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\*An alternative take on the EU flag, developed by AMO/Koolhaus

Europe has no language?  
- A strategy of communicating new understanding

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## ABSTRACT

*European communication* is a growing, but still a small field of study without a real housing within the academia. Strategic communication can to this end profit from providing a new ground for European communication to evolve as its democratic incentive relates to the fundamental aspects of the construction and transformation of *European society*.

The essay puts focus on the communicative development that has taken place in relation to the process of Europeanization, along with a hypothesis of that European communication is being held back by not having a developed contextual *conceptual language*, independent of nation-state discourse, that would put a more democratic structure to a developed *European public sphere*.

The essay is per se written from a *democratic* enhancement perspective, where strategic communication is the core to which the European societal context rests upon. Moreover, the development of a European conceptual language would provide a central myth upon which an innovative European unifying symbolism could be created.

KEYWORDS: Strategic Communication, European Communication, Conceptual Language, European/National Public Sphere, European Society, and Democracy

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## PRELUDE

### THE WALTZ OF INTERPRETATION

*«We need to interpret interpretations more than to interpret things»*

(Montaigne)

As we glance towards the future, we interpret it. As we ponder about our past, we interpret it. As we look around us, we interpret what we see, what we hear, what we feel. We interpret our existence, our beliefs, and our convictions. We interpret ourselves and we interpret the other. Our interpretation, structured, organised, chaotic and random, automatically dresses itself with words, concepts and language. But do we interpret our interpretations?

Montaigne calls for the need of interpreting our interpretations, rather than interpreting things. Could it perhaps be claimed that by interpreting interpretations consequently would include the interpretation of things? Could it be claimed that the interpretation of interpretation would reveal an uncensored scheme of power, of structure, of colonisation? Could it moreover be claimed that by interpreting interpretations, an approaching of acquiring a more just interpretation of the world would be reached? The way in which we organise our interpretation is also the way in which we grasp an understanding of our world. We translate our understanding into words and concepts, into a communicative language where we can share our world. But to whose convenience is our language structured? For which purpose has our concepts been created, to whose agenda do they follow suite?

Language is a premier entailer of whom we are, of how we regard our own world but also of how we regard the 'other' world. For indeed, our interpretation of things relocates itself within the inescapable process of interpreting everything we see. Henceforth, the things we do not see are then consequently not interpreted into identified things but nevertheless interpreted and shaped into a structural web of evolving communication. But what happens when the web of communication rests to evolve, what happens when our interpretations become a mere consequence of our ability to dress it into an explanatory fetched from another time and place, and what happens when the evolving of things becomes greater than the evolving of interpretations? The effects surely ought to have a minimum affect on our ability of understanding and associating the world that we see around us.

Our speech, our discourse, our texts, our long-lasting lyrics are subsequent to the interpretations made in our time. Philosophers, writers, artists, everyday thinkers and many more devote their lives interpreting the interpretations of our life-world that have been made, evolved, imposed or naturally sprung if one likes. The complexity of language, the refinement of its usage within various segments of society, its ambiguous relationship with both time and space, all constitute a need for philosophy to transcend the quotidian and make debate and discussion of how we use our language. The philosophy that theorises and scrutinises our existence uses temporal and spatial language to interpret the prevailing perceptions of reality as a mean of communication. The language used does thus become an interpretation in itself and hence a platform for scrutinising as such. The question of whose language that prevails becomes an evident question, an evident question without any evident answer insight. To fruitfully question language and its implied interpretations demands a certain take on how one regards the communicative spectra. Language, not only from the written word, but also symbols, argots, speeches, oral discourse, visual art et cetera provide a wide range of communicative action that play the notes of interpretation and conceptualisation. To be able to dance to its notes, one also needs to understand the basic fundamentals of language as being the provider of our society's structural web, its fundamental beat if you like. To dance rhythmically in time, our communicative language needs to be in waltz-time whilst engaging into the waltz of interpretation.

## INTRODUCTION

### CONTEXTUAL MAP AND MOTIVATIONS

The 7<sup>th</sup> of June 2009, the European peoples will be encouraged to assume a democratic responsibility and vote for the European Parliament. The participatory level will without much doubt be low. That Europe is a political continent where the EU and its polities have an effect on our lives ought to be common knowledge. However, the underlying reasons and speculations to why the European peoples do not exercise their democratic right can be many. The lack of strategic communication applied to the European context is one speculation of eminent explanatory. The essay holds a fusionist ambition in order to apply a strategic theoretical assumption to whatever organisation, society or enterprise one would choose to study.

The democratic aspects within the interdisciplinary field of strategic communication are of reappearing concern, transcending the key discussions of transparency and legitimacy. For indeed the democratic attachment and demand is of both vital and of defining nature to this youthful field of study. The aspects of transparency have been subjected to much relevant and crucial debate within public relations, one of the cornerstones within strategic communication (Falkheimer & Heide, 2007, p.43). But how can transparency be reached, should it be reached, and thus all things are rooted through the aspects of interpretation, is transparency a realistic goal to strive towards? The questions are posed in order to situate the linguistic problematic as a deeply rooted problem within every communicational effort made, and in particular with regards to the democratic deficit debate within the European union. The European union is a young democratic web of institutions, when considering its direct democratic line of election to the European Parliament. The evident democratic obstacles (i.e. democratic deficit) to the European project can be drafted through the process of Europeanization, which will further on in this essay be accounted for. The spectra of strategic communication with its clear attachment to society and its contextual meanings ought to be further enhanced. The communicational meanings to a development of a democratic society, in this case, the European society are of underdeveloped status both within the practice of European policy making but also within the theoretical development of European communicational studies. Moreover, there is need for further research within the field of European communication; research or/and theoretical development of the spectra of our most important symbolism, our conceptual language has to date not been published. The essay does

thus provide to this end a new theoretical and analytical take on the matter but it also regroups and puts a fusionist focus on relevant theoretical work, regardless of its academic housing. More specifically, the field of strategic communication ought to profit from an extended theorising and reasoning of conceptual language, putting focus on the democratic incentive of societal development.

The European Commission is the institutional centre to the European constructional body, supposedly serving the interest of Europe at all times, regardless of specific nation-state interest. The communication deriving from this institutional address is of great importance to the European communication. But how does the current conceptual language affect European communication, and does the Commission even put reflection upon its conceptual language? From a practical perspective there ought to be an interest to the European Commission to take interest to some of the argumentations made in this essay.

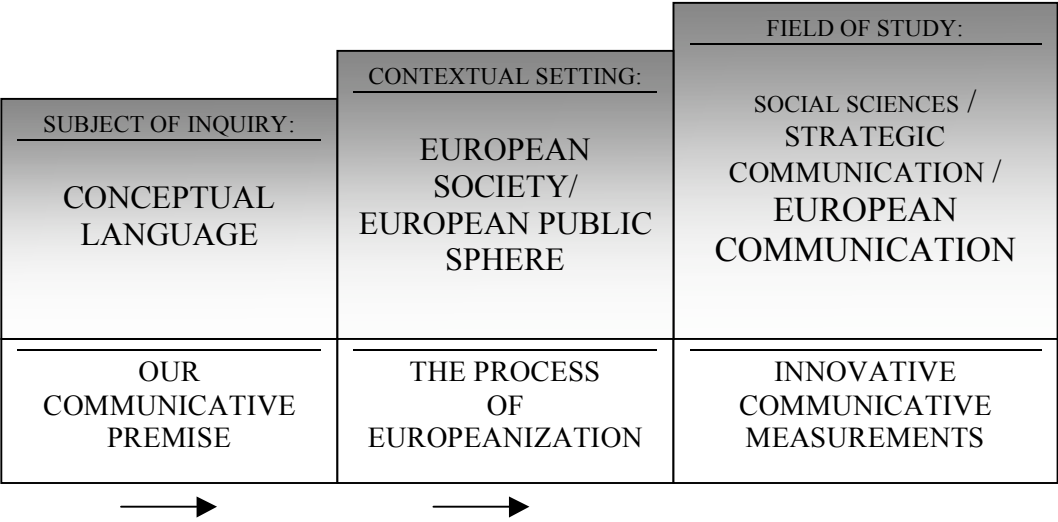
The aspects of the process of Europeanization will be covered in order to situate the contextual map of the essay, where the communicational development is of crucial importance. The theoretical development within this field has been shaped through an interdisciplinary approach of political science, cultural studies, history, and communication studies amongst others. The rhetorical presence alongside with the democratic debate initially laid the fundamentals of understanding its relevance to both within the interdisciplinary field of European Studies and Strategic Communication. Focus is thus put to develop a theoretical reasoning in alliance to the discursive reflection within communicational studies where the societal context is placed on the European map.

The investigation of how Europe is being communicated could hence be grasped as the basic motivation to the essay, where the conceptual language serves as the specific area of concern, in order to reveal and unleash a reflexive debate on the fundamental basis of pursuing a democratic course of communication within the construction of European society. Europe is a construction that in its ambition is pursued to be «Sue Generis», i.e. unique, but in order to be understood through this ambition, does not the linguistics to its communicational action need to follow the same ambition? The question is posed as one can wonder if a new understanding of things, in this case the European society (or at the least the EU) could be reached when repeatedly using a conceptual language related and constructed to fit the democratic scene of each nation-state rather than adapted to the European construction.



Through the detection of a conceptual language deriving from the nation-state construction and symbolisms that relate to old envisioning of the European continent one ought to gain access to a deeper understanding of the complexity that comes out of the communicational language and discourse that are currently being used when communicating Europe. Moreover, the hidden structures that can be unleashed through such inquiry and theoretical analysis would also put much needed focus on the democratisation of our premier basis of communicating our life-world.

MODEL OF CONDUCT



QUESTION AND HYPOTHESIS

The foundational question upon which this essay is being drawn upon is *how communicational language needs to be used when serving a democratic community?* The inquiry is led through a reasoning of what role the conceptual language play when communicating Europe, it is led through a theoretical inquiry that assume the importance of such employment, and thus also tries to give answer to what theoretical interpretations that can be made out of our conceptual language.

The hypothesis serving to structure and locate the inquiry is taken from the assumption that the European community is depicted through old constellations initially structured to serve the nation-state construction, hence implicating a misleading of interpretation to the innovative structure and nature of the EU and the European community.

## WHY CONCEPTUAL LANGUAGE?

The ambition of being able to isolate specific events, problems or history for that matter from its contextual settings has been an ambition pursued by many, carried out with success by few (read none). Focus has been put out to scrutinise the essential and crucial causes of the inquiry at question. Applying a tactics of where the inquiry could be carried out regardless of its contextual properties has intrigued many within the field of research. The supposed possibility of being able to apply the outcomes of one problem's solution to another contextual setting can be seen as having been one great motivator for such methodological pursuit. Its both intellectual and scientific accuracy could however be disputed. The world we live in is not united into a common setting of how it is perceived nor understood. The world is an ever-changing platform of contextual premises, which are recorded and distributed in endless varying versions. The language that we use is a storyteller in itself. It tells us the story of our perceived world, of our reality, of our opinion – regardless of its actual story.

As we describe and depict our presence we make interpretations and associations that can be scrutinised and analysed in the pursuit of finding our communicative source and its underlying structures. Language being a premise to our communicative ability, it is also of crucial matter to understand its width and deep-rooted consequence on our perception of things.

«The linguistic turn», a well known area of study within the academic world, an area that has to a certain extent a self-proclaimed evidence of crucial meaning to any well founded analysis, ought to have an evident role when engaging into any communicative action (see e.g. Habermas, 1999). Especially when constituting and founding the basis of a European community. What are the implications on the growth of Europe, on its communicative ability when using a certain conceptual language? The question could be answered endlessly. To this end, the possibilities of engaging into an analysis and theorising surrounding the communicative aspects of the EU are not a mission impossible. However, the demands of delimitation and focus become much crucial for a productive theory and scrutiny, where neither the goal nor the ambition can be to detect a positivistic and universal formula for how to communicate Europe. Rather, it is the enlightening of the possible implications that certain symbolic and conceptual use might have on the interpretational and associative level that ought to awaken fruitful awareness of communication and its strategically chosen language that is being/ought to be used.

## WHY EUROPE?

From the World War II and onwards, the European society has been evolving with the ambition of a community construction deriving as an initial peace project (Richardson, 2006, p.37). However, a clear strategy of what Europe should be, to what type of construction it should be defined by has never been outspoken. Much to the contrary, what might be able to characterise the European project is rather the lack of unanimous outlook on its development. The communicative aspects of the European project could only be seen through the spectra of its contextual meanings; for each crucial development, the conditions and prerequisites have changed and evolved. Although the process of Europeanization has evolved alongside with the development of the institutional body of the EU, it is not per se dependent upon it (Cini & Bourne, 2006, p.59). A common ingredient between the two developments could however be claimed to be the democratic enhancement that has been continuously projected. The democratic development within the EU could thus also be seen to have been the most important incentive for a communicative development between the EU and its citizens, creating a new platform for discursive analysis, where the scrutinising of symbolism both imagery wise and concept wise must take on a full responsibility for the very development and prosperity of the EU but also European society and its public sphere. To this ground, the European society has evolved, but has its language done the same? Have the descriptions and depictions that we use to define what it means to be European or what Europe is constituted by, or moreover, what Europe really is, been developed with a sense of innovative communicative grasping? More importantly, can society, our European community, truly be democratised if our communicative structure is not?

## THEORETICAL METHODOLOGY

*But how many kinds of sentences are there? Say assertion, question, and command? There are countless kinds: countless different kinds of use of what we call 'symbols', 'words', 'sentences'. And this multiplicity is not something fixed, given one for all; but new types of language, new language-games, as we may say, come into existence, and others become obsolete and get forgotten.*

(Wittgenstein, 1968)

Through a deconstructive manner language imposes itself as being a much, and if not, *the* entailer of society's hidden relational structures. The deconstructive methodology can give to the inquiry of linguistic meaning to communication an insight to the underlying and often

initial ambitions that shape our communicative language and hence its conceptual meanings. By looking into the symbolisms that is depicted through our language, different plausible meanings can be detected and analysed with the ambition to unleash our analysis within the vast and growing academic field of communication, and more specifically strategic communication. The methodology of the thesis is constructed through the ambition of emphasising the ground to which all communicative action is taken from. That is, to take a step back and scrutinise the fashion of our chosen words, of our concepts, and our symbols and thus focus on the implications that our linguistic attachment (un)intentionally sets out. Through the theoretical patchwork that can provide insight to the communicational reasoning, the thesis is thus being constructed upon an inter-disciplinary basis where it is the conceptual language that is being used within the European society that stand as focus to the attention.

The Premier part of this essay uses the school of critical theory as theoretical basis to the ends of the analytical scheme where language can be seen as the structural web of our perceived reality. Delanty and Rumford have written a comprising work upon the European society, Europeanization and the developed need for a social theory to serve the European theorising. The process of Europeanization as being the contextual map of the thesis holds strong linkages to the concept of democratisation as the emancipator of the social life and thus critical theory finds relevance within the process of democratising the European conceptual language. The cosmopolitan theory of Held is used to put the process of Europeanization within a contextual setting. A theoretical argumentation for a European public sphere is here further developed, taking its stance from the reasoning made by Mihelj in her article upon 'The European and the National within Communication Research'.

The Second part of this essay focus on a theoretical development of communicational strategy with regards to the impact of language as the entailer of our life world. Using theoretical framing from organisational communication and public relations, this second part aims at mapping the linguistic precondition of our communicative action and arguing for a furthered conceptual European language. Being the central core to the European institutional network, the European Commission sets the discourse of what type of linguistic and conceptual spectra that is being used when referring to Europe and the EU. To this end one can thus wonder how consequently applied the layers of nation-state discourse are to the European discourse. Two exemplifications of conceptual formulations that are and have been used within the European context will also here be brought to attention.

The Third and final part of this essay consults the theoretical thesis surrounding the concept of myth and its upholding nature to society developed by MacIver. The structures to which we conform, is used to draw the final reasoning of how to consider a constructive analysis of communicating Europe, where the theoretical development of innovation deriving from Weick is used to enhance the argumentation.

The essay is thus developed from a foremost theoretical stance, where the scrutiny of a strategic communication with its attachment to democracy is placed upon the European society, where indeed the challenges of communication are much encountered.

#### ABOUT OBJECTIVITY

The objectivity of one person's mind is the subjectivity of another. To strive towards an objective setting could be an assertive way of imposing claims of legitimacy to one's reasoning, research findings and analysis. However, one can wonder how legitimate such claims truly are. The world is structured out of time and space, conditioning the contextual perception of our society. The stories of our past, about our present but also about our future are told in countless versions although them being issued through identical premises. More so, a suspicious and analytical mind would be altered to react to the tale told out of uniformity and claim of universality. The strive for objective 'truths' could to this end therefore be disclaimed to this essay, where it is rather the entailing of a deeper understanding to the communicational composition that we use when addressing our European society that is being sought. The theoretical stance is thus taken out of the assumption that it is through the subjective artefacts of our communicational efforts that can lead us towards an insight more fruitful than that of striving towards an illusive world of fixed reality claim, fed through stereotyped generalisations. Some would however argue in favour of having objectivity as a goal that in it provides an air of legitimacy and reliability. Although such ambition could be fully understandable, it is to this essay of fuller relevance to distance such discourse, and moreover to identify the positioning of the author to such extent that the subjectivity evoke no confusion of objective claim.

#### DELIMITATION AND FOCUS

The essay is constructed upon a focus that addresses the premier basis of our communicational efforts, our conceptual language. Conceptual language is included as the dominant premise of symbolism, either it being derived from the written word or depicted

features. Indeed our conceptual language lays the foundation to how our understanding of things is projected, depicted and associated. The question is how scrutinising we are of the usage of our language and the implications such has on our perception of things. Within the field of communication much emphasis is put to analyse and make sense out of how certain features are described and how often throughout different medias. But to what extent do we look behind the language and its structure, how often do we go to the very roots of our analysis and question the very basis of our communication in order to render our communicative society more transparent and in tune with a disclosed contemporary democratic society?

The essay is constructed with a focus on the primary conditions of communication and more specifically on the strategic awareness that ought to follow the domain. Looking behind the channels of communication and instead focusing on the conceptual language that enables our communication, the essay uses the European society as contextual frame. The linkage between the field of strategic communication and democratic responsibility is what intensifies the relevance of the analysis. Where instead of focusing on the traditional society, enclosed to the nation-state borders, the essay is using the emerging European society as contextual map.

Through a focus on the conceptual language originated to foster the nation-state construction with its singular discourse upon identity and cultural appurtenance, the essay is further delimited to focus on the implications that hold an innovative communication without, one could argue, an innovative language. The implications that can be read out of the subject of the essay concerning the composition of Europe and its many national languages is not of focus to the research nor its analysis. However, it is a feature that cannot be renounced of its importance and will thus find a presence to the discourse pursued.

## VOCABULARY

The construction and theme of the essay implies a careful usage of concepts and vocabulary. The process of Europeanization is one concept that will be accounted for and used to provide insight to the European theoretical discourse. The assumption of Europeanization being a process that dependently follow suite to the policy making of the European Union is a misconception that would hinder one's understanding of the European society and hence the scope of this thesis.

The concept of myth is in it a concept that often associated to a concept staggered by falsity and misbelieves here is referred to accordingly to the theory developed by R. M. MacIver. MacIver's theory surrounding the societal composition and structure focus on the concept of myth as a concept neutral of meanings of either true or false, and puts focus on the central myth that upholds society; the myth of authority. It is so a concept that is used to depict the constellation that our societal community uses to structure and legitimise its existence.

The concept of democracy can be subscribed many properties and its wide usage within all type of discourse both within the academia and society at large call for a certain distinction to its contextual meaning to this essay. A distinction to a contemporary democratic discourse can be found in the theoretical writings of Peter Dahlgren (2000):

*«Democracy will not function if such virtues as tolerance and willingness to follow democratic principles and procedures do not have grounding in everyday life... Just what are the best or real democratic values, and how they are to be applied, can of course be the grounds for serious dispute — and it is precisely in such situations that the procedural mechanisms take on extra importance. Resolution of conflict, striving for compromise in situations where consensus is impossible, is a key task for a democratic society and requires a commitment to the rules of the game. The media largely tend to reinforce the commitment to democratic values...»*

Dahlgren argues with a certain reservation in his article «Doing citizenship: the cultural origins of civic agency in the public sphere» upon the notion of deliberative democracy that is founded upon the Habermasian notion of communicative rationality, a notion which regroups components of both political and communicational theory. Deliberative democracy puts focus on a democratic exchange where consensus is hard to reach or not even desirable, and also where dialogue is the mean to obtain democratic compromise without the resignation of one's moral values (Dahlgren, 2006, p.278). The critic of deliberative democracy ought to be put to light as it entails some of the key argumentations to render the contemporary discourse upon democracy more comprehensive. Deliberative democracy can often be romanticised, as is the symmetric entailing of communicative action, and its realistic attachment to the inequalities of our societal life are disregarded. The supposition that everyone should be able to participate within the public discourse on an equal basis would hardly fall under a realistic argumentation. On the contrary, as has been argued by e.g. Benhabib «specifying the conditions for a democratic and open-ended moral conversation»

could as an adjustment to deliberative democracy provide an alternative take on contemporary discourse (Benhabib, 1992).



EUROPEANIZATION – A SOCIAL CONSTRUCTIVIST FORCE FROM WITHIN?

*«Europe must become not just useful, but also meaningful»*

(Kristeva, 2000)

Europe entails many distinctions, limitations, interpretations and associations amongst other things. The society that is growing within and surrounding Europe is characterised through multiple discourses and envisioning. How to delimit Europe to one common understanding is an undertaking sought by many but that would probably be proven rather fruitless. The endless definitions and associations to what Europe is, what it has been, and to what it should be all provide a wide spectra of shimmering colours that each hold a certain level of evidence to the European flag. The lack of absolutism of definition to the European continent might just be its strength, and therefore by seeking a common understanding, a sort of consensus, one is also undermining the potential of European society as such. One defining could alter each other defining of Europe's existence and being.

Many, within the academic field but also throughout the politicised world ask the question of where Europe ends. The referral to the borders of the EU is often taken as one measurement of the 'occidental' Europe. Some would refer to what historically would give 'tangible' proof of European culture; and some would take the territorial map of the European continent to define where Europe no longer is Europe. But one should perhaps turn the question around and ask where does Europe really start, and when did it start?

The process of Europeanization is a process that regardless its evident attachment to the development of the institutional union has an effect and affect on European society. In order to understand the vast consequences of Europeanization on the society in which we live in, no matter what nation-state, one must also get acquainted to its complexity. Moreover it is this complexity in which the contextualised map of this essay is situated. The theoretical development surrounding our nations and states has been widely and broadly developed through foremost the academic field of political science. However, the need to undertake a less biased theoretical, normative and practical stance has led the academia towards an interdisciplinary development, where the classic division of academic field no longer can be

justified as explanatory to the shortcomings of one's analysis. When approaching the field of European studies, the concern for conceptualising European polity has been the, at large, greatest concern. The interest for European society has been left rather untouched with both regards to its cultural and social structures (Delanty & Rumford, 2005). There is thus a need for a theory of society in order to develop a conception of Europeanization. Delanty & Rumford develop three main reasons behind the motivation of a theory of society:

#### WE NEED A THEORY OF SOCIETY BUT DO WE HAVE A EUROPEAN SOCIETY?

Firstly, the complexity of normative conception of social structure has had a strong interrelation with the rise of the nation and its evoked imaginaries. The national development has often had a normative sense of moral 'good' attached to its structuring and growth. The discourse on European society has however been of lack of such normative assumption and rather been characterised through a discourse that prevails around concepts of integration, deepening and widening, much in correlation to the process of globalisation and its theoretical development since the 1980's (Delanty & Rumford, 2005, p.3). Moreover European society has been dealt with in automatic dependence to the growth of European polity and institutional growth. A theory of society from this first reasoning would hence place the process of Europeanization as an interdependent process to the EU and also provide a discursive reasoning around its normative conception (Cini & Bourne, 2006, p.56-59).

Secondly, as Weber has promptly advocated as legitimising core to his reasoning, in order to explain grand societal transformations – one need a theory of society (1949). Delanty & Rumford thus argue in accordance with Weber for the insufficiency of explaining societal transformations as such has been the case within European society, solely by regarding the development and changes of sovereignty, citizenship and constitutions within the (nation-) state. The inclusion of cultural and social transformations and changes must thus also be made in alliance to the development of social, economic and political change that the European integration process has brought. The assumption is that a theory of society correlated to the changes of the nature of the state cannot give sufficient support to the epochal changes that are made within the European social society.

Third, European society might in it be some of a contradiction of terms, as its existence could be conceptually disputed but also as the very definition of society often assume, both from historical and political science literature the prevailing of national societies. Moreover, one

might not accord the organisational and institutional body to have integrated the cultural and social spheres sufficiently in order to fully depict Europe as a (European) society. Chris Shore (2004) has in what could be considered one of the cornerstones of contemporary European literature, urged for the comprehension of that the European Union never could (nor should) be able to make of Europe a resemblance of structure and of perception to the national society. The need for a theory of society must thus tackle the issues of what European society is. The defining of society, as stressed earlier, have had an evident limit to its defining by the borders of the nation-state. However, as Delanty & Rumford (2005) rightfully put it: «So long as Europeanization is seen as another version of nation-building...the current state of theorising on Europeanization will not move beyond a discussion on whether the European Union can compete with the nation-state» (p.4). There is thus an eminent urge for a theory of society to be inclusive of new spectra of structure and processes comprising also new social modes and constellations but also new normative ideals, moving above and beyond the nation logic.

#### EUROPEAN SOCIETY THEORY – A SUMMARY

In contrast to much recent theory and conceptualising surrounding the evolvement of European social life, the EU has more than often been examined and assumed as to be the more or less only prominent figure on which European society supposedly depend upon. However, to conduct research and extended theorising upon such envisioning wrongfully force a new theory of society into a confirmative setting of ancient societal structuring. The European project reaches far beyond the institutional web that has been assured by the European Union and its member states. Moreover, society inclusive of civil society is also entailed to be of transformative nature where the fluctuant mode of development and expansion are characters that evidently find its existence regardless of the state (note, not to say that society take no affect of state activity). The reasoning is taken to yet another level by Delanty et al. (2005) when identifying Europeanization as a phenomenon that would therefore primarily be defined as an interactive force to its very society, where Europeanization simultaneously is defined through the premises of society.

But the process of Europeanization is not an isolated process occurring within a more or less existing European society. To assume that there is a European society is also to assume that there is a global society. A society that no longer conform to the idea of isolated national societies that enact only with regards to its borderlines. Theories concerning a cosmopolitan

identification and integration process have been evoked to make explanatory to the emerging new world order. Theoreticians such as Held (1996) has developed what he calls the cosmopolitan world order, an emerging world order that puts focus on a cosmopolitan integration process with cosmopolitan citizenship. The notion of national supremacy and sovereignty that has been handed down from the peace signing in Westphalia in 1648 has had to give ground to an increasing order of global (international) governance. The introduction of the UN charter in 1945 officially marked the end of a coercive order where the territorial sovereignty was systematic with the nation-state borders (Held, 1996).

However, as in alliance to the reasoning made by Held, the UN-charter order has certainly been questioned of its efficiency but also to whether the notion of society is coherent with the globalised society that evolves regardless of nation-state borders. Indeed, the UN charter was developed in order to put global governance with moral responsibility to be supervised above the sovereignty of individual nation-states, however, the defining of society was nevertheless limited to a be understood from the premises of the nation (Tilly, 1990). The relationship between the nation-state and society has ever since undergone a process of transformation and the normative distinction of society today would hardly be disputed to be of interdependent character in relation to the nation-state. It is thus of crucial importance to the understanding of Europeanization to include the global (civil) society to its dimensions and moreover to understand Europeanization as a component within the emerging global, cosmopolitan, society; hence European society is emerging within the world society.

European society is thus, however one would regard its presence and development, in need of a social theory that expands on the theories that have been of most present use when depicting contemporary Europe. Theories surrounding notions of civil society would thus be of limited expansion in order to understand the wider scope of the political, social, economical, juridical, aspects of the European society and Europeanization, to mention some. As customary to any theoretical distinction, disputations can and are made. The theoretical approach here used to understand and give explanation to the continuously growing process of Europeanization is to be understood from a social-constructivist approach. European society is being socially shaped and moulded from its public imaginaries, discourses, conceptual language all in relation to the society in which we are located within but also in relation to the European politics and institutional web. The medial and communicational aspects to its construction are

hence evident, evidence that stand as focus to this essay and that thus will be further dwelled upon and scrutinised.

## EUROPEANIZATION – A COMMUNICATIONAL STRATEGY OF EMERGING CONTEMPORARY DEMOCRACY?

The process of Europeanization brings a wide spectrum of dimensions to its implications on European society and vice versa. There is communicational evidence to its process and development, evidence that has been underdeveloped both theoretically and practically. As the European public sphere is still gravely imprisoned by national public spheres, an envisioning shared by researcher Sabina Mihelj (2007) active within the field of media, culture and communication, the full potential of a democratic European society is yet to be explored. The democratic attachment to the aspects of communication has through the theoretical school of critical theory been allied to the notion of emancipation. The emancipatory discourse has as such been tied to the democratic premises that ought to be found within society (Delanty & Strydom, 2003, p.207-208). The democratic aspects and responsibilities in relation to communicational strategy will in the next chapter be more thoroughly developed. However, when here referring to an emancipatory logic, it should be noted that it is through the democratically enhanced communication that it should be understood.

There is a widespread misconception when talking about European communication as having been and still being a systematic follower to the development of the European integration process initiated by the different nation-states. The idea that European communication would be fully dependant upon the national public spheres in order to produce a European public sphere is an idea that hinders one from seeing the existent structures of European communication. Indeed, European communication today is often regarded upon through the spectrum of the national, however, as Mihelj (2007) highlights in her article «The European and the National in Communication Research», European communication has been an existent phenomenon well before the creation of the EU. Mihelj traces the trans-national communication development within Europe as starting as far back as the Enlightenment and even the Middle Ages where the extension of the Latin and later the French language assured a communicational level of newspaper distribution in the 17<sup>th</sup> and 18<sup>th</sup> century (p. 445).

As such, the invention of the printing machine has provided the communicational development with one of its most fundamental prerequisites (Anderson,1992). The spread of

the written word has enabled society to gain its current shape and structure. But has European communication been developed as a trans-national phenomenon ‘despite’ of the printing revolution? The question is posed in relation to the supposition of every communicative action being pursued through a strategy or goal. The Habermasian communicative model implies that communication is forged from different directions – strategic and communicative action. From a strategic communicative action the goal is then to obtain change and affect to the given context, a perspective that puts focus on an identification of the specific public, in this case the European peoples (Falkheimer & Heide, 2007, p.74-75).

Benedict Anderson, a prominent theoretician within community construction theory, has developed a reasoning that puts focus on the printing development. The printing development made possible a sort of proto-mass communication that through the printed word could rationalise the means and ends of the national community construction issued through various political systems (Anderson, 1992). The printed word made possible to promote to the people a feeling of direct kinship with one’s supposed community/nation through the mass-spread of various imageries. It thus made it possible to evoke a national setting of values and laws that were valid within a certain given territory, hence the reoccurring theoretical perception of static communities more than often arranged into nation-states. But how static was the communicative society in relation to the nation-state? Were the communicational structures all dependent upon the national public sphere and by the political elite? Or, has research and theories been directed towards an investigatory mode that puts focus on issues lying within the graspable scope of the nation-state structured world? The question is posed in order to gain clarity to the development of European communication but also to give scrutiny to the conventional theoretical discourse that is used when depicting the communicational evolvement within Europe.

Moreover, the printing machine – as communicative enabler could also be understood to have been the forger of democratic society and its communicative infrastructure. The Anderson theory puts a convincing light to the community construction and its constructional course of event. However, the theoretical development also gives way to a misleading conception of how communicative action through the spread of the printed word, symbolism and ceremonial artefacts serves the ends of persuasive/manipulative nation-state polities. The communicative action that has enabled community construction above and beyond the national borders has had to suffer from an extended theoretical disregarding. This is not to say that the Anderson

theory could not comprehend the issued fallouts, but it is important to the logic of European communication to impose its historical relevance alongside the national communication that has no problem of imposing its own relevance within various academic fields. In her article, Mihelj therefore uphold the European communicative development throughout history as having been characterised with a certain degree of autonomy and thus also gives theoretical and historical support to such.

The extensive problem for European communication and trans-national communication to date has been to encounter the national possession of the media systems. But as Mihlej also argues, the impact of the nationalisation of the media systems, has to a certain extent, been extensively overrated to have hindered the trans-national communication. And although the nation-state medial system has to a certain extent hindered the development of an extended European communication, there is evidence of an interdependent European communication throughout history, even at the heydays of the nation-state power (p. 445). The launching of the International Broadcasting Unit (IBU) in 1925 was as such a trans-national organisation, however with the mission of coordinating and structuring the radio broadcasting throughout Europe with a national order. With its dual levels of communicative attachment the IBU has later evolved into broadcasting organisations such as the European Broadcasting Union (EBU).

Although one could argue that the process of Europeanization has been able to evolve and develop despite the nation-state-centric system of communication, there have been serious effects on the democratic participatory possibilities within the public spheres non-aligned to the national public sphere. One could easily agree with the reasoning held by Mihelj, however, the democratic aspects that have had to suffer the consequences of a static system of nation-state led power within all its ranges are in her article sadly left without much consideration.

For indeed, one must pose the question of how the societal communicational possibilities have affected the process of Europeanization in order to include the full spectrum of Europeanization and its communicative alliance with the public. Could our democratic system be taken into a new era if the communicative possibilities seen through the public spheres still hold such strong structural bond to the nation-state system, as has been the case up until nearly a decade ago?

## EUROPEANIZATION – A SUMMARY

*«In short, the ‘public sphere’ within which political life takes place in Europe is largely a national sphere. To the extent that European issues appear on the agenda at all, they are seen by most citizens from a national perspective. The media remain largely national, partly due to language barriers; there are few meeting places where Europeans from States can get to know each other and address issues of common interest»*

White paper on a European Communicational Policy (2006)

The process of Europeanization is not a consequence of an inter-state cooperation between European nations, as has been shown in this first part of the essay, nor is it a process that has subsequently been tied to the communicative interaction and progress of the European Union. However, it is a process that holds complex relation both to its historical emergence and its present day existence. The ambiguity that has characterised its relation with the nation-state and the national/trans-national communicative platforms could be seen to have come to existence from two different directions:

Primarily, the nation-state possession, and from time to time, obsession with the control of national media and the national public sphere has had monopoly to master the development of any communicative structure. The recent developments of the last decade and more, with the rise of Internet, the cable-network and satellites have had to give way to new structural control of the communicative sphere, and provided new insights to a wider societal communication non-governed by the political ambition of individual nation-states.

Secondly, the theoretical description and empirical research made within the field of trans-national communication has been hindered by conventional research interest; hence a somewhat exclusive investigation surrounding the phenomena arising within the traditional public sphere and its nation-state. The academia has thus to a great extent been reducing both the historical evidence of a trans-national communication but also its emerging and growing presence within the European continent.

The importance to be drawn from the historical progress of Europeanization is that it not until recently has been able to emerge as a democratic process and thus its impetus on European life has been conditioned to the previously mentioned issues. The democratic attachment to



any new form of social order must also be seen out of a different type of light than the traditionally structured representative democratic order occurring within our different nation-states. To endorse a democratic society is also to put real scrutiny to the various prerequisites of a democratic society. As being the focus of this essay, the communicative aspects of democracy must be furthered into the reasoning of an emerging European society. A European society where the process of Europeanization indeed comes as a dependent upon the communicative innovations that emerges from an interactive society including the civil society, the academia and the world of politics and its institutions. There is thus an emerging need to question the most fundamental basis upon which we pursue our society. The following part of this essay focalises on those issues, namely our conceptual language used to structure and communicate European society and its most imposing democratic institution; the EU.

*PART II – Strategic Communication; a case of communicative democratic strategy?*

COMMUNICATION AS PREMISE TO THE PROCESS OF EUROPEANIZATION

*«Over the last two decades, the European Union has been transformed. It has taken on a wide range of tasks touching citizens' lives in many different ways. But Europe's communication with its citizens has not kept pace».*

White Paper on a European Communication Policy (2006)

The process of Europeanization has been as dependent upon a communicative society as the development of communication is dependent upon its language, whatever form or constellation. Europeanization is, as has been developed earlier in the essay, a process that could not be taken out of its global context and is thus correlated to the evolvement and progress of globalisation and the global society.

Globalisation, a disputed and mythical phenomenon with never-ending definitions and given meanings, could be said to have taken its beginning with the early days of discovery, where the quest for conquering the new world led to an expansion of trade and infrastructure (Bayliss & Smith, 2005). The new possibilities of communicating across long distances made the world accessible to a minority of the world's population. Moreover, this minority has imposed its civilisations through colonial and post-colonial structures to an extent where a communicative network has been, more or less, assured around the global market. The post-colonial dependency that has come as a consequence could today be seen as a neo-colonial pattern, where still after decades of official abolishment of colonial power, the global society and its market follow the hierarchical structures, enabled and created much through a communicative dominance. The linguistic importance to such communicative dominance could not be overrated of its significance. The spread of the Latin language provided the very basic structures of a communicative platform (Mihelj, 2007). The church maintained a structural power over the European communicational infrastructure; as such the outbreaks of protestant and orthodox movements from the Catholic Church also forged communication to evolve. The use of Latin became restricted and the significance of more local, see national, language became increasingly important (Hobsbawn, 1994, p.177-184).

Theories concerning the properties of globalisation have been depicted through various schools of thought and academic disciplines and thus also been depicted with different characteristics and takes on its 'morality'. Whether one would be keen to be subscribed as a 'globalist' or not, the progress of a continuously inter-correlated world with a growing communicative infrastructure is enabling a new take on our societal formations. Indeed, Europeanization cannot be taken out of this context and has its roots deriving from a world that historically follow a similar scheme to the process of globalisation. However, there are eminent factors that do put Europeanization into a much different light than could be shed on globalization. If one of the main issues of being able to accord Europeanization with just distinctions a decade ago was the obsessive linkage between its emergence and the institutional growth of the EU, Europeanization today, one could argue, is being held back, both theoretically and practically by two components:

The first component being the focalisation of the nation-state as both a compulsory ally to the continuous growth of European society, but also as subject of inquiry when conducting research on European societal issues. The problem here being that the European public sphere is made redundant next to the national public spheres. The problem can be seen through the depicting of a vicious circle where the more one investigates issues related to a European public sphere by investigating the national public spheres, the more is growing the perception of European society being overly dependant upon the national sphere.

*«There are degrees of 'systemness' in societal totalities, as in other less or more inclusive forms of societal system. It is essential to avoid the assumption that what a 'society' is can easily be defined, a notion which comes from an era dominated by nation-states with clear-cut boundaries that usually conform in a very close way the administrative purview of centralised governments»*

(Giddens, 1984, p.282).

The second component being how the communicational aspects are investigated and taken into account when developing a theoretical argumentation, or a practical one, on European society. The domain of European communication is certainly growing, however it is growing from having been invisible for much too long. To this end, the communicational challenges that can be seen within the European society and its theoretical development must also be seen through the development that the field of communicational studies has undertaken. As

such, the field of strategic communication could be argued to be able to compromise more relevant and with greater fluidity the societal phenomena that arises when giving scrutiny to social artefacts. There is a democratic attachment to the philosophical grounds of strategic communication (see Falkheimer & Heide, 2007) that does per se make relevant the scrutiny of any social artefact arising in relation to communicational scrutiny. Having put little focus on the communicational properties of the European societal development has also meant that the communicational fundamentals of a European communication has been overlooked and thus also been assumed to hold the same characteristic as the national communicative structure. However, the contextual premises to communication are far from convertible from a national to a European context. There is thus also a need to relate traditional communicational studies to other societal studies and to inter-connect different theoretical studies deriving from various academic backgrounds in order to develop European communicative models and theorising.

To this end, strategic communication has provided new grounds for a communicative thinking where tradition of enclosure in relation to academic disciplines are not taking hostage over the width and depth of one's analytical spectra. With much potential, strategic communication would hence today be able to break much-needed barriers of conceptual discourse within the domain of communicative studies. Moreover, being able to see the interconnectedness of the communicational spectrum to the society in which we live and act is of great strength to strategic communication as a field of study, and thus its relevance to the societal changes and transformations ought to be furthered into continuous research and analysis.

When studying the process of Europeanization, one can without greater difficulty see the underlying importance of the communicative components that indeed has enabled Europeanization to evolve along with the European society and being the enabler to a European public sphere (Delanty & Rumford, 2005, p.179). To the strategic communicational field of study is included the area of organisational communication. Stanely Deetz (2001), active within organisational communication, has developed upon language in «Conceptual Foundations». The basis for his argumentation is taking ground from Bourdieu and the urging for social sciences to take on research that puts scrutiny, questioning and analysis to the naming and classified 'realities' that are produced in society (Bourdieu, 1989, p.360). Deetz thus puts focus on who the participants in organisational life are but also how they who

conduct research produce meanings within the world of communication and organisations, to mention some.

The linguistic approach finds its relevance within most and every academic discipline and its implications hold relevance to a majority of societal issues. Within organisational communication, the language that is produced within the organisational body often stand as focus (Cheney et al., 2004, p.441-442). To this ground one could thus see European society as the organisational body to which this essay conduct research and analysis. Deetz argues in the direction of a critical theory, where the questioning of the normative discourse ought to produce new meanings and understandings of the conceptual language that is used within the organisational communication. The language used within the communicational structures of any organisation has been developed through processes of strategic purposes (Deetz, 2001, p.7). The naming and determination of concepts and imageries has come to finalisation through various motivations and contextual settings. The need to question the concepts and imageries are clearly of eminent nature in order to put transparency upon the communicational infrastructure of the organisation. This however is something that has been proven difficult, and the main struggle of such research methodology is the complexity of giving critical input and scrutiny but not being able to provide a sort of action plan or concrete solution to what type of language and concept ought to be used to when the subject at question is proven to be coloured by ambiguity and hidden power structures.

The concretisation of solutions might not always be the result that one is aiming for when conducting critical analysis but rather, where the increasing complexities of the communicational network that is evolving with time and its developed technologies demand an increased critical perception of the very fundamentals of our communicative society. The process of Europeanization does per se imply a new set of communicational infrastructure where the development of its society stand in direct correlation to the communicational possibilities that transcend the traditional public spheres and put focus on a society that is inter-correlated through other criteria than ancient political formations. In order for the European society to evolve and become a society that increasingly involves the European peoples and creating a European public sphere, the communicative possibilities must be furthered but there must also be produced a language that can produce new meanings and innovative structures for its peoples in order for democracy and transparency to grow.

In his «Conceptual Foundations», Deetz develop upon different research approaches that puts focus on a discursive take on communication where he puts much relevant definition to the very concept of discourse: «...that is, the linguistic systems of distinction, the values enacted in those distinctions, the orientations to conflict and relations to other groups» (p.11). The importance of how different distinctions and conceptualisations play a major role in the discourse on Europe and Europeanization are thus also made relevant from an organisational communication perspective. Moreover, the relevance that plays the linguistic aspect within European communication can be resembled to the structural fundament on which an organisation rests upon. The structural fundament determines the organisational type that it is categorised through as being seen through e.g. a hierarchical or systems perspective. The discourse that is found within the organisation is to this end an important entailer of the underlying structural formations of power and political ambition. Power, out of this context is referred to as residing within the very discourse – an envisioning dwelled upon by Foucault (Deetz, p.35). It is thus important to understand the process of Europeanization from being in a process of creation, in relation to the discourse surrounding its conceptual descriptions, imageries and formulations. It is, moreover what can be revealed from such that can hold a clearer depiction to its structural form and thus also its pattern of power structures related to the communicative development.

#### PUBLIC RELATIONS – IN RELATIONAL DILEMMA WITH DEMOCRACY?

Public relations, one of the cornerstones to the field of strategic communication, are often found in a relational dilemma with concepts such as persuasion, manipulation and propaganda. They are concepts that rime ill with the concept of democracy, transparency and open society. It is not rare to find referrals to a discourse upon public relations and its lack upon democratic supervision. But how just are these referrals, do public relations really lack a fundamental democratic attachment and if so, who is the to be blamed?

Ihlen & Ruler (2007) in an article upon the operative schedule of public relations argue that public relations need in order to be properly understood, studied as a social phenomenon (p.244). When regarding public relations as a social phenomenon, a ‘social system in society’, one can also begin to understand that the previously posed questions cannot find its solutions or answers without putting society and our social system to scrutiny. Ruler and Vercic (2005) have identified four models of public relations: informational, persuasive, relations and

discursive, and it is the discursive model that we are looking into as it is here that conceptual language relocates its crucial importance to any communicational form.

The discursive take within public relations play an eminent role, using a theoretical ground deriving from Foucault, one can identify his three major subjects of inquiry: discourse, power/knowledge and subjectivity. The three subjects of inquiry also play an eminent role to this essay per se, as they could be seen as fundamental pillars to both the conceptualisation of the topic of the essay, but also to the understanding of the analytical conclusions of the argumentation made. Motion & Leitch (2007) have to this end produced an article that places the theoretical thinking upon public relations to the theoretical work made by Foucault. Bringing a Foucauldian discourse to the field of public relation does thus put further focus on public relations as to be seen from its societal contextualisation, hence the demands on democratic attachment to be furthered to a discourse upon the societal democracy at large.

The Foucauldian ‘technique’ has been and can to a certain extent rightfully still be criticised to be of lack of concrete solutions and putting an overextended critique, problematisation and scrutiny upon the social phenomena that are at question. However, he has challenged the traditional way of reflecting upon society by putting the course of how discourse and behavioural schemes transform into becoming legitimate and truthful. Moreover, he puts scrutiny to how these discourses also entail a conceptualisation of power in relation to our normative behaviour and the reflexive processes of how our ‘self’ is subjectively created through the structures of society, reinforcing the current relations of power/knowledge (Motion & Leitch, 2007, p.264-269). As such, the concepts that one does uses when communicating Europe do as a consequence in accordance to the reasoning made, create a sort of normative measurement to the very perception of Europe and its society. Using linguistic formations as a mean of persuasive communication could most likely not be considered as a new come phenomenon to the politicised project of community construction. However, studies putting scrutiny to such communicational strategy are hard to come about.

Within the discursive frame of European society, public relations have an important role to play. The current lack of a developed public sphere ought to put pressure on both practitioners and scholars active within the field of communicational studies and more particularly public relations to further follow suite upon a critical tradition in order to produce new structures to the communicational infrastructure. Public relations do per se, as presented earlier, hold a

somewhat complex relation to the democratic aspects of society. One must though commence by asking the question of what the field of public relations is and how it has come to be what it is (Motion & Leitch, 2007, p.264). If searching for an identification of public relations through the discursive structures of European society, one would probably come to much unsatisfying conclusions. The determination of influence upon the European discourse is made very difficult by the lack of a developed communicative structure that is open for questioning and input as it is still run to the greater part by the national public spheres. Furthermore the focalisation of public relations from a EU institutional level has also brought a misguided turn within research and scholarships to merely consider the activities of lobbying and interest groups. The call for public relations to be considered as a social phenomenon, a component within our societal system is thus made increasingly relevant.

The identification of public relations does also imply what particular take one have upon the discipline; the ‘generic lack of morality’ of public relations is often brought to discussion but also to what extent public relations theory and practice intervene with each other and what effects they have on their mutual perception. The discursive debate certainly can profit from being seen through a public relations perspective and where public relations is seen through a broader perspective than that traditionally being projected as in accordance with Ihlen and van Ruhlér. The upholding and creation of the societal system is an all-inclusive matter where the separation of argumentations often have been made in alliance to the separation of academic schools of thought. But can such division truly be justified, and how can one overcome the crossing ambiguities that are relocated in every subject of inquiry when not adopting an interdisciplinary approach fitted to the contextual premises instead of administrative facilitation of academic structure?

The interdisciplinary field of strategic communication certainly put relevant theoretical work, deriving from various schools of communicational studies, together. A premier process has been initiated from multiple directions within the academia in order to produce theoretical frames that extend the traditional fixations of academic faculties, and that instead put focus on producing new takes on societal phenomena leading to new formations, understandings and theoretical undertakings. However, one ought to continue the process and move beyond the borders of traditional theoretical usage, which although within interdisciplinary fields of study tend to focus on theoretical frames produced within its direct discipline.



Instead, focus ought to be out on the very subject of inquiry using theories extending the traditional take on disciplines. To concretise, communicational studies with public relations included could as such profit from using a theoretical frame that not necessarily derive from within departments of communication studies. To this end, the field of public relations being a societal and social phenomenon does in itself extend the barriers of academic structure. Moreover, studying public relations from a European societal perspective motivate a usage and argumentation that does indeed look into theoretical work that has been made outside of the traditional disciplines.

Reconnecting the argumentation to the discursive dilemma of democracy and its implied attachment to public relations, one does indeed find argumentation to uphold public relations to be understood from a social perspective with philosophies of social science as fundamental basis for its emergence. Who then hold the responsibility for public relations to evolve within a European context as an upholder of a European *democratic* society?

*«Changes in discourse, according to Foucault, can be determined by mapping the displacement of boundaries, the new positions and roles are made available for speaking subjects in the discourse, new modes of language, and new forms for circulating the discourse»*

(Motion & Leitch, 2007).

From a Foucauldian perspective, public relations are highly involved with the creation of societal discourse, discourse that sets the agenda of our perceived realities and social truths. It constitutes the scene on which we put our democratic faith. But to what extent have public relations evolved with our European society, or, how have European society evolved despite the domain of public relations?

The questions are posed as to investigate the focus that this essay aim to take, namely on how our conceptual language constitutes the very grounds of a communicative European society leaping above and beyond the national court of public spheres. Public relations today certainly has a responsibility towards the democratic process that in order for society to continuing to evolve also needs to re-root a debate surrounding its role as a crucial part of our social system. The discursive claims that are made are as such an upholder of our conceptual language that the politicised system uses to structure society.

An aspect within the communicational field of studies and so also public relations, which has not been dealt with in this essay yet, is the increasing demands on efficiency and universal solutions providing a set of toolbox for the practitioner to use. These 'toolboxes' are often conceived to the purpose of monetary profit, seeking a concrete fashion to pursue public relations. The Excellence Theory is an eminent example of such. Botan & Hazelton (2006), discuss the theory that has put focus to an often-considered ancient dimension of communicational infrastructure, such as symmetric communication and from a managerial perspective a top-down advocating (p.21-60). Symmetric communication or 'genuine dialogue' figures to Grunig et al. as the very basis of a 'true' dialogue putting the grounds to the field of public relations where 'good democratic decisions can be made' (Tench & Yeomans, 2006, 297). However, one ought to question this basis, as the symmetries of society are hard to come about. If symmetry is hard to accomplish, or even utopian, on what grounds can then 'good democratic decisions be made' are that also of utopian nature?

Let us assume otherwise. The democratic ground of society today has been shaped upon techniques of public relations. The social community in which we live has arranged and rearranged itself by its public sphere. Historically, the influencers to the public spheres have certainly been less numerous than today. Nevertheless, having an impact on the public sphere has been to have an impact on society and its democracy –whether that being from a moral good or not (Delanty & Rumford, 2005, p.178-181). Public relations, being an associate to the domain of politics and the democratic construction does not per se imply that it would be of a certain given ground of morality.

Throughout much literature within the field of public relations the discussions are hindered to follow through to their argumentation as they tend to get lost in a sort of justification for public relations to act within society and often wanting to subscribe the field with a 'just' morality. It is such argumentation that has led public relations to be in a 'dilemma with democracy'.

## CONSCIOUS STRATEGY OR RANDOM LANGUAGE USE?

*«If language is to be a means of communication there must be an agreement not only in definitions but also (queer as this may sound) in judgments. This seems to abolish logic, but does not do so. It is one thing to describe methods of measurement, and another to obtain and state results of measurement. But what we call 'measuring' is partly determined by a certain constancy in results of measurement.»*

Wittgenstein (1953)

The language that we use in order to depict our world, our system, and our society entails conceptual machinery that serves the structural composition of our system. The integral European sphere with its people and political groups are directly affected of the very usage of conceptual language residing within the public discourses, the EU and on institutional levels. In order to understand the underlying structures of power that are held by this linguistic approach, one need to acknowledge the meanings of it and its organisational aspect to our society (Foucault, 2002).

Moreover, one can argue in alliance with Held (1980) that language not only constitutes the concealing of social life but it also reveals the pattern of social domination and power. Both Foucault and Held are theoreticians from a critical school of thought where the search for falsification and invalid grounds can be derived from critical minds of e.g. Lakatos (1970), where the claims of validity are consequently made out of questioning and theoretical scrutiny.

Giddens has developed a theoretical thinking where the linguistic aspects of how the reoccurring theoretical discussion of the concept of reality are forming the basis of his reasoning: *«Language is not simply a 'system of signs' that represent a culture; it is a basis for understanding and bridging experiences, a way of creating social reality»* (Giddens, 1976, p. 57). Post-modernist feminist have to this ground also been one of the theoretical schools that have indeed much strongly emphasised the role that language do play in the upholding of our structural system (see Smith (1987) & Haraway (1988)). They have put their scholarship research to focus on the language that upholds the patriarchal structuring of society through a post-modern ontological foundation. Lyotard defines post-modernism as being *«incredulous of statements of truth of statements external to the discourse»* (Lyotard, 1984). Language could thus be examined to be the fundamental entailer of our perceived reality where reality as such could not prevail outside of our linguistic structure.

To this end, the findings that can come out of an analytical study of our conceptual language as this essay exemplifies, is a systemised reasoning that ought to put some clarity into the perception of linguistic composition that characterises the contemporary European discourse. As a consequence, such perception also ought to give legitimate ground to a critical questioning of the prevailing grounds of knowledge that exist within the given discourse.

#### A EUROPEAN CONCEPTUAL LANGUAGE

*«Some degree of literacy is essential; people must be able to make sense of that which circulates in the public sphere and to understand the world they live in. They also must have the ability to express their own ideas if they are to partake in the public sphere's processes of opinion formation and/or engage in other political activities; communicative competencies are indispensable for a democratic citizenry»*

Dahlgren (2000)

Visiting the world's biggest web site, Europa, one can get to know the institutional activities that are taken to the agenda. One can also get to know the ambitions, the values grounding the European Union into being one of the greatest peace projects throughout time. From the European Commission and their part of the Europa web site, one can also get acquainted with the communicational process that has been taken in order to empower the European project. An empowerment that indeed has been taken to promote from a premier instance the institutionalised communicational agenda, but also along with the EU development a people's participatory communication, where explicit ambitions of creating a European public sphere are declared. However, the documental publications that are made official through the Commission website, a lack of reflection of the foundational aspect of communication is flagrant to the critical eye. The documents provide a vast reading of how the Commission reflects and scrutinise the communicational ambitions to foster a widening of the democratic attachment upon its citizens and organisational structure (see the documental links in the reference list). Language is here reflected upon merely from a national language perspective, where focus is put on making the European sphere available in all spoken languages that reside within the EU. There is not, however, any reflection upon our conceptual language regardless of the spoken national language. The words that are used, the concepts that are promoted, the imageries that are evoked are not put to scrutiny, nor are they derived from any theoretical normative stance.

The problematic that such disregarding impose is to this end what this essay is aiming to shed some needed light upon. The disregarding of our foundational communicational aspects is as has been developed earlier in the essay not merely a problematic within the institutionalised sphere of Europe and the EU, but also a problematisation that has been disregarded within the field of European communication and societal communicational studies. This essay does not per se provide a sufficient ground for a complete theoretical development, however it evokes issues that would need further research, and as such give ground to demonstrate a missing ingredient in order to both theoretically and practically understand and put further focus on European communicational development in alliance to a democratic enhancement to the European peoples.

To this end, two concepts have been chosen in order to concretises the vast implications that certain conceptual language do have on European society and how it is to be understood, but also to what extent conceptual language impose a structural web of power to the European context. The structural web of power, as also will be argued further along to the reasoning, have been developed to serve other political ambitions than that of a European democratic society and thus one can question its legitimacy to the European context. It will also be advocated that Europe needs a conceptual language that is developed and adapted to its precise context, serving the democratic needs of a European public sphere separately from the national political ambitions. The two concepts that have been chosen are Parliament and Constitution.

## PARLIAMENT

The European Parliament (EP) is one of the three main institutional bodies within the European construction. It is held up to constitute a direct democratic attachment to the citizens of the EU through elections that are carried out somewhat differently according to the prevailing organisational systems of the different member-states. The representation that the parliament makes out for the European peoples is an important democratic alignment to the European project, however it also sheds important light upon the democratic deficit, a deficit that speaks of deeply rooted problems between the EU and the European peoples. The democratic deficit is widely spread regardless of what nation-state one chooses to study; the democratic deficit is hence a European problem that needs to be issued through other techniques than it has been up till date (Newman, 2006, p.389).

The argumentation of that the EP would be our strongest alignment to democracy within as of how European society is constructed today could plausibly be a rather accurate description. The EP is constructed to enact as a representation of the European peoples, but where the representational level is disproportionately calculated to uphold a participatory interest even for the less populated member-states; would the representation have been accordingly to each member state's population countries like Luxembourg and Denmark would have had a somewhat meaningless representation within the EP. Each member-state so has a connection with the EP, they have elections carried out, and they have parliamentarians that supposedly should participate within the nation-led EU debate. There is thus a constant referral to the European Parliament, a constant projection of its institutional body, of its existence within the politicised world. Through the democratic deficit one can draw the conclusion that the parliament has not managed to enact itself as a true representation to the European peoples, and the question why becomes evident.

To answer such question one would need a strong conviction of the underlying reasons. Such conviction could hardly comprise the wide spectra of reasons that one can only speculate would have an effect upon the democratic deficit of the EP. However, by the speculation of things one can gain a commencing understanding to why things occur the way they do. It is often through the foreseeing of multiple explanatory reasons that one can begin to understand in depth the complexity of societal phenomena. That the European Union needs to engage into new communicative action has been explicitly acknowledged both theoretically and from the White paper on a European Communication Policy. As a consequence there are several projects launched from the institutional body of the EU in associations with various actors around Europe to foster the European communication. To this end, one could in line with the hypothesis of this essay commence to wonder whether there could be developed a European conceptual language better suited to depict its very construction.

The EP is indeed an important institutional body, its relevance and importance is of essential meaning to the European society. However, the usage of the word parliament also draws attention to a constructional form designed and associated to the nation-state construction. It is such association that could arguably be stipulated to be unwanted and hindering to our conception of the EU. As has been argued previously, our language colour our perception of things, it gives an associative ground to how we conceive of things, for good and for bad. Thus it can also put limits to our mind from freely envision our life-world. Keeping this in

mind, the concept of parliament with its strong alignment to the nation-state system, can we perceive of the European Parliament without putting it in association to our nation, one can wonder. The suggestion here is not to change the very usage of the word Parliament, however, the reasoning is made to concretise and exemplify the plausible impacts that certain terminology might have on European communication.

## CONSTITUTION

*«The Irish referendum was a sharp reminder of the need to anchor the case for Europe within the national debate. The substantive concerns underlying the vote deserve to be taken seriously - and that was exactly what happened at the European Council last December. The legal guarantees and the decision on the size of the Commission showed the respect given by Europe's political leadership to the result in Ireland and the will to understand and respond to the reasons of the "No" vote. But it also showed that they remained convinced that this Treaty is right for Europe. That is also why since the Irish vote, eight more Member States have concluded their parliamentary proceedings; with seven more "yesses"»*

Wallström (2009)

The European development has been forwarded by the signing of treaties and conventions; its legal framework is of extensive character and complex structuring. The introduction of the proposal of a European constitution was much an initiative to render the legal complexity of the EU more graspable and effective. The constitutional model was developed through 16 months of discussions, in total 52 days in conference, 6000 proposals of adjustments and 21 million euros of expenditures. The model looked nothing like an American constitutional model, but was designed with a contextual efficiency adapted to suite the European continent (Leonard, 2005, p.104-105). A European constitution was a way of putting a distinctive character to its institutional structuring, but was Europe not ready, or did Europe not understand, or did Europe not want such formation? The questions are derived from a variety of complex suppositions, and furthermore, it would be hard to interrogate without taking into account the national dilemmas of the countries that carried out the constitutional referendum.

The European constitution as proposed in 2005 was rejected. The communicational efforts taken to persuade the European peoples of its relevance and need had failed. But was the entire course of event a failure to European communication? Arguably not. The constitutional affair obliged the whole of Europe to reflect upon its future and development, to reflect upon what formation Europe should/ought to take on. But it also provoked a questioning of how

European democracy can be created and attached to the European public sphere without conflicting with the, to some, strong emotional bond of patriotism to the individual member-state and issues of national identity. Knowing that one of the great obstacles that the European project has to overcome is its weak participatory linkage with the European peoples, the communicative structure must to a greater and deeper extent be put to scrutiny before any action taken. Such development could only be regarded as a positive direction, from a European perspective, hence the constitutional failure could reasonably be seen to have nurtured the European debate with much needed debate and questioning.

Political projects such as the launching of the European constitution is of extensive managerial and organisational character. The formulations used when engaging into whatever communicative action are of crucial importance to the associate level of people's mind. Having acknowledged the lacking engagement from the European peoples and the EU one could assume that the level of interest/knowledge is somewhat limited and thus to communicate the launching of a European constitution had to be carefully designed. It is to this end that the linguistic spectra of conceptual usage ought to be reflected upon. The concept of constitution is a concept that is highly associated to founding principles and legal framework of a nation-state. Not all member-states within the EU have a constitution; Sweden has founding ground-laws that constitutes the principal framework upon which the political world is built, the UK has no written constitution. France on the other hand, one of the voting nations to the constitutional referendum, has a strong constitution comprising the declaration of human rights. The French constitution is thus also a strong symbol for the French nation, written with a poetic flare where values and emotions are evoked. Introducing a European constitution, one could argue, also imposes a challenge of power to the French nation-state.

That the European constitution was evoked in terms that had formerly mostly been associated to a national discourse brought on a discursive challenge to the European project, entering a mined field of more pronounced power struggle between the EU and the nation-state than had ever been experienced. It is impossible to know to what extent the conceptual usage of constitution had on the outcome of the referendum. But had the concept of constitution been replaced by a terminology less coloured by nation-state implication, one would have had a communicational line that sought its own contextual path proceeding with a language that apprehended the innovative organisational structure of the EU. As will be developed further on more explicitly, the conceptual language that we use is one of our most important societal



symbolisms, giving insights to our perceived reality. If the word constitution is associated to the highest valued legal framework of our society, how would then the nation-state constitution be considered in relation to a European constitution, or are we not just engaging into a strategic mishap of communication too close to a confusing state of referral?

#### IMAGERIES, DEVISE AND RELIGIOUS INSTRUMENTS – FURTHER RESEARCH

The two concepts of parliament and constitution have here served to give concrete examples of what implications our conceptual language might have on our communicative strategy. The linguistic dimensions premise our communicative strategy and define the boundaries of meaning. The second part of this essay has shown what communicative problem that can be read out of the European context. The problem as such could be further studied and a wider quantification of problem areas linked to the conceptual language can be further identified. The aim of the essay is so to grasp a premier understanding and put focus on the given communicative issues where the development of a theoretical argumentation is a first step to address the fundamentals of a more transparent European communication. The creation and further enhancement of a European public sphere is a prerequisite to render European society into an adapted democratic space, where the argumentation as it is made here must put a deeper scrutiny upon the symbolism that depicts our Europe; our society.

To this end, there are several other symbolic aspects that could be put to scrutiny in relation to the theoretical assuming that this essay constitutes, such being the European devise; ‘Unity in Diversity’, the Organ; the graphic symbol used to illustrate the European composition, and the Christian discourse; a discourse reoccurring within the debate of the European pillar-values. These are examples of a wider spectrum of symbolic usage that could be taken to further research and analysis within European communicational studies, where the inclusion of historic meaning would need to be taken into account as it heavily reflects what we make of Europe today and on what historical symbolism the politicised world tend to select as unifying artefacts to European society.

### A EUROPEAN MYTH

A new society is emerging; it is as imposed upon us as the nation-state formation was at the time of its construction. How do we conform to these societal constructions, do we play according to the rules that the central authority, the creator, sets out for its people? And if we would seize to play along, what would happen to the power structure, how would the construction cope with a rejection of the under-bearing rules and structure that constitutes the society in which we live?

Theories of society have been concerned with the revealing of the societal composition and the structure that uphold order to social life within the given community. Although the different theories have different takes on how society has come about, how it is upheld and how it ought to be structured, they all provide a certain amount of ‘correct’ observations from which useful demarcations can be made. One can then wonder how these theories of society are used within the political sphere of community construction. Are the theoretical frameworks only used when suited the instauration of specific policies, or are they used in an efficient manner to obtain the political ambitions held from a managerial stance? One could further wonder if the European society would not profit from a more integral usage between theoretical framing and political activity, using a more in depth positioning of theoretically derived techniques promoting and enforcing the different messages.

To this end, myth theory will here be introduced as one theory of society that reflect but also deconstruct our social and societal construction in order to provide a thorough imagery of how the societal web is composed, structured and upheld. Myth theory is also providing a discursive take on the concept of reality, how it is constructed and maintained. It thus helps us to envision the very construction of our, in this case, European society and at the time helping us to deconstruct it, put it to proper scrutiny in order for us to reconstruct it once more. If we can deconstruct society we ought to be able to reconstruct it, putting proper values and conceptuality at the centre of our attention as a technique that would uphold an adapted policy for the contextual premises that constitute European society.

*«Every society is held together by a myth-system, a complex of dominating thought-forms that determines and sustains all its activities. All social relations, the very texture of human society, are myth-born and myth-sustained»*

MacIver (1948)

The concept of myth is often associated to entail properties of some kind of falsity, a non-truth that was thought to be real, the concept encounter cynicism and scepticism and a belief of that myth would have seized to exist in our modern society. It will here be argued, however, that myth is a concept along with its theoretical ground that can provide great usage to the viewing of society, its creation and ultimately and most importantly to this essay its communicational transformations.

The myth-theory that here will be drawn upon is the theory developed by R. M. MacIver (1948) by the publication of his «The Web of Government». The usage of theoretical works other than contemporary writings within the field of both strategic communicational but also within the field of European studies can provide new, or at least different perceptions of the way one reason upon the communicative aspects of European society. The theoretical work of MacIver focus on the concealed toolbox that if used to its full potential can affect and bring about a shift in society from one setting to another. To this end, one could argue lays the core of every communicative action, to have an affect that can bring about such persuasive messaging when used with skilful technique, that the community to which one addresses the parole conform to.

The definition of myth used to this reasoning is derived from the myth-theory of MacIver, where myth entails no linkage to any belief seeking to interpret reality. The concept of myth could to this end from a general and common identification entail revelation or superstition, insight or prejudice. However, it is to this context a concept that takes no stand in either a conjunction of truth or falsity:

*«We include equally under the term ‘myth’ the most penetrating philosophies of life, the most profound intimations of religion, the most subtle renditions of experience, along with the most grotesque imaginations of the most benighted savage. We include all human approaches and attitudes, all the modes in which men face or formulate the business of living...all alike fall within our ample category of myth»*

(MacIver, 1948)

A general assumption that MacIver makes is the how society provides its need for 'state'. The usage of the word 'state' is merely a fashion to show in known terms the authority within a societal organism or organisation, as such the concept of state could thus be any other term that signifies the lead of the organisational structure. To this end, the word 'lead' will here be used instead of 'state' in order to not draw an unwanted attention to old nation-state formations of structure and perceptions of organisation. The assumption gives an explanatory to how the usage of different myths and techniques are carried out to organise the 'lead'. Society is upheld through a construction of a system of myths, where the myths constitute a unification of conception on how society ought to be constructed. One can here consider the usage of religion, 'race', culture or territory as such unifying conception that have been communicated to create a system of myth on which societies/communities have been constructed. The system of myth does per se extend the societal sphere and expand our whole life-world as such.

The causality of MacIver's reasoning provide ground to how 'realities' are constructed; a myth can be transformed to become 'true' after a sufficiently long time when serving as a functional and with contextual rationality its specific purpose. Positivist assuming are thus mere myths that are convincing enough to be subscribed as a 'facts'. The transformation of myth also involve having a sufficient amount of people according a truthful value to the myth as the perception of it being a myth morphs into not being considered a myth any longer. Moreover, a transformation of myth often implies a replacement of an old myth with a new, more functional myth. An example of such could be the myth of the world being flat, it was no myth at the time as it served its specific purpose, but was nevertheless replaced and thus transformed as the myth of the world being round was introduced. The world being round could to this end also be demented as one could argue it being oval – not round.

Would then such reasoning imply that European society has to be surrounded with a new system of myths that would uphold its central 'lead', replacing an old system of myths that has been created to serve the purpose of the nation-state formation and current world-order, or could two myth-systems exist and prevail within the same context? The MacIver theory does not per se give clear answers to such questioning, however one ought to re-divert the question by arguing for a system of myth that is upheld by a central lead that would impose no power conflict between the EU and the Nation-state. I will here argue instead for the creation of a myth-system that would put a European public sphere in lead, from which different power structures could exist and prevail along the same system of belief. The transformation of myth

implies the impossibility of a timeless rule to society; no ruling system could thus be definite as world-order.

*«We might be witnessing the eclipse of the sovereign state-system in favour of more cosmopolitan forms of identity and community...expressions of loyalty and solidarity can be both sub-state and transnational. Social movements give expressions to, or reflect, the plural forms of identity, loyalty and solidarity. These groups express commitment to various 'communities' and, increasingly, these are transnational in nature»*

Steans & Pettiford (2005)

Society is thus in a constant state of flux where the communicative incentive to society's transformation must be seen as crucial to the upholding of the system of myths. The myth system, to which we conform, is created and structured through techniques of communicational character; persuasion spread of imageries, language, manipulation etc. The web that has to be woven in order to legitimise a European society must hence be constructed through a relational chain that include the civic, institutional, political, public and the social spheres. There has to be a widespread knowledge about the underlying power structures that form society into its current being, and thus also how these can be transformed and replaced into forging an even more democratic structure of communicational infrastructure – a contextual European conceptual language.

#### CONCEPTUAL LANGUAGE AS CONTEXTUAL LANGUAGE – A EUROPEAN UNIFYING SYMBOLISM?

Within the theory of myth different techniques are the artefacts that surround our life, not only through a societal context but also from a much personal setting. The techniques are surrounding us through our language, our beliefs, and our loyalties. We construct our own myth-system by conforming to certain techniques but also by reproducing them and using them and by doing so we create legitimacy to both the personal and societal myths that in a prolonged perspective provide legitimacy to our central myth, the myth of authority.

From a political stance, techniques of varying manipulative degree have been used to construct societal community. The messages have throughout history been formed through different ideologies and convictions, however the techniques have been used regardless the content creating institutional instances that enforce the societal construction such as the state. Techniques that could be mentioned as exemplification are national ceremonial 'celebrations' used to demarcate a national entity, museums that put focus on a national historical heritage, official language structure that bring people under a common roofing of communicative

facilitation, to mention some. These techniques are communicated to strengthen the central lead, evoking belongingness to the wanted community construction (Anderson, 1992, p. 157-159).

As has been developed earlier, the EU have put forward certain imageries and devise to foster a furthered sensation of what Europe is, what its values are, in order to render to the European peoples the attribution of its structural system, but also to create a relational and emotional bond to its citizens. But how well developed are these techniques, are they promoted through a just value system, are proper techniques used and moreover how plausible is it to transform a nation-state led power system to a more cosmopolitan order and structure when proceeding through an already constructed myth-system, conceived to uphold the nation-state legitimacy?

It is not the aim per se of this essay to answer these questions, however, the reflection that these questions might awaken is of crucial importance to foresee the impact that our conceptual language might have, it forges a critical mode upon the reader to reflect upon what might not be reflected upon otherwise. The European debate is far from sufficiently interacted to quotidian life; the debate must intervene with the central discussions about society at large, it must be debated and put to dialogue with the European peoples using a contextually developed communicational system that is constructed upon a vocabulary unique to its very construction. By acknowledging the importance of community, not the power structure that reside within it, one can amend new meanings to a multi-leveled notion of European communication. To this end, community could include both a regional, national and European level of understanding.

The conceptual language that is used within the nation-state has been constructed to put association to its formation. The usage of words such as constitution does per se not necessarily to a country such as Sweden put association to the nation-state as a national polity construction; Sweden do not have a constitution but 'ground-laws' as fundamental core to the state system. However it does so to a majority of the European member-states. The fatal implications that such choice of conceptual usage had at the time of the constitutional referendum can only be speculated. However it does provide a legitimate ground to take into consideration the techniques that are used when communicating Europe. To this end, scrutiny must be put on not only from what messaging, channels and media the communicative action is taken but also to put scrutiny and awareness upon the more hidden and invisible structures

that reside within the formulations, concepts and imageries that lay the foundation for all communication, whether it is allied to the European society or to a private organisation. The communising strength that our language has should further on not be underestimated. Indeed, linguistics is an exiting field of study that could find its relevance within any other academic discipline providing new insights that are often put aside or forgotten.

Axley (1984) wrote upon the linguistic importance in relation to organisational communication and raised important reasoning of how linguistics not only plays a crucial role to our communicational action but also to how we perceive the world. He draws upon Pearce (1971) that states that «our inherited representation, our worldview, is a language-made affair» and Mitchell (1979) who claims that «an idea of reality is what we devise and perceive through our language». The symbolic representation that language constitutes is also of concern to Axley who most accurately aligns language as a most important if not the most important constituter of symbolisation. The significant structures, he argues with theoretical support, are founded as symbols. The symbols are a creation of human interaction where the concept of reality is organised into a symbolic web, where the most important symbolic is language, through which reality thus can be apprehended (1984, p.428).

In order to put a just and proper understanding of the European ‘realities’ we thus need, to this reasoning, a language through which we can symbolically derive our societal conception. If understanding the world is conditioned to symbolic orientation, the understanding of language as a unifying symbol to the European context becomes evident, however a neglected evidence.

## SOCIETAL INNOVATION

Creating innovation, being able to see beyond the current borders of linguistic structure is the main pillar upon which the reasoning this essay rests. Innovation is also a pillar upon which the European construction is formed. The principle of Sue Generis, the principle of uniqueness, is often associated both through political discourse and within European theorising. The direction of the European project is not of concrete, specific nature but has evolved and been sought through a fluctuant and flexible manner; one could argue that it is the very lack of consensus of an outspoken direction for the European project that has been the enabler of its continuous growth.

Throughout this essay it is the call for a contextually adapted language to the European project that laid the foundation of the argumentation to how the European public sphere ought to be advanced. Through the field of strategic communication one can observe the crucial components to why a conceptual language hold such importance to both to the communicational spectra but also to the conception of 'reality' and thus our societal sphere. To put a further complement to the theorising of myths, which indeed deconstruct the structural web of our community in order for us to see how its very constructional web and how it should and could be re-constructed, the role of imagination deriving from Weick will here be developed.

Weick develops his reasoning in relation to the concept of knowledge, which he defines from Cummings (1952): «Knowledge is a polite word for dead but not buried imagination». He then poses the questions of how people organise in ways that deaden imagination and what the effects are on knowledge of a deaden imagination (Weick, 2006, p. 446). If applied to the European construction one might argue that the knowledge of our communicative fundament, our conceptual language, has been drained from imagination. The disregarding of developing an imaginative and innovative conceptual language has put serious limits to the perceived knowledge one can gain from the European discourse. The question does thus seem apparent; how could imagination be incorporated to European communication, and moreover how can imagination create new grounds of knowledge to the depiction of European symbolism?

As argues Weick, there ought to be an institutionalisation of imagination in order to assure its continuous survival to the organisational life. Again language comes to the reasoning as being of utmost importance. Language imposes itself to structure and describe the societal events; it does thus also limit to a certain extension our capability of imaginations as we think in terms of our known language. Our perception of things comes from interplay with imagination where the concept of reality is conceived through such interplay. «The world is thereby rendered more stable and certain, but that rendering overlooks unnamed experience that could be symptomatic of larger trouble. The problem here is a failure of imagination, due in part to the success of related capability...» (Weick, 2006, p. 447).

There is thus a prominent problematic between having a structured society in which a sensation of order and security can prevail, and having an organisational type that can fluctuate so that room is preserved to an imaginative organisational life. The problematic,



however, is a perceived problematic and would not need to be antagonising order from prevailing alongside an incorporated imagination. An important factor to deaden imagination to Weick is the aspects of memory. Our linguistic structure is evidently aligned to the past and hence our memory. It grows out of contextual situations and thus form a linkage to the description of the given event or epoch. Language also unfolds its structure upon different social situations providing a certain character and associative ground to different social layers often with a certain cultural distinction. Certain words, symbols, and concepts do so 'bring us back' to a given time and place where memory, through the linguistic structure, categorises and determines our conception and perception of things. However, the danger of memory, as Weick develops, is not the way memory would have an effect on our past but rather the effect memory has on the way we think about the future. To this end, there can easily be a reversal of future and past in relation to the aspects of memory, where we imagine our past but remember our future:

*«One would expect people to remember the past and to imagine the future. But in fact, when discovering or writing about history, they imagine it in terms of their own experience, and when trying to gauge the future they cite supposed analogies from the past; till, by a double process of repetition, they imagine the past and remember the future»*

(Sills & Merton, 1991)

Imagination must so, to this end, be premised to how we perceive of our societal symbolism; imagination ought therefore to be of a hermeneutical perception to our life-world. Through such envisioning innovative meanings can be created through an acknowledgement of moving towards the boundaries of our societal conception, seeking towards the imaginative with a conscious reflection of the coloration that our memory impose upon us. The imaginative conceptual language would thus be created to uphold a system that is not conceived through old and ancient structures where our nation-state memory restricts such creation. Imposing an extensive scrutiny to the symbolisms that are evoked to serve the growth of a European society ought therefore to be pursued by an organisational structure that indeed put imagination to premier prerequisite of a societal innovation. Such innovation could only emerge as we ponder upon the hidden power structures that follow when language is not taken to meet the expectations of the creation of an innovative European public sphere. It seems hard to imagine a European sphere that transcends the national court and move beyond its structural web as long as our fundamental symbolism; our fundamental myth, our conceptual language not follow suite. «To imagine reality is to start with some tangible clue, and then to discover or invent a world in which that clue is meaningful» (Weick, 2006, p.449)

## CONCLUDING REMARKS

*«Better communication is always desirable, but to suppress or deny the fact that conflicts indeed may have the character of real antagonisms, where shared values are insufficient to generate a common understanding of what is 'reasonable', ultimately will not yield better communication»*

Dahlgren (2006)

The essay takes stand from a critical analytical perspective, where the scrutiny of our fundamental premise of communication is taken to the agenda. The European agenda focus much on the value basis upon which its society ought to be constructed. The messaging and the structural channels of communication are today the ones telling the European story. But is that enough? Can European society grow and expand above and beyond the nation-state-led system through a mere broadcasting of values? Can a European public sphere be developed when the communicative infrastructure still rely so heavily on the national public sphere? And, can European democracy take on a more transparent and deliberate costume without a furthered European communication as a field of study?

The European Commission explicitly expresses the ambition of creating a European public sphere, at the same time, the acknowledgement of such existing within the prevailing conditions is declared, and rightfully so. A European public sphere ought to have grave problems being developed and formed to a just position as long as the European communicational spectra is put to limit. The essay has thus focused on a theoretical development where the investigation of what such limit could consist of. The lack of a developed and conscious contextual conceptual language is to this end a limit that needs to be further taken into consideration. The conceptual language that forms the basic premise to European symbolism and thus also colour the communicative ends constitutes in itself limits as a consequence of the nation-state-led world-system, but also as has been argued with relation to Weick, a consequences of deaden imagination.

Addressing society one also needs to address the theoretical presumptions of what constitutes society. European society, has to this end, been addressed with a lack of such distinctive discourse. It has been conceptualised through concepts of integration, deepening and widening in relation to globalisation and its theoretical derivation. European society has also been consequently assumed to follow the development of the European institutional body and politics. European society, depicted from the process of Europeanization can however yield

its independence from such coupling and assume its own normative discourse from a theory of society conceived to serve Europe. European society needs to be thought of separately from the nation-state construction and discourse in order to develop a suitable communicational infrastructure. The process of Europeanization does thus provide such theoretical claims, but the communicational incentive needs further emphasising.

European communication is today hindered by not having a proper public sphere in which the European peoples can take part. The deliberative democratic undertaking relies much upon the tangible possibilities of communication and dialogue. European communication is thus also dependant upon the national public sphere to enhance European society. The assumption is here that such dependency counteracts transparency and European democracy. It is thus argued that the European public sphere is and has been made redundant next to the national public sphere. The argumentation is based upon two telling grounds:

- I. The nation-state focalisation as constructor of European society is misleading to the European construction. Europe is not merely a consequence of an inter-state collaboration institutionalised to the EU. The theoretical focalisation of the national public sphere when investigating the European public sphere is moreover of contradictory and destructive character to a strategic European communication.
- II. The communicational field of study must put further focus on the societal spectra of European societal issues than has been made to date. The inclusion of an interdisciplinary approach must be enhanced in order to levy the impetus of communication and strategic action within a European historical context. The disregarding of such has left European communication with a thin theoretical authority.

The language used within the communicational infrastructure of any organisation is and has been developed through strategic motivations and contextual prerequisites. To put scrutiny upon such language, and to question its origin and associative ground is a mission that serves the ends of a transparent democratic communicative order. Language premises our discourse, where discourse can be argued to premise the organisational structure inclusive of its power formation. The organisational communication is thus dependant upon its contextual language to both structure and conceive of the organisational structure.

When understanding public relations as a societal phenomenon, one can also begin to understand how its discursive model shapes our conceptual language. To this end, public relations as a field of study provide an entailing scheme of conduct to how discourse sets the normative agenda of perceived reality. As such, discourse is the upholder of our conceptual language that the political system uses to structure society. Foucault has argued that in order to understand the underlying structures of power that reside within the linguistic approach, there is a need to acknowledge the meanings of such and its organisational dimension to society. The reasoning can be furthered to Giddens who states that language is the basis of understanding the creation of social reality.

Language thus has an evident role to play when engaging into theorising of European communication; language can hence be served as a conscious communicative strategy. One could to this background question the strategic use of concepts such as Parliament and Constitution to the European discourse. Through the democratic deficit, the relevance of putting our conceptual language at scrutiny ought to impose no controversy. Communication is an underlying prerequisite to a deliberative democracy. More research needs to be conducted upon the symbolism that flag our European communication, its historical context needs to be questioned and language needs to become to a higher extent within European politics formed from contextual basis.

In the quest of developing a theoretical assumption concerning our conceptual language within the organisational structure of European society, the principle of myth provides a new dimension. The myth-system to which we conform is a system set up from communicational techniques, one important technique being the construction of our conceptual language. To transform our central myth-system towards a system that put the European public sphere in lead would be a way to divert away from a destructive power struggle between the national and the European, a diversion that can only be made from a communicational strategy.

To this end, creating a unifying conceptual language to serve the democratic ends of a European society is, as argued, of utmost importance from a strategic communicational dimension. We need a language through which we can derive our societal conception that can rightfully emerge as a unifying symbolism. We need to seek innovative meanings through a constant challenging and conscious reflection of our language. If we are to create an imaginative language that can liberate our societal conception, an acknowledgment of how

memory is imposed upon us and thus also colour and limit our perception from being freely associated needs to be made. The imaginative conceptual language would thus need to be created independently from nation-state memory to uphold a European democratic system and society. It is the reflexive and conscious questioning that can morph language into a more just and contextually based setting, liberating the vast potential of any strategic communication aligned to any organisational body.

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