Seminar 9

Week 10- Lecture 10
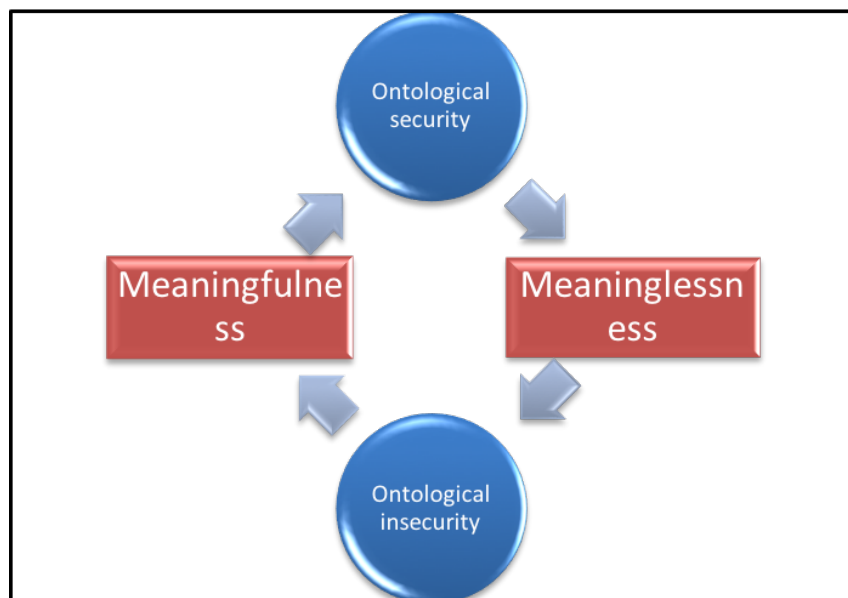
Vernacular/Everyday Security

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What is vernacular security?

The notion of the vernacular is inspired by recent anthropologicalstudies of global modernity (Appadurai, 1996; Knauft, 2002; Piot, 1999; Rofel,1999). This research reveals a perhaps self-evident but nevertheless para-doxical fact: global modernity is always site-specific. The project of globalmodernity, itself emerging out of an 'indigenous' Euro-American traditionthat from the very beginning lost its monopoly on it, is in other words pluralbecause in every local site modernity is brought into social existence in a tension-filled relationship between local concerns and global forms of dis-cursive and institutional power (Pieterse, 2000). (In Baubandt 2005)
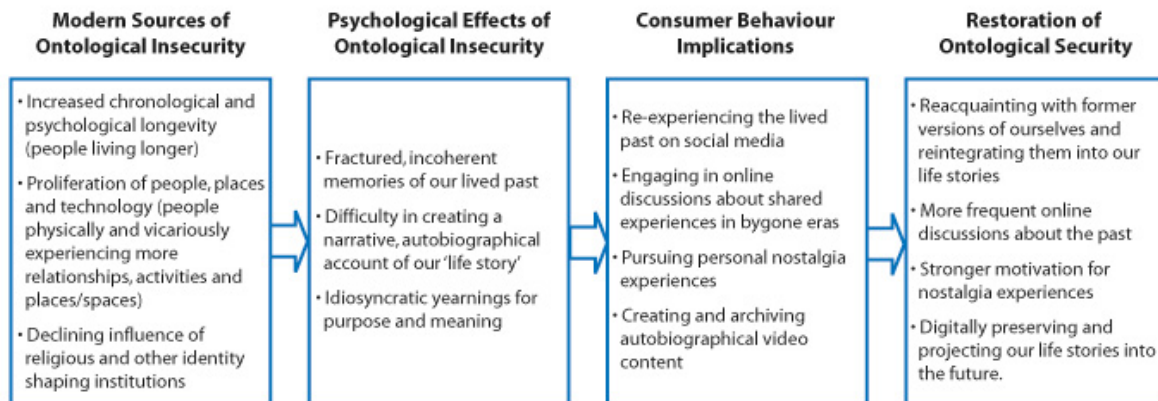
What is the concept of modernity?

A comparison of vernacular forms of modernity and secu-rity, in other words, can be based on the premise that the sense of threat and insecurity is socially constructed

What is ontological security?

An example:

Ontological security as an unconscious motive of social media users

Modern Sources of Ontological Insecurity	Psychological Effects of Ontological Insecurity	Consumer Behaviour Implications	Restoration of Ontological Security
• Increased chronological and psychological longevity (people living longer) • Proliferation of people, places and technology (people physically and vicariously experiencing more relationships, activities and places/spaces) • Declining influence of religious and other identity shaping institutions	• Fractured, incoherent memories of our lived past • Difficulty in creating a narrative, autobiographical account of our 'life story' • Idiosyncratic yearnings for purpose and meaning	• Re-experiencing the lived past on social media • Engaging in online discussions about shared experiences in bygone eras • Pursuing personal nostalgia experiences • Creating and archiving autobiographical video content	• Reacquainting with former versions of ourselves and reintegrating them into our life stories • More frequent online discussions about the past • Stronger motivation for nostalgia experiences • Digitally preserving and projecting our life stories into the future.

Research article: Areni, C. (2019). Ontological security as an unconscious motive of social media users. *Journal of Marketing Management.* https://doi.org/10.1080/0267257X.2019.1580306

Indonesia:
"Across Indonesia, a paradoxical group of former bureaucrats with some sort of 'traditional legitimacy' has taken advantage of this new politics by politically cultivating localism. In North Maluku, this group has been led by the local sultans. For these 'traditionalists', social order is not the result of a rational calculation of social probabilities, which they see as a reinvention of New Order centralism, albeit enveloped in the new rhetoric of 'risk', 'democracy' and 'security'. Rather, they see the essence of democracy and order to be contained in the divine sanction of tradition and customary society. Against the rationalism of New Order security, these neotraditional bureaucrats are constructing an alternative political imaginary in which what they see as a truly democratic tradition ensures 'ontological certainty'."
(In Bubandt 2005)

Other examples?

Religious and ethnic identities: Story and interpretative repertoires to do 'identity work' or to *practice* their identities and *position* themselves, vis-à-vis dominant discourses, e.g., state discourses of protection, territorial integrity, nationalism, etc.

Q. In what ways do 'bottom-up' approaches challenge the 'top-down' claims of mainstream IR?

Vernacular security in IR?
"In my view IR remains an American social science both in terms of the policy agenda that US IR exports to the world in the name of relevant theory and in terms of the dominant (and often implicit) epistemological and methodological assumptions contained in that theory."
(Smith, 2000: 399)

Course complete! What did you learn? What now?