

## **Critical security studies in the digital age**

Type de contenu : Texte

Type de médiation : sans médiation

Type de support : Volume

Titre(s) : Critical security studies in the digital age : social media and security / Joseph Downing

A pour autre édition sur un support différent : Critical security studies in the digital age social media and security Joseph Downing 2023 Cham Palgrave Macmillan New Security Challenges 978-3-0312-0734-1

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Publication : Cham : Palgrave Macmillan

Date de copyright : C 2023

Description matérielle : 1 vol. (XI-265 p.) ; 22 cm

Collection : New security challenges

ISBN : 978-3-031-20733-4  
3-031-20733-5

EAN : 9783031207334 rel.

Appartient à la collection : New security challenges (Print) 2731-0329

Classification décimale Dewey : 327.116

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Note sur les bibliographies et les index : Bibliogr. en fin de chapitres. Index

Note sur le contenu : Chapter 1. Introduction to Social Media and Critical Security Studies in the Digital Age Chapter 2. Conceptualizing Social Media and Critical Security Studies in the Digital Age Chapter 3. Social Media, Digital Methods and Critical Security Studies Chapter 4. Social Media, Security and Terrorism in the Digital Age Chapter 5. Social Media and Vernacular Security in the Digital Age Chapter

6. Social Media, Security and Democracy in the Digital Age Chapter 7. Social Media, Security and Identity in the Digital Age Chapter 8. Conclusions on Social Media and Security in the Digital Age

Résumé ou extrait : This book demonstrates that the disciplinary boundaries present within international relations approaches to security studies are redundant when examining social media, and inter- and multi-disciplinary analysis is key. A key result of the analysis undertaken is that when examining the social media sphere security scholars need to "expect the unexpected" : This is because social media enables users to subvert, contest and create security narratives with symbols and idioms of their choice which can take into account "traditional" security themes, but also unexpected and under explored themes such as narratives from the local context of the users towns and cities, and the symbolism of football clubs. The book also explores the complex topography of social media when considering constructions of security. The highly dynamic topography of social media is neither elite dominated and hierarchical as the Copenhagen School conceptualises security speak. However, neither is it completely flat and egalitarian as suggested by the vernacular security studies non-elite approach. Rather, social medias topography is shifting and dynamic, with individuals gaining influence in security debates in unpredictable ways. In examining social media this book engages with the emancipatory burden of critical security studies. This book argues that it remains unfulfilled on social media and rather presents a "thin" notion of discursive emancipation where social media does provide the ability for previously excluded voices to participate in security debates, even if this does not result in their direct emancipation from power hierarchies and structures offline.

Sujet - Nom commun : Sécurité internationale  
Politique et guerre