

The Future of Citizenship

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Crocodiles sharing the same belly: Akans in Ghana/Côte d'Ivoire deem it absurd that two reptiles sharing a belly compete for the first mouthful: but how to reconcile personal and group interests in an inclusive society that values humane unity in cultural diversity?—*Ed.*

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Preface and Acknowledgments

At once structure-laden function and context-sensitive process, *citizenship* is a complex term that affords compound connotations, polymorphous denotations, and consequential implications. Each of these qualities is of political, economic, social, cultural, techno-scientific, and modern civilizational import. As the international political economy that affects intra-state affairs and inter-societal relations today continues to acquire a more intricately intertwined global character, the future of citizenship, too, has come to merit greater systemic attention. It is impossible to speak of citizenship in practical dynamic terms without grounding one's scrutiny and the ensuing discourse on the anthropological, social, and psychological foundations of group organization and group dynamics as well as on a cross-civilizational understanding of how the new realities have come this far, this fast, across time and space; and, therefore, also what citizenship may need to become, why so and how so, as it pursues its trajectory into a future beckoning from an eternal now often mistaken for a self-perpetuating present. This is the very question that this cohesive volume sets out to address from a cross-disciplinary stance, in holistic perspective: what to do with static old labels in dynamic contexts providing safe passage to unprecedented realities pregnant with ever faster-unfolding newer understandings spreading worldwide?

We open the discussion by clarifying the original political economy of citizenship in ancient times and by reexamining the ethics of exclusion in its various forms to date, respectively, from the vantage points of a classicist and of two philosophers of ethics. We proceed by gaining a comparative understanding of the inputs, outputs, and social effects of language policy on the exercise of citizenship, from a linguist's point of view; and of the less visible linkages among personhood, peoplehood, and polity, from the expert perspective of a psychologist. Then

we look into the evolution of the vestigial and potential aspects of citizenship and the rise of four major and fast-expanding modes of citizenship: differentiated, divided, dispersed, and deterritorialized. This we do via the expert discussions of a historian, a scholar in law and society with a solid grasp of international relations, a seasoned anthropologist, and a political scientist with long experience in the sociological study of mega-cities. This encourages us to reexamine democratic citizenship in fissured societies, a dilemma dissected in a comparative approach by a political scientist who is a political/cultural anthropologist. At this stage, we can delve into the citizen's "right to be" and the citizenry's "privilege to become" in "free societies" that provide less than the legally requisite or the socially optimal circumstances and settings necessary to that effect, by letting a jurist share with us his expert discernments. We conclude by weighing the possibilities for a form of citizenship that could provide a mode of association by choice. This we do, carefully, with an eye to the enfuturing present.

This book is the product of a series of cross-disciplinary interfaculty seminars ideated, convened, organized, and directed by the Editor on and from the campus of the University of Pennsylvania under the title *Cross-Campus Conversations at Penn*, of which this constitutes the fourth and penultimate academic cycle. To Dr. Tony Edwards Smith, former Chair of the now-defunct Regional Science Department (the home that used to house the Doctoral Program in Peace Science and Conflict Analysis at Penn) and now Professor of Systems Engineering, Regional Science, and Electrical and Systems Engineering at the School of Engineering and Applied Sciences of the University of Pennsylvania, my sincere thanks for endeavoring to extend visiting privileges in order to facilitate my work in this connection. To the Co-Chairs' Office at the Department of Political Science, and to my respected and cherished friends and colleagues at the university's Van Pelt Library—an extraordinary environment that I shall miss deeply when I leave campus soon—my heartfelt appreciation for so very graciously allocating the most appropriate seminar spaces each time I submitted prespecifications for such. To Dr. Jay Treat, Phil Miraglia, Vasu Renganathan, Reth Touch, and Dr. Ed Dixon, of Penn's School of Arts and Sciences' Instructional Technology Office, all my recognition for the electronic means extended to make sure that our virtual habitat served us properly in an ambience of amity. Thanks also for the solidarity of my teammates on and off campus and for their valuable inputs and contributions. Their cooperative compliance with prerequisites and substantive

exigencies, from the outset, proved most helpful in materializing the project on time, according to plan. It has been very demanding to reserve the fullest attention I nevertheless have been able to dedicate to this valuable project at a time when members of my family needed my sustained care around the clock. For their compassionate understanding and matchless sacrifice, their enthusiastic moral encouragement, rich spiritual support, and, yes, immense love, I find no words—only the most profound sentiments ever: for if one more little green bottle should accidentally fall, there will be no little green bottles left hanging on my sacrosanct wall. In *Phenomenon*, a Touchstone Pictures movie written by Gerald Di Pego and directed by Jon Turteltaub, “Will you love me for the rest of my life,” asks softly a fast-dying George Malley played by John Travolta. “No,” replies tenderly a visibly moved Lace Pennamin played by Kyra Sedgwick, “I’ll love you for the rest of mine.” So here’s to life, or whatever is left of it.

Jose V. Ciprut