Editor's Introduction:

Securing Society: Human Security and the Problem of State

Hellen Keller[1], one of the world's most inspiring women, wrote: "Security is mostly a superstition. It does not exist in nature, nor do the children of men as a whole experience it. God Himself is not secure, having given man dominion over His works!" It is a challenge to understand the statements of Keller as cultural criticism. In a different language, Nietzsche[2], one of the philosophers who pioneered the anti-knowledge movement, made a sharp critique of western civilization. The language style is often analogized as a sledgehammer that wants to destroy Western society's thinking's frozen or historical establishment. "God Is Dead", shouted the madman in the marketplace, an analogy that presupposes a crowd in a crowd that silences voices beyond reason.

The worship of reason and the discovery of thresholds seemed to be an instrument for forming civilization and became a crucial issue in Sociological thought. Through reason, and in the name of reason, society is constructed into a colonial building that runs harmoniously but contains chronic problems. Reason becomes a vehicle that positively determines what can be controlled and optimized to become friends in optimizing profits. The benefits assessed through economic measures are mantras that are continuously repeated, disseminated and infused into the public consciousness. More concretely, the standard measure of success continues to be seen in material achievements and convertibility, from the material to the abstract or symbolic.

Conversion in social formation contributes to the structuring of social classes. Then it transforms into a political force both standing in the order of the nation-state and operating globally. Humans with social communities that sustain their existence become an issue of threat and security, which is projected into a social change project.[3] The intended change was the 'Development' spell. As a widely used concept in the political sphere, 'Development' needs to be drawn from modernity. By referring to the conception of philosophy, social scientists can carefully see how the project of modernity presented in the language of development politics has bewitched the elite.

With the discourse of change that brings goodness, the elite structure that dominates the political economy space and presents the hegemony of knowledge continues to construct social practices. Consequently, profit becomes centralized and distributed in inequalities, models, and social spectrum that allow the multiplication of profits while labor is mobilized to ensure prosperity is created. Likewise, nature continues to be exploited massively for economic surplus. Rules constantly constrain the finite world claimed to protect the continuity of social processes that become a space for private property.

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[1] Helen Keller, *The Open Door* (Garden City, N.Y.: Doubleday, 1957).

[2] Friedrich Wilhelm Nietzsche, *Thus Spoke Zarathustra: A Book for All and None*, ed. Adrian Del Caro and Robert B Pippin (Cambridge; New York: Cambrige University Press, 2006).

[3] Dien Vidia Rosa, 'Editor's Introduction: Beyond the Aporia of Development Projects', *Journal of Contemporary Sociological Issues* 1, no. 2 (31 August 2021): i–v, https://doi.org/10.19184/csi.vli2.26767.

Inevitably, the global community is currently faced with a multiplicity of threats. Even when God does not escape threats, it becomes a figuration of a power vacuum that continues to change and be contested. Political subjects continue to present an image of oneness that is unfortunately used to destroy and expand exploitation. In Indonesia, the fourth former president, Gus Dur, who is close to the moderate Islamic tradition, wrote "God Does Not Need to be Defended".[4] Diction has become a solid conception to see a strategy to go beyond modernist magic in presenting the figure of the owner of the truth. Truth is not frozen and crosses space and time; it is precisely with reason in favor of responsible welfare and healthy development of human truth that will find its emancipatory form.

In the name of development, practices of legitimizing power or religious foundations are often attached. Development needs to be criticized. Development and modernity cannot be denied; however, the implementation of the development concept should be dismantled as a long-term oriented narrative to create a space for humanity.

The introduction to this edition sees the need for minds that seriously discuss shared responsibility. Even when talking about independence, it takes responsibility to give space to diversity. Sociality that can create equal and balanced multiplicity is an ideological framework that can reshape society. Development needs to be carried out, and humanity needs to be encouraged to create a civilized society.

The big challenge that can be found in the history of knowledge texts lies in the unequal space and equal opportunity of implementing development projects. The country that emerged as the conqueror repressed a nation-state that got its independence after the Second World War. A postcolonial State, which is what social scientists call it. A political conception presents a postcolonial subject who struggles to find the pieces of him that were crushed and worn down by the wheels of modernity.

Subjectivity argued by postcolonial theorists might be different from earlier in placing and situating the subject. In postcolonial terms, subjectivity is related to detachment from all colonially constructed humanity. In this sense, obtaining knowledge and science about self-identity is performed by subjects in contemporary decolonized territories.

What becomes essential to talk about after the chaotic existence of a society swimming through history that is only colored by narratives of oppression? It should be remembered again that humans with diverse identities, religions, beliefs, and other social backgrounds are a condition that cannot be denied, namely that we live on the same planet. Although everything has fallen apart, as imagined in the postcolonial novel Achebe[5], there is always tomorrow to reap hope in togetherness.

In reading the fragmentation of the postcolonial subject that moves in its social space, the Journal of Contemporary of Sociological Issues disaggregates ideas in the following articles.

a. Brook Kebede Abebe argued that the primary law on CSOs in Ethiopia had consequences of limited participation in social movements, protection, and promotion of human rights. Therefore, these conditions aroused criticism, and a new proclamation led to better social movements driven by CSOs. However, the restriction rule on budgeting was worsened.

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[4] Abdurrahman Wahid, *Tuhan Tidak Perlu Dibela*, ed. Muh. Shaleh Isre (Yogyakarta: IRCiSoD, 2018).

[5] Chinua Achebe, *Things Fall Apart* (Toronto: Anchor Canada, 2009).

b. Jamilu Ibrahim Muhktar and Ahmad Salisu Abdullahi wrote of particular conditions in Nigeria, where the problems of a country are complex and influence primary sectors. The authors noted the nexus between security and development as essential issues and highlighted national programs and policies' challenges and problematic areas. Accordingly, the State needs to strengthen and formulate security policies and measurements outside Gross National Products (GNP) and Gross Domestic Product (GDP) as the economic strategies in the country's development index.

c. Carlos Sangreman and Rui Jorge Semedo explained that Guinea-Bissau's state-building process around 1973 to 1994 involved conflicting interests. Conakry, a "historical space" in the fulfilment of independence, also witnesses the bloody struggle. The misconception of unity that leads to strength and power was initiated and used strategically by Amílcar Lopes Cabral.

d. Nguyen Thi Hong Yen and Tran Thi Thu Thuy narrated the rights of Vietnamese migrant workers in the Covid19 pandemic era and their challenges. The research investigated problems faced by Vietnamese migrant workers related to their status and the ability of the Vietnam State to protect their rights through regulations. Authors recommended that it was necessary to take further steps, for example: create a legal corridor to protect migrant workers, to ensure cooperation among countries, expand legal accessibility for migrant workers, develop social security policies, strengthen support packages for migrant workers who were heavily affected by Covid19, knowledge transfer about health and safety to migrant workers, and lastly, provide vocational skill training for migrant workers.

e. Ditta Wisnu described the national economic recovery program in West Kalimantan, Indonesia, which had a significant impact on the daily base of the Dayak people. The food estate program law changed and snatched the access of Dayak people, individually and communally, to land, forests, and rivers. The author emphasized that the food estate program law also ignored and harmed Dayak people for their traditional values and local wisdom.

As narrated, what happened in Africa is how the threats that occur in the contemporary situation cannot be separated from history. Practices that place the State and civil society in the ebb and flow of social conflicts ranging from rebellion, lack of participation, marginalization, and the elimination of certain entities. Things may not be much different from what happened in Southeast Asia. Indonesia, with development projects pursuing growth, or in Vietnam, where people face change without certainty.

Today's situation requires the academic community to think hard and give voice and choices to those who have the right to a decent life. Once again, what is happening, and there is no guarantee that it will stop, is that the lives of cosmopolitan citizens intersect with each other, in which the consequences of each social practice will appear elsewhere. A person who enjoys luxury with air conditioners, cars made from fossil fuels, garbage and others that will impact global warming and the ozone layer is a small example of life that goes together. It is vital to continue to talk about development, not merely as a growth in a group of people, not in a particular community, or precisely as a privilege for a particular country, but as a common issue that must be discussed as the responsibility of the citizens of the world.

It is essential to discuss peace and justice as inseparable in building a universal grand idea about human rights. The issue of locality and cultural or religious values should be an

instrument for communication and interaction, not for selfishness. Act locally think globally is a way to see and reflect on subjectivity and release the shackles of colonialism. Every human being is the same and born in the same spirit, who is entitled to the opportunity to fight for his/her will, free from threats and fear, with equal human dignity and equal recognition from one another.

From the great ideas each author has put forth, and from the editorial work completed in this issue, the editor would not have been able to address the issue that is the title of this foreword without the help of the CSI team. For Cindy, who reads every manuscript in detail and carefully, Wildan continuously invites writers in her field of study. The Center of Human Rights, Multiculturalism and Migration provides a space for academic discussion, thanks, comrade. Moreover, to the University of Jember, we promise to share institutional values with the global society.

Jember, 21st February 2022.
Dien Vidia Rosa
Editor in Chief

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