidently the Mohammed drawings will be forgotten and Denmark might have grown, on the area of moral responsibility towards others within the nation and throughout the rest of the world. In the future new cartoon crises might be easier to avoid, as the old one has already been experienced. The tension between Islamic countries and western countries could develop further and create new crisis concerning other areas where nations are different. These confrontations and tensions can although be toned down through right and proper communication and the right respect for everyone that deserved it.



It is possible to broaden the perspective of nation branding in Denmark, if one asks leading scientists in this field. If one e.g. asks the research facility of market communication in Aalborg, they have an idea of using the Scandinavian brand as a nation branding platform instead of the Danish only. By referring to the Scandinavian brand instead, the campaign will have greater branding equity, as Danish companies can use and refer to examples and successes from Norwegian and Swedish companies. This broadens the possibility range. The Danish companies can also strengthen themselves as they can be rid of prejudices and bad reputation, if something strikes the country of origin (as for example in the Mohammed crisis). This gives companies an advantage as they do not rely on the reputation of one country (cf. Bibliography – pdf4 p22).



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<http://www.visitdenmark.dk/danmark/da-dk/menu/turist/danmark.htm>

Web19: Simon Anholt giving nation branding lecture in Africa in 2009  
<http://www.africappractice.com/news.asp?newsid=78>

## Video links

Video1: This link represents 1 of the episodes in a series called “**BrandOvation 1: How Germany won the World Cup of Branding**”:  
<http://www.youtube.com/watch?v=WPDp-u8kK90&feature=related>

Video2: Karen video from visit Denmark commercials  
[http://www.youtube.com/watch?v=F8Seo5j\\_mNU](http://www.youtube.com/watch?v=F8Seo5j_mNU)

Video3: Videos launched in connection with promotion of Denmark; Saying that crazy stuff happens in Denmark  
[http://www.google.dk/search?q="Crazy+stuff+happens+in+Denmark"&hl=da&sa=G&prmd=v&source=univ&tbs=vid:1&tbo=u&ei=718FTKT-O-afOOjDgIYF&oi=video\\_result\\_group&ct=title&resnum=1&ved=0CCIQwQwAA](http://www.google.dk/search?q=)

Video4: One video in the row of many other commercials in the same entertainment area.  
<http://www.youtube.com/watch?v=oU3tpjJ-5R8>

# Abstract

The Vikings roamed the seas around ad 1000, and through their engagements with other cultures it set a lasting stamp on the world view on Scandinavians, lasting all the way until today. Although the Vikings were mainly traders and merchants benefiting from innovation in naval navigation and seamanship, coupled with a distinct savage nature, they did have habits similar with the Modern Scandinavian people. In this master thesis the similarities with modern Danish people and the past Vikings, will be identified and mentioned as historical facts and furthermore used to see any future possibilities with the current Danish cultural values.

The future possibilities and ideas for a country is by some renowned as the concept of nation branding and this particular concept has its positive and negative connotations throughout the world. The interesting thing about the concept of nation branding is however that it has changed focus. Primarily it has been originating from the marketing arena and the symbolist way of viewing the world, but now it has changed to be something more; a deeper social, cultural and even psychological discipline on a larger scale.

The future possibilities and ideas alias nation branding are sometimes put in relief with impossibility as the terminology according to some is difficult to transfer from the marketing discipline and onto something multi faced in a cultural and political setting. Even the most dedicated and practiced expert (Simon Anholt) in the nation brand field, occasionally expresses his disbelief with the discipline of nation branding. The Danish Government have strong beliefs in the nation branding concept and with the nation brand index, which is an indication measurement tool invented by Simon Anholt himself.

The trading skills, technical ideas and seamanship (etc.) that the Vikings were known for and those skills that the modern Danish people are known for, are according to some melting together as the Viking background cannot escape the Danish culture, even though 1000 years have vanished. This belief that some people consist of, will be investigated in the current master thesis by mapping out representative statements on the Danish culture and Denmark in general. The analysis will be divided into three different sections. And the comparison between values of past Vikings and modern day Danish people, in phase three, will be transferred into that discussion which is secluded from the perception analysis in phase one and two of the analysis.

Are Danish people, the happiest people in the world or are Danish people a developed bi-product of a Viking era? Are the Danish people known for something in the world except for the Viking image? And is it possible to brand a small sand corn nation in a large sandbox-world, and make people change or make up their minds about it?

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# ARTICLE 1

Af Simon Anholt, government adviser

Publiceret torsdag 4. december 2008

<http://kommunikationsmaaling.dk/artikel/denmarks-international-image/>

**Nation brand is an important concept in today's world. Globalisation means that countries compete with each other for the attention, respect and trust of investors, tourists, consumers, donors, immigrants, the media, and the governments of other nations: so a powerful and positive nation brand provides a crucial competitive advantage. It is essential for countries to understand how they are seen by publics around the world; how their achievements and failures, their assets and their liabilities, their people and their products are reflected in their brand image.**

## Introduction

The Anholt Nation Brands Index is the first analytical ranking of the world's nation brands. Each quarter, we poll our worldwide panel of over 25,000 consumers on their perceptions of the cultural, political, commercial and human assets, investment potential and tourist appeal of 35 developed and developing countries. This adds up to a clear index of national brand power, a unique barometer of global opinion.

## How it works

The Anholt Nation Brands Index measures the power and appeal of a nation's brand image, and tells us how consumers around the world see the character and personality of the brand. The nation brand is the sum of people's perceptions of a country and its people across six areas of national assets, characteristics and competence. Together, these areas make the Nation Brand Hexagon:



Fig 1: The Nation Brand Hexagon © Simon Anholt 2002

## Tourism

Tourism is often the most visibly promoted aspect of the nation brand, since most tourist boards spend lots of money on 'selling' the country around the world. Blue skies and golden sands or snow-capped mountains are only a tiny part of the reality of a country, but because these images are often so aggressively promoted, they have a disproportionate effect on people's perceptions of the country as a whole.

## Exports

In this point of the hexagon, we ask consumers about their tendency to actively seek out or actively avoid products from each country, what marketers call the country of origin effect: the power of the "Made In..." label to add value to products and services. We also ask what kinds of products people would expect to be produced in each country, and whether they think the country has particular strengths in science and technology.

Whether we like it or not, commercial brands are increasingly performing the role of transmitting national culture: they have become one of the primary vectors of national image, and are more and more often the means by which people form their views about national identity.

## Governance

Here, we ask respondents to rank countries according to how competently and fairly they believe them to be governed and how far they would trust their governments to make responsible decisions which uphold international peace and security; we also explore people's perceptions of the government's sense of responsibility towards poverty reduction and the global environment. We also ask for an adjective which best describes the government in each country.

## Investment and Immigration

This point of the hexagon looks at the 'business-to-business' aspect of the nation brand, asking respondents about their personal willingness to live and work in each country for a substantial period; we also ask them how much value they would ascribe to an educational qualification gained in the country. Finally, we ask for an adjective which best describes the country's current economic and social condition.



## **Culture and Heritage**

In this point of the hexagon, we ask questions that are designed to measure perceptions of the country's cultural heritage as well as people's appreciation of or intention to consume its popular, more commercial cultural products and activities. We also ask about the country's sporting excellence. In addition, we ask respondents to name what kind of cultural activity they most expect to find in each country.

## **People**

To understand how the 'human capital' of each country is viewed, we ask a 'business-to-business' question ("Imagine you are a manager and need to make an important hiring. Please rank the following countries in order of your preference for the nationality of your candidate") and a 'non-business' question ("How much would you like to have a close friend from the following countries"). Respondents are also asked to select the adjective that best describes the people in each country.

## **Denmark**

When Denmark and Norway were included in the Nation Brands Index for the first time in the last quarter of 2005, I wasn't sure how they would perform in relation to Sweden, which had proved over the previous year to be a highly and almost universally admired nation brand.

I had a suspicion that when respondents from outside Europe answered questions about Sweden in previous editions, many of them had a kind of pan-Scandinavian or Nordic composite in their minds and were really thinking of the whole region when they answered questions about Sweden. But once our panellists were given the opportunity to score these three countries separately, it turned out that most of them were quite clear about Denmark and Norway being different brands than Sweden – and relatively weaker ones, too.

## **The Q4 study**

In the Q4 study, Norway and Denmark remained in level positions almost throughout the index, suggesting that many people, especially beyond Northern Europe, don't have a strong sense of the differences between these two countries, even when it comes to distinguishing between their exports (this despite the fact that Danish brands like Lego, Bang and Olufsen, Carlsberg and several others are associated with Denmark, while Norway produces no famous global brands).

The strongest component of both countries' brands was in governance, where both ranked within the top five on every governance question (with Norway consistently a shade ahead of Denmark). This fitted in with a fairly well-established traditional perception – rooted, like most perceptions, in reality – that Northern European and especially Scandinavian countries are fairly, efficiently and liberally governed, with a strong tradition of social welfare, and a good record in international relations and development.

## **the Prophet Muhammad drawings**

Shortly after the results of the Q4 study were collected, the international furore broke over the publication of satirical cartoons depicting the Prophet Muhammad in Denmark's Jyllands-Posten and other newspapers, which eventually resulted in rioting and numerous deaths, not to mention widespread boycotting of Danish and other Scandinavian goods in shops all over the Muslim world. A serious rift appears to have opened up between the values of Islam and some aspects of secular liberal Western democracy.

Enormous amounts of commentary have been published on the subject, ranging from highly valuable and thoughtful contributions about the nature of freedom, to deliberate misinformation, political opportunism and rabble-rousing by all parties in the debate.

The first Quarter survey of the 2006 Nation Brands Index gave us an opportunity to test public feelings in the immediate aftermath of these events, and above all to see how far the overall national reputations of Denmark and other countries implicated in the cartoons controversy had shifted as a result.

The NBI's coverage in Muslim countries is unfortunately not yet very extensive, although it will continue to develop: at the time of the Q1 survey, only four predominantly Muslim countries were included in the global panel. These are Egypt, Indonesia, Malaysia and Turkey (Turkey, although the majority of its citizens are Muslims, is of course a secular state).

Although the panellists in the survey are drawn as far as possible from all ages, income groups and levels of education, it is an online survey, so all respondents have access to the internet, and, it is reasonable to assume, are to some degree internationally-minded. This means that we are not reporting the opinions of the entire spectrum of society, but a fair cross-section of literate people.

## **The Q1 Results**

The three tables below compare the rankings of Denmark between the last Quarter of 2005 (right hand column) and the first Quarter of 2006 (left-hand column). The first table shows Denmark's average rankings according to the complete global panel of 35 countries, first as overall rankings, and then by each 'point of the hexagon'.

	Ranking by all 34 countries	
	2006 Q1	2005 Q4
Overall	14 (Norway 13)	14 (Norway 13)
Exports	12	12
Governance	6	4
Culture	18	15
People	11	10
Tourism	21	18
Investment	13	11

As can be seen, both Denmark's and Norway's overall positions in the global ranking remain unaffected, but Denmark's ranking in Governance, Culture, People, Tourism and Investment have all slipped. This movement is primarily caused by the dramatically lowered scores from the Muslim country panels in general and Egypt in particular. Scores from some non-Muslim countries were also affected although not on anything like the same scale.

The second table shows the same data taken from the Egyptian panel only: Denmark has been relegated by the Egyptian respondents to overall last place in the survey (35th out of 35). There has been a steep decline in the Egyptian panel's ranking of Danish products (a 39% drop), their association of the Danish government with the promotion of peace and security (a 34% drop), their view of the Danish government's respect for the human rights and fair treatment of its own population (a 32% drop), their belief that they would be made welcome if they visited Denmark (a 30% drop).

	Ranking by Egypt	
	2006 Q1	2005 Q4
Overall	35 (Norway 24)	15 (Norway 14)
Exports	31	19
Governance	35	7
Culture	34	20
People	35	14
Tourism	34	17
Investment	26	14

Even their perceptions of Danish cultural heritage (which was put in as a neutral factor), declined by 16%. One can only speculate whether these responses are typical of Arab Muslim opinion, but it seems likely that they are to some degree.

The next table shows the results from the Turkish panel, where as can be seen, the reaction is less pronounced – this is partly because the ranking for Denmark in several areas was rather low in the first place, except in the 'Governance' dimension, where a steep drop has occurred. The Turkish results in the Nation Brands Index tend to show a somewhat anti-Western bias even under normal circumstances.

	Ranking by Turkey	
	2006 Q1	2005 Q4
Overall	26 (Norway 13)	19 (Norway 16)
Exports	19	17
Governance	12	7
Culture	29	22
People	33	32
Tourism	34	34
Investment	18	15

The Indonesian and Malaysian panels show the next strongest reaction against Denmark, with a decline from their previous scores that is smaller but still very significant by the standards of the usually very stable NBI. Overall, the four Muslim countries show an average drop of around 12% or so on key questions such as "do you think you would be made to feel welcome in this country" and "do you think this country's government makes a contribution to global peace and security".

Elsewhere in the world, Denmark's scores have remained more stable, although there is a slight depression in the scoring from the panellists in Central Europe (Hungary, Poland, Estonia and the Czech Republic) for example on key questions about people's interest in Danish products and services, their expectation of being made to feel welcome if they visit the country, their propensity to employ a Dane, and their view of the Danish government's contribution to human rights and international peace and security.

At the further end of the spectrum, the American panel's average scores for Denmark went up slightly. Canada is typical of a number of countries where the cartoons were published in a low key journal but generally condemned; its nation brand has also suffered to some extent, particularly in Egypt, perhaps caught up in a general anti-Western wave.

By contrast, the Egyptian panel's average scores for China rose, a suggestion that the whole axis of its global loyalties has undergone a slight shift. Denmark was the only country in the Index which suffered a reduction in its mean overall score between 2005 Q4 and 2006 Q1.

### Norway

Norway was closely associated with Denmark in the cartoon controversy; Norwegian newspapers re published the cartoons and defended Denmark publicly. It has suffered more than any country apart from Denmark, particularly in Egypt, where its largest declines in average score were: approval of its products (which fell by 20%), perceptions of its government's contribution to international peace and security (which also fell by 20%), to human rights and the fair treatment of its own population (which fell by 16%), and the expectation that the panellists would be made to feel welcome if they visited Norway (which fell by 18%).

The four Muslim countries as a whole were less critical of Norway. The steepest decline was in people's interest in its products, which dropped by 5%. Their willingness to employ a Norwegian actually went up, perhaps by contrast with the Danes.

The following table shows the word associations made by respondents from the Egyptian panel, and illustrates how these have changed between the two editions of the survey.

People	Denmark 2006 % choosing	Denmark 2005 % choosing	Norway 2006 % choosing	Norway 2005 % choosing
Dishonest	10	1	5	0
Unreliable	11	3	5	2
Rude	12	3	5	1
Ignorant	6	2	4	4
<b>Total negatives</b>	<b>39</b>	<b>9</b>	<b>19</b>	<b>7</b>
<b>Government</b>				
Unpredictable	11	6	14	6
Dishonest	14	4	4	2
Dangerous	10	1	4	1
Sinister	19	3	8	0
Unstable	8	1	7	1
<b>Total negatives</b>	<b>61</b>	<b>15</b>	<b>37</b>	<b>10</b>
Trustworthy/honest	19	48	28	44

Here, the extent of the damage to Denmark's reputation can be seen quite clearly, and is perhaps best summed up by the final entry, which shows how many of the Egyptian panel chose the adjective 'trustworthy' to describe Danes – one of the words which best characterises Denmark's global brand image: from nearly half the respondents to less than a fifth.

### Conclusions

Although many of the changes reported here are subtle, often no more than a few percentage points, they are significant because country scores generally move very little from one quarter to the next in the Nation Brands Index. People's views of other countries are generally quite fixed and stable, and it

takes something very serious indeed to make them revise their views. Above all, it takes something personal.

As I have noted before, the brands or reputations of nations seem virtually immune to things that happen to the country, including wars, terrorist attacks and natural disasters (they are also surprisingly resistant to even the most expensive attempts at deliberate manipulation through marketing campaigns and other propaganda).

Nation brands either change very slowly over decades and centuries as the nation itself changes, or quite suddenly in the minds of certain individuals because they have created a strong personal impact on those individuals: a happy holiday experience in a country can bias that individual – perhaps permanently – in favour of virtually anything the country does or makes, and by the same token a direct attack on the individual's self, country, values, religion or population, whether real or perceived, can damage the brand in that individual's mind in an equally permanent way.

And it goes without saying that this effect can be prolonged and reinforced more or less at will from generation to generation through education and indoctrination if it is in the interests of society or government to do so – which is one reason why I am unable to make any predictions about how long this effect will last.

Generally, if an action is strongly out of character with the nation's brand image, people's beliefs about that nation will return to their previous state relatively quickly; but it seems clear that the respect expressed by our Egyptian, Turkish, Indonesian and Malaysian respondents for the Danish nation brand in the previous edition of the survey was something that existed in one part of their being but not in another. People can hold several contradictory feelings about countries at the same time, and they can respond to surveys like the NBI in different ways too: as consumers, as politically-aware national or global citizens, or as individuals thinking about their own lives, tastes and careers.

Given the nature of the survey, it is quite likely that in previous editions of the NBI these relatively pro-Western respondents were expressing their views about Denmark and other mature Western economies as consumers or potential consumers of their products, tourism, popular culture, employment and education opportunities, and so forth.

But if Denmark touches a different nerve – a political, personal, cultural or religious one – then the reaction may temporarily or even permanently drown out what they feel for the country in other ways. We have all seen images of Coca-Cola-drinking, Nike-wearing youths in the Middle East and South Asia burning American flags.

This particular episode, like all wildfires, started in one small place, but spread rapidly because it found dry tinder and favourable winds. In consequence it soon created a violent impact well beyond Denmark's borders.

As the Arab News reported on 28 January: Many international brands have become targets of the recent boycott of Danish products, thanks to the confusion of consumers caused in part by the misinformation distributed by the proponents of the ban. "The email I received said that NIDO is one of the Danish products, so I stopped buying it," said Saudi teacher Khaled Al-Harthi, who didn't know that NIDO is a product of the Swiss Nestle Company.

A flier obtained by Arab News calls for boycotting Danish and Norwegian products ...the flier listed many items that are not products of Denmark, including Kinder (owned by Italy's Ferrero-Rocher) and New Zealand's Anchor.

...Zakaria Ismail, manager of Al-Malki supermarket, said they would start hanging signs indicating Danish products. They had to do so in order to reduce their loss of sales of products that are mistaken as Danish... He said that all customers now generated the habit of reading the source of each product to make sure of its origin. "Even old people who cannot read, are asking, 'Where is this made?'" he said.

As I commented at the time, the episode is a stark illustration of the real meaning of globalisation: almost every nation and culture on earth is now sharing elbow-room in a single information space. No conversation is private any longer, no media is domestic, and the audience is always global.

And everybody knows what happens when a group of human beings with different backgrounds, habits, values and ambitions are thrown together in the same crowded space: sooner or later, tempers start to fray. Somebody treads on someone else's toes; some say by accident and some say on purpose; insults get traded, a fight breaks out.

The implications of the Danish cartoon episode are profound and leave us with several unanswerable questions. It is a universal human trait, whether we like it or not, to brand other countries, other races, other religions, other cultures. It is not governments or countries that brand themselves, but

public opinion: in order to navigate through an increasingly complex and globalised world, we all tend to reduce countries and peoples to the level of simple stereotypes.

No matter how complex or even contradictory they are, we often resort to treating them as single entities. How quickly our disapproval of one government's foreign policy can lead to mistrust or persecution of that country's people; the failure of one company taken as indicative of the imminent failure of its country's economy; admiration for a single media star lead to an imaginary liking for the entire population of the country.

This case is no different: the actions of one independent newspaper are blamed on the people of the country, the government is expected to explain or resolve the issue, and the country's exporters are caught in the crossfire and their products boycotted. Even other countries have suffered because they happen to lie in the same geographical region, and have some brand values in common.

If we pursue the metaphor of national reputation as brand, the nature of the dilemma becomes clear. Were such an episode to threaten the wellbeing and reputation of a corporation, it would be obvious what to do: the Chief Executive would address all staff, warn them that they are all equally responsible for preserving the organisation's good name, and demand that they behave 'on brand' or lose their jobs.

But corporations aren't democracies, they are a species of tolerated tyranny, and a contract of employment a very different thing from a social contract. As the Prime Minister of Denmark pointed out, he is not and cannot be responsible for the behaviour of the free media in a democracy, as long as it acts within the law. Perhaps on this occasion the law was inadequate, and perhaps in an increasingly interconnected world and increasingly multiracial societies, the old models of national law need to evolve faster than they currently do.

Perhaps in an enlightened modern society the forces of education, cultural sensitivity and respect could and should operate more effectively to prevent such episodes than the blunt instrument of the law. But the fact remains that although countries depend on their reputations as much as corporations do, they have – quite rightly – very little power to control the way those reputations are treated or mistreated by their own citizens. Nation brand is a phenomenon of growing importance which is increasingly resistant to direct control – and who knows where that will lead us?

## ARTICLE 2

Af Markedsføringschef, Pelle Øby Andersen, Branding Danmark, Økonomi- og Erhvervsministeriet

Publiceret torsdag 4. december 2008

<http://kommunikationsmaaling.dk/artikel/branding-af-danmark-virker-det/>

**Nation branding – man må nødvendigvis nærme sig en sådan opgave med en god portion ydmyghed og optimisme. For hvordan samler man et demokratisk lands mange værdier og kompetencer under én paraply og markedsfører dem i udlandet? Og nok lige så interessant – hvordan måler vi, om indsatsen gør os mere kendt i udlandet?**

Nation branding er ikke et nyt begreb. Statsledere har altid været bevidste om, at en vis fælles identitet og samhørighedsfølelse i befolkningen er altafgørende for et lands eksistens. Ligeledes kan et lands omdømme i udlandet skabe alt fra respekt og tilhørsforhold til frygt og modvilje.

### Markedsføring af Danmark

Det nye i nation branding er snarere, at forretningsprincipper indgår i indsatsen for at forbedre et lands omdømme. Vi taler om markedsføring af Danmark, landets interessenter, effektmåling og så videre. Målet i dag er da heller ikke territoriale kampe, hvor nationale grænser bliver nedbrudt og nye opbygget. I den globaliserede verden står slaget om øget eksport, investeringer, tiltrækning af arbejdskraft, turisme samt forskning og udvikling.

Et godt og stærkt nation brand er derfor en uvurderlig global konkurrenceparameter. Danmark har faktisk et godt omdømme – men primært hos udlændinge som kender os. Vi skal derfor sælge os selv bedre i udlandet. At øge kendskabet til Danmark og styrke vores omdømme er dog en langsigtet indsats og det er endnu for tidligt at sige, om de mange nuværende initiativer har haft en effekt.

### **Branding Danmark – kick off**

Den danske nation branding-indsats blev søsat i 2007, efter at Regeringen, Socialdemokraterne, Dansk Folkeparti og Det Radikale Venstre indgik aftalen om Handlingsplanen for Offensiv Global Markedsføring af Danmark. Handlingsplanen udmøntes frem til 2010, og til formålet er der samlet afsat 412 mio. kr.

Målet er, at kendskabet til Danmarks styrker og kompetencer i 2015 skal ligge i top 10 hos OECD-landene og de nye vækstlande. Til sammenligning lå vi i 2006 på en 14. plads, så det er en ambitiøs målsætning.

### **Udfordringer**

En af udfordringerne forud for handlingsplanens tilblivelse var at definere de særlige egenskaber og karakteristika, som Danmark skal "brande" sig på. Da man ikke kan brande sig på noget, man ikke er, er egenskaberne funderede i den danske identitet.

Løsningen blev en kommunikationsplatform, som alle aktører - offentlige såvel som private - tager afsæt i. I platformen fremhæves det blandt andet, at vi har et trykt velfærdssamfund og et godt erhvervsklima, vi er eksperimenterende og tør tænke ukonventionelt. Desuden leverer vi produkter og services af høj kvalitet, er miljøbevidste og vi påtager os et ansvar for global sikkerhed og velfærd.

### **Vi skal være bedre til at sælge os selv**

Konklusioner fra forudgående analyser af ReD Associates påpeger, at billedet af Danmark i udlandet er uklart. Dog vurderer udlændinge, som kender danskere eller danske forhold, os typisk betydeligt mere positivt og præcist. Danmark har således et godt udgangspunkt for at skabe et endnu bedre omdømme. Vi skal bare være bedre til at kommunikere de gode budskaber ud i verden.

### **Den tværgående indsats**

Spredte budskaber om Danmark risikerer dog at drukne i det globale informationshav. Så for at sikre gennemslagskraft er en tværgående indsats blevet iværksat. Der er tale om følgende initiativer under handlingsplanen:

- Branding Danmark-taskforce – sikrer en koordineret indsats blandt de danske aktører
- Fonden til markedsføring af Danmark – understøtter og fremmer større perspektivrige begivenheder i Danmark, som tiltrækker udlændinge til Danmark
- Markedsføringspanelet – sikrer den brede danske samfundsmæssige forankring
- Public Diplomacy – de danske repræsentationer sikrer en målrettet dialog med meningsdannere og beslutningstagere i udlandet
- Styrket international presseindsats - styrker billedet af Danmark i udenlandske medier
- Danmark.dk – styrket og mere tidssvarende Danmarksprofil på nettet
- Den digitale Danmarksfilm – giver et billede af de danske styrker og kompetencer. Filmen er frit tilgængelig.

### **Danmark – målt og vejlet**

En vigtig del af branding-arbejdet er effektmålingen. Branding-guru, Simon Anholt, har udviklet Anholt Nation Brands Indekset, som årligt skitserer kendskabet til 50 lande. Anholts indeks måler en nations brand på seks dimensioner: eksport, regeringsførelse, kultur, turisme, befolkning, investering og immigration. Respondenter fra 26 lande besvarer kvantitative spørgsmål vedrørende netop disse dimensioner, og landene placeres derefter på en overordnet "rangliste" ud fra respondenternes overordnede kendskab og positive associationer.

I Branding Danmark-taskforce benytter vi dette indeks, når vi skal følge udviklingen i arbejdet med at brande Danmark. Siden 2006 har Danmark ligget stabilt på indekset omkring en 14.-15. plads, og målsætningen er at nå en top 10-placering inden 2010. Det er et ambitiøst mål, men ikke urealistisk. Vi ønsker at placere os på niveau med de lande, som vi normalt sammenligner os med - såsom Sverige (nr. 10 på indekset).

### **Naboerne kender os bedst**

Ifølge indekset kender vores nabolande os bedst, og de leverer de mest konkrete og positive svar vedrørende danske forhold. Det overrasker næppe nogen. Men hvis Danmark skal bevæge sig opad på ranglisten, skal også de fjernere lande kende os bedre. Handlingsplanens initiativer skal derfor være med til at gøre flere respondents besvarelser mere konkrete og forhåbentlig mere positive.

Når det er sagt, er det vigtigt at holde sig in mente, at mange andre faktorer også påvirker Danmarks placering på indekset. Uforudsete begivenheder såsom Tegningesagen er et eksempel på dette, og andre landes branding-indsatser spiller ligeledes en rolle.

### **Virker det?**

Vi kan ikke forbedre Danmarks omdømme fra dag til dag. Det er en langsigtet proces, og det tager tid, ressourcer og vedholdenhed, hvis vi skal opnå resultater. Anholts Nation Brands Indeks er derfor en god indikator, når vi følger Danmarks kendskabsgrad i udlandet over en længere periode.

For at nå det overordnede mål om et stærkere nation brand evaluerer de enkelte initiativer under handlingsplanen løbende på egne konkrete indsatser. Resultaterne samles af Branding Danmark-taskforce i en årlig kvalitativ statusrapport, som økonomi- og erhvervsministeren forelægger for forligskredsen for handlingsplanen. Af statusrapporten fra oktober 2008 fremgår det, at de gennemførte initiativer har haft en positiv effekt.

### **Hvordan måler man bedst en nation?**

Men er det antallet af spaltmillimeter i Beijing, der gør udfaldet? Har det udenlandske deltagerantal ved en filmfestival i København en stor effekt? Eller er det alle initiativerne i forbindelse med klimakonferencen i København 2009, som virkelig giver Danmark international opmærksomhed? Et enkelt initiativ alene løfter ikke opgaven, og det er den fælles indsats, som i sidste ende skal sikre, at vi forbedrer vores position på indekset.

I 2010 skal der laves en overordnet kvalitativ evaluering, hvoraf et fremskridt gerne skal fremgå. På sigt skal indsatsen munde ud i en styrket konkurrenceevne, hvor Danmark tiltrækker arbejdskraft, flere turister og udenlandske investeringer og samtidig øger den danske eksport.

## ARTICLE 3

<http://kommunikationsmaaling.dk/artikel/far-vi-klimadebatten-til-at-batte-om-effektmaling-af-dansk-public-diplomacy/>

Af Flemming Johannesen, projektmedarbejder i Udenrigsministeriets Public Diplomacy og Kommunikationsenhed

Publiceret mandag 8. december 2008

**Som led i regeringens handlingsplan for offensiv global markedsføring af Danmark har Udenrigsministeriet fået til opgave via sine repræsentationer i udlandet at forstå en målrettet indsats over for meningsdannere og beslutningstagere med henblik på at fremme kendskabet til danske styrkepositioner.**

På trods af at denne form for diplomati over for offentligheden, som går under betegnelsen public diplomacy (PD), er en gammel disciplin indenfor diplomatisk praksis, er det ikke just en eksakt videnskab. For hvordan er det lige, man sådan på positivistisk vis måler effekten af en artikel om det grønne Danmark i New York Times eller af den danske klima- og energiministers besøg på en messe om vedvarende energi i Paris?

### Globalisering skaber nye udfordringer

I en verden karakteriseret ved globalisering og øget gensidig afhængighed statslige og ikke-statslige aktører imellem er traditionelt diplomati – altså forhandling landes regeringsrepræsentanter imellem – til stadighed nødvendigt, men ikke længere tilstrækkeligt i forhold til varetagelsen af en nations interesser.

For i praksis har ikke-statslige aktører såsom medier og NGO'er direkte indflydelse på politiske beslutningsprocesser, fordi de, i hvert fald i demokratiske stater, til enhver tid er med til at definere de folkevalgte politiske råderum. Som et middel til at komme i kontakt med disse aktører anses public diplomacy (PD) derfor i dag som et stadigt vigtigere supplement til traditionelle diplomatiske metoder, når danske interesser skal varetages ude i verden.

### Dansk klimadiplomati

Når der i disse tider fra dansk side kæmpes for at sikre en global og ambitiøs klimaaftale i København i 2009, så sker det på flere fronter. Dels er der forhandlingssporet, hvor man op til den igangværende klimakonference i Poznan i Polen har forsøgt at afdække, hvor de enkelte lande står, og hvilke krav de vil stille til en afløser for Kyoto-protokollen, dels er der indsatsen over for den almindelige befolkning i de lande, som betyder mest i forhold til at få en aftale i hus.

Den sidstnævnte del af indsatsen bidrager indirekte til forhandlingssporet ved på nationalt niveau at søge indflydelse på meningsdannelsen om klimaudfordringen og mulige løsninger til imødegåelse af den.

### Connie Hedegaard

Den danske klima- og energiminister, Connie Hedegaard, er fuldt ud opmærksom på værdien af at kombinere klassisk diplomati med public diplomacy. Således deltager hun i mange af de PD-aktiviteter, danske repræsentationer gennemfører i udlandet.

Ofte udnytter hun sine forhandlingspolitiske besøg til også at deltage i aktiviteter for ikke statslige aktører, som tilfældet var, da hun i november måned sammen med den franske miljøminister aflagde besøg på den danske stand på den internationale SIREME messe for vedvarende energi i Paris, hvor en række danske virksomheder var repræsenteret.

### PD og USA

Et andet dansk eksempel på hvordan PD bruges som supplement til forhandlingssporet, er den aktuelle indsats for at få verdens mest energiforbrugende nation, USA, til at binde sig til en afløser for Kyoto protokollen.

I et forsøg på at bidrage til den amerikanske klimadebat tog den danske ambassade i Washington tidligere på året initiativ til at invitere den anerkendte journalist og forfatter fra the New York Times, Thomas Friedman, med Connie Hedegaard til Grønland for at vise ham de synlige beviser på klimaforandringer for derefter at invitere ham til Danmark for at vise ham det danske bud på, hvordan CO2 udslippet kan nedbringes ved brug af vedvarende energi og energieffektiv teknologi.

Besøget resulterede i flere positive artikler fra Friedmans hånd om Danmark som en "energy smart" nation, hvor man har formået at afkoble økonomisk vækst fra energiforbruget, og hvor grøn teknologi er blevet til et eksporteventyr. Derudover har Friedman i tv- og radioshows og senest i sin bog Hot, Flat, and Crowded fremhævet netop det danske eksempel som et til efterlevelse.

### Kan effekten måles?

Betyder spaltemillimeterne i N.Y. Times og omtale på amerikansk tv så, at chancerne for at få den kommende præsident Obama og hans administration med på en klimaaftale i København er øget med 2, 4 eller 12 procent? Det er nok ikke muligt at kvantificere effekten af Friedmans besøg på den måde. Vistnok kan det via oplagstal og tracking på Internettet dokumenteres, at Friedmans artikler potentielt er blevet læst af X antal millioner mennesker i USA og resten af verden via medier, der gengiver hans klummer.

Det, der imidlertid betyder noget, er selvsagt, hvem der læser artiklerne, og hvordan de læser artiklerne – altså de kvalitative data og ikke de kvantitative. Hvis Friedmans positive omtale af Danmark kan afstedkomme, at amerikanerne lader sig inspirere af Danmark og får dem til at ty til dansk teknologi, når der skal købes "hardware" til en potentiel, amerikansk, grøn revolution, så har indsatsen i sandhed haft en effekt.

### Relationer og netværk skaber resultater

I virkeligheden er det dog ikke en enkeltstående artikel, seminar, konference eller roadshow, der skaber resultater. Som oftest handler de konkrete PD-aktiviteter om at etablere kontakter og skabe netværk, for derigennem at kunne skabe resultater på sigt. Public diplomacy er med andre ord ikke en engangsforeteelse i form af et journalistbesøg, en konference eller et seminar, men rettere en løbende og langstrakt indsats.

Netop fordi PD handler om etablering og pleje af relationer, er der bred enighed om, at det er yderst vanskeligt, hvis ikke umuligt, at måle effekten af denne del af det diplomatiske arbejde.

Vanskeligheden understreges af, at selv amerikanerne, som ellers bruger svimlende summer på at drive Voice of America, Alhurra og andre såkaldte "media outlets" som del af deres PD arsenal, endnu ikke har haft held til at udvikle vandtætte metoder til måling af den berømte "return on investment", altså hvad der kommer ud af de mange millioner dollars, der hvert år bruges på at "win over hearts and minds."

### Hvordan måler vi?

Det danske PD-budget er til sammenligning med det amerikanske forsvindende lille. Hvis midlerne var ubegrænsede, ville repræsentationerne forud for hver enkel aktivitet kunne få udarbejdet opinionsundersøgelser og nulpunktsanalyser, ligesom målgruppens holdninger og præferencer kunne kortlægges nøje.

Det ville også være muligt at gennemføre opfølgende evaluering af, hvorvidt målgruppen husker og fastholder troen på de danske budskaber. På grund af de begrænsede midler har det imidlertid været nødvendigt at finde en evalueringsform, der - uden at være for ressourcetung - sikrer tilstrækkelig feedback om repræsentationernes PD-indsats.

Med disse hensyn for øje har praksis indtil videre været, at repræsentationerne evaluerer deres indsats ved at udfylde et evalueringsskema, når aktiviteten er afsluttet. Skemaet indeholder en række spørgsmål om, hvilke konkrete resultater aktiviteten har skabt eksempelvis i form af deltagerantal, nye kontakter, pressedækning, m.v.

### Hvorfor måler vi?

Det er selvsagt et selvstændigt krav, at vi kan dokumentere over for forligskredsen bag handlingsplanen for offensiv global markedsføring af Danmark, hvad projektmidlerne er blevet brugt på. Derudover skal den løbende evaluering medvirke til en samlet erfaringsopsamling og efterfølgende videndeling, så PD-indsatsen hele tiden forbedres. Endelig skulle evalueringen ved at give mulighed for refleksion gerne udgøre en værdi for dem, der udfører PD-arbejdet, nemlig repræsentationerne.

### Fokus på output frem for effekt

Qua ansøgningsskemaets spørgsmål har der været en tendens til at måle på output frem for effekt. Det vil sige, at repræsentationerne primært har haft fokus på kvantitativt at dokumentere, hvor mange der har deltaget i en aktivitet, eller hvor mange artikler aktiviteten afstedkom, frem for at dokumentere om aktiviteten har haft en reel effekt i forhold til dem, der har deltaget i den.

Ligeledes har det på grund af PD-aktiviteternes forskelligartethed vist sig vanskeligt at finde sammenlignelige faktorer at måle på udover de kvantitative. På trods af, at repræsentationerne er gode til den kvalitative evaluering af PD-aktiviteterne, har også de kvalitative data vist sig kun at være begrænset brugbare. Dels mangler den kvalitative vurdering uniformitet i forhold til afrapportering på prædefinerede parametre, dels er den i langt de fleste tilfælde et udtryk for repræsentationens egen og ikke målgruppens vurdering af indsatsen.

### Digitalisering skaber muligheder

For at forbedre kvaliteten af evalueringerne er der, i forbindelse med at administrationen af PD-midlerne lægges over i et såkaldt "tilskudsadministrationssystem", udviklet et nyt, digitaliseret ansøgningsskema. Det nye skema erstatter det hidtidige Wordbaserede ansøgningsskema, som repræsentationerne udfyldte med fri og til tider lidt for udførlig tekst.

I det digitaliserede ansøgningsskema bliver repræsentationerne bedt om at vælge mellem nogle på forhånd definerede valgmuligheder. Eksempelvis skal der træffes valg om, hvilke primære og sekundære målgrupper indsatsen er rettet mod. Frem for blot at skrive "den brede offentlighed" skal der nu vælges mellem specifikke målgrupper såsom forskere, studerende, tænketanke, journalister, etc, ligesom der skal tages stilling til, hvordan aktiviteten skal markedsføres over for disse målgrupper.

Herudover skal repræsentationerne forholde sig til, hvad det primære formål med PD-aktiviteten er. Hvad enten formålet med aktiviteten er at øge kendskabet til noget, skabe dialog, medieomtale eller ændre holdninger, skal der vælges et primært formål i ansøgningsskemaet. Hvor det før var muligt frit at definere formålet med PD-aktiviteten, sikrer 13 på forhånd definerede valgmuligheder nu en højere grad af uniformitet og gør det dermed lettere at kategorisere de enkelte aktiviteter og dermed skabe overblik til fordel for den fælles erfaringsopsamling.

### Valg af primært formål

Valget af primært formål vil skulle afspejles i valg af evalueringsmetode, hvor valgmulighederne ligeledes er defineret på forhånd. Der bør være en sammenhæng mellem formål og evalueringsmetode. Hvis det primære formål med en given indsats således er at øge kendskab til eksempelvis brugen af vedvarende energi, vil det kun være muligt at evaluere på effekten, såfremt der er foretaget interviews af målgruppen før og efter aktivitetens gennemførelse. På samme måde vil en PD-indsats, som har til formål at ændre holdninger, kræve en forudgående undersøgelse af, hvilke holdninger målgruppen har før aktivitetens start.

Som tidligere nævnt viser effekten - eksempelvis en holdningsændring - sig ofte først over tid. Derfor skal repræsentationerne i det nye ansøgningsskema ikke bare forholde sig til, hvordan de vil evaluere, men også til hvornår og hvor mange gange, de vil evaluere.

Digitaliseringen af ansøgningsskemaet og evalueringsskemaet, som p.t. er under udvikling, skulle gerne komme til at udgøre et læringsaspekt i repræsentationernes PD-arbejde. Om end der er mange fantastiske kommunikatører i udenrigstjenesten, så er det de færreste, der er kommunikationseksperter. De på forhånd definerede valgmuligheder kan derfor gøre, at repræsentationerne får øjnene op for markedsførings- og evalueringsmetoder, som de måske ikke kendte til i forvejen.

### Returning to investment

I forsøget på at påvise den langsigtede effekt af PD-arbejdet vil der fremadrettet i højere grad blive sat fokus på måling af korte og mellemlange effekter. Der skal altså ikke blot evalueres på det direkte resultat af en aktivitet, men også på de afledte effekter som viser sig efter en måned, et halvt år eller længere tid.

Der udestår dog fortsat en del arbejde med at udvikle en vandtæt metode til at måle "return on investment". Der kan dog ikke herske tvivl om, at en fortsat investering i public diplomacy er nødvendig. For allerede nu begynder de mange afledte effekter af den danske PD-indsats at vise sig i form af journalistforespørgsler, anmodning om opfølgende aktiviteter og generel øget interesse for netop de danske styrkepositioner, indsatsen har til formål at øge kendskabet til.

Som en del af regeringens handlingsplan for offensiv global markedsføring af Danmark forestår Udenrigsministeriet en målrettet PD-indsats over for meningsdannere og beslutningstagere i udlandet. Siden 2007 har danske repræsentanter således gennemført ca. 150 aktiviteter, som på hver sin måde har til formål at varetage danske interesser politisk, økonomisk og kulturelt. PD-indsatsen er i Udenrigsministeriet inddelt i fire tematiske fokusområder, som er:

1. Miljø, energi og klima
2. Den danske samfundsmodel
3. Det kreative Danmark
4. Danmarks globale ansvar og engagement

PD-indsatsen skal sammen med handlingsplanens øvrige initiativer bidrage til at bringe Danmark ind i top 10 på Simon Anholt's Nation Brand Index, som du kan læse mere om et andet sted på denne side.

## ARTICLE 4

Af Mette Asbjørn, journalist, Bjerg Kommunikation

Publiceret onsdag 10. december 2008

<http://kommunikationsmaaling.dk/artikel/hvem-har-retten-til-at-definere-et-lands-brand-interview-med-uffe-ostergaard/>

**Uffe Østergaard er mag.art/PhD og professor i europæisk og dansk historie på Københavns Handelshøjskole. Han leder forskningsprojektet "National Identity, Branding, History and the Company", hvis mål er at bidrage til en dybere forståelse for identitetskonstruktion i nutidens samfund, udvikle et kritisk og historisk begrundet perspektiv på nation branding og skabe større forståelse for national identitets betydning som konkurrenceparameter.**

### *Hvorfor hører man mere og mere om nation branding?*

Efter min mening så er Nation branding en velment idé, men man kan diskutere, om det er noget nyt – eller noget vi har gjort hele tiden. I disse år sættes der ganske vidst mange penge af til det, man snakker mere og mere om det, der bliver taget initiativer osv. Det er der efter min mening to grunde til:

- 1: Den overordnede strukturelle forklaring: at det øgede fokus på nation branding generelt skyldes globaliseringen. Vi er blevet mere opmærksomme på verden omkring os og på os selv som nation - det er blevet vigtigere at have et godt omdømme.
- 2: Den mere kortsigtede og politiske forklaring: at det øgede fokus på nation branding for Danmarks vedkommende skyldes Muhammed-krisen. Nu skal vores ry reddes.

I længden hælder jeg til den første forklaring. Vi lever i en globaliseret verden, hvor man konkurrerer landende imellem på et helt andet stadie end tidligere. Men det er selvfølgelig klart, at Muhammed-krisen måske nok har åbnet vores øjne for, hvor stor betydning vores omdømme som nation kan have.

### *Hvilke problemer er der knyttet til nation branding?*

Jeg ser en problematik i, hvem der skal have lov til at definere, hvordan Danmark er. Og hvordan de gør det. Et eksempel på det er Danmarksfilmene, som er et af de fremstød, som Danmark har lavet i mange år for at brande sig. En af mine yndlingsfilm er fx PH's film fra 30'erne. Da den udkom blev den mødt med en del kritik, fordi danskerne ikke mente, at den afspejlede Danmark. At den var for fremtidsagtig - hvilket netop var PH's mening at fremhæve.

Og det er netop her problematikkerne omkring nation branding kommer frem – for hvem har ret til at definere, hvordan Danmark er? Og kan vi nogensinde blive enige? Resultatet er, at vi i dag har en lang række initiativer, som fx Danmarksfilmene, som i bund og grund ikke er særligt interessante i forhold til, hvordan Danmark er, men hvordan nogen gerne vil have, at Danmark skal se ud.

Det er meget svært at definere, hvem er vi – ligesom det ikke kan undgås at blive stereotypet. Derfor vil nation branding efter min mening først og fremmest komme til at sætte fokus på de interne kampe og uenigheder, vi har - selv i et lille land som Danmark.

### *Mener du dermed, at man ikke kan brande en hel nation med fx en kampagne ?*

Jeg er helt sikker på, at man ikke kan brande Danmark med en kampagne. Jeg er endda mere skeptisk end Simon Anholt på det punkt. Man kan prøve, at finde frem til de styrker et land har, men i bund og grund er det vanskeligt at markedsføre et lands brand på samme måde, som et firma ville markedsføre sig som et brand, for ingen har magten til at fastlægge, hvad der er det danske brand. Derfor er det vanskeligt at bruge virksomhedsmetoder til et land. I bund og grund vil nation branding altid blive politisk.



### ***Hvad mener du om Danmarks store branding projekt med en pulje på 412 millioner?***

Branding kampagner, som fx den Branding Danmark laver, vil efter min mening nok især virke indad i landet, fordi det er os selv, der kommer til at diskutere, hvad der er godt og dansk. Og det, tror jeg, vil være positivt. Hvis resultatet af indsatsen bliver, at vi kan få en regulær samtale i gang omkring Danmark, så er pengene efter min mening ikke så dårligt givet ud.

De mål som regeringen har med kampagnen er dog mere udadrettede - og handler bl.a. om at Danmark skal rykke op på Simon Anholt's Nation Brands Index. På Simon Anholt's Nation Brands Index, som er den mest benyttede målemetode til at måle nationers brand og popularitet, ligger Danmark på en 14. plads. Regeringen har i den forbindelse udtalt, at der skal tages initiativer, der promoverer Danmark, så Danmark kommer højere op på listen. Det er en af de målsætninger, der ligger bag mange af de indsatser, vi ser i dag.

### ***Hvad kan Danmark få ud af en højere placering på Anholt Nation Brands Indexet?***

Det gode ved at rykke op på indekset kan være, at man kan sige, at Muhammedkrisen ikke betød noget alligevel i det lange løb – eller at man pga. kampagnen har rettet op på rygtet fra Muhammedkrisen. Det kan også være det bliver bedre at være dansk turist, at flere vil flytte til Danmark og lignende. Til gengæld tror jeg ikke, at en stigning på Simon Anholt's Nation Brands Indeks vil gavne erhvervslivet synderligt. Der er det jo et produkt, som en forbruger skal købe – og så har en placering på en liste kun lille betydning.

### ***Hvordan kunne man efter din mening bedst bruge målemetoder til at finde et lands styrker – eller brand?***

Målinger ville være oplagte, hvis man har noget konkret at måle, fx Danmarksfilmene, dem kunne man godt lave en måling på. Og man kunne måske også have startet med at spørge ind til, hvad vi egentlig er kendte for i verden. Så ville man måske have opdaget, at tv-serier og radiodramaturgi er nogen af de unikke ting, Danmark er kendt for – og måske ville man satse på det i stedet for fx Danmarksfilmene. Men det kræver noget konkret at måle på. Efter min mening ville man fx ikke få mere ud af et brandingprojekt ved at starte med at måle, hvordan fx danskerne selv mener, at Danmark skal brandes, for vi ville ikke kunne blive enige. Det kræver meget blødere mekanismer – som fx samtale.

### ***Hvordan mener du, at man bedst kan måle, om en brandingindsats er givet godt ud?***

Man kan se, om Danmark stiger på Anholt indekset – og om der er større viden om Danmark. Og det er mit gæt, at der ikke vil være nogen forskel. Så vidt jeg ved, så findes der ikke andre systematiske målinger, der kan bruges endnu. For det hele er stadig ret nyt. Så skal man i stedet kigge på fx investeringsindekser – bl.a. hvor villige udenlandske virksomheder er til at investere i Danmark. Der er også turismemålinger, men nation branding er langt bredere - så en turismemåling eller investeringsmåling kan ikke stå alene.

### ***Vil vi se mere nation branding i fremtiden?***

Nation branding er noget, vi vil se mere af, fordi vi i stigende grad ser verden som konkurrerende nationer. Jeg er helt sikker på, at vi allerede i de kommende år vil se meget mere nation branding. Ligesom der sikkert også vil komme flere systematiske målinger som Anholt's Nation Brands Indeks. Jo flere penge og konkurrence der går i det – jo flere målemetoder – og resultater vil vi se.

### ***Nu siger du, at ingen ville brande Danmark ens. Hvad ville så din version af ”brand Danmark” være?***

Efter min mening skal man gøre billedet af Danmark meget bredere – fx tror jeg, det ville være en stor fordel at sætte mere fokus på den offentlige sektor. Jeg tror, at det især er samspillet mellem den offentlige sektor og erhvervslivet i Danmark, som mange andre nationer finder interessant og unikt.

## **ARTICLE 5**

Af Anni Løndal de Lichtenberg, debattør

Publiceret mandag 15. december 2008

<http://kommunikationsmaaling.dk/artikel/kritisk-kommentar-til-simon-anholts-the-nation-brands-index/>

**Simon Anholt er en engelsk kontroversiel markedsføringsspecialist i branding af steder og nationer. Og i hvert fald er Anholt hamrende god til at brande sig selv. Det har ikke været muligt for mig at finde ud af, hvilken uddannelse Simon Anholt har.**

Anholt udgiver hvert kvartal gratis “Anholt Nation Brands Index,” “Anholt State Brands Index” og “Anholt City Brands Index”, som rangerer nationer og byer efter deres omdømme. Disse index er verdenskendte. Anholt benytter analyseinstituttet “Global Market Insights, Inc.” grundlagt af Rob Monster i 1999 til at lave sine index. “Global Market Insights, Inc.” råder over en database med 5,5 millioner forbrugere i over 200 lande. Simon Anholt lever altså af de ordrer, som Anholt får i forbindelse med den gratis udgivelse af blandt andet “The Nation Brands Index”, som har nemt ved at finde vej til mediernes, fordi alle selvfølgelig er interesseret i at vide, hvor på hitlisten de befinder sig. Smart! I 2006 var der rygter om, at EU-kommissionen havde hyret Anholt til at brande EU. Rygterne startede i Financial Times, hvor Simon Anholt åbenbart mente, at han havde fået ordren fra EU, hvorfor han udtalte sig om opgaven, men EU-Kommissionen har benægtet, at den skulle have hyret eksperter til at rette op på EU's image.

### **Danmark og “The Nation Brand Index”**

Danmark kom for første gang med i Simon Anholt's “The Nation Brands Index” lige efter Morgenavisen Jyllands-Postens Muhammed-tegningsskandale. Dette medførte, at den danske regering ved Økonomi- og Erhvervsministeriet bestilte yderligere undersøgelser hos Simon Anholt. Prisen for denne undersøgelse har jeg ikke kunnet finde, men den er nok ikke billig. Tror du? Mange forventer, at de nye storkommuner også vil bruge Simon Anholt.

Anholt mener ikke, at verden kender København. De fleste ved ikke, hvor København ligger, mener han. Desuden er Anholt ikke imponeret af

“den lille havfrue”, hvorom han har sagt: “jeres havfrue er bare en dame på en sten”. Til gengæld er Simon Anholt meget imponeret af det italienske Brand.

### En sikker førsteplads til England?

Simon Anholt er brite. England ligger på førstepladsen i “The Nation Brands Index” 4. kvartal 2006, og det vil England blive ved med ifølge Anholt, fordi England scorer gode point i de fleste kategorier. Anholt er the British Government’s advisor on Public Diplomacy og advises. Schweiz kom ind på en andenplads, efterfulgt af Canada, Italien og Sverige.

Det er lidt besynderligt, at Anholt mener, at England vil blive ved med at være nummer 1, for i 2005 lå England på en 4. plads. Men måske mener Anholt bare, at England vil blive ved med at ligge blandt de 20 bedste, for “i toppen” er jo et vidt begreb.

Anholt mener, at lokalbefolkningen ofte stiller sig negative overfor branding af deres områder, fordi det bliver opfattet som en kommercialisering af deres liv, deres dagligdag og deres liv. Det står jeg uforstående over for, da min erfaring er, at lokalbefolkningen er positivt indstillet over for markedsføring af deres område. Så hvorfor Anholt mener det, står hen i det uvisse.

### Hitlisterne

Lad os kigge lidt på “The Nation Brands Index”, som Anholt laver via analyseinstituttet “Global Market Insite, Inc” ud fra svar fra 25.000 personer i nu 36 lande. Indexet måler på følgende 6 områder: turisme, export, mennesker, regeringen, kulturinvestering og immigration.

Hitlisterne er lidt svære - næsten umulige - at sammenligne, da der jævnligt kommer et nyt land med, og samtidig er rapporten, som man kan downloade gratis fra Anholts website, forskelligt stillet op. Smart, hvis man gerne vil forære sig selv nemme argumenter, der skal forklare forskellene. Iøvrigt er det bekymrende, at de enkelte landes placering ændres så voldsomt på bare et enkelt år.

Spørgsmålet er: Hvad kan vi andre bruge disse hitlister til??? Det er tydeligt, hvad Anholt kan bruge dem til: Gratis global omtale af.... Simon Anholt.

Hitlisten 3. kvartal 2006. Tallene i parentes er fra 2. kvartal 2005. Hvor der ikke står et tal i parentes, er landet ikke blandt de 20 bedste i 2005:

United Kingdom 1 (4)  
Germany 2 (7)  
Italy 3 (6)  
Canada 4 (2)  
Switzerland 5 (3)  
France 6 (9)  
Sweden 7 (5)  
Japan 8 (14)  
United States 9 (11)  
Australia 10 (1)  
Spain 11 (12)  
The Netherlands 12 (8)  
Denmark 13  
Norway 14  
New Zealand 15 (10)  
Belgium 16  
Portugal 17  
Ireland 18 (13)  
China 19  
Russia 20

Med på listen over de 20 bedste 2. kvartal 2005, men ikke 3. kvartal 2006:

Brasilien 15  
Mexico 16  
Egypten 17  
Indien 18  
Polen 19  
Syd Korea 20

### Hvad kan målingen bruges til?

Når man tænker på de omdømmemålinger, der er lavet i Danmark på danske virksomheder, så ser man ikke de store ændringer fra år til år. Danmark gik jo fra en 15. plads til en 13. plads i de to sidste målinger, Anholt har lavet, og Anholt konkluderer, at Danmarks omdømme, nu hvor Muhammed-Skandalen har lagt sig lidt, er blevet betydeligt bedre. Nu vil muslimerne endda gerne flytte til Danmark, påstår Anholdt. Dog er egypterne stadig skeptiske. Anholt mener, at Danmark burde finde ud af, hvad der ligger bag den bedre måling, og jeg er HELT sikker på, at det vil Anholt gerne hjælpe Danmark med at finde ud af.

Hvad mener du om Anholts “The Nation Brands Index”?

Kan den bruges til noget?

## ARTICLE 6

Af Simon Anholt, government adviser

Publiceret fredag 16. januar 2009

<http://kommunikationsmaaling.dk/artikel/why-nation-branding-does-not-exist/>

**Nation branding does not exist; it is a myth, and rather a dangerous one. The idea that it is possible to 'do branding' to a country (or to a city or region) in the same way that companies 'do branding' to their products and services, is vain and foolish.**

In the fifteen years since I first started working in this field I have not seen a shred of evidence, a single properly researched case study, to show that marketing communications programmes, slogans or logos, have ever succeeded, or could ever succeed, in altering international perceptions of places.

### **Nation branding is the problem not the solution**

In fact there is some evidence to suggest the opposite: between 2005 when the Anholt Nation Brands Index was launched, and the latest study in October 2008, there has been no detectable correlation between changes in national brand value and expenditure on 'nation branding campaigns'. Several countries which have done no marketing (apart from normal tourism and investment promotion) during this period have shown noticeable improvements in their overall images, while others have spent extremely large sums on advertising and PR campaigns and their brand value has remained stable or even declined.

It's more accurate to say that 'nation branding' is the problem, not the solution. It is public opinion that "brands" countries – in other words, reduces them to the weak, simplistic, outdated, unfair stereotypes that so damage their prospects in a globalised world – and countries need to fight against the tendency of international public opinion to brand them. Governments need to help the world understand the real, complex, rich, diverse nature of their people and landscapes, their history and heritage, their products and their resources: in other words, to prevent them from becoming mere brands.

### **nation branding - a quick fix**

Since I first coined the phrase 'nation brand' in 1996, the idea has created some excitement in the public sector, thanks to the tantalising but illusory prospect of a quick fix for a weak or negative national image. Many governments, most consultants and even some scholars persist in a naïve and superficial notion of 'place branding' that is nothing more than ordinary marketing and corporate identity, where the product just happens to be a country, a city or a region rather than a bank or a running shoe.

The combination of the words 'nation' and 'brand' has so much resonance because there is an important truth here: the brand images of places are indeed central to their progress and prosperity. This was my point. Today, the world is one market; the advance of globalisation means that every country, city and region must compete with every other for its share of the world's commercial, political, social and cultural transactions. In such an environment, as in any busy marketplace, brand image becomes a critical factor; the necessary short cut to an informed buying decision.

### **The effect of national brand image**

The effect of national brand image is plain to see. Countries, cities and regions that are lucky or virtuous enough to have acquired a positive reputation find that everything they or their citizens wish to do on the global stage is easier: their brand goes before them, opening doors, creating trust and respect, and raising the expectation of quality, competence and integrity.

Places with a reputation for being poor, uncultured, backward, dangerous or corrupt find that everything they or their citizens try to achieve outside their own neighbourhood is harder, and the burden is always on their side to prove that they don't conform to the national stereotype. Compare the experiences of a Dutch and an Iranian manager on the international job market, or the struggles of an exporter from Bangladesh with one from Canada.

Compare the ease with which a mediocre tourist resort in a highly regarded country can gain glowing media coverage and celebrity endorsement, with the difficulties experienced by an unspoiled and unique destination in a country with a weak or poor reputation. Compare the way consumers in Europe or America will willingly pay more for an unknown 'Japanese' product than for an identical 'Korean' product that is probably made in the same Chinese factory.

Compare how positively the international media will report on an ordinary piece of policy from the government of a country reputed to be fair, rich and stable, with the media silence or sharp criticism which greets a wise, brave and innovative policy from a country that's saddled with a negative image.

### **from brand to branding**

In short, nobody doubts that places have their brand images, and that those images are critical to their success in the global contest for products, trade, services, talent, finance, investment, culture, respect and profile. It's only when people start talking about branding rather than just brand that the problems start.

It would certainly make life easier for many governments if it were possible to brand places: it would conveniently reduce the success criteria for their economic and political competitiveness to having a big enough marketing budget and hiring the best marketing and PR agencies. But of course the reality is more complex; national images are not created through communications, and cannot be altered by communications.

### **Why marketing communications don't work for countries**

One might well ask, if marketing communications work so well for products and services, why shouldn't they work for countries and cities?

The simple answer is that they don't work so well for products and services – or at least, not in the way that most casual observers suppose.

Although great advertising, attractive logos and memorable slogans are strongly associated with powerful commercial brands, they aren't the reason why those brands are powerful: brands become powerful when the product behind them earns trust. This happens as a consequence of many sales, leading to many direct customer experiences, and a product that fulfils or exceeds its promise. The advertising campaigns generate

the sales; they only build the brand indirectly.

Because countries and cities aren't for sale, the marketing communications campaigns associated with them can only be empty propaganda: instead of saying 'please try this product' they are basically saying 'please change your mind about this country', and the message misfires.

### **Its all about the product**

Brand management in the commercial sphere only works because the company that owns the brand has a high degree of control over the product itself and over its channels of communication, and so can directly influence consumers' experience of the product, and the way in which the product is presented to them through the media.

A good company with a good product can, with sufficient skill, patience and resources, build the brand image it wants and needs and which its product deserves – but no more than its product deserves, because as the great adman Bill Bernbach famously observed, good advertising will only make a bad product fail faster.

Places are utterly different. No single body, political or otherwise, exercises nearly this much control over the national 'product' or the way it communicates with the outside world. The tiniest village is infinitely more complex, more diverse and less unified than the largest corporation, purely because of the different reasons why people are there.

Places have no single, unifying purpose, unlike the simple creed of shareholder value that binds corporations together: a contract of employment is mainly about duties, whereas a social contract is mainly about rights. Of course, there have always been heads of state who attempt to run their countries like corporations and exercise control over the 'brand' by controlling the channels of information, but this kind of control through propaganda can only work within entirely closed societies. It is one of the positive side-effects of globalisation that in our media-literate and constantly communicating international arena, propaganda is not so much evil as impossible.

### **Robust images and comforting stereotypes**

Another reason why national or city images can't be changed so easily is because they are so robust. National image, as the research demonstrates, is a remarkably stable phenomenon, more a fixed asset than a liquid currency.

We all seem to need these comforting stereotypes which enable us to put countries and cities in convenient pigeon-holes, and will only abandon them if we really have no other choice. The relevance of foreign places to most people is limited, and if a person in Germany or South Africa or India only spends a few moments each year thinking about Holland or Amsterdam, it's not surprising if their perception of Holland and Amsterdam remains largely unchanged for years on end.

Images of foreign countries are truly part of the culture of the country which holds the perceptions: Holland's image in Germany and Indonesia, for example, is part of the German and Indonesian culture, and vice versa.

### **Nation reputation can only be earned**

National reputation cannot be constructed; it can only be earned; and imagining that such a deeply rooted phenomenon can be shifted by so weak an instrument as marketing communications is an extravagant delusion. As Socrates observed, "the way to achieve a better reputation is to endeavour to be what you desire to appear."

Whilst governments cannot hope to manipulate the perceptions of millions of people in distant countries, there are three important things that they can do about their national reputation:

- First, they can understand and monitor their international image in the countries and sectors where it matters most to them in a rigorous and scientific way, and understand exactly how and where this affects their interests in those countries and sectors,
- Second, if they collaborate imaginatively, effectively and openly with business and civil society, governments can agree on a national strategy and narrative – the 'story' of who the nation is, where it is going and how it is going to get there – which honestly reflects the skills, the genius and the will of the people.
- Third, governments can ensure that their country maintains a stream of innovative and eye-catching products, services, policies and initiatives in every sector, which keeps it at the forefront of the world's attention and admiration; demonstrates the truth of that narrative; and proves the country's right to the reputation its people and government desire to acquire.

### **More engagement**

More engagement, not simply more communication, with the rest of the world can enhance the profile of places, and higher visibility does tend to go together with stronger appeal.

The idea of national reputation isn't important simply because people find it intellectually appealing. For the majority of nations, the need to study, to understand, and to think about ways of influencing their international reputation is no longer really a matter of choice: either one takes some control over one's national reputation or one allows it to be controlled by public opinion and public ignorance. The catastrophic consequences of the latter are understood all too well by most African nations.

Not every government, and indeed not every population, treats international approval as an important goal, but when we speak of the brand images of places, we are talking about something rather more significant than mere popularity.

The only sort of government that can afford to ignore the impact of its national reputation is one which has no interest in participating in the global community, and no desire for its economy, its culture or its citizens to benefit from the rich influences and opportunities that the rest of the world offers them.

It is the duty of every responsible government in the age of globalisation to recognise that the nation's reputation, one of the most valuable assets of its people, is given to it in trust for the duration of its office. Its duty is to hand that reputation down to its successors, whatever their political persuasion, in at least as good health as it received it, and to improve it if possible for the benefit of future generations.

There seems little doubt that if the world's governments placed even half the value that most wise corporations have learned to place on their good names, the world would be a safer and quieter place than it is today.

# ARTICLE 7

Af Henrik Merkelsen, erhvervsforsker/konsulent, cand. mag.

Publiceret mandag 16. februar 2009

<http://kommunikationsmaaling.dk/artikel/danmark-er-ikke-et-brand/>

**De tider, hvor den danske sang var en ung, blond pige og nationalfølelsen vågnede, hver gang man hørte et patosfyldt nationalkvad, er for længst forbi. Nu skal der corporate branding til, for at vi kan finde danskheden frem igen. Men virker det? Svaret er nej. Og det er der fire gode grunde til.**

Nation-branding har omsider gjort sit indtog i Danmark og skal løfte nationens image. Danmark skal rebrandes. En gang imagepolering, der ellers er forbeholdt virksomheder, når en kritisk begivenhed har sat kedelige spor i virksomhedens omdømme. Nu er turen kommet til Danmark. Muhammed-sagen gav nationens image alvorlige ridser i lakken, og selve nationallogoet blev under stor international mediebevågenhed brændt af rasende demonstranter i Mellemøsten. Nu er gode råd dyre, og der må gøres noget. Danmark må og skal rebrandes nu, hvor flaget er brændt.

## So ein Ding müssen wir auch haben

I kølvandet på regeringens noget kluntede håndtering af Muhammed-krisen skal der nu gøres noget ved sagen, og der er afsat ikke mindre end 110 mio. kroner til projektet. Set fra en kommunikationsstrategisk synsvinkel giver det god mening: Landet har oplevet en imagekrise. Landet har lært af krisen. Nu skal landet genoprette sit image og sikre sig imod lignende kriser.

I den arbejdsgruppe, som regeringen har nedsat for at kortlægge strategien for Danmarks fremtidige brand, er man nået frem til, at nationens omdømme skal kunne præsenteres simpelt – gerne i et fængende pay off. Tankegangen er den samme som i corporate branding: Virksomheden skal kunne fremstille sig selv over for sine interessenter på en konsistent og letforståelig måde.

## Corporate branding

Den magiske løsning er at tage ved lære af erhvervslivet. Opskriften er corporate branding af Danmark. En ide, der kan føres tilbage til erhvervslivet op gennem halvfemserne, hvor man fik smag for ikke bare at brande sine produkter, men også selve virksomheden. Ideen var, at virksomheden selv kunne udgøre et stærkt brand. Dette virkede stærkt tiltrækkende på mange erhvervsledere og ikke mindst kommunikations- og marketingfolk.

Nu er det politikerne, der er blevet forført. So ein Ding müssen wir auch haben, tænker man i centraladministrationen med ti års vanlig forsinkelse – og iværksætter straks en corporate branding-kampagne, selvom erhvervslivet belært af bitre erfaringer for længst har kastet den slags brandingvrøvl på varmluft-forbrændingsanstalten.

Tanken er jo besnærende: Vi opstiller et brand, hvor de politiske løsninger ikke forslår og frustrationerne hober sig op. Tænk at kunne løse sine politiske nederlag med en god marketingstrategi. Branding som den hurtige politiske løsning på et uløseligt problem.

## Simon Anholt's Nation Brand Index

Ideen fik vind i sejlene, og samtidig skete der også det, at Danmark under Muhammed-krisen for første gang kom med på Simon Anholt's Nation Brand Index som et lille, men relativt stærkt brand målt i brand equity pr. indbygger. Indekssets efterfølgende kvartalsrapport dedikerede en særudgivelse til situationen i Danmark, hvor det ikke overraskende viste sig, at mange muslimske lande var blevet stærkt forbeholdne over for Danmark.

Det kunne man måske have sagt sig selv, men rapporten var ikke uden effekt: Kort tid efter bestilte de danske folketingspolitikere en mere dybtgående analyse hos Simon Anholt. Og mon ikke mange af de nye kommuner følger trop og bestiller rapporter fra Simon Anholt om deres City Brand? Så kan de få en flot publikation fuld af indlysende banaliteter, såsom at jo længere væk man er fra Furesø Kommune, des mindre ved man om den. En selvindlysende sandhed, som naturligvis også gælder Danmark.

## Forfejlet politisk løsning

Det er dog alt sammen en forfejlet politisk løsning, for corporate branding holder hverken i teorien eller i praksis, hvad der i øvrigt også gælder ideen om Danmark som et nationalt brand. Min påstand er følgende:

## Påstand 1: Teorien bag corporate branding holder ikke

Nation-branding er nært beslægtet med corporate branding, og derfor kunne det være en god ide at se på, om corporate branding overhovedet holder, hvad det lover.

Der er to vigtige elementer i corporate branding: 1) Den overordnede styring, som sikrer konsistens i virksomhedens brand og 2) de grundlæggende værdier, som udgør kernen i virksomhedens brand.

Det første element – styringen – træder tydeligt frem i tanken om integreret kommunikation: Uanset om målgruppen er intern eller ekstern, skal virksomhedens budskaber koordineres, så virksomheden ikke kommer til at tale med flere tunger. Det kræver stram kontrol af både handlinger og ytringer, jf. Walk the Talk-mantraet.

Det andet element ses tydeligt i begreber som visions- og værdibaseret ledelse. Her er tanken, at ledelsens kontrolfunktion skal afløses af værdier, der kan virke som ledestjerner for medarbejdernes handlinger. I stedet for tydelige hierarkier og stram kontrol skal medarbejderne arbejde efter fælles værdier. Med andre ord er bestræbelsen inden for værdiledelse den modsatte af kontrol, nemlig autonomi.

På den ene side kræver corporate branding stram kontrol, så virksomhedens budskaber kan koordineres og virksomheden kan tale med én tunge. På den anden side kræver corporate branding øget autonomi og fleksibilitet, da virksomhedens værdier indgår som centrale ledelsesværktøjer.

Trods det, at corporate branding og corporate communication er velbeskrevet i litteraturen, er der endnu ikke nogen, der bare er kommet tilnærmelsesvis i nærheden af at give en god forklaring på, hvordan disse to tilsyneladende nødvendige, men modsatrettede tankesæt kan forenes. Corporate branding-tankegangen prædiker konsistens, men hviler i bund og grund på et højt inkonsistent teoretisk grundlag. Med andre ord: Det holder ikke en meter i teorien.

Kort sagt: Ud fra et teoretisk perspektiv vil det være tåbeligt at sætte sin lid til corporate branding som løsningen på nationens imageproblemer.

### **Påstand 2: Corporate branding holder ikke i praksis**

I praksis virker det heller ikke. Historien er fuld af eksempler på mislykkedes corporate branding-strategier, og der er en tydelig tendens til, at erhvervslivet begynder at gå bort fra corporate branding. Jeg skal her holde mig til et eksempel, som tydeligt viser, hvorfor corporate branding er en død sild også i praksis.

Arla – virksomheden, som de seneste år har virket som en magnet på alskens ulykke og fortrædelighed – har siden starten i 2000 satset hårdt på at skabe et stærkt corporate brand. Ser vi på resultatet i dag, må strategien siges at være uholdbar og fejlslagen: Ved at sætte et corporate brand i centrum har Arla opstillet en særdeles synlig skydeskive for al slags kritik – og ikke mindst de afledte effekter i form af forbrugerboycot af Arlas produkter.

Ser vi på Arlas markedsføring i dag, viser det sig da også, at virksomheden har forladt corporate branding-strategien. Et kig i det lokale supermarkeds køledisk afslører tilsyneladende Arla-frie produkter som mælk fra Mejsø, Pilegaarden og Kløverblomst, hvor Arla har relanceret tidligere skrottede brands, der på overfladen ikke er belastet af Arlas corporate brand.

Men det er formentlig blot første skridt på vej til en ny branding-strategi, som mere og mere går i retning af traditionel product branding. Ser vi generelt på fødevarersektorens kommende udfordringer med at sælge produkter til forbrugere, der er henholdsvis for og imod økologi, genteknologi, berigede fødevarer osv., så er det tydeligt, at udfordringen for en virksomhed som Arla bliver at differentiere produkterne og markedsføre dem under separate product brands. Der er penge at hente i at sælge selvlysende, lyserød yoghurt med 70 % sukkerindhold til de fedes børn, øko-kvark til halallhippierne, mælk med ekstra vitaminindhold til sportsidioterne og det billigste til jyderne.

Man skal lede længe efter det værdigrundlag, som kan forene alle disse produkter og forbrugersegmenter. I bedste fald skal det være så vagt, at det absolut intet udtrykker. Et corporate brand baseret på forpligtende værdier gør Arla sårbar overfor kritik fra halallhippierne, der ikke kan lide tanken om den vitaminberigede mælk (selvom de ikke drikker den), sportsidioterne, der ikke kan lide den lyserøde yoghurt (selvom de ikke spiser den), jyderne, der synes noget helt tredje osv. Derfor er det meget bedre at brande de enkelte produkter separat. Så kan halallhippierne, de fede, sportsidioterne, jyderne og alle de andre i ro og mag spise det, de har lyst til.

Kort sagt: Product branding giver virksomheder frihed og fleksibilitet, mens corporate branding gør virksomheden uflexibel. Derfor er corporate branding på vej ud i erhvervslivet, og derfor er det en dårlig ide for Danmark lige nu.

### **Påstand 3: Nation-branding er noget vås**

Sagen er, at corporate branding ikke fungerer, når der er tale om differentierede produkter og komplekse markeder – hvad verdensmarkedet og den globale offentlighed må siges at være. Og det er den, arena vi skal profilere os på som nation. Hvis vi vender blikket imod Danmark, bliver det klart, at nationens samlede industrielle, kulturelle og politiske output er særdeles differentieret. Og den globale sammenhæng, som Danmark opererer i, er uhyre kompleks. Hvis denne differentiering og kompleksitet skal samles i et nationalt brand, bliver det nødvendigvis så udvandet, at det overhovedet ingenting udtrykker. Og så er vi jo lige vidt.

En simpel præsentation i et fængende pay off kan ikke kommunikere den kompleksitet, som nationen består af. Det er en vanvittigt naiv tanke, at man kan styre nationens omdømme gennem et pay off eller et brand – uafhængigt af den mangfoldighed af udtryk, der ellers udgår fra Danmark. Selv den allermest komplekse virksomhed er uendeligt mindre kompleks end en nation. At overføre den stramme styring af det samlede udtryk fra corporate branding til en nation vil derfor være en helt umulig opgave.

Kort sagt: Nationer er for komplekse til at kunne styres effektivt vha. corporate branding.

### **Påstand 4: Danmarks værdigrundlag er ikke til stede**

Både teoretisk og praktisk er tanken om den stramme styring af et corporate brand problematisk. Men værdierne er mindst lige så problematiske. De fleste virksomheder lider under, at deres værdier er så altfavnende, at de reelt intet siger. Men når det gælder vores kære gamle nation, så må der da være nogle mere substantielle værdier på spil. Det er der ganske rigtigt også, men det bliver nok svært at finde et fælles værdigrundlag. Ikke mindst når man tænker på alle de interesseorganisationer og særinteresser, som i praksis skal sætte deres fingeraftryk på de 110 millioner. Når alle fra DI til DF skal være tilfredse på samme tid, bliver det noget udvandet sludder.

Når en række fælles kerneværdier er nødvendige som essensen af et givet brand, er det dårlig timing, når regeringen kort forinden det storstilede branding-projekt lancerede en ikke mindre storstilet værdikamp.

Værdikampen blev først og fremmest ført imod de kulturradikale og smagsdommerne (og dermed en meget stor del af landets samlede intelligentsia). Kombineret med Dansk Folkepartis evige kamp for danskheden kom den bedre begavede del af befolkningen nærmest til at fremstå som udanske. Men værdikampen skulle ifølge planen også slå igennem på det fordelingspolitiske. Der skulle gøres op med danskernes krævementalitet. Noget for noget, var mantraet.

Værdikampen er siden gået lidt i sig selv. Folk kræver stadig – de vil ha' velfærd, og så må man skifte kampråbene ud med velfærdsgodteposer, hvis man vil bevare regeringsmagten. Problemet er bare, at arrene fra værdikampen består endnu. Når der er kamp, vælger folk side, og der er i dag en splittelse i befolkningen, som rækker langt ud over almindelig politisk uenighed.

Denne nationale splittelse var formentlig en af hovedårsagerne til, at en lille gruppe imamer vha. en veltillægt PR-strategi kunne sætte skub i hele Muhammed-krisen. Danskerne stod netop ikke sammen om en række fælles værdier, men fordelte sig med statsministerens ord i grupper af får og bukke.

Kort sagt: Nationen kan ikke brandes, fordi det nødvendige og fælles værdigrundlag ikke er til stede i praksis. Nation-branding = National selvfejring?

#### Hvad får vi for pengene?

Men er det hele så forgæves? Får vi da ikke bare en lille smule ud af de godt 110 mio. kroner, der er afsat til at brande nationen? Jo, naturligvis får vi noget ud af det. Jeg spår, at der vil være en ret god intern, national effekt, hvor nationen fejrer sig selv som smørhul, kreativ nation, et lykkeligt folkefærd og humlebien, der aldrig holder op med målløst at forundres over sin egen evne til at flyve. At der formentlig ikke vil være den store effekt ude i den store verden, behøver ikke at være en katastrofe. Det meste virksomhedseksterne kommunikation er aldeles uden effekt – bortset fra internt. National selvfejring er bestemt heller ikke at kimse af.

Men hvis målsætningen er at gøre noget substantielt ved Danmarks omdømme, så nationen bliver attraktiv for udenlandsk arbejdskraft, investeringer og turisme samt fremstår som politisk kompetent ledet, så skal der mere end branding til. For Danmark er ikke et brand. Danmark er alt andet end et brand.

## ARTICLE 8

[Fremtiden for branding af Danmark](#)

<http://markedsforingspanelet.smartlog.dk/fremtiden-for-branding-af-danmark-post194277>

29. okt 2009 08:53, apd@oem.dk

2009 er begivenhedernes år i Danmark. BrandingDanmark har derfor arbejdet aktivt for at markedsføre Danmark i forbindelse med værtskaberne for World Outgames og IOC-kongressen. I december venter FN's Klimatopmøde, som kan blive den største og væsentligste begivenhed på dansk jord i nyere tid. Også her arbejdes der på højtryk for at vise udlandet, hvad Danmark kan indenfor klima- og energiområdet.

Når embedsmændene og politikerne rejser hjem efter klimatopmødet og kalenderen skriver 2010, står vi i en situation, hvor vi ikke længere kan læne os op ad store begivenheder til markedsføringen af Danmark. Pt. er der ikke planlagt større events i Danmark i årene fremover, og derfor er det vigtigt at overveje, hvordan vi så kan få budskabet om Danmark kommunikeret ud til resten af verden.

Det er bl.a. dette vigtige spørgsmål, som Markedsføringspanelet skal arbejde med på næste møde d. 17. november i Kolding, hvor panelet skal komme med forslag til nye markedsføringsinitiativer, der ikke nødvendigvis er baseret på større begivenheder. I det diskussionsoplæg, som panelets medlemmer får udleveret inden mødet, berøres bl.a. nye former for tværgående samarbejder, besøgsprogrammer og relationsopbygning og nye medier.

Her på bloggen vil vi i sekretariatet dog gerne pege på en oplagt mulighed for at markedsføre Danmark i løbet af 2010. Den 1. maj 2010 slår den danske pavillon på EXPO i Shanghai dørene op for kineserne og verdensoffentligheden. Der forventes intet mindre end 3 mio. besøgende i den danske pavillon i udstillingsperioden (1. maj – 1. oktober 2010), og pavillonen udgør derfor et unikt udstillingsvindue for danske styrker og kompetencer. Og det over for en målgruppe, der lige nu har det meste af verdens store interesse: Kineserne. Og det inden for et område, som vi i Danmark er rigtig gode til nemlig bæredygtigt byliv under overskriften "Better City, Better Life" (EXPO-temaet).

Den danske pavillon forholder sig til dette tema med konceptet "Welfairytale", der viser, hvordan økonomisk vækst og urbanisering i Danmark går hånd i hånd med social ansvarlighed og livskvalitet i byerne. Udstillingen præsenterer Danmark som et land, der er familievenligt, rart, naturligt, smukt og aktivt. Læs mere om den danske pavillon på [www.expoinfo.dk](http://www.expoinfo.dk).

Spørgsmålet er, hvordan vi bedst udnytter EXPO som platform for markedsføring af Danmark i Kina? Ordet er frit.

Giv dit bidrag her på bloggen eller på næste møde!

Med venlig hilsen

## ARTICLE 9

### Posttraumatisk nation branding

<http://www.kommunikationsforum.dk/artikler/posttraumatisk-nation-branding>

[Timme Bisgaard Munk](#)

Redaktør

[kforum](#)

Havfruen til Kina? Danske kvinder som ludere på nettet? Rådhuspladsen fuld af atletiske bøsser. Bag galskaben gemmer sig et forsøg på at rebrande Danmark post-Muhammed som fandenivoldsk frigjorte. Budgettet er 412 millioner. Budskabet er, at vi danskere tør udfordre og latterliggøre alt og alle, fra profeter til havfruer. Ikke mindst os selv, kvinder og børn inklusive. Men er det rigtigt, og er det sandt. Nej, det er en desperat, overdreven og ugenemtænkt reaktion på, at vi blev brændemærket som blasfemikere. Posttraumatisk post-Muhammed-nation branding, hvor vi lyver om, hvem vi i er. Vi er ikke frigjorte. Vi er fremmefjendske. Det er brandet danmarks egentlige essens. Det er det eneste vi helt sandfærdigt kan kommunikere om os selv til resten af verden.

#### Et slag i profetens ansigt

Alt er muligt i det moderne samfund, men ikke alt er rigtigt. Slet ikke at latterliggøre hvad andre mennesker føler er helligt. Profetens ansigt skulle aldrig være afbilledet. Det var en unødvendig krænkelser. Et pinligt optrin på verdensscenen. Det ved vi godt alle sammen, men vi vil gerne



glemme det. Det kan vi og resten af verden desværre ikke. Psykologisk har vi derfor prøvet at skrive historien om ved at rebrande fædrelandet fra ubehagelig ignorant til frigjort idealist. Det lyder bedre, det føles bedre og det nation brander bedre.

### Ubehøvlet og dumsmart blasfemisk branding

Blasfemi er ubehøvlet og dumsmart. Det er æreløst, men rebrandet ret, kan sort blive til hvid. Det æreløse til det ærefulde. Tænk nu, hvis verdens udskældte, uforskammede småstat i virkeligheden kæmpede for de største af alle moderne værdier: Ytringsfrihed og den kritiske distance til alle absolutte værdier og autoriteter. Med et trylleslag er latterliggørelsen af profeten ikke blasfemi, men et modigt slag for store idealer. En langt mere attraktiv og ønskværdig position for det lille land. Netop derfor skulle havfruen med vold og magt til Kina. Vi vil vise verden, at vi skam tager vores egen medicin. Alt er til salg for at markedsføre Danmark. Selv fortidens nationalklenodier tør vi flytte rundt med.



### Den virale havfrue

Som tekstforfatter Claus Skytte netop har skrevet her på K-forum, er VisitDenmarks Karen26 vores nye digitale havfrue. Forladt og ensomt søger hun, spejdende ud over havet, sin mand. Hun er endnu et strategisk nation branding tiltag. Sat i værk for at rette op på vores sønderskudte nationale brand. Ifølge afsenderen, VisitDenmark, er budskabet at brande danske kvinder som frigjorte, selvstændige og handlekraftige. For de mange millioner på YouTube skulle Danmark opleves som et land, der ikke blot tør latterliggøre profeten, men også landets egne kvinder og børn. Igen den næsten tvangsneurotiske trang til at provokere og latterliggøre. Igen den trang til at udfordre alt det, som andre lande ville feje langt ind under gulvtæppet. Thailand ville næppe distribuere en video med en ung kvinde fra Pattaya, som havde fået et barn med en ukendt tysk turist. Men det vil en af Danmarks største turistorganisationer, fordi vi intet har at tabe. Vi kan kun ryste skammen af os ved at råbe endnu højere og være endnu mere manisk frigjorte, end dengang vi pissede på milliarder af muslimer. Se nu vi pisser også på de turister, som kommer, og på vores kvinder og børn.



### Out open Copenhagen

Open Copenhagen. Open for any thing. Outgames skulle naturligvis til København, så vi kunne vise hele verden, at vi elsker de homoseksuelle, mere end alle andre gør. Fanatisk frigjort skulle byen fyldes op til randen med dem, andre lande gemmer væk eller smider i fængsel. Til stor furore kom det frem ifølge BT at [Københavns Kommune havde betalt millioner af skattekrone](#)r til blandt andet et "dark room", hvor de homoseksuelle kunne dyrke urinsex. Igen god branding af Danmark som landet, hvor vi pisser på alt og alle.

### Posttraumatisk post-Muhammed-nation branding

Det er helt galt. Det er forkert branding. Det er posttraumatisk post-Muhammed-nation branding, hvor vi er fanget ind af et traume. Et traume, som betyder, at vi gentager et bestemt provokatorisk glansbillede af Danmark, som slet ikke er rigtigt eller virkeligt. Vi ville aldrig have valgt den



position, hvis ikke JP havde trykt de forbandede tegninger. Tilhængere ser repositioneringen som en naturlig forlængelse og revitalisering af Danmarks historiske brandposition med fri porno og frigørelse. Det er bare en løgn. Det brand, vi sælger, er vi ikke. Linket mellem tressernes frigørelse og nu er en kortslutning. Her springer vi meget behændigt de sidste 20 års fremmedfrygt og fjendskab over. Selv om det er kerneværdien i brandet Danmark. Vi er ikke frigjorte. Vi latterliggør ikke alt og alle. Vi hader derimod profeten og hans burkaklædte kvinder. Det er dem, som danskerne vil pisse af. Det ved enhver, som har besøgt landet. Det er den utilslørede asociale sandhed om brandet Danmark, ingen tør vise i de sociale medier.

## ARTICLE 10

Efter COP15: Danmarks brand?

<http://journalisten.dk/efter-cop15-danmarks-brand>

**Som det altid gælder for små nationer med blandet selvfølelse, er luften allerede nu tyk af meldinger om, hvad COP15 betyder for Danmarks image**

AF: [KRESTEN SCHULTZ JØRGENSEN](#)

- fra fx [Guardian](#) og NGO'er, der mener at "politibrutalitet" har "ødelagt Danmarks omdømme" til den nøgterne konstatering af, at topmødet faktisk IKKE endte i de kaosscener, der tidligere har præget internationale topmøde-byer?

Fra vurderingen af Lars Løkkes indsats og diplomaternes lange ventetider til et København i kønt snefald og med tusinder af cyklister. Fra skuffelsen over resultatet, Copenhagen Outcome, til troen på en ny "verdensorden," der startede i netop - Copenhagen.

Jeg taler selv om sagen i aften på TV2-news; kom gerne med kommentarer inden :-). Synes overordnet to ting, hvis vi fokuserer på den rene branding, dvs. den strategiske kommunikation:

1. **Det positive:** Det er hævet over enhver tvivl, at ugers eksponering af Danmark - og måske mest af alt København - har været uden historisk sidestykke. Google har ordet "Copenhagen" på det højeste søgeniveau nogensinde, og hvis man læser de internationale avisers dækning, ja så går billedet af et åbent, professionelt, pragmatisk og energi-progressivt land igen overalt. Cyklernes by! Nøgternt kan den [værdi](#), herunder hvis vi måler på den (som Visit Denmark jo gør) ikke købes for milliarder af marketingkroner. Nogle vil hæfte sig ved, at fx. politiets metoder var "brutale," men dét er faktisk ikke den gennemgående udenlandske dækning. Nogle demonstranter frøs og tisede i bukserne, too bad - topmødet endte trods alt uden de helt uværdige voldshandlinger.
2. **Det uvisse:** Vi ved i skrivende stund ikke, om topmødets resultat reelt er en politisk katastrofe (læs: begyndelsen på enden) eller en afdækning af en ny, politisk verdensorden (læs: Kina må tages mere alvorligt, end EU og USA havde forestillet sig), der derfor også indeholder reelle, nye muligheder, hvis klimaarbejdet fortsætter med intensiveret styrke. "Copenhagen" vil i det lys - over tid - få en sproglig symbol-værdi, negativ eller positiv, vi endnu kun kan gætte på. Hiroshima, Perm, Tschernobyl og New Orleans (to name a few) er byer, der for altid vil rumme katastrofens dimensioner i deres brand. Copenhagen's metaforiske skæbne venter vi på ...

## ARTICLE 11

Verdens øjne hviler tungt på København, men uanset udfaldet af klimatopmødet, og trods de lange FN-køer, kommer Danmark til at drage kontante fordele af begivenheden, vurderer Udenrigsministeriet.

Af [Lars Henrik Aagaard](#)

<http://www.berlingske.dk/klima/danmark-kan-kun-vinde-paa-cop15>

Torsdag den 17. december 2009, 11:02

I Udenrigsministeriet kan de næsten ikke få armene ned.

Danmark og ikke mindst København er i kraft af FN-klimakonferencen COP15 i verdens søgelys som aldrig før, og i mange år fremover vil nationen kunne drage store kontante fordele af det grønne og overvejende positive globale fokus på os.

- Den her reklameværdi kan ikke købes. Det voldsomme og altovervejende positive globale fokus på os vil få en værdi for os på flere milliarder kroner.

Sådan siger Udenrigsministeriets ambassadør for public diplomacy, Klavs A. Holm, der har ansvaret for »styring« af Danmarks omdømme i udlandet.

Ifølge ham har »Copenhagen« i perioder over de seneste par dage været det mest anvendte søgeord overhovedet på Googles søgemaskine. Dertil kommer, at ifølge søge gigantens tendensmåler Google Trends er ordet »Copenhagen« på sit absolutte søgetopniveau siden 1. januar 2004 og dermed formentlig i hele Googles historie.

- Med COP15 cementerer Danmark et image hos verdensbefolkningen som et grønt, energivenligt og fleksibelt land. Det vil i de næste mange år afspejle sig i en stigning i antallet af turister, i udenlandske investeringer, i antallet af internationale konferencer, siger han.

En fiasko er umulig

*Og hvis COP15 bliver en fiasko uden en aftale?*

- Så vil udlandet tænke, at aftalen ikke kom i land på trods af Danmarks gode og grønne hensigter. Den negative effekt vil blive minimal,« siger Klavs A. Holm.

Mandag-tirsdag har mange udenlandske journalister i stærkt negative vendinger beskrevet det veritable køhelvede til afhentning af adgangstegn til COP15 i Bella Center. Nogle har lagt skylden på de danske værter, men FN har påtaget sig ansvaret for sikkerheden og adgang til konferencen og dermed hele ansvaret for miséren.

- Det er kun én at skyde skylden på, og det er mig, sagde FN-klimachefen Yvo de Boer.

I Udenrigsministeriet glæder man sig også over den officielle COP15-kanal »Raise Your Voice« på videodelingsportalen YouTube.

Foreløbig har over 4,5 mio. overvejende unge mennesker over hele verden klikket sig ind på sitets videoer, herunder en lille film med en klimaopsang fra kronprins Frederik.

## ARTICLE 12

### Made in Denmark

<http://www.information.dk/152109>

I Danmark er der for tiden en del fokus på, hvad der kan karakteriseres som rigtigt dansk, og under valgkampen blev det diskuteret hedt, hvad der er danske værdier, og om vi i det hele taget har nogen.

Danmark var engang overvejende kendt som velfærdsstaten med fokus på lighed og ligestilling, men bliver efterhånden associeret med en negativ form for nationalisme, der dækker over protektionisme og ekskludering af 'det fremmede'. Samtidig er den patriotisme, som i mange lande symboliseres ved flaget, ligeledes ved at gøre sit indtog i Danmark, da flaget i visse kredse bliver et vartegn for ovennævnte.

Sådanne ting kan gøre mig flov over mit flag og mit land. Samtidig diskuteres det, hvad Danmark skal leve af i fremtiden, blandt andet i relation til, at EU's landbrugsstøtte fra flere sider ønskes langsomt afviklet, og der altså skal søges nye græsgange.

#### Musik har potentiale

Nye græsgange kan med fordel findes i den danske musikkultur. Efter min mening råder vi her over en betydelig mængde potentiale, men beklageligvis er vi et stykke fra at værdsætte og udnytte det potentiale.

Spørgsmålet er, om musikerhvervet anses som en reel beskæftigelse.

Lina Rafn fra den internationalt anerkendte danske popgruppe Infernal besluttede sig for at tage kampen op, da hun som kunstner ikke fik lov at trække tøj, make-up og andet sceneudstyr fra i skat. Hermed begyndte en kamp, som startede med at være Lina Rafns personlige, og som udviklede sig til en kamp på principper.

Fra 2001 til 2005 skulle hun igennem et sagsanlæg mod Skatteministeriet, afslag i Østre Landsret og Højesteret, for til sidst at ende i audiens hos skatteminister Kristian Jensen. Her fik hun endelig anerkendt sin ret til at trække udgifterne til sceneudstyr fra i skat. Skatteministeren udtalte herefter, at "kunstnere i lighed med andre erhvervsgrupper skal have ret til at fratrække de udgifter, som er relevante for deres indtægtsgivende arbejde som musikere, sangere og artister".

Socialdemokraternes kultur- og medieordfører, Mogens Jensen, støttede Line Rafns sag; "Det er helt uforståeligt, at kunstnere ikke kan trække udgifter fra, som relaterer sig så direkte til deres virke," udtalte han til TV2.

"Jeg minder om, at dansk musik i de seneste år har udviklet sig til en milliardforretning for Danmark, og hvis vi ikke giver kunstnerne ordentlige vilkår, vil danske kunstnere flytte deres skattebetaling til udlandet," tilføjede Socialdemokraternes kultur- og medieordfører og understregede dermed vigtigheden af musikerhvervet for dansk økonomi.

#### Oplevelser sælger

Man kan diskutere, i hvilken grad musikindustrien anerkendes som et erhverv på samme niveau som andre - når en arkitekt kan trække auto-cad fra i skat, kan en sangerinde så ikke trække udgifterne til sceneudstyr fra?

I en tid, hvor individet er i højsædet, og hvor der er stadig mere fokus på selvet og 'hvad gør mig glad', er det oplevelser, der sælger. Herunder altså også musik, som på den ene eller den anden måde fanger og taler til hjertet. Som fremtidsforskeren Rolf Jensen siger til magisterbladet DM: "Oplevelsesøkonomien bliver dette århundredes vækstmotor".

Noget tyder på, at han har ret i og med, at flere og flere virksomheder bruger uendelige resurser på at skabe et brand, en historie bag og en stemning omkring deres produkt. Og selv den mindste jyske by eller danske ø har en brandingstrategi, der skal gøre stedet til en attraktiv oplevelse og et besøg værd. På samme måde iscenesættes musikken. Jo sørgeligere en historie om, hvor fattige kår i Londons arbejderkvarter en kunstner er opvokset under, jo bedre er historien, og jo mere sympati får vi for kunstneren eller gruppen. Der skal være en historie. Indlevelse. En oplevelse.

En koncert må vel uomtvisteligt karakteriseres som en oplevelse, og at lytte til en plade i et hvilket som helst forum kan binde én til en specifik situation og hjælpe med at huske den følelse, man havde på det tidspunkt.

I det klassiske eksempel med Aqua kunne man i allerhøjeste grad tale om reel oplevelsesøkonomi, da deres eksistens afspejledes på betalingsbalancen. Men det stopper ikke her. Danmark har masser af potentiale, når det kommer til det musikalske.

#### Mere end kongehuset

Ifølge tal fra IFPI, publiceret i Placebranchen'06, er den danske andel af IFPI Danmarks medlemmers salg steget for sjette år i træk - der er altså fremgang i salget af dansk musik i en tid, hvor salget af international musik på verdensplan er faldende. Så hvorfor ikke inkludere det potentiale i vores branding af Danmark? Vi har andet og mere at byde på end kongehuset, Arne Jacobsen og H.C. Andersen.

Jeg mener, at man i høj grad bør anskue musikken som en reel dansk handelsvare. I tilfældet med Infernal har vi at gøre med et af de bedst kendte danske bands i udlandet lige nu, et band, der i realiteten tjener en del penge hjem til Danmark, men sangerindens udgifter kunne til at begynde med ikke trækkes fra i skat. Er det sådan, vi behandler musikere, der udover at tjene penge sætter fokus på Danmark?

Lad os udnytte det potentiale, vi råder over, som det for eksempel blev gjort da musikarrangementet 'Spot on Denmark' løb af stablen i Bruxelles for nylig. Her fik de danske arrangører og bands stor succes i form af en overvældende positiv stemning. Og ikke uden grund.

Danmark har i de seneste år formået at gøre sig positivt bemærket på den internationale musikscene, og mange danske bands oplever en stigende interesse for deres musik fra udlandet. Dette års Popkomm i Berlin har givet store roser til de 25 deltagende danske bands, der blandt andet var repræsenteret ved en decideret dansker-aften.

Den årlige Spotfestival i Århus er en af de vigtigste danske begivenheder indenfor ny musik. Her præsenteres hvert år et program med danske og nordiske bands med internationalt potentiale. Music Export Denmark, som arbejder med at eksportere dansk musik til udlandet, forstod at udnytte dette, idet de inviterede et udsnit af den belgiske presse samt pladeselskaber og bookere til festivalen. Her formåede de at indlede et samarbejde, der indtil videre er udmundet i den nævnte showcase, 'Spot on Denmark' i Belgien. Her spillede de fire danske bands Amber, Band Ane, Murder og Figurines for en udsolgt scene på det populære spillested Ancienne Belgique.

De fire bands var blevet nøje udvalgt af en belgisk jury bestående af bookere og pladefolk og er nu på vej videre ud i verden. Specielt for arrangementet var det, at det ikke var store, kendte navne, der var fokus på, men derimod de lidt mere ukendte og knap så kommercielle bands. De belgiske musikfolk var nemlig ikke interesserede i at høre endnu en kopi af Coldplay eller Blink 182.

### Risikovillig kapital

Netop her er der brug for opbakning fra hjemmefronten. I forbindelse med mit arbejde på Det Danske Kulturinstitut i Benelux har jeg, når vi forsøger at udveksle kultur, oplevet på nært hold, hvor svært det kan være at finde støtte hjemmefra til projekter, der involverer ikke-ankendte eller up-and-coming kunstnere. Eller bare arrangementer hvor temaet ikke er H.C.Andersen. De ukendte kunstnere bliver altså lidt overladt til sig selv, dog med undtagelse af hjælp fra organisationer som MXD og ROSA, der gør en stor indsats på området. Men er det nu klogt af Danmark ikke at satse mere på musikken, som en del af den oplevelsesøkonomi, der er blevet spået en stor fremtid? Vi har så stor en talentmasse og så meget musiksk potentiale. Her kan vi markere os. Her har vi noget, som kan repræsentere Danmark positivt - og i sidste instans tjene penge til Danmark.

Men vi mangler risikovillig kapital der kan sætte skub i den talentmasse. Et band kan sammenlignes med en hvilken som helst anden eksportvare, om end det ikke lyder videre romantisk - men ikke desto mindre må der gøres en del forarbejde, når ny musik skal lanceres. Det gælder, som nævnt, om at skabe en begivenhed og en historie bag det specifikke band.

Hvis vi tør konfrontere udfordringen og tage musikerne og musikken seriøst, investere i den og tro på dens afkast, økonomisk og kulturelt såvel som imagemæssigt - ja så kan vi bidrage, ikke blot til økonomien, men til et positivt og stærkt image af Danmark.

Og igen blive stolte af noget, der er Made in Denmark.

## ARTICLE 13

Nation-branding er mere end markedsføring og indekser

**Af Mads Mordhorst, Lektor, på Copenhagen Business School, Leder af forskningsprojektet "National identitet, historie, branding og virksomheder"**

Tak for invitationen til at skrive en kommentar om indsatsen for global markedsføring af Danmark indtil nu. Indsatsen kan vurderes ud fra en række parametre. Den mest åbenbare vil være at tage udgangspunkt i de mål, der blev opstillet i Handlingsplanen fra 2007, der sætter Anholt Nation-brand indeks som mål:

"Målet er, at kendskabet til Danmarks styrker og kompetencer i 2015 skal være i top 10 blandt OECD- landende og de nye vækstlande. Danmark lå i efteråret i 2006 nummer 14" - og det gør de stadig ifølge det seneste indeks!

Det vil imidlertid være en fejl at lade dette stå som den egentlige konklusion. Tværtimod mener jeg, at man skal se indsatsen indtil nu som investering i fremtidige resultater og "lærepenge". Det glæder mig derfor, at projektet er blevet forlænget. Ikke desto mindre bør en af de konklusioner, der skal drages, være, at man skal droppe det konkrete mål om at komme i top 10 på indekset. Ikke kun på grund af selve målet men også fordi man fanges ind i den logik, der ligger bag indekset.

Økonomisk var det grundlæggende urealistisk at forestille sig en gennemført (re)branding af et helt land for 412 millioner over tre år, som var de midler, der var til rådighed. Især når man sammenholder det med de rammer, der har været i programmet overordnet og på enkelte elementer. Ud fra det har jeg svært ved at se, at pengene kunne være brugt meget anderledes eller bedre, end det er sket. Satsningen på begivenheder som COP 15 og IOC kongressen har været klog, men problemet er selvfølgelig, at man som vært hverken bestemmer de fortællinger, der skabes, eller har den store indflydelse på resultatet. COP 15 gik på få dage fra noget der lignede en succes, der ville kunne bruges mange år fremover i markedsføringen af Danmark, til et antiklimaks.

Det økonomiske grundlag og de konkrete resultater er dog en mindre væsentlig grund til, at det var et problematisk mål, der blev sat op i Handlingsplanen fra 2007. Logikken og tænkningen bag indekset kommer fra konsulenter og erhvervsøkonomisk forskning i branding og marketingstrategier. Det er ikke mærkeligt, da det også er i disse miljøer, hvor nation-branding tankegangen i dens moderne form er opstået.

Imidlertid må en hovederfaring fra de første tre år af det danske program være, at redskaber og logikker til branding, der fungerer godt for virksomheder, ikke uden videre kan overføres til en politisk og kulturel kontekst som nationer. Paradoksalt nok fordi nationer udgør nogle af de stærkeste brands, der findes.

Branding handler om at opbygge følelsesmæssige bånd mellem det der skal brandes og modtagerne eller brugerne af brandet. Det handler med andre ord om identifikation, identitet, fortællinger og følelser - med andre ord, det som er grundlaget for nationer. Nationer er brands, som det har taget flere hundrede år at opbygge og omkostningerne har været enorme - herunder flere hundrede millioner menneskeliv der i nationale krige er blevet ofret. At ændre nationers brands er derfor en omkostningstung og langvarig proces. Hvis nation-brand indekset viser noget, så er det, at det er næsten umuligt at brande et land gennem traditionelle branding kampagner. I de år indekset har eksisteret, har det vist en forbløffende stabilitet og nok så væsentligt er det, at det ikke er til at se nogen målbar forskel på lande, der har gennemført nation-branding programmer og så dem der ikke har.

Det betyder imidlertid ikke, at der ikke kan være effekt af en nation-branding indsats, men at man skal gøre sig klart, at traditionelle markedsføringsmidler ikke er tilstrækkelige. Udgangspunktet burde derfor være, at de konkrete markedsføringsinitiativer fremover bliver suppleret med en forsknings- og udviklingsindsats, der forholder sig til, hvad nationer er for en størrelse og hvilke midler der skal til for at bruge og ændre deres image.

Udgivet 1. marts 2010

## ARTICLE 14

### Uffe Østergaard: Danmark er bygget på et paradoks

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Professor ved CBS Uffe Østergaard stillede i sit indlæg på Dansk Erhvervs Årsdag skarpt på dét paradoks, at Danmark rent økonomisk og handelsmæssigt er åbent, men kulturelt og politisk lukket.

Vi har en mentalitet som en firlænget fynsk bondegård. Vi er små og hyggelige og lukkede udadtil, men tager gerne imod gæster – så længe et kendetegn ved gæster er, at de rejser hjem igen. Sådan lød den skarpe betragtning fra professor ved CBS Uffe Østergaard, som til daglig forsker i Europa, nationer, nationalstaten og identitet, da han talte på Dansk Erhvervs Årsdag.

”Det er Danmarks paradoks, at vi er en stærk handelsnation med en åben økonomi, men samtidig er kulturelt og politisk lukkede. Vores velfærdsstat er netop ikke universel – den er for en klub af særligt udvalgte - og vi har indrettet os sådan, at vi ikke bare kan lukke alle ind i klubben. Det skaber udfordringer for os i en åben globaliseret verden,” pointerede Uffe Østergaard og fremhævede samtidig fordelene ved dobbeltheden. Nemlig at hvis man går ned med sin virksomhed i Danmark, går man ikke ned med sit liv, da vi har et socialt sikkerhedsnet.

”Denne sikkerhed skaber netop grobund for innovation, udvikling og nye virksomheder. Så man kan konkludere, at prisen for åbenhed er lukkethed,” sagde han.

Dog bør vi hante op i os selv, når det kommer til den kulturelle lukkethed. Vi kan ikke bare regne med, at alle andre tænker som danskere. Som eksempel nævnte Uffe Østergaard Sverige, hvor dørene rent fysisk åbner og lukker den modsatte vej i forhold til, hvad vi er vant til.

”I stedet for at få døren i hovedet, bør vi forstå, at selvom svenskerne på mange måder ligner os, så har vi en meget dansk bagage med – en mentalitet, som vi ikke bare kan regne med, at alle andre forstår. Det har vi i høj grad brug for at forstå, når vi skal agere på et globalt marked,” sluttede han.

## ARTICLE 15

Branding.dk

*Forfatter: Esben Norrbom*

*Danmark skal på verdenskortet. Det skal 400 millioner kroner og en slagkraftig brandingtaskforce under økonomi- og erhvervsministeriet sørge for. Over de næste fire år skal Branding Denmark få udlandet til Danmark og Danmark til udlandet*

Hyggelige, arbejdsomme og imødekommende. Sådan ser vi ofte os selv som danskere. Men i udlandet er opfattelsen ikke altid sådan. Og røde pølser, dansk øl og hygge kan ikke sælge Danmark alene. I den globale kamp om investeringer og tiltrækning af højt kvalificerede studerende og arbejdskraft samt eksport af dansk højteknologi og design skal der mere hårdtslående indhold til. Derfor besluttede Folketinget at sætte 100 millioner kroner af om året de næste fire år til at få Danmark brandet i udlandet. Målet er at skaffe flere investeringer, tiltrække flere virksomheder, studerende og turister til Danmark. Samtidig skal branding sikre større eksport af flere af vores særlige danske specialiteter som miljøvenlig energi, dansk design og innovation.

I spidsen for Branding Denmark står Pelle Øby Andersen. Hans opgave er at få Danmark ind på lystavlen hos de rigtige beslutningstagere rundt omkring i verden. Sammen med hans taskforce af personer fra Kulturministeriet, Undervisningsministeriet, Udenrigsministeriet, Visit Denmark og Økonomi- og Erhvervsministeriet skal han brande Danmark bredt fra kulturprodukter og turisme til forskning og internationale investeringer.

### Danmarks bilindustri

Forud for de kommende års branding af Danmark er gået et omfattende arbejde hvor Branding Denmark har fået kortlagt og undersøgt hvordan Danmark bliver opfattet i udlandet. Storstilede målgruppeundersøgelser, mere end 150 personlige interviews og en kæmpe kortlægning af Danmarks kvalitetsområder er blevet foretaget. Resultatet af undersøgelsen viste både styrker og svagheder ved brandet Danmark. Få kender os, men de som gør, er begejstrede.

- Danmark bliver generelt opfattet meget positivt i udlandet. Folk ved bare ikke altid hvorfra de har det positive kendskab. De fleste ved godt at vi er et skandinavisk land, og at vi har gode fødevarer og en god velfærdsstat. Men derfra er det lidt tilfældigt hvad de ved om os. For eksempel troede en overraskende stor procentdel at vi er kendt for vores store bilindustri, fortæller Pelle Øby Andersen.

At Danmarks bilindustri kan blive fremhævet blandt adspurgte i OECD-landene (EU, USA og Fjernøsten), er måske ikke så overraskende. Vi er trods alt et lille land, mener Pelle Øby Andersen. Mere inspiration fandt han derfor i en af undersøgelsens andre konklusioner. Nemlig at de som kender Danmark, har et meget positivt billede af landet.

- Selvom en stor del ikke kender os, er kendskabet og indtrykket særdeles positivt når man spørger dem som har kontakt til danskere eller har været i Danmark, forklarer Pelle Øby Andersen. Blandt de positive opfattelser er at Danmark er et land som står for sikkerhed, kvalitet og effektivitet. Og det er med udgangspunkt i disse og andre positive tilbagemeldinger at Pelle Øby Andersen og hans taskforce har valgt at bygge deres kommunikationsstrategi. En strategi som kort og godt går ud på at skabe forbindelse mellem mennesker.

### **Mennesker skal møde mennesker**

Med udgangspunkt i undersøgelsens positive og negative tilbagemeldinger gik Pelle Øby Andersen og hans folk som sagt i gang med at udfærdige strategien for Branding Denmark. Resultatet blev i store træk en strategi hvor man vil satse mere på at få et konkret indhold ud i verden og invitere udlændinge til Danmark for at vise vores land og produkter. Denne fremgangsmåde blev valgt frem for at spendere pengene på annoncer og farverige tv-reklamer.

- Det strategiske greb er ikke at lave reklame men at skabe møder mellem mennesker. Vores strategi er derfor at vi skal sikre at der kommer mange mennesker til Danmark, og at der kommer mange danskere ud til mennesker i resten af verden, siger Pelle Øby Andersen.

I Branding Denmark tænker man altså mere langsigtet strategisk end man måske ville gøre i traditionel markedsføring hvor det ofte handler om at få eksponeret brandet så meget som muligt, så hurtigt som muligt. Brandingchefen ved godt at hans strategiske metode måske ikke falder i god jord blandt alle markedsføringsfolk.

- Nogle reklamefolk ville nok mene at det var vigtigt at der var et slogan eller tre nøgleord som udlandet skulle kunne huske om vores land for at vi kunne kalde brandingen en succes. Men for os er det mere det langsigtede træk hvor brandet Danmark skal styrkes på mange områder over lang tid, der er vigtigt. Ikke om de kan huske et slogan, siger Pelle Øby Andersen.

Det første eksempel på at verden kunne møde Danmark ansigt til ansigt, var fremstødet "Creative Nation" i september i USA. Her var danske virksomheder i New York og Washington for at promovere dansk innovation. Med sig havde de kronprinseparret som frontfigurer til at forøge opmærksomheden hos amerikanske medier og kommende investorer. Blandt fremtidige arrangementer der vil have Branding Denmarks aftryk, er næste års EXPO-Verdensudstilling i Zaragoza og FN's klimakonference i København 2009. Derudover er mange arrangementer og events stadig på tegnebrættet. Dem får vi og udlandet at se gennem de næste fire år.

### **Som ringe i vandet**

Mødet med danskere og danske produkter indenlands og udenlands er altså afsættet for brandingen af Danmark. Men hele verden kan ikke møde Danmark, og Danmark kan ikke møde hele verden. Derfor satser Branding Denmark mere på networking og mere direkte eksponering til de rigtige virksomheder, den rette tiltrængte arbejdskraft og de stærkeste internationale investorer. Og så er 400 millioner kroner heller ikke mange penge hvis man skal købe annonceplads i alle vestlige aviser og på de største tv-kanaler.

- Derfor har vi sagt at vi vil ramme lidt færre mennesker. Men dem vil vi til gengæld ramme hårdere. Målet er at de får trækker flere med sig. Det er for eksempel de første udenlandske højt kvalificerede arbejdere der er svære at tiltrække. Men når de første har taget springet, følger flere efter. Og når de første turister får en god oplevelse, fortæller de det videre og så videre, forklarer Pelle Øby Andersen.

Han mener desuden at det er vigtigt at få vist at Danmark er et godt sted at besøge, arbejde, investere eller uddanne sig i. Mennesker verden over skal kunne se, lugte, smage og føle at Danmark er det rette sted for dem. Og det kan hele verden som nævnt ikke. I stedet finder Branding Denmark ambassadører og gatekeepers i udlandet som kan få budskabet om Danmark frem. Her er det særligt et fintmasket og velplejet net af pressekontakter som skal skabe omtale internationalt.

- I stedet for at sende en pressemeddelelse eller blot møde pressen mens vores fremstød står på, har vi en mere langstrakt plan. Vi inviterer udenlandsk presse på besøg i Danmark inden begivenhederne finder sted, og følger op på dem med information i tiden efter, forklarer Pelle Øby Andersen. De udenlandske journalister skal være med til at fremhæve Branding Denmarks fire positive hovedbudskaber, nemlig at Danmark er ansvarligt og afbalanceret, har høj kvalitet, er eksperimenterende og modig og er miljøbevidst og effektiv.

### **Et land i balance**

Forude ligger fire års arbejde med at få Danmarks brand op i verdenseliten blandt de rigeste lande. Og dette skal ske ved hjælp af en grundig og indholdssikret markedsføring. På spørgsmålet om hvor brandet Danmark står når de fire år er gået, svarer Pelle Øby Andersen:

- Vi skal være i bevidstheden hos de rigtige folk i udlandet. Brandet skal selvfølgelig være stærkt, men det er ikke brandet alene der afgør om eksempelvis en stor international virksomhed vil bygge deres næste afdeling i Danmark. Det er lidt ligesom når du beslutter dig for at du skal på en storbyferie. Du tænker ikke på alle storbyer men måske på en håndfuld stykker som du så vælger ud fra. Og det er her Danmark skal være et af de valg, fastslår Pelle Øby Andersen.

Og ambitionen er klar: Danmark skal tiltrække de bedste på alle områder. Men en attraktiv løn eller en godt universitet gør det, ifølge Pelle Øby Andersen, ikke alene.

- Det helt centrale er at vi skal vise verden at vi er et balanceret land. Et land som har balance mellem arbejdsliv og fritidsliv, effektivitet og rekreation, studier og studieliv. Det er det der er vores største kvalitet. Og det skal verden vide.

# Questionnaires

## Reference 1: The Chinese

Your age : 22

Your name : Wei Liu

Your country : China

Your city (size and traditions) : Beijing

### 1: Your background and educational background?

College student of Beijing University of Technology majoring in Advertising. From 09/2009—02/2010, I studied at Aalborg University as exchange student. I think I could be regarded as pure “beijinger” since I was born here and grew up here. As a result, I lived in Beijing for almost 21 years before I went to Denmark.

### 2: Your family and their background?

there are 3 people in my family, my mom, my dad and me. We can only have one child for each couple because of One Child Policy in china. My mom is an accountant and my dad is a driver. We are all quite typical traditional Chinese with ideas that most of Chinese would have.

### 3: Does stereotypic picture of your people and your country exist, can you describe this?

I don't know how foreigners think about china really, but from my perspective, I assume maybe people in other countries think China as a big, mysterious eastern Asian country that they know very few about. Some ones also think my country poor, backward and faraway. As for Chinese, they may regard us as a group of hardworking and smart people.

### 4: Have you heard of any stereotypic pictures of other countries (not Denmark yet) than your own?

France: romantic - Germany: serious and careful - U.S.A: full of dreams (American dream); Fortune; open; diverse; - U.K.: gentleman - Spain: enthusiasm; passionate

## Denmark

### 1: What did you know about Denmark before you got there and what was your expectations to the country?

A nation of Fairy tales; H.C.Andersen (he is very very famous in china, almost every child read his fairy tale during their childhood); Danish prince married an Australian girl Mary as wife, I like them both.

I expect Denmark is a beautiful, quiet and developed country, of which every aspect will surprise me and give me a total new view about the world outside china.

### 2: What did/do your friends and relatives say about Denmark or Danish people or Danish culture?

Actually before I went to Denmark last year, every time they heard that I would go to Denmark to study, most of them responded sth related to H.C.Andersen or just nothing, which proves that most of Chinese know little about Denmark, just like most of Danish know very little about china.

But when one of my best friends heard that I would go to Denmark, she said she was quite happy for me because Denmark is just the country she likes very much. She said many European small countries like Denmark are quite quiet and totally a heaven of peace, everything there in her opinion is simple and beautiful, it's a good place to go, to study and to lead a life, and it's also good for me to see the wonderful world outside.

### 3: Did you have any stereotypic pictures about Denmark, which have been brought to shame when you were confronted with Denmark or Danish people?

In my opinion at first, I thought every Danish people is nice and friendly to foreigners, but actually not. But in fact this shouldn't be brought to shame after I know more about Denmark because what I thought before is impossible. No one is perfect, but before I knew Denmark, I just thought everything abroad is perfect and should be better or advanced than china. So actually to be honest, Denmark and Danish people have not disappointed me though, as I got to know more about them, and my understanding for them expanded.

### 4: Are there things about Danish people that you will never understand?

Why Danish people are so much in need of wine or alcohol?

5: What is your favorite word and place in Denmark?

Hygge and tak:D

I've been to Aarhus, Odense, Copenhagen ,Vejle, Skagen and I lived in Aalborg. I have to say almost all cities in Denmark are similar for me and I like all of them. Andersen town in Odense, the old town in Aarhus and the canal in CPH impressed me a lot.

6: What places do you hate in Denmark?

not hate, but I'm just not much like IAO hehe...

7: What do you hate about Denmark or Danish people?

Living expense is quite high, especially bus monthly-ticket .... I like Danish people, nothing to hate about them.

8: Are there parts of Danish history (or ancient history) do you find interesting?

When I heard Viking Times during Danish history, I felt it interesting.

9: If you were to describe Danish culture with 3 words, then what would they be?

Simple, informal and exquisite

10: What do you know about Vikings?

Very little. I just know it's a period of history that Danish people feel very proud of. And for a period of time, Denmark conquered north Europe and Copenhagen became the capital of the kingdom at that time, that's why the capital of Denmark nowadays is in the east but not centre of the country.

11: What would you spend your time with, If you were to visit Denmark as a tourist in the future?

All museums and design centers that introduce danish design and North European design that I like most. Just like Louisiana and Danish Design Centre, I was planning to visit them when I traveled Copenhagen before I leave denmark, but unfortunately there is no time left for me to do so, a big pity...

Second, I wanna visit royal palace during public open event (like Frederik VIII's Palace). And I also heard that each year on some certain days, royal members will go out to wave to the public, this is where I wanna see Crown Prince and Crown Princess Mary and their two lovely children Christian and Isabella, because I like them a lot, even before I came to denmark and still in china, I know about them and like this perfect family.

12: How is Denmark compaired to your country and other countries? (Could be - politics, sports, work, university and food etc.)

	Denmark	China
food	Relatively simple; you don't fry dishes	Many kinds of food within china with different taste
work	Workforce is expensive;	Ours are cheap;
sports	Good at ice&snow events	Good at skilled and dexterous events like pingpong and gymnastics
society	Developed ,safe and equal	Unequal and with a lot of social problems

Aspects I mention below are what Denmark better than others:

Denmark: high-welfare; safe;



Danish People: nice, friendly; love to help others; good education background, high-quality talent, almost everyone can speak English well; satisfy with life;

13 Do you know anything about Nation Branding, do you believe it is possible for a country to do ?

Yes I think it's should be possible. A nation could be just like an enterprise, like a person, which needs to build its branding image and personal public praise. I'm not sure but maybe nation branding could be just like national identity. Every time I heard France, I think of word romantic; everytime somebody mention Holland I reflect with tulip; for Denmark, to Chinese people, H.C.Andersen and fairy tale call to minds...maybe it's not true I don't know:D

14: Why chose Denmark as the country to study in of all the countries in the world?

The first and the most important reason is that my university has cooperation with AAU, which gives me a choice of studying abroad.

But for this choice, i can choose to go or not to go. So secondly why i decided to go to Denmark finally is that

(1)Generally speaking, i like this country. Denmark to me is a nice place all the time and no bad impression at all before deciding to go. And there are always reported news that Denmark is one of the highest welfare country in the world and Danish people are very friendly and satisfied with life, which makes the atmosphere of society is quite good and the country itself is very safe. So In general i have a very good impression of Denmark before going.

(2)Denmark is Scandinavian country. I have to say I'm interested in and like Scandinavian culture. i don't know why, just like. maybe it's because a good feeling from northern European design and my love for my idol. i like formula one before and my idol is Kimi Raikkonen, who is from Finland. He leads me to the world of Scandinavia, so as to the land that he lived and grew up,i'm full of curiosity and willingness to know. So, Denmark is just a good choice for me to step forward to get to know Scandinavian countries. Third one is my parent's support. Our generation is quite special since usually we are the only child in the family because of one-child policy. As a result, parents worry us more. But Denmark is quite safe and a friendly country, which let my parents say yes happily and support me to go totally.

15: If a country like Denmark were to brand itself, what values would you recommend that they focus on?

Kingdom of Fairy Tales; High Quality; happyness,smile,friendly,peaceful; Green,sustainable;above the common,transcendancy and purity; simple and elegant,graceful.

16: Where in your own homecountry, would you recommend that a country like Denmark could create attention around their country or occupational opportunities?

Of course it's possible to do somewhere. i always saw Korean, Australian Tourism Ads on tv or in posters in subway or bus station, they want Chinese visitors to go because our market is big, our population is huge. For Denmark, i think you should start with sth Chinese know quite well about Denmark, to advertise the country step by step. First you use the most familiar thing that Chinese know about Denmark to attract our attention, and then you get the opportunity to say whatever you want to say to introduce the country in all directions. So what's sth that we know well about Denmark? H.C.Andersen, I'm quite sure about this:) whenever you mention Denmark to Chinese, most of us will reflect with Andersen and Fairy Tales, at least all my friends and families around me did so...so maybe you may start with these kind of stuff first, and then for Danish culture, you can further introduce informality, equality and so on; for companies, like Vestas, you can further introduce new ideas concerning wind power technology from Denmark and Danish advanced concept in this area(since Denmark is quite advanced in wind power field around the world)...as for the forms that you advertise Denmark, there are many ways that you can choose, radio, tv, newspaper, magazine, outdoor ad.,cellphone, event promotion,etc

17: Can your opinion of a country/culture, drastically change?

not easy but possible. It may change if i truly live in that country for quite long time, or know sth very very well, then if the contrasts is sharp and real, people may change their opinion gradually, but hard to be changed completely.

18: What would it take for your own home country to obtain greater popularity in the world?

chinese culture; good and vast market;

19: How do you promote your own country or culture when talking to other people?

i'll describe sth that he or she is interested in about china, say some details, say everything i know, which sounds interesting and mysterious....just tell them what I know, and invite them to come one day if possible...actually not much ways to promote, people don't come if they have no interest themselves no matter how hard you promote I think, hehe...

## Reference 2: The American

Your age

:19

Your name

:Keenan Wilder

Your country	:USA
Your city (size and traditions)	:Albuquerque, midsized city, fairly suburban. Large Hispanic community.
Your background and educational background?	:Working on BA in history. Attended public High school in Albuquerque.
Your family and their background?	: My Mother has a MA in speech language pathology, my Father a BA, he works in x-ray technology

1: Does stereotypic pictures of your people and your country exist, can you describe these?

If there is a negative serotype of Americans I would say it is that we are fat, stupid and overly commercial. I think Americans are also often associated with great affluence and Hollywood.

2: Have you heard of any stereotypic pictures of other countries (not Denmark yet) than your own?

Yes, mainly the French.

## **Denmark**

1: What did you know about Denmark before you got there/here and what was your expectations of the country?

I actually knew very little about Denmark before coming, I knew where Denmark was and a few bits of Danish history (the Vikings, Napoleonic wars and WWII). I expected that Denmark would be extremely cold, and that there would be an extensive welfare state.

2: What did/do your friends and relatives say about Denmark or Danish people or Danish culture?

Honestly the most common response people gave me when I said I was going to Denmark was “and where is that again?” Some people knew a bit about the welfare state. One person joked that Danish was a lot like English with a lot more long vowels.

3: Did you have any stereotypic pictures about Denmark, which have been brought to shame when you were confronted with Denmark or Danish people?

Not really, I don’t feel I had a sufficiently developed image to have that kind of experience. The closest experience I have had was with the weather, when I came here (mid January) I was not surprised to see so much snow, I only later found out that this weather was actually unusual.

4: Are there things about Danish people that you will never understand?

How your language is pronounced! But in all seriousness, one thing that I find remarkable about Danish people is generally how trusting of each other people are.

5: What is your favorite word and place in Denmark?

Not sure I have a favorite word really. So far my favorite place in Denmark would probably be Aarhus, especially the old village.

6: What places do you hate in Denmark?

I wouldn’t say there are any places I really hate in Denmark.

7: What do you hate about Denmark or Danish people?

Again nothing I really hate. I find it irritating how everything seems to close so early here and shops have very limited hours in general. Also I think it can be hard to meet and know Danish people, everyone here seems to stick to themselves. Also at the university there is very little life on campus people seem to simply go to campus for the few hours they need to and then leave immediately, it is odd for me to see that the campus is always dead by 2:00 in the afternoon.

8: Are there parts of Danish history (or ancient history) do you find interesting?

Absolutely, I am interested in the Vikings (see below), the formation of the welfare state, Denmark in early modern Europe etc. Really I find almost all history interesting in some way.

9: If you were to describe Danish culture with 3 words, then what would they be?

Reserved, communal, trusting.

10: What do you know about Vikings?

The Vikings were Danish warriors and explorers who were in their heyday around the 9<sup>th</sup> or 10<sup>th</sup> century as I recall. They explored and founded colonies in Iceland, Greenland and (probably) North America. They sailed in longboats which were able to navigate many types of waters. In Europe they launched many raids against modern day Britain and France as well as other places. They were able to exert considerable influence in Britain and conquered Normandy from France. As far as I know the furthest south they went in Europe was Sicily, which the Normans were able to take control of. For most of their history the Vikings were not Christians and worshiped the Norse pantheon (not sure if this is the right name). Important Viking dead such as major kings were sometimes buried inside their boats along with their positions.

11: What would you spend your time with, If you were to visit Denmark as a tourist in the future?

I would like to see some of the sites I haven't had as much time to see this time. I would also spend more time in Copenhagen and probably spend more time outside of Jutland in general.

12: How is Denmark compared to your country and other countries? (Could be - politics, sports, work, university and food etc.)

Denmark and the US have many of the same basic systems, but also many differences. Denmark has a much more left leaning political system. Denmark also has a much more developed welfare state. Americans seem to be far more individualistic than most Danes are, I think this is a big reason for such different attitudes on welfare. In the US there is both extreme poverty and unbelievable wealth, Denmark does not seem to have either of these extremes. As I have said above, I feel Danish universities lack the sense of life and activity you find on an American campus. Another difference in the Danish university system is that students seem to only work in their specialty, in the US you must take some of everything as well. My personal experience is also that Danish university academics are far less rigorous than what I am used to.

13: Do you know anything about Nation Branding, do you believe it is possible for a country to do?

I have not heard this term before. Taking the term at face value I would say it is possible for a country to change its image over time to a certain extent. Some stereotypes never seem to go away but others can change noticeably over generations. However I think that often these changes are not easy to direct.

## **Question posed on questionnaire 1 month later**

14: Why chose Denmark as the country to study in of all the countries in the world?

This is actually a question many people have asked me, but I still don't have that great of an answer. Part of the reason was because I was looking for programs in Europe where I could study in English, and the programs in the UK weren't available for some reason. However I have also been interested in Scandinavia for awhile, I think the welfare state here is remarkable and also my parents had always said great things about Denmark. Also I think I just wanted to go somewhere far away.

15: If a country like Denmark were to brand itself, what values would you recommend that they focus on?

For me one of the things that is most impressive about Denmark is how society seems to function so well and people are so trusting of one another. Also as far as being an outsider here I think it is remarkable how so many people I have spoken to have been generally warm and welcoming. So I would say if Denmark was trying to brand itself around a set of values then it should focus on these kinds of values, focusing on how Denmark is a welcoming place and a open trusting society.

16: Where in your own homecountry, would you recommend that a country like Denmark could create attention around their country or occupational opportunities?

I think that Denmark got good attention in the US around the recent climate summit in Copenhagen, so I suppose that involvement in international issues like this is a good way to gain attention. One possibility to try and promote studying in Denmark on college campuses, I think these kinds of exchanges are great for raising awareness. When I came here not only have I learned a lot but also I think that I have also passed on a good impression to the whole network of people I know, most of whom previously knew almost nothing about Denmark. But beyond this I am not really sure. As for employment, all I can think is that the best way would be for Danish firms to try and target young professionals who are recently out of school and would be more eager to try something new with less strings to tie them down. To do this I imagine the best way would be direct contact with these groups.

17: Can your opinion of a country/culture, drastically change?

Yes I think it can, I think the less I know about a place the easier it is to have a change of perceptions. So probably a good thing for Denmark if it wanted to try and change its image.

18: What would it take for your own home country to obtain greater popularity in the world?

I think that the US is in a unique position when it comes to this because it is so visible to the world. I think it helps for the US to try and avoid unilateralism and other policies that make it seem as if we will just do whatever we want and don't care what anyone else thinks. In general when the US is overbearing with its influence, I think it hurts American popularity. On the other hand I think that when the US uses its position to be helpful in the world such as in Haiti or Indonesia after the tsunami, then it can be seen in a much better light. Of course opinions of the US are always seen through the local context, so its hard to generalize to much. All the same I think it wouldn't hurt if the Democrats can keep winning elections!

19. How do you promote your own country or culture when talking to other people?

I don't think that I do promote it to much in conversation actually, at least not consciously. When people ask, I do defiantly enjoy telling them about the US, whether it be good places to see, the culture, what Albuquerque is like or even American politics. Also I think that when people talk about coming to the US I tend to be positive about the idea and what its like.

### Reference 3: The Polack

Your age	: 22
Your name	: Julia Marcinowska
Your country	: Poland
Your city (size and traditions)	: Warsaw, 1 711 466 inhabitants, capital
Your background and educational background?	: secondary education, studying
Your family and their background?	: middle class family

1: Does stereotypic pictures of your people and your country exist, can you describe these?

Poles are perceived as very hospitable people. But I heard also that abroad we are perceived as a car thefts and drunks. This is sad, especially that it is not true.

2: Have you heard of any stereotypic pictures of other countries (not Denmark yet) than your own?

Yes. For example French people don't like to learn English, Italian and Spanish are very noisy but open. Germany has great health care system. Scandinavian countries are very expensive, but you feel much more safety there. But I'm not sure if this is a stereotypic picture of other countries, I will rather say that this is something I know or what people say about this countries.

### Denmark

1: What did you know about Denmark before you got there/here and what was your expectations of the country?

I didn't know a lot. Only just that Denmark is small but rich country, that you have government support and many benefits, which doesn't exist in Poland (like education benefit or child benefit). That climate is quite similar to polish, but it is much more windy and cold, so that you are famous for wind power energy. I heard that living in Denmark is very expensive and that people are quite closed (which is actually true). And that Danish is quite difficult language (especially pronunciation). Expectations? Nothing special, I didn't expect anything. Only when I was applying to the university I expected good organization and serious studying during my stay here.

2: What did/do your friends and relatives say about Denmark or Danish people or Danish culture?

In fact polish people doesn't know Denmark very much. We know only some demographical or geographical information we learn at school, but because our countries doesn't have any special political or economic relations, we do not know much about Denmark. My relatives or friends knowledge is very similar to what I known before coming here – that Denmark is expensive, that you have very good social welfare state system, so that living here is much easier than in Poland. But that you pay huge

taxes. That people are quite closed. And that living in Denmark is safe, you do not have to worry about that someone will steal your car when you forget to close it.

3: Did you have any stereotypic pictures about Denmark, which have been brought to shame when you were confronted with Denmark or Danish people?

No

4: Are there things about Danish people that you will never understand?

Yes. I remember I was very surprised when I came to Aalborg, that you show such strong equality between man and woman. In Poland it is natural that men help women, show them special attention (for example: men step back to let women go through the door first, they pay at dates (for a meal or cinema tickets or anything else), they usually carry heavy things and do more physical house work, they open car's door to let a women in etc.). In Denmark I have an impression that this is everything more equal. Because I'm so used to polish traditions so that it is a think that I can't understand and is strange for me.

5: What is your favorite word and place in Denmark?

Favorite word – I don't have any, I don't know Danish so much. But I think all pronunciation is quite funny and sounds so different comparing to other languages.

Place... it's hard to say because I don't know Denmark so much. I like Aalborg city, but I can't say if it is my favorite place, because I have never been to any other cities in Denmark, so that I can compare and decide that this is my favorite or not.

6: What places do you hate in Denmark?

None.

7: What do you hate about Denmark or Danish people?

Nothing. I don't hate anything, but it's just a pity that Danish are so closed... I'm quite shy person so for me it is much more difficult to get to know some Danish.

8: Are there parts of Danish history (or ancient history) do you find interesting?

In fact I don't know much about danish history. The same like in Poland Denmark was occupied during second world war, so I can understand it more. About ancient history I know only about viking's roots, but I'm not sure if it is something very fascinating for me.

9: If you were to describe Danish culture with 3 words, then what would they be?

Wealth, safety, peace

10: What do you know about Vikings?

Not a lot. Only that they were living in Scandinavian countries in early Middle Ages. That they were warriors whom main job was to conquer territories in the east and south of Europe. Most of their trips had plunder or trade exchange character.

11: What would you spend your time with, If you were to visit Denmark as a tourist in the future?

I would like to visit all over Denmark. I'm curious about main cities like Copenhagen, Aarhus, Odense, Roskilde, as well as small villages and natural parks, cliffs, seaside.

12:How is Denmark compaired to your country and other countries? (Could be - politics, sports, work, university and food etc.)

I have already answered to some part of that question. See questions 1, 2, 4.

Denmark is expensive to people who come to visit Denmark, but I think when you live here, earn money or study it becomes much easier. Denmark have a great social care system which in Poland we can only dream about. In sport I have no idea, as I am not a sport fan. But I noticed that Danish people are much more active than polish. They are cycling, a lot of people jogging. In Poland also, but not so many, and mostly young or adults.

With work opportunities I can't say a lot. It's difficult to find a job, when you don't speak Danish, but in Poland that would be the same (without speaking Polish), I don't know how does it look like when you speak Danish. In Poland young people after graduating university have really big problems with finding a job. Cuisine is quite similar to polish one.

Considering University Denmark have studying system based much more on group working than in Poland. It is good. But on the other hand in Poland we study much more serious. We have classes everyday every week from October till June, and we also have to write some projects, but we are not given any special free time to do that. It means you do your homework every day after classes. And because we have more classes we learn much more, we have to prepare to every class, read much more

materials. Comparing to Poland, in Denmark it is easier to get a master degree, but in Poland your studies developed you much more.

And one more additional think what differ Poland from Denmark. In Denmark everyone speak English! That is great! I Poland English know mostly young people, some of adults, but elderly people do not know it at all. In Denmark you are sure that everyone can understand you and that you can understand everyone even though you don't speak Danish.

13: Do you know anything about Nation Branding, do you believe it is possible for a country to do?

I really don't know in fact what does National Branding means. If it means promoting own country and its people I think it is quite possible to do. What I noticed danish people are very proud of their country. Danish flags you can meet in almost every yard, you put then even on a birthday cake. This is something special, in Poland flag or national symbols are treated with bigger seriousness. We present our flags only during national holidays or if any famous pole dies.

**Question posed on questionnaire 1 month later**

14: Why chose Denmark as the country to study in of all the countries in the world?

Denmark (Aalborg) was the only one possible place in my department where you can go abroad and study in English. Except Aalborg they organize some exchange programs to Germany, Austria, Slovenia, Spain or Italy and because I don't know any of these languages as good as English (to make it like a study language) that's why for me there was no real choice. Kind of coincidence I can say...

15: If a country like Denmark were to brand itself, what values would you recommend that they focus on?

I think the values which make Denmark popular now... like social suport, wind power energy, good healthcare system, peace and seafy.

16: Where in your own homecountry, would you recommend that a country like Denmark could create attention around their country or ocupational oportunities?

I don't really understand that question... where? Probably among my friends, people I meet. My impressions from Denmark are very positive, so probably when I will talk with people I will tell them my opinion.

17: Can your opinion of a country/culture, drastically change?

No, I don't think so... I have some opinion about Denmark and I think it's not going to change.

18: What would it take for your own homecountry to obtain greater popularity in the world?

To make Denmark more popular I will try to change people mentality to make them more open to people, more hospitable and people friendly.

19: How do you promote your own country or culture when talking to other people?

It is very natural. When we talk for example about health care system I just say how does it look like in Poland, what I like and what I don't like. I don't do anything special, when the opportunity arises I say my opinion, but if not, I'm not trying to make every effort to promote my country.

## Reference 4: The Brazilian

Your age : 21

Your name : Júlia Sales Paez Fernandez

Your country : Brazil

Your city (size and traditions) : São José dos Campos – SP (700.000 inhabitants)

Your background and educational background? :

I'm a linguistic and Portuguese student in São Paulo's university in Brazil. I've been in Denmark in 2006 till 2007 as an exchange student in Silkeborg.

Your family and their background? :

My Father is Spanish. He went to Brazil with his family in 1963 (he was 15 years old). He graduated in the university as a mechanic engineer, and now he is 63 and retired. My mother is Brazilian, she graduated in the university as a Portuguese and linguistic teacher, and now she is 59 and is also retired. My sister (the only one) is 29, she graduated in the university in history

studies, and she works today with museums and restoring files. She also studied abroad like me, she lived one year in Finland.

1: Does stereotypic pictures of your people and your country exist, can you describe these?

Yes, we have some different stereotypic. But Brazilians are always seems to be happy, smiling, with summer clothes, singing, dancing in the carnival and of course everybody is sure that if you don't know how to play soccer, you are definitely not Brazilian.

2: Have you heard of any stereotypic pictures of other countries (not Denmark yet) than your own?

Yes, French are snobbish, Germans are punctual and frowning and Italians are from mafia, eat pasta all the time and are always trying to score a girls(if they are guys)

## **Denmark**

1: What did you know about Denmark before you got there/here and what was your expectations of the country?

For the first time I searched a bit about Denmark, so I knew it was a monarchy, that they were together with the UE but the money was Danish kroner, that the language was Danish that was a really cold country, that they were good in playing handball and that Carlsberg was Danish. And I choose to come because when I was 16, I heard the legend of Christian X about the yellow star that he used, but it's just a legend, and another thing that make me chose DK, was the proud of welfare state, which made the Danish people the most happy country in Scandinavia. My expectations were just to have a nice year, learn Danish, and be in a different place with different people. We say that who believes that childhood is the best time of your life is because have never been exchange student. And after all it was the year that changed a lot of things to me. Made me chose to study languages with focus in linguistics and Danish, and that's how I'm here again. And of course I developed I real love for DK.

2: What did/do your friends and relatives say about Denmark or Danish people or Danish culture?

The people who knew where was Denmark on the map, said all the time: "oh it's so cold!", or "they must be like the Germans" (and here you have to remember the German stereotypic picture). Those that knew the language was Danish ask me why I want to learn and to what I was going to use.

3: Did you have any stereotypic pictures about Denmark, which have been brought to shame when you were confronted with Denmark or Danish people?

Yes, Danish are not like Germans, not the stereotypic nor the real Germans. Of course they were cold for me, but as a Brazilian almost the whole world would be cold for me. And is hard to be a foreign (not a tourist).

4: Are there things about Danish people that you will never understand?

Yes, how can they be so polite and say Tak for mad, but most of them don't hold the door to another person?

5: What is your favorite word and place in Denmark?

My parents house (my Danish parents from the exchange program)

6: What places do you hate in Denmark?

Didn't find yet!

7: What do you hate about Denmark or Danish people?

They don't hold the door to other person, and they don't say bless you! (again, most of them not all).

8: Are there parts of Danish history (or ancient history) do you find interesting?

Yes, as a linguistic I really like the wars between Denmark and other countries close like Sweden, Norway and Germany.

9: If you were to describe Danish culture with 3 words, then what would they be?

I would describe in one, if it is ok! Coconuts. When I was here, in Denmark, the first time I learned with a Danish girl that Danish are coconuts, they are really difficult to get inside, because of the hard skin outside, but once you are in they are sweet and liquid and soft. And this is a stereotypic picture that I love, and believe.

10: What do you know about Vikings?

That they knew about us in America before everybody. Great mariners. I knew about the Nordic religions before coming but in

the first time I didn't get to know much more. And the word "skål" comes from the Vikings that used skulls to drink their "mjød".

11: What would you spend your time with, If you were to visit Denmark as a tourist in the future?

My Danish family, my friends, Skagen, Odense, København, Ribe, Åhrus, Billund, Ålborg, Hals. And if I could visit the small Islands it would be sensational.

12:How is Denmark compaired to your country and other countries?

(Could be - politics, sports, work, university and food etc.) Well as everybody knows the welfare state in Denmark is the best in the world. Of course they have crazy people trying to get more power like the "Folke Parti" (yes they include old people in the politics and make a lot of things to them, but they also compare Muslims with cancer, and if this is not horrible I don't know what is). But in general the politicians can manage DK better than ours in Brazil with all our corruption. The sports, yes we are good at volleyball and really good at soccer and this is a statement, but handball is just with Denmark. Well work, we need more work in Brazil, too many people to too little work, and of course as part of the welfare state it's not a big problem in DK. Well right now with the crises it's not easy to find a job, but in Brazil it wasn't easy before either. About the university, education in brazil it's not the best part but the university that I study there is really good and I didn't know that till coming to Aalborg, it's not that the university here is worse but I think we miss more theory, and more connection with the world ( I say that about the human studies here and in my university in brazil). Food you know if food from other countries wasn't good, exchange students would not be worry with getting fat, or already being fat. I'm really suspicious to talk about food because I like everything and I eat everything, I love both countries food they are excellent.

13: Do you know anything about Nation Branding, do you believe it is possible for a country to do?

I know something, but I think is kind of too commercial, we are getting in a time that everything is made for the market, and makes me feel awful to think that could be possible. I think it could be possible I don't know how but if people sell their image, to sell a whole country's image is that in a big scale, and of course much more difficult to control.

## Reference 5: The second Polack

Your age	: 23
Your name	: Katarzyna
Your country	: Poland
Your city (size and traditions)	: Warsaw, circa 3 mln. people
Your background and educational background?	: I study two faculties – English (5 <sup>th</sup> and last year) and Sociology (4 <sup>th</sup> year), both ending with a Master Thesis
Your family and their background?	: I live with my mother and brother in an apartment in the city

1: Does stereotypic pictures of your people and your country exist, can you describe these?

Yes, there are many stereotypic pictures of Poles – mostly unfavourable, portraying Poles, mostly men, rarely women, as heavy vodka drinker and quite often violent or abusing towards their wives (like in the Streetcar named desire, Tennessee Williams), while women, especially in Germany, are considered the best wives from foreign women because they are self reliant, good cooks and obedient. I don't know if it can be considered a stereotype, but in the UK, Poles are seen as very good, hard working employees.

2: Have you heard of any stereotypic pictures of other countries (not Denmark yet) than your own?

Yes, regarding Sounthern-European countries, like Italy or Spain – both are considered to have very open and welcomming people and a relaxed attitude towards life. French are supposedly good lovers, Germans very ordered and precise. Russians tend to drink a lot and prone to violence when drunk – these are common stereotypes on other nations that circulate in Poland.

## Denmark



1: What did you know about Denmark before you got there/here and what was your expectations of the country?

Before coming to Denmark I worked for the Danish Embassy in Warsaw for almost 3 years so I had a pretty good idea of to what kind of country I am going to – I also went to Copenhagen 3 times before coming here, to Aalborg – twice because I was seeing a Danish boyfriend and then later, last summer, for a 3 week Danish language course in Holbaek, near Copenhagen. My expectations concerning Aalborg, as a city, were perhaps higher than reality proved them to be... maybe not higher but just different – I heard it was a lively city, but I expected, for example, more diversity, like in night life, then I am so far experiencing. Regarding Danes, I knew more or less what to expect – by this I mean that people will be in general quite open, willing to talk to you about their opinions, but not really engaging deeper than this superficial level. When under the influence of alcohol, the Danes I knew at least, become more relaxed and increasingly friendly, but after sobering they return to the previous way of approaching you – from a distance.

2: What did/do your friends and relatives say about Denmark or Danish people or Danish culture?

My relatives don't really regard Danes or their culture in any specific way. My friends really see 'Scandinavia' as one big idea, not seeing that many national differences.

3: Did you have any stereotypic pictures about Denmark, which have been brought to shame when you were confronted with Denmark or Danish people?

No, not yet at least.

4: Are there things about Danish people that you will never understand?

It depends on what you mean by understand... I can explain or try to think why Danes do something the way they do, so I guess so far there is no such think that I will never understand.

5: What is your favorite word and place in Denmark?

Hm, so far my favorite place in Denmark is the former fisherman district in Copenhagen, a small colony of 2-story yellow houses, somewhere almost in the middle of the city centre – it is very peaceful. My favorite word, let's say, is *snegl*.

6: What places do you hate in Denmark?

Hm, I don't really hate any place. I am not that fond of the small theme park in Aalborg, which I hadn't been to yet, but during the winter it just looked very sad in the winter.

7: What do you hate about Denmark or Danish people?

Again, it's not really hate – I don't like it that Danish people seem a bit stuck-up, in a way they seem less open when you look at them then they actually are.

8: Are there parts of Danish history (or ancient history) do you find interesting?

I would actually like to know sth. more about the 1960's in Copenhagen especially, like the origins of Christiania. I think the Viking motif of your country is a bit worn out by now...

9: If you were to describe Danish culture with 3 words, then what would they be?

Cold, modern, safe

10: What do you know about Vikings?

Not that much... I know they were the first explorers and colonisers (although some could just call them later-day pirates), that they first travelled to Greenland and I think even to North America – but I know no dates or names to back-up my knowledge with.

11: What would you spend your time with, If you were to visit Denmark as a tourist in the future?

I would probably try to organise a bike-tent trip around the country, spend more time in Copenhagen but only if I had a good local tourguide (just a person who knows and likes the city and is willing to show me some unconventional things about it). I would like to go to Bornholm and the Faroe Islands, and in general spend more time by the sea-side, which I don't have on a daily basis in Poland.

12: How is Denmark compared to your country and other countries? (Could be - politics, sports, work, university and food etc.)

Cleaner and more convenient, like bike paths, transportation, housing. It is more expensive (twice as much) and more cold, which came as a surprise to me. It is a very peaceful country, relaxed, where people are not or at least don't seem to be worried about their day to day existence (work, rent, raising children etc.) and in a way do not really need more out of life than they have.

I guess the general word I would use is to say that Denmark is more relaxed than Poland in many instances – although I much more prefer Polish food to Danish :-)

13: Do you know anything about Nation Branding, do you believe it is possible for a country to do?

Yes, I attended a course on Branding and Experience Economy this semester, so I have, although a rather vague idea on the issue. I think it is possible – it is enough to say that I easily can recall a slogan of a country that I constantly saw on CNN – Incredible India. So I think it is possible, although I don't know to what extent it actually helps the country to be well known.

## Reference 6: The German

Your age : 24

Your name : Marike Bebnowski

Your country : Germany

Your city (size and traditions) : Braunschweig (about 230.000 inhabitants)

Your background and educational background? : student

Your family and their background? : academical background

1: Does stereotypic pictures of your people and your country exist, can you describe these?

Yes: 2<sup>nd</sup> world war, regional stereotypes (“crowds”)

2: Have you heard of any stereotypic pictures of other countries (not Denmark yet) than your own?

Yes, I think every country has stereotypes which result out of their traditions and their history

### Denmark

1: What did you know about Denmark before you got there/here and what was your expectations of the country?

I knew it from holiday and I liked it than open-minded and friendly. I knew sth about the political system, the monarchy, the different places of Denmark.

2: What did/do your friends and relatives say about Denmark or Danish people or Danish culture?

Nothing special, maybe Denmark is a holiday country

3: Did you have any stereotypic pictures about Denmark, which have been brought to shame when you were confronted with Denmark or Danish people?

no

4: Are there things about Danish people that you will never understand?

The love of the Danish flag

5: What is your favorite word and place in Denmark?

Henne Strand, Esbjerg

6: What places do you hate in Denmark?

Don't know

7: What do you hate about Denmark or Danish people?

Dansk Folkeparti

8: Are there parts of Danish history (or ancient history) do you find interesting?

Saving Jewish people during world war 2

9: If you were to describe Danish culture with 3 words, then what would they be?

Influenced, hyggelig, socialdemocratic

10: What do you know about Vikings?

That they are from Denmark

11: What would you spend your time with, If you were to visit Denmark as a tourist in the future?

Shopping, relaxing, enjoying the country

12: How is Denmark compared to your country and other countries? (Could be - politics, sports, work, university and food etc.)

I think the difference between Denmark and my country Germany isn't as big. I just don't like that a populist party like Danish people's party can be sooooo successful here. In Germany that could not be possible because of our history. That's a real negative aspect for me and it doesn't fit to the normal picture of Denmark with open-minded and friendly persons.

13: Do you know anything about Nation Branding, do you believe it is possible for a country to do ?

There could be events which are helpful for Nation Branding, f.ex. positive sport events (like in Germany 2006)

## Reference 7: The Spanish

Your age : 20

Your name : Olalla Tuñas Martínez

Your country : Spain

Your city (size and traditions) : Outes (A Coruña) / 7.550 inhabitants/ Galician traditions of the Atlantic coast/ Galician language

Your background and educational background? : I am studying a bachelor in Journalism in Santiago de Compostela

Your family and their background? : My father is sailor and my mother is housewife, they both have been speaking Galician the 90% of their life.

1: Does stereotypic pictures of your people and your country exist, can you describe these?

For the rest of the Spanish the Galician accent is very funny because it seems that we're talking like singing. Probably a false stereotype of my region is the mean farmer that lives in the mountains with cows or the sailor. My region is rich in raw materials.

2: Have you heard of any stereotypic pictures of other countries (not Denmark yet) than your own?

I think all the Italians, for example are famous for being good lovers and very handsome/ pretty; French are supposed to be very romantic; British are known because of their coldness; Dutch are always related with marihuana; Austrians and Germans are considered more arrogant and always related with their Nazi past; Irish are famous because of their beer and they're considered very untidy and good drinkers... all the countries have their own stereotypes.

### Denmark

1: What did you know about Denmark before you got there/here and what was your expectations of the country?

I only that it was a peaceful place, very green, where is always cold and rainy. Also I thought that Danish people were pretty worried by pollution and environmental issues and of course, that all of the Danish were blue eyes and blond. I considered all the Scandinavia like the best society possible because of your Welfare system and that all your university system works perfectly.

2: What did/do your friends and relatives say about Denmark or Danish people or Danish culture?

One of my friends told me that Copenhagen was a European porn capital and everybody was suggesting me to bring a lot of winter clothes. Most of them didn't know exactly where Denmark is until the Climate Meeting in Copenhagen. At that moment everybody started to ask me what was going on here.

3: Did you have any stereotypic pictures about Denmark, which have been brought to shame when you were confronted with Denmark or Danish people?

Danish drink much more than I expected before and also I really don't think now that the total Welfare State is the best option for the population of a country in terms of individual responsibility.

**(I asked for elaborated answer here)** - Firstly, alcohol and welfare are two different things. I didn't want to join them in any aspect. About the drinking, maybe I wasn't very concret with my sentence. I got more surprised in the way that Danish drink that the fact that they drink a lot. In Spain, drinking is part of our culture, I mean, wine, for example is a drink that both young and elderly people drink but in a small amount per day with the main meal -for us the lunch- but here, in Denmark, I think the young people - I am talking about over 18 years old people- drink like those teenagers that start drinking to show themselves as adults. They drink a considerable amount of alcohol, very fast and in some way to impress girls or other young men.

Related with the Welfare State issue. I was a real defender of the Welfare State and probably my best social and political system ever was the one of Denmark, Finland, Norway and Sweeden. They represent the Welfare State in the highest level and I really thought before that this system was the best for the population of an actual democratic country. Actually for me, it was the one which permitted the development of a real democracy. Now, my point of view has changed and in some sense I think that the absolute Welfare, a society where the State works as a father, creates irresponsible citizens that are not aware of how hard is the life outside their borders. Also, from my point of view they don't pay attention of their mistakes and they're not aware of how many consequences they can create because the State will pay for them or will solve them. That is the case of the young mothers or the 30 years old people that have studied history and is waiting for the job of their life while is receiving a salary from the State. As far as I know this is not the case of all the Danish, but I think is a valid critic to be done of a country that sends the perfect image of a free, educated and polite country.

4: Are there things about Danish people that you will never understand?

I think I can understand everything. But probably the so young mothers and the marriages between so young people.

5: What is your favorite word and place in Denmark?

Word? Tak and place, probably Skagen, the beach, overall its magic light.

6: What places do you hate in Denmark?

No place, but I really don't like those brick-red buildings that look so so so sovietics, they're all the same.

7: What do you hate about Denmark or Danish people?

I don't like that they in general don't talk with foreigners and they look scared when you try to start a conversation.

8: Are there parts of Danish history (or ancient history) do you find interesting?

Probably the ancient history related with Vikings.

9: If you were to describe Danish culture with 3 words, then what would they be?

NARROW, NOT AWARE, DISTANT

10: What do you know about Vikings?

I know some stupid details like some gods and that they really discovered America before Columbus arrived there and that they were good sailors and warriors, nothing else.

11: What would you spend your time with, If you were to visit Denmark as a tourist in the future?

Enjoying the landscape, visiting Copenhagen and if I come with young people, going to Legoland.

12:How is Denmark compaired to your country and other countries? (Could be - politics, sports, work, university and food etc.)

It's similar to my region in some aspects like the country side and farmers. Also in Galicia use to rain a lot, then I am quite use to rainy and cloudy weather. But, comparing with the whole Spain, there are no similarities, the culture is totally different. Spain is a Mediterranean culture country (on the whole), nothing similar to Danish culture.

13: Do you know anything about Nation Branding, do you believe it is possible for a country to do?

I only have a small idea about what is Nation Branding, but I think is very positive. For example, in the case of Denmark, it works a lot, the people has an extremely good idea about the country that from my point of view is not totally true.

## Reference 8: The Nation Brand Hexagon

### 1. Tourism

“Blue skies and golden sands or snow-capped mountains are only a tiny part of the reality of a country, but because these images are often so aggressively promoted, they have a disproportionate effect on people’s perceptions of the country as a whole.”

### 2. Exports

“we ask consumers about their tendency to actively seek out or actively avoid products from each country, what marketers call the country of origin effect: the power of the “Made In...”

“they have become one of the primary vectors of national image, and are more and more often the means by which people form their views about national identity.”

### 3. Governance

“how competently and fairly they believe them to be governed and how far they would trust their governments to make responsible decisions which uphold international peace and security; we also explore people’s perceptions of the government’s sense of responsibility towards poverty reduction and the global environment”

### 4. Investment and Immigration

“willingness to live and work in each country for a substantial period; we also ask them how much value they would ascribe to an educational qualification gained in the country. Finally, we ask for an adjective which best describes the country’s current economic and social condition.”

### 5. Culture and Heritage

“(...) perceptions of the country’s cultural heritage (...) appreciation of or intention to consume its popular, more commercial cultural products and activities. (...) country’s sporting excellence. (...) cultural activity they most expect to find in each country.”

### 6. People

“To understand how the ‘human capital’ (...) Imagine you are a manager and need to make an important hiring. Please rank the following countries in order of your preference for the nationality of your candidate (...) How much would you like to have a close friend from the following countries”). (...) the adjective that best describes the people in each country.”

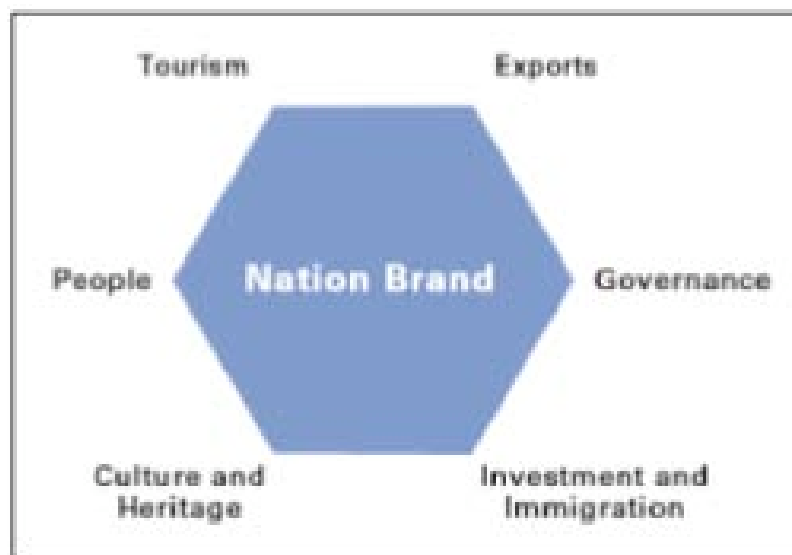
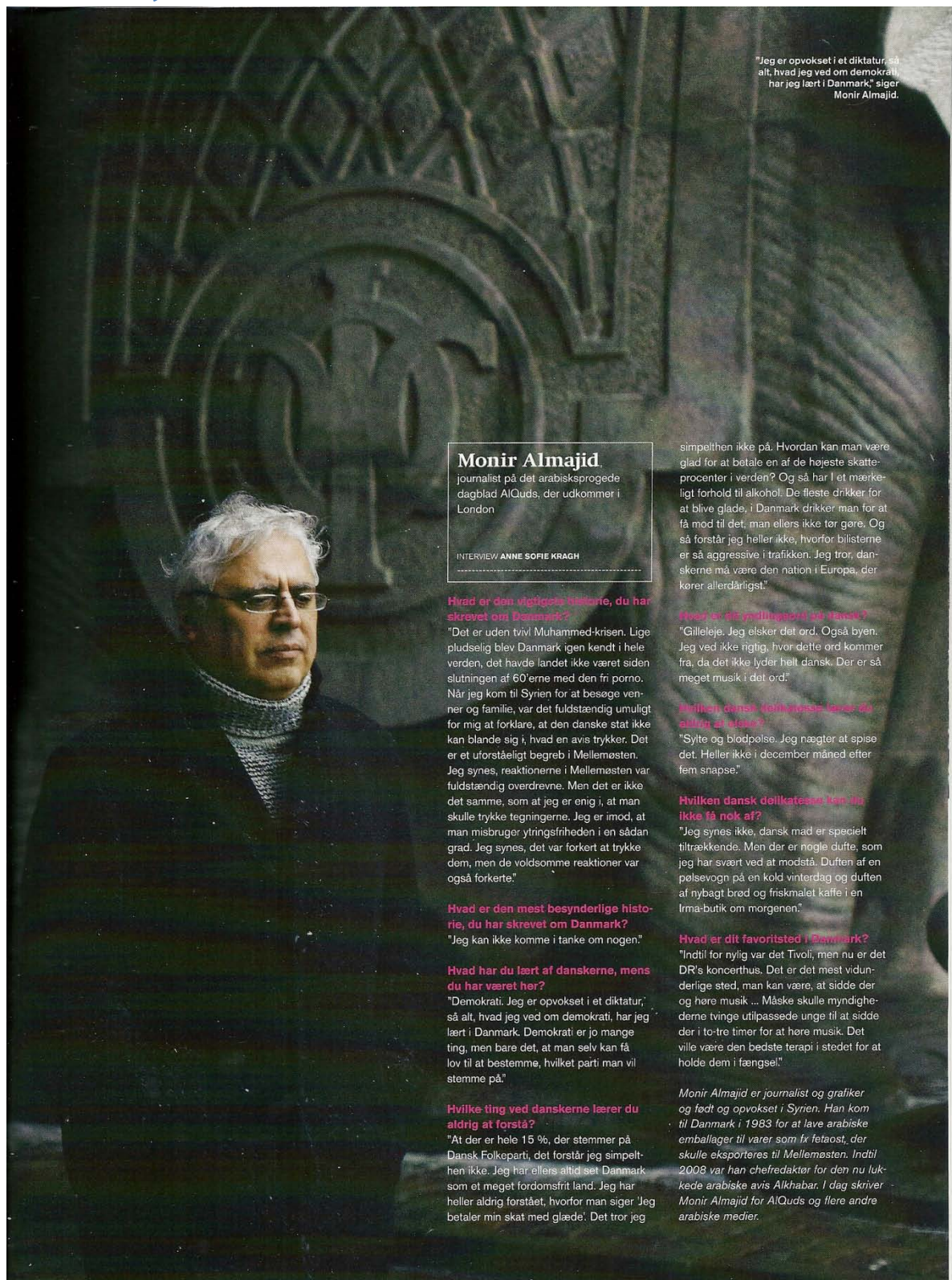


Fig 1: The Nation Brand Hexagon © Simon Anholt 2002



## Foreign Correspondents

### Monir Almajid



"Jeg er opvokset i et diktatur, så alt, hvad jeg ved om demokrati, har jeg lært i Danmark," siger Monir Almajid.

#### Monir Almajid

journalist på det arabisksprogede dagblad AlQuds, der udkommer i London

INTERVIEW ANNE SOPHIE KRAGH

#### Hvad er den vigtigste historie, du har skrevet om Danmark?

"Det er uden tvivl Muhammed-krisen. Lige pludselig blev Danmark igen kendt i hele verden, det havde landet ikke været siden slutningen af 60'erne med den fri porno. Når jeg kom til Syrien for at besøge venner og familie, var det fuldstændig umuligt for mig at forklare, at den danske stat ikke kan blande sig i, hvad en avis trykker. Det er et forståeligt begreb i Mellemøsten. Jeg synes, reaktionerne i Mellemøsten var fuldstændig overdrevne. Men det er ikke det samme, som at jeg er enig i, at man skulle trykke tegningerne. Jeg er imod, at man misbruger ytringsfriheden i en sådan grad. Jeg synes, det var forkert at trykke dem, men de voldsomme reaktioner var også forkerte."

#### Hvad er den mest besynderlige historie, du har skrevet om Danmark?

"Jeg kan ikke komme i tanke om nogen."

#### Hvad har du lært af danskerne, mens du har været her?

"Demokrati. Jeg er opvokset i et diktatur, så alt, hvad jeg ved om demokrati, har jeg lært i Danmark. Demokrati er jo mange ting, men bare det, at man selv kan få lov til at bestemme, hvilket parti man vil stemme på."

#### Hvilke ting ved danskerne lærer du aldrig at forstå?

"At der er hele 15 %, der stemmer på Dansk Folkeparti, det forstår jeg simpelthen ikke. Jeg har ellers altid set Danmark som et meget fordomsfrit land. Jeg har heller aldrig forstået, hvorfor man siger 'Jeg betaler min skat med glæde'. Det tror jeg

simpelthen ikke på. Hvordan kan man være glad for at betale en af de højeste skatteprocenter i verden? Og så har I et mærkeligt forhold til alkohol. De fleste drikker for at blive glade, i Danmark drikker man for at få mod til det, man ellers ikke tør gøre. Og så forstår jeg heller ikke, hvorfor bilisterne er så aggressive i trafikken. Jeg tror, danskerne må være den nation i Europa, der kører allerdårligst."

#### Hvad er dit yndlingsord på dansk?

"Gilleleje. Jeg elsker det ord. Også byen. Jeg ved ikke rigtig, hvor dette ord kommer fra, da det ikke lyder helt dansk. Der er så meget musik i det ord."

#### Hvilken dansk delikatesse bliver du aldrig at spise?

"Sylte og blodpølse. Jeg nægter at spise det. Heller ikke i december måned efter fem snaps."

#### Hvilken dansk delikatesse kan du ikke få nok af?

"Jeg synes ikke, dansk mad er specielt tiltrækkende. Men der er nogle dufte, som jeg har svært ved at modstå. Duften af en pølsevogn på en kold vinterdag og duften af nybagt brød og friskmalet kaffe i en Irma-butik om morgenen."

#### Hvad er dit favoritsted i Danmark?

"Indtil for nylig var det Tivoli, men nu er det DR's koncerthus. Det er det mest vidunderlige sted, man kan være, at sidde der og høre musik ... Måske skulle myndighederne tvinge utilpassede unge til at sidde der i to-tre timer for at høre musik. Det ville være den bedste terapi i stedet for at holde dem i fængsel."

*Monir Almajid er journalist og grafiker og født og opvokset i Syrien. Han kom til Danmark i 1983 for at lave arabiske emballager til varer som fx fetaost, der skulle eksporteres til Mellemøsten. Indtil 2008 var han chefredaktør for den nu lukkede arabiske avis Alkhabar. I dag skriver Monir Almajid for AlQuds og flere andre arabiske medier.*



## Slim Allagui & Clare MacCarthy

### Slim Allagui

skriver for det franske nyhedsbureau  
AFP

INTERVIEW JONAS LANGVAD NILSSON

#### Hvad er den vigtigste historie, du har skrevet om Danmark?

"Salman Rushdie-sagen og karikaturtegningerne er ikke til at komme uden om, men noget af det, der har betydet mest for mig, er mine ture til Grønland. Jeg var der senest, da grønlænderne fejrede deres selvstyre 21. juni 2009. Grønland har en stor stjerne hos mange franskmænd. Vi har haft mange antropologer og videnskabsmænd, som har forsket deroppe, og så bliver Grønland ved med at være aktuelt på mange måder: Den globale opvarmning ses tydeligst her, ligesom øen har en strategisk betydning med Thulebasen og økonomisk pga. den enorme, potentielle olierigdom. Under fejringen af selvstyret i juni mødte jeg en ældgammel kvinde i Nuuk. Hun talte dårligt dansk, så hendes søn oversatte. Hun fortalte, at det var den bedste dag i hendes liv. Grønland var omsider frit. Det var alt, hvad hun havde drømt om i så mange år. Hun græd. Det gjorde jeg næsten også."

#### Hvad er den mest besynderlige historie, du har skrevet om Danmark?

"Engang i midten af 80'erne hørte jeg fra en af mine journalistkolleger, at Kakadu Bar, der ligger ikke så langt fra Hovedbanegården, havde indført en ny

cocktail. Jeg tror, den hed Ugly Bugly, den var virkelig rædselsfuld, med æg, vodka, whisky, peber, tabasco og lime. Den kostede 100 kr., og i prisen var inkluderet, at en flot pige kom hen og gav dig smæk i roven, mens du drak den. Vi tog ned og smagte drinken, men sagde nej tak til at blive pisket. Så vidt jeg husker, blev eksperimentet senere stoppet af politiet. Jeg skrev historien, og den gik verden rundt."

#### Hvad har du lært af danskerne, mens du har været her?

"At komme til tiden, helst fem minutter før."

#### Hvilke ting ved danskerne lærer du aldrig at forstå?

"Jeres millimeter-feminisme, som gør, at man næsten aldrig kan åbne deren for en kvinde – hvad enten det er i bilen eller banken, på restauranten, cafeen eller i forretningen – og lade hende gå forrest med et smil. En anden ting er, at danskerne på den ene side gerne vil være ydmyge og være det lille land, hvor janteloven stadig lever, på den anden side synes danskerne, de er nummer ét i alt. Det er en underlig blanding. Hvis det ikke var fordi, Carlsberg allerede havde taget sloganet, kunne Danmark sikkert have brugt det: 'Probably the best country in the world.' Ethvert samfund har brug for en intern kritik. Men det er, som om mange danskere ser sig selv om én stor Guinness' rekordbog: 'Vi er de bedste til alt!'"

#### Hvad er dit yndlingsord på dansk?

"Jeg kan godt lide ordet hygge. Man

kan hygge sig næsten overalt. Det er et enestående ord, som det endnu ikke er lykkedes mig at oversætte til fransk."

#### Hvilken dansk delikatesse lærer du aldrig at elske?

"Boller i karry. Jeg vil hellere dø af sult."

#### Hvilken dansk delikatesse kan du ikke få nok af?

"Friskpillede rejer en majdag i Tivoli. Det er et must. Jeg kan også godt lide skipperlabskovs. Jeg kan se for mig, hvordan sømændene sejler rundt mellem de danske øer og spiser skipperlabskovs. Det er en tung ret, men ikke så tung som boller i karry."

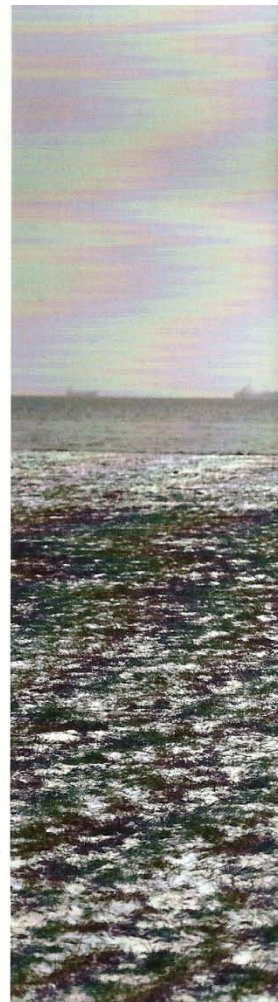
#### Hvad er dit favoritsted i Danmark?

"Jeg er ikke gammel hippie og ryger ikke hash, men Christiania er altid et besøg værd. Jeg føler mig i en anden verden, når jeg er på Christiania. Jeg kan godt lide bare at sidde på en bænk og se folk gå forbi. Du finder ikke et parallelsamfund som dette andre steder i Europa."

*Slim Allagui er født i Tunesien og opvokset med fransk kultur. Som ung flyttede han til Paris og læste filmvidenskab på Frankrigs mest kendte filmskole, IDHEC, og arbejdede senere som instruktørsistent og dokumentarfilmsinstruktør. Det var også i Paris, han mødte sin danske kæreste. De flyttede sammen til Danmark i 1981.*



Slim Allagui, har skrevet flere vigtige historier om Danmark. På det personlige plan har reportageriseme til Grønland gjort indtryk.



### Clare MacCarthy

skriver for The Economist og The Irish Times

INTERVIEW JAKOB BERGMANN MOLL

#### Hvad er den vigtigste historie, du har skrevet om Danmark?

"Muhammed-krisen havde voldsomme konsekvenser end noget andet, jeg har dækket. Vi får mange læserkommentarer på The Economist, og de strømmede ind fra allerførste artikel. Inden krisen så briterne danskere som åbensindede og venlige. men når det virkelig gjaldt, var I mindst lige så snæversynede og selvcentrerede som alle andre. Jeg er overbevist om, at krisen smadrede omverdenens opfattelse af Danmark som et tolerant land."

#### Hvad er den mest besynderlige historie, du har skrevet om Danmark?

"Da Venstre-politikerne Flemming Møller





"Jeg elsker det danske klima, for selv om her er koldere end i Irland, har jeg aldrig haft det varmere," siger Clare McCarthy.

i ramme alvor foreslog, at man for at bekæmpe voldelige hunde burde skyde samtlige gadekryds i Danmark. Alle hunde uden rene stamtavler skulle aflives. Min redaktør gav artiklen overskriften 'Shoot the Puppy', og det endte som en af vores mest læste historier overhovedet. Nu sidder samme politiker i Folketinget på det mandat, Anders Fogh Rasmussen forlod. Alt ved den historie er bizart."

#### Hvad har du lært af danskerne, mens du har været her?

"At man godt kan have det varmt om vinteren. Jeg elsker det danske klima, for selv om her er koldere end i Irland, har jeg aldrig haft det varmere. Forklaringen er, at danskerne ved, hvordan man isolerer et hus med tyk glasuld, tredobbelt glas i ruderne, varme i gulvene, og hvad ved jeg. Vi briter skal virkelig lære at bygge ordentlige huse."

#### Hvilke ting ved danskerne lærer du aldrig at forstå?

"Jeres autoritetstro. I mister tilsyneladende evnen til at være skeptiske ved

fødslens. Tommelfingerreglen er, at hvad politi, politikere og enhver anden myndighed siger og gør, er det rigtige. I sin yderste konsekvens underminerer tankgangen demokratiet. Udenrigsministeriet er fx i gang med en gigantisk kampagne for at redde Danmarks omdømme i udlandet. Der er blevet brugt ufattelige summer penge på at afholde IOC-kongres, de homoseksuelles OL, klimatopmøde og meget andet. Alt tyder på, at det er penge ud ad vinduet, men ingen sætter spørgsmålstegn ved det. En anden ting, der overrasker mig, er danskernes dybe og indgroede nationalisme. Jeg har rapporteret fra alle verdenshjørner, og jeg har aldrig oplevet noget lignende. I begyndelsen syntes jeg, det var sødt og hyggeligt, at Dannebrog blev brugt på juletræet, i fødselsdagskagen og i folks forhaver. Det synes jeg ikke længere. Selv gode venner insisterer på, at jeg taler dansk til dem, selv om de taler glimrende engelsk. 'Ellers lærer jeg det jo aldrig.' Det irriterer mig helt vildt, for sprog handler grundlæggende om at udveksle ideer og tanker. Men i Danmark er sproget en

stammemarkør. Hvis jeg er sur og i dårligt humør, når jeg køber ind, taler jeg engelsk og lader, som om jeg er turist. Så er folk søde. Men når jeg taler med min tåbelige accent, møder jeg af og til det dér blik: 'Hvad laver du i mit land?'"

#### Hvad er dit yndlingsord på dansk?

"'Hejhej!' Det er simpelthen så fjollet, at man bruger ét ord for at sige goddag og bruger det samme to gange for at sige farvel. Når jeg har gæster fra Storbritannien, bemærker de det altid. Det er kært, jeg er vild med det!"

#### Hvilken dansk delikatess lærer du aldrig at elske?

"Rugbrød. Djævlens skosåler. Børn skal tvinges til at spise det fra fødslen for ikke at hade det. Når rugbrød er allerværst, ligger der en død slange – stegt ål – ovenpå."

#### Hvilken dansk delikatess kan du ikke få nok af?

"Risalamande. Superlækkert. Især med kirsebær på."

#### Hvad er dit favoritsted i Danmark?

"Lufthavnen i Kastrup. Man kan stå op og tage af sted i sikker forvisning om, at alting bare kører. Man når sit fly, der er korte køer, maden er lækker, og omgivelserne er smuk funktionalisme. Der er ingen gyselige tæpper som i Heathrow, men altid rene trægulve. Lufthavnen er ekstremt god reklame for Danmark, og den symboliserer det bedste ved Danmark. Jeg tager af og til derud en time før tid bare for at gå rundt og have det dejligt."

*Clare McCarthy er fra Irland. Hun dækker hele Skandinavien for nyhedsmagasinet The Economist samt for The Irish Times. Hun har boet i København siden 1986 og sidder efter eget udsagn i saksen med mand, hus, hund og to teenagebørn.*



## Sadi Tekelioglu



"Efter 22 år i Danmark har jeg endnu ikke vænnet mig til, at der er så lidt kommunikation i familierne. Jeg forstår ikke, at voksne børn kun besøger deres forældre hver anden måned," siger Sadi Tekelioglu.

### Sadi Tekelioglu

skriver for det tyrkiske dagblad Sabah og er redaktør for månedsavisen Haber, som udkommer på tyrkisk i Danmark

INTERVIEW JONAS LANGVAD HILSSON

#### Hvad er den vigtigste historie, du har skrevet om Danmark?

"Der er to historier, jeg vil fremhæve. Den første var et interview med museumsdirektøren på Davids Samling, der ligger ved Kongens Have. De har en stor samling af genstande fra Mellemøsten. Under interviewet fortalte han mig, at han var blevet kontakket af nogle kunstnere fra Tyrkiet, som havde stjålet et indgangsparti til en moské fra middelalderen, og det ville de sælge til museet. Kort efter at historien blev trykt i Tyrkiet, blev indgangspartiet fundet efterladt i en skolegård i havebyen Izmir i det vestlige Tyrkiet. Tyvene havde læst historien og indset, at de ikke ville kunne sælge partiet. Den historie er jeg stolt af. Den anden historie handler om NATO's topmøde i Strasbourg i april, hvor Anders Fogh Rasmussen skulle udnævnes til generalsekretær. Tyrkiet havde protesteret mod Fogh Rasmussen, fordi Danmark ikke vil inddrage sendetilladelsen til den kurdiske tv-station Roj-tv. Ugen inden topmødet rejste den danske statsadvokat, der står for undersøgelsen af Roj-tv, til Ankara. Det opfattede jeg som en gestus for at smøre tyrkerne, så de opgav deres modstand mod Fogh

Rasmussen. Det skrev jeg så. Historien vakte ikke ret meget opmærksomhed i Tyrkiet, fordi tyrkerne er ligeglade med, om det er Fogh Rasmussen eller en anden, der er NATO-chef, men i Danmark flippede Enhedslisten ud i Folketinget. De ville ikke finde sig i, at man lod, som om man var ved at lukke Roj-tv, bare for at få Fogh Rasmussen ind som NATO-generalsekretær. Oppositionspartierne stillede skarpe spørgsmål til regeringen, og jeg blev interviewet om sagen til TV 2 News."

#### Hvad er den mest besynderlige historie, du har skrevet om Danmark?

"En fredag i slutningen af 90'erne blev en tyrkisk vognmand overfaldet af en knivbevæbnet mand i sin taxa i Nordsjælland. Roveren truede sig til vognmandens penge og stak af. Roveren blev fanget allerede dagen efter, men politiet kunne ikke stille ham for en dommer, fordi dommeren var i sommerhus. Det endte med, at politiet måtte lade roveren gå. Jeg skrev historien til Sabah. Det tog mig flere timer at overbevise min redaktør om, at den var sand. Han troede simpelthen, det var løgn."

#### Hvad har du lært af danskerne, mens du har været her?

"At man kan diskutere med hinanden uden at råbe og skrike og lave store armbevægelser. Jeg har lært, at det er meget mere effektivt at bruge ironi og spidse bemærkninger frem for at hæve stemmen og vise med mit ansigtsudtryk og kropssprog, at jeg er uenig. Når jeg besøger mine venner i Tyrkiet, spørger de, hvad

der er sket med mig: 'Er du på dope?' De synes, jeg er blevet røvdelig."

#### Hvilke ting ved danskerne lærer du aldrig at forstå?

"Efter 22 år i Danmark har jeg endnu ikke vænnet mig til, at der er så lidt kommunikation i familierne. Jeg forstår fx ikke, at voksne børn kun besøger deres forældre hver anden måned, selv om de er pensionerede og ikke laver noget. Og ikke nok med, at man ikke besøger hinanden; man snakker heller ikke i telefon. Jeg forstår det ikke. Man bør da ringe rundt og høre, hvordan familien har det. Det giver et overblik over slægten og en dejlig tryghed. Man er aldrig alene. Men mange danskere vil hellere klare sig selv, også når de har det skidt. Det er, som om de har et usynligt beskyttelsesskjold foran sig. Det kan jeg ikke vænne mig til."

#### Hvad er dit yndlingsord på dansk?

"Ordet 'nå'. Man kan bruge det i enhver sammenhæng: Når man er overrasket, når man er sur, og når man ikke ved, hvad man skal sige. Det er multibrugbart. Jeg har overhørt to mænd sidde på en bænk. Den ene siger 'nå', den anden svarer 'ja ja'. Så har de haft en samtale."

#### Hvilken dansk delikatesse lærer du aldrig at elske?

"Øllebrød. Jeg har smagt det én gang og forstod ikke meningen med det."

#### Hvilken dansk delikatesse kan du ikke få nok af?

"Karrysild på rugbrød og en kold Tuborg. Jeg smagte det første gang for mange

år siden, da jeg var på vej med Star Tour og Sterling fra Antalya til København. Vi fik serveret en bakke med frokost. Jeg var ved at dø af sult, men måtte springe det meste over, da jeg ikke spiser svinekød. Men der lå et stykke rugbrød og en lille bønne med karrysild. Jeg købte en iskold Tuborg til. Jeg glemmer det aldrig. Hold kæft, hvor smagte det godt!"

#### Hvad er dit favoritsted i Danmark?

"Jeg blev forelsket i hele København, da jeg kom hertil første gang som turist i 1986. Det var i juli måned. Der var solskin og jazzfestival. Det var skønt. Jeg er også glad for byens parker og for Dyrehaven og Tisvildeleje."

*Sadi Tekelioglu har læst engelsk litteratur på universitetet i Ankara. Han er født og opvokset i havebyen Antalya, og det var her, han mødte sin senere kone, der var turist fra Danmark. De flyttede til Danmark i 1987. Her fik Sadi Tekelioglu arbejde i en skole som hjælpelærer for tyrkiske elever, inden han skiftede spor til en karriere som journalist. I 2002 sendte han Haber, en ugeavis på tyrkisk og dansk, på gaden i samarbejde med Politiken. I dag kører Haber videre som gratis månedsavis. Ved siden af skriver Sadi Tekelioglu for Sabah, som er Tyrkiets næststørste dagblad med et oplag på 450.000 eksemplarer.*

## Nikolai Morozov

"Jeg kunne godt tænke mig at læse danskernes balance og selvkontrol – danskerne er tilsyneladende hævet over stress og vrede – men jeg tvivler på, at jeg kan," siger Nikolai Morozov.



**Nikolai Morozov,**  
skriver for det russiske nyhedsbureau  
Itar-Tass

INTERVIEW JONAS LANGVAD NILSSON

### Hvad er den vigtigste historie, du har skrevet om Danmark?

"Jeg havde aldrig nogensinde forestillet mig, at jeg skulle arbejde som korrespondent i Danmark. Tanken om at bo og arbejde i Norden har aldrig strejft mig, men da jeg fik tilbuddet om at komme herover og opleve et fremmed land og beskrive det med friske øjne, sprang jeg på. Jeg vil heller ikke lægge skjul på, at jeg så frem til at slappe lidt af, men sådan skulle det ikke gå: Lige siden jeg kom, har de vigtige begivenheder stået i kø. Jeg har skrevet om udnævnelsen af Anders Fogh Rasmussen som NATO-generalsekretær, det udvidede selvstyre på Grønland, OL-mødet og klimakonferencen i København. Snart får Danmark besøg af den russiske præsident Dmitry Medvedev (i april 2010, red.), og her ligger endnu en historie om det forbedrede forhold mellem Rusland og Danmark. Der er nok at skrive, og jeg overvejer at begynde at lære dansk. Det er nødvendigt, hvis jeg skal forstå landet!"

### Hvad er den mest besynderlige historie, du har skrevet om Danmark?

"Jeg har skrevet nogle stykker, men jeg vil ikke kalde dem besynderlige, blot kuriøse:

Om Danmark som verdens lykkeligste folk, Thomas Rathssacks bog 'Jæger – I krig med eliten' og forsvarrets reaktion, Lars von Triers 'Antichrist' og om danskernes holdning til islam."

### Hvad har du lært af danskerne, mens du har været her?

"Mange russere ser Danmark som et succesfuldt, disciplineret og velorganiseret land. Personligt kunne jeg godt tænke mig at lære danskernes balance og selvkontrol – danskerne er tilsyneladende hævet over stress og vrede – men jeg tvivler på, at jeg kan. Og så beundrer jeg de danske kvinder – de der blå øjne og det lange, blonde hår, der ikke findes længere andre steder i verden. De kører forbi som silhuetter på cykel i de københavnske gader. Det billede vil jeg savne, når jeg engang vender hjem til Moskva."

### Hvilke ting ved danskerne lærer du aldrig at forstå?

"Jeg har altid medt venlighed og hjælpsomhed, men ingen af de danskere, jeg mødte, virkede, som om de havde lyst til at fortsætte samtalen og lære mig bedre at kende. Danskerne har tilsyneladende en manglende lyst til at kommunikere med andre. Måske kommer det af danskernes tilfredshed med deres eget liv, en mangel på nysgerrighed eller pga. gode månerer, fordi de ikke vil virke for påtrængende. Måske er det arven fra 'Snedronningen'. Eller også har jeg bare ikke forstået danskerne godt nok."

### Hvad er dit yndlingsord på dansk?

"Ord som 'biografen' og 'fastnet' og

selvfølgelig 'hygge'. De to første, fordi en fremmed aldrig ville kunne gætte deres betydning, og det sidste, fordi det er noget typisk dansk."

### Hvilken dansk delikatesse lærer du aldrig at elske?

"Jeg spiser i princippet alt!"

### Hvilken dansk delikatesse kan du ikke få nok af?

"Fødselsdagskagen fra La Glace."

### Hvad er dit favoritsted i Danmark?

"Jeg har desværre ikke haft tid til at rejse så meget rundt i landet, men jeg er ret glad for området ved Fredensborg Slot og Tissildedeje, der ligger smukt ved vandet!"

*Nikolai Morozov, 57, har arbejdet i Moskva, Paris og Rumænien, udsendt af det russiske nyhedsbureau Itar-Tass. I Rumænien dækkede han operet med diktatoren Ceausescu og hans fald. Næste station for Morozov, som er født og opvokset i Moskva, er Danmark, hvor han nu har befundet sig i otte måneder. Hvor længe han bliver her, er endnu uvist, men han overvejer at begynde at læse dansk. Nikolai Morozovs kone er flyttet med til København, mens parrets voksne børn bor i Moskva.*

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