

responsibility among people as an appeal), esteem (would be well regarded
 Citizen as well: differentiation (from consumer), relevance (growing feeling
 components of brand equity (according to Brand Asset Valuator) to the
 brand equity in the corporate citizenship concept. We can apply the four key
 now for the citizen to rise again and take over the consumer. We already have
 trying to deal with multiple social and environmental issues, it might be time
 success of the grass root movement and the growing engagement of people
 Maybe we are witnessing a convergence of values. With the growth and
 United States, the marketed concept could be applied to people as well.
 Because corporate citizenship is gaining more and more attention in the
 and future. Quite a sustainability concept
 make them becoming responsible again and being in charge of their present
 citizens. Branding citizen concept would mean to re-empower the people,
 through participation, volunteer work and efforts to improve life for all
 towards the betterment, the beautification of the community we live in
 What if we would re-create the identity of the citizen: Anyone working
 responsibility. So what if we were able to re-brand people as citizen?

that "they are the center of the world". This created individualism and de-
 mentioned that **people, as consumers, have been infantilized**, pretending
 foremost citizen. "The Defender of the Commons". Also, Hartmann
 consumers. Contrary to many places in the world, people are first and
 notion is spreading worldwide, via consumerism. **We have been branded as**
 noted that in the United States, *our identity is one of a consumer and that*
 I found really interesting his analysis on PUBLIC IDENTITY. Hartmann
 elections.
 use the tools of defining arguments, persuade the public and eventually win
 He stated that to be effective in the public arena, one must understand and
 "Beyond Framing. How deep neuro-linguistic programming communicates",
 debates at the Bioneers Conference, during Thom Hartmann intervention.
 I just reconnected with the same concept about framing words, discussions,
 through the work of George Lakoff (Don't Think of an Elephant). Yesterday,
 At the Presidio School of Management, we first heard of dialogue framing
<http://www.triplepundit.com/2008/10/branding-citizen/>

Branding citizen?

and respected), knowledge (people are familiar with the concept of
 Citizenship). The additional benefice of branding consumers to citizens is
 that it might also change the world perception on American society, not at its
 best right now.

Leading brand designer Marc Gobé, building on his highly successful
 Emotional Branding strategy, wrote recently the book: *Citizen Brand*. The
 concept is designed to help companies earn the trust of today's consumers.
 Gobé argues that corporations need a new vision to survive in the present
 "emotional economy," challenging them to develop more passionate, human,
 and socially responsible brand strategies. Perhaps Mr. Gobé could go one
 step further and **not refer people as consumer any longer but real citizen.**

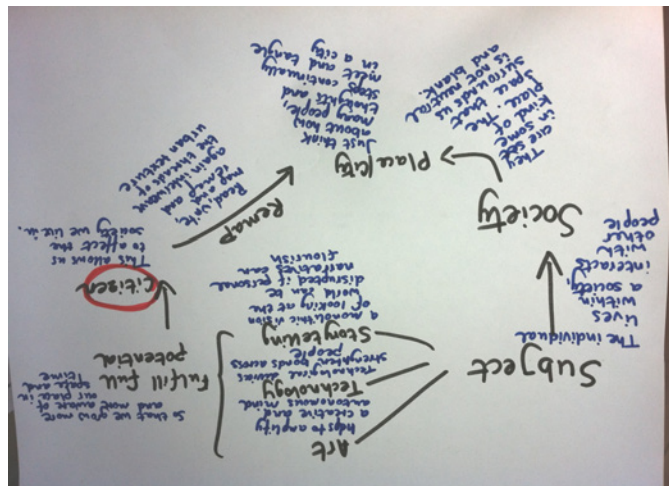
●●● PARTICIPATORY SENSING (ENGAGE COMMUNITY IN INVESTIGATION OF ITS OWN ENVIRONMENT)

- environmental monitoring
- pervasive computing
- carnival (*carnavalesque: subverts and liberates the assumptions of the dominant style*)
- street protest **
- street performance
- political activism



snout

people and environment - education and learning - share



These excerpts are extrapolated from the visual essay
 I have been composing at Proboscis loosely based on
 Proboscis' work and projects. First it developed as a
 concise mind map which outlined the fundamental
 design underpinning Proboscis' long journey -
 according to me obviously. It then evolved and
 bloomed in different and unexpected directions,
 drawing on my past knowledge, feeding on fortuitous
 connections and new sources of inspiration. It was
 elaborated following different paths, or 'themes', even
 if I found myself juxtaposing pictures or quotations,
 originally designed for separate 'themes', pleasantly
 coming together. The lines I have drawn are just some
 of the infinite possible threads I could have kept to.
 This is my own series of allusions, suggestions,
 relations.

Intro



Visual Essay - Citizen

Elena Festa

http://www.bjp-online.com/british-journal-of-photography/news/2017/154/photographers-gather-to-protest-public-photography-restrictions

More than 40 photographers assembled in front of London's City Hall today to protest photography restrictions imposed in semi-public places around the country



Photographers gather to protest public photography restrictions

Century Messiah. Industry reactions to the news have, you will not be surprised to hear, focused more on the amendments' impact on the property industry rather than the possibility of a 21st

opened up to protests. Bill to allow so-called quasi-public spaces in areas such as shopping centres to be

He would no doubt have read with pleasure the publication last month on the Parliament website of detailed proposals by Tom Watson MP to amend the Protection of Freedoms

Gogh or Adolf Hitler will emerge from their timeless wastes." desert. Modern shopping malls have much the same function. A future Rimbaud, Van

their own futures, and are thus free of time. Anything erected there, a pyramid, a

Exhibition, he said. "Deserts possess a particular magic, since they have exhausted

correspondent. On the subject of shopping malls, in his 1970 collection The Atrocity

If JB Ballard were alive today he would have made a very interesting retail

protest--tom-watson-mp-proposals.html http://www.estategazette.com/blogs/property-law/2011/06/quasi-public-spaces-and-

By Christian Mecate on June 21, 2011 12:41 PM - Quasi-public spaces and protest - Tom Watson MP proposals

** street protest

Visual Essay - Citizen

Elena Festa

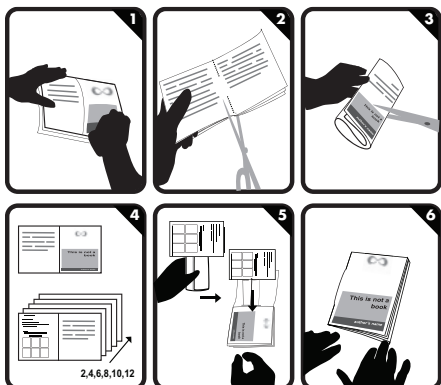
2011-10-17

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One of four eBooks created during an internship at Proboscis

made with www.bookleteer.com from proboscis



http://bkltr.it/nLDxhv

2,4,6,8,10,12

HUMANISM is a democratic and ethical life stance meaning and shape to their own lives (not theistic and supernatural) <reason, free inquiry>

http://science.frank.org/pages/8630/Citizenship-Overview - Citizenship-In-Contemporary-Debates.html <Citizenship - Overview - Citizenship In Contemporary Debates>

Living question in contemporary thought. Ignatieff) and Benjamin Constant (1767-1830)—continues to be a republican, and his liberal critics such as Adam Smith (see the argument between Rousseau, with his uncompromising animated political philosophy throughout its history—for instance, in express our humanity. So we see that one of the core debates that has framework for more diverse, privately defined activities in which we humanity, or whether it ought merely to furnish a procedural constitutes a privileged location for the expression of our proper originally in Aristotle's doctrine of citizenship, is whether civic life life with splendor" (Arendt, p. 285). The issue here, as it was posed by Sophocles, of how "to bear life's burden": "It was the polis, Revolution, she endorses the ancient Greek solution to the problem, represented by Hannah Arendt when, at the conclusion of On (Rawls, pp. 420-421; cf. pp. 205-206). The opposing side is civil society subordinate to that of public life it views as mistaken" understands it] rejects any such declaration; and to make the good of good, is in the activities of political life... [Liberal justice as Rawls which human beings achieve their fullest realization, their greatest modest doctrine): "Civic humanists believe that] the activity in "civic humanism" ("classical republicanism" he regards as a more fundamental issue is posed by Rawls in relation to what he calls

Citizenship In Contemporary Debates

Not surprisingly, the problem of citizenship has continued to shape contemporary debates in political philosophy. A CITIZEN HAS BOTH RIGHTS AND RESPONSABILITIES (SOCIAL CONTRACT THEORY)

[...] More recently, new challenges to liberal citizenship have arisen in the debates about feminism and multiculturalism. As regards the latter, important arguments have been mounted to the effect that civic norms defined within the horizon of liberalism cannot do justice to the profound forms of cultural diversity ("deep diversity") that characterize virtually all political communities today. The basic multiculturalist idea is that liberal societies cannot fully honor the citizenship of their members if essential aspects of the identity of those members are slighted or treated as irrelevant to citizenship. Like any doctrine in political theory, multiculturalism comes in strikingly different versions. In Iris Young's view, liberal citizenship must be radically reconstructed so as to acknowledge an emphatic "politics of difference." In Will Kymlicka's more moderate view, accommodations to cultural difference are themselves required by liberal justice, rightly understood. According to the latter view, multiculturalism is merely a more effective (and more just) vehicle for the integration of minorities into a liberal civic regime, whereas according to the former view, the liberal vision of citizenship is intrinsically flawed, since liberal universalism is simply a mask for the hegemony of a majority culture. At the same time, one can say that the powerful challenges to liberal understandings of citizenship generated by communitarian, civic-republican, and multiculturalist theorists have provoked, in response, more robust and more philosophical theories of citizenship from the liberal side. Jürgen Habermas's theory of communicative action can be interpreted as a new liberal (or post-liberal) doctrine of citizenship, and John Rawls's ambitious meditation on the notion of "public reason" in the latter phase of his intellectual career offers another such doctrine. The