## Environmental Security

#### The extension of security logic to the environment reinforces current environmental trends, and results in the destruction of human civilization and endangers our mere existence

Simon Dalby, professor of geography and political economy at Carleton University, 2002[Environmental Security, 2002, pg. 144-6]

This observation makes the question of what is to be secured especially important. The possibility that the ecological costs of globalizing omnivorous consumption might drastically destabilize the biosphere is the rationale for many invocations to think about environmental security, as well as the related appeals for global environmental management that so worry "global ecology" thinkers like Wolfgang Sachs.2 While Peter Taylor calls such a program an eco-fascist world order, the World Order Models Project has discussed these matters in terms of eco-imperialism and made the argument that such practices are effectively already in action.3 Tim Luke's warning that environmentalists often, if sometimes inadvertently, support such projects in their zeal to monitor and encourage managerial responses to political crises extends these observations to once again emphasize the importance of the discursive politics of forms of ecocritique.4 From this it is clear that a program of environmental management will have to understand human ecology better than conventional international relations does if world politics in the global city is going to seriously tackle environmental sustainability. Accelerating attempts to manage planet Earth using technocratic, centralized modes of control, whether dressed up in the language of environmental security or not, may simply exacerbate existing trends. The frequent failures of resource management techniques premised on assumptions about stable ecosystems are even more troubling in the case of claims about the necessity of managing the whole planet. Given the inadequacy of many existing techniques, if these practices are to be extended to the scale of the globe, the results are potentially disastrous. In the face of extreme disruption, no comfort can be taken from biospheric thinking or the Gaia hypothesis. As James Lovelock has pointed out, the question for humanity is not just the continued existence of conditions fit for life on the planet. In the face of quite drastic structural change in the biosphere in the past, the climatic conditions have remained within the limits that have assured the overall survival of life-but not necessarily the conditions suitable for contemporary human civilization. The political dilemma and the irony here is that the political alternative to global managerial efforts, that of political decentralization and local control, which is often posited by green theory, frequently remains in thrall to the same limited political imaginary of the domestic analogy and avoids dealing with the hard questions of coordination by wishing them away in a series of geographical sleights of hand coupled to the rearticulation of the discourses of political idealism.5 Given that the ecological analyses of biospheric processes and the human ecology discussions of biospheric people suggest both the global scope of processes of disruption and the intrinsic instabilities of ecology, the importance of politics and the inadequacies of international relations to grapple with its complexities is only emphasized in the face of these calls for either global management or radical decentralization.6 The widespread failure of the omnivores to acknowledge the consequences of their actions is a crucial part of these concerns, and this responsibility is often obscured by the construction of security in terms of technological and modernist managerial assertions of control within a geopolitical imaginary of states and territorial entities, urbane civilization and primitive wilderness. But as the focus on human ecology demonstrates, nature is not just there anymore; it is also unavoidably here, in part a consequence of human activities, which, although often out of sight to urban residents, cannot remain out of mind in considering matters of world politics and the radical endangerment of human "being" as a result of the practices of securing modern modes of existence.