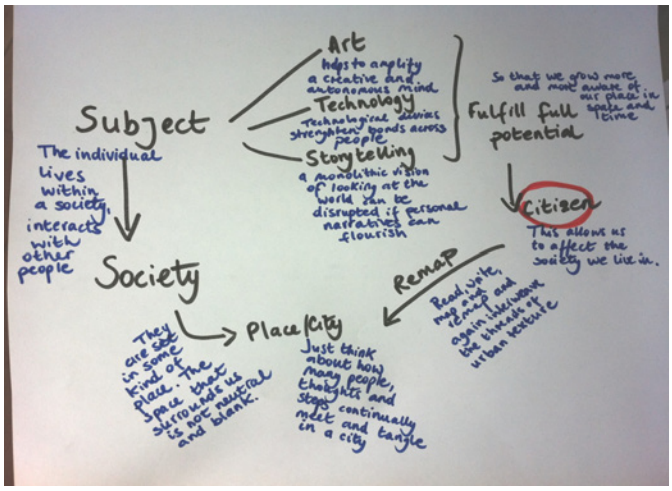
Visual Essay - Citizen

Elena Festa

Intro

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.



snout

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

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

not refer people as consumer any longer but real citizen.

step further and socially responsible brand strategies. Perhaps Mr. Gobé could go one "emotional economy," challenging them to develop more passionate, human, Gobé argues that corporations need a new vision to survive in the present concept is designed to help companies earn the trust of today's consumers. Emotional Branding strategy, wrote recently the book: *Citizen Brand*. The Leading brand designer Marc Gobé, building on his highly successful best right now.

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

Branding citizen?

http://www.triplepundit.com/2005/10/branding-citizen/

At the Presidio School of Management, we first heard of dialogue framing through the work of George Lakoff (Don't Think of an Elephant). Yesterday, I just reconnected with the same concept about framing words, discussions, debates at the Bioneers Conference, during Thom Hartmann intervention: "Beyond Framing, How deep neuro-linguistic programming communicates". He stated that to be effective in the public arena, one must understand and use the tools of defining arguments, persuade the public and eventually win elections.

I found really interesting his analysis on PUBLIC IDENTITY. Hartmann noted that in the United States, *our identity is one of a consumer and that notion is spreading worldwide*, via consumerism. **We have been branded as consumers**. Contrary to many places in the world, people are first and foremost citizen, "The Defender of the Commons". Also, Hartmann mentioned that **people, as consumers, have been infantilized**, pretending that "they are the center of the world". This created individualism and de-responsibilization. So what if we were able to re-brand people as citizen? What if we would re-create the identity of the citizen: Anyone working towards the betterment, the beautification of the community we live in through participation, volunteer work and efforts to improve life for all citizens. Branding citizen concept would mean to re-empower the people, make them becoming responsible again and being in charge of their present and future. Quite a sustainability concept!

Because corporate citizenship is gaining more and more attention in the United States, the marketed concept could be applied to people as well. Maybe we are witnessing a convergence of values. With the growth and success of the grass root movement and the growing engagement of people trying to deal with multiple social and environmental issues, it might be time now for the citizen to rise again and take over the consumer. We already have brand equity in the corporate citizenship concept. We can apply the four key components of brand equity (according to Brand Asset Valuator) to the Citizen as well: differentiation (from consumer), relevance (growing feeling of responsibility among people as an appeal), esteem (would be well regarded

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

Citizenship - Overview - Citizenship In Contemporary Debates

▶HUMANISM is a democratic and ethical life stance, human beings have the right to and responsibility to give meaning and shape to their own lives (not theistic and supernatural) ▶ *reason, free inquiry*

** street protest

Quasi-public spaces and protest - Tom Watson MP proposals

By Christian Metcalfe on June 21, 2011 12:41 PM -
http://www.estatesgazette.com/blogs/property-law/2011/06/quasi-public-spaces-and-protest---tom-watson-mp-proposals.html

If JG Ballard were alive today he would have made a very interesting retail correspondent. On the subject of shopping malls, in his 1970 collection The Atrocity Exhibition, he said: "Deserts possess a particular magic, since they have exhausted their own futures, and are thus free of time. Anything erected there, a city, a pyramid, a motel, stands outside time. It's no coincidence that religious leaders emerge from the desert. Modern shopping malls have much the same function. A future Rimbaud, Van Gogh or Adolf Hitler will emerge from their timeless wastes."
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 Bill to allow so-called quasi-public spaces in areas such as shopping centres to be opened up to protests.
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 Century Messiah.

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

http://www.bjp-online.com/british-journal-of-photography/news/2047154/photographers-gather-protest-public-photography-restrictions

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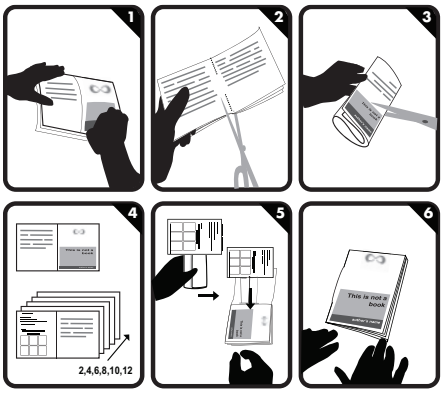

http://bkltr.it/nLDxhv