## Security 1NC

infrastructure development is the essence of modern securitization – it translates the normal function of life into the discourse of security

Lundborg and Vaughan-Williams, 10 (Tom Lundborg, The Swedish Institute of International Affairs, Nick Vaughan-Williams, University of Warwick, “There’s More to Life than Biopolitics: Critical Infrastructure, Resilience Planning, and Molecular Security,” Paper prepared for the SGIR Conference, Stockholm, 7-10 September, 2010)

While the terrain of security studies is of course fiercely contested, what is common among a range of otherwise often diverse perspectives is the core premise that ‘security’ relates to a realm of activity in some sense beyond the ‘norm’ of political life. Thus, in the language of the Copenhagen School, a securitizing move occurs when an issue not previously thought of as a security threat comes to be produced as such via a speech act that declares an existential threat to a referent object (Buzan et al 1998). A similar logic can be identified in approaches to security that focus on exceptionalism: the idea, following the paradigmatic thought of Carl Schmitt, that sovereign practices rely upon the decision to suspend the normal state of affairs in order to produce emergency conditions in which extraordinary measures—such as martial law, for example—are legitimised. For this reason, a tendency in security studies—even among self-styled ‘critical’ approaches – is to privilege analysis of high-profile ‘speech acts’ of elites, ‘exceptional’ responses to ‘exceptional’ circumstances, and events that are deemed to be ‘extraordinary’. Arguably this leads to an emphasis on what we might call the ‘spectacle of security’, rather than more mundane, prosaic, and ‘everyday’ aspects of security policy and practice. By contrast, the world of CIs necessitates a shift in the referent object of security away from the ‘spectacular’ to the ‘banal’. Instead of high-profile speech-based acts of securitization, we are here dealing with telecommunications and transportation networks, water treatment and sewage works, and so on: ‘semi-invisible’ phenomena that are often taken-for-granted fixtures and fittings of society, yet vital for the maintenance of what is considered to be ‘normal daily life’. For this reason our subject matter calls for a re-thinking of the very ‘stuff’ considered to be apposite for the study of international security. Indeed, analysing the role of CIs and resilience planning in global security relations adds particular resonance to existing calls within the literature to broaden and deepen the way in which acts of securitization are conceptualised (Bigo 2002; Balzacq 2005; McDonald 2008; Williams 2003). Those adopting more sociologically-oriented perspectives, for example, have sought to emphasise the way in which securitizing moves can be made by institutions (as well as individuals), through repeated activity (as well as one-off ‘acts’), and involve various media (not only ‘speech’, but visual culture, for example). From this reconfigured point of view it is possible to then see how the design, planning, management, and execution of CIs also constitute an arena in which processes of securitization—of physical and cyber networks—takes place.

The dream of security produces apocalypse– *constructions* of existential risk produce the annihilation they are meant to escape

Peter Coviello, 2k, Assistant Professor of English at Bowdoin College, Queer Frontiers: Millennial Geographies, Genders, and Generations, “Apocalypse From Now On”)

Perhaps. But to claim that American culture is at present decisively postnuclear is not to say that the world we inhabit is in any way post-apocalyptic. Apocalypse, as I began by saying, changed – it did not go away. And here I want to hazard my second assertion: if, in the nuclear age of yesteryear, apocalypse signified an event threatening everyone and everything with (in Jacques Derrida’s suitably menacing phrase) “remainderless and a-symbolic destruction,” then in the postnuclear world apocalypse is an affair whose parameters are definitively local. In shape and in substance, apocalypse is defined now by the affliction it brings somewhere else, always to an “other” people whose very presence might then be written as a kind of dangerous contagion, threatening the safety and prosperity of a cherished “general population.” This fact seems to me to stand behind Susan Sontag’s incisive observation, from 1989, that, “Apocalypse is now a long running serial: not ‘Apocalypse Now’ but ‘Apocalypse from Now On.’” The decisive point here in the perpetuation of the threat of apocalypse (the point Sontag goes on, at length, to miss) is that the apocalypse is ever present because, as an element in a vast economy of power, it is ever useful. That is, through the perpetual threat of destruction – through the constant reproduction of the figure of the apocalypse – the agencies of power ensure their authority to act on and through the bodies of a particular population. No one turns this point more persuasively than Michel Foucault, who in the final chapter of his first volume of The History of Sexuality addresses himself to the problem of a power that is less repressive than productive, less life-threatening than, in his words, “life-administering.” Power, he contends, “exerts a positive influence on life … [and] endeavors to administer, optimize, and multiply it, subjecting it to precise controls and comprehensive regulations.” In his brief comments on what he calls “the atomic situation,” however, Foucault insists as well that the productiveness of modern power must not be mistaken for a uniform repudiation of violent or even lethal means. For as “managers of life and survival, of bodies and the race,” agencies of modern power presume to act “on the behalf of the existence of everyone.” Whatsoever might be construed as a threat to life and survival in this way serves to authorize any expression of force, no matter how invasive, or, indeed, potentially annihilating. “If genocide is indeed the dream of modern power,” Foucault writes, “this is not because of a recent return to the ancient right to kill’ it is because power is situated and exercised at the level of life, the species, the race, and the large-scale phenomena of population.” For a state that would arm itself not with the power to kill its population, but with a more comprehensive power over the patters and functioning of its collective life, the threat of an apocalyptic demise, nuclear or otherwise, seems a civic initiative that can scarcely be done without.

#### Reject the securitizing logic of their representations. We can accept their policy advocacy, they should still lose because of how they frame their plan

Mark Neocleous, Prof. of Government @ Brunel, 2008 [*Critique of Security*, 185-6]

The only way out of such a dilemma, to escape the fetish, is perhaps to eschew the logic of security altogether - to reject it as so ideologically loaded in favour of the state that any real political thought other than the authoritarian and reactionary should be pressed to give it up. That is clearly something that can not be achieved within the limits of bourgeois thought and thus could never even begin to be imagined by the security intellectual. It is also something that the constant iteration of the refrain 'this is an insecure world' and reiteration of one fear, anxiety and insecurity after another will also make it hard to do. But it is something that the critique of security suggests we may have to consider if we want a political way out of the impasse of security. This impasse exists because security has now become so all-encompassing that it marginalises all else, most notably the constructive conflicts, debates and discussions that animate political life. The constant prioritising of a mythical security as a political end - as the political end - constitutes a rejection of politics in any meaningful sense of the term. That is, as a mode of action in which differences can be articulated, in which the conflicts and struggles that arise from such differences can be fought for and negotiated, in which people might come to believe that another world is possible - that they might transform the world and in turn be transformed. Security politics simply removes this; worse, it removes it while purportedly addressing it. In so doing it suppresses all issues of power and turns political questions into debates about the most efficient way to achieve 'security', despite the fact that we are never quite told - never could be told - what might count as having achieved it. Security politics is, in this sense, an anti-politics,141 dominating political discourse in much the same manner as the security state tries to dominate human beings, reinforcing security fetishism and the monopolistic character of security on the political imagination. We therefore need to get beyond security politics, not add yet more 'sectors' to it in a way that simply expands the scope of the state and legitimises state intervention in yet more and more areas of our lives. Simon Dalby reports a personal communication with Michael Williams, co-editor of the important text Critical Security Studies, in which the latter asks: if you take away security, what do you put in the hole that's left behind? But I'm inclined to agree with Dalby: maybe there is no hole.142 The mistake has been to think that there is a hole and that this hole needs to be filled with a new vision or revision of security in which it is re-mapped or civilised or gendered of humanised or expanded or whatever. All of these ultimately remain within the statist political imaginary, and consequently end up reaffirming the state as the terrain of modern politics, the grounds of security. The real task is not to fill the supposed hole with yet another vision of security, but to fight for an alternative political language which takes us beyond the narrow horizon of bourgeois security and which therefore does not constantly throw us into the arms of the state. That's the point of critical politics: to develop a new political language more adequate to the kind of society we want. Thus while much of what I have said here has been of a negative order, part of the tradition of critical theory is that the negative may be as significant as the positive in setting thought on new paths. For if security really is the supreme concept of bourgeois society and the fundamental thematic of liberalism, then to keep harping on about insecurity and to keep demanding 'more security' (while meekly hoping that this increased security doesn't damage our liberty) is to blind ourselves to the possibility of building real alternatives to the authoritarian tendencies in contemporary politics. To situate ourselves against security politics would allow us to circumvent the debilitating effect achieved through the constant securitising of social and political issues, debilitating in the sense that 'security' helps consolidate the power of the existing forms of social domination and justifies the short-circuiting of even the most democratic forms. It would also allow us to forge another kind of politics centred on a different conception of the good. We need a new way of thinking and talking about social being and politics that moves us beyond security. This would perhaps be emancipatory in the true sense of the word. What this might mean, precisely, must be open to debate. But it certainly requires recognising that security is an illusion that has forgotten it is an illusion; it requires recognising that security is not the same as solidarity; it requires accepting that insecurity is part of the human condition, and thus giving up the search for the certainty of security and instead learning to tolerate the uncertainties, ambiguities and 'insecurities' that come with being human; it requires accepting that 'securitizing' an issue does not mean dealing with it politically, but bracketing it out and handing it to the state; it requires us to be brave enough to return the gift.143