

Everyday (In)Security: A Bibliography

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Introduction

The realm of the 'everyday' has been one which has, until recently, been largely marginalised and deemed unimportant in the discipline of International Relations. Seen largely as the business of other disciplines, such as Anthropology and Sociology, 'everyday (in)security' has been relegated to lesser importance – brushed aside in the pursuit of more 'macho' considerations in IR.

If one traces IR's canonical roots, complete with its definition of security rooted in the idea of an international state of anarchy, where each nation state struggles for survival in a 'balance of power' scenario and only the most powerful are able to achieve 'security', it is no surprise that the realm of the 'everyday' appears completely at odds. Based on an almost caricature-esque reading of eighteenth century social contract theorists (Hobbes, Rousseau and Locke), the traditional International Relations approach considers human nature to be static and universal, a continuous struggle to gain more power at the expense of others and hence render oneself more 'secure'. Security therefore also becomes universal and securing oneself or one's collective group against dangerous or threatening others becomes the aim of communities if one wants to ensure survival. As the discipline explicitly focuses on the 'international', survival of one's collective group becomes simply equated with the survival of nation states. The main focus therefore is on war and conflicts, and on devising grand theories to explain their occurrences – theories which possess the most clout if they are simple, abstract and able to reduce any complexity into a straightforward law, or at least norm, which is applicable to as wide number of cases as possible. In terms of carrying out 'fieldwork' of any sort, let alone traditional anthropological methods such as participant observation or ethnographies, the more traditional branches of the discipline consider no value whatsoever in these methods, with theorising in IR mainly carried out in a detached, abstract form, away from any sort of local 'setting' through which knowledge gained could only ever be 'subjective', 'biased' or 'irrelevant' to other cases. Reflexivity, the heart of anthropological writing, is more often than not considered incongruous to a 'good' analysis.

IR and Critical Security Studies' so-called 'ethnographic turn' was one attempt made at bridging this divide and destabilising this dominant approach. Though accused of uncritically importing ethnographic methods from Anthropology, ignoring the entire baggage that comes with ethnography and thus reproducing the errors of romanticism of the everyday (Vrasti 2008), the discussion around ethnography as a 'critical method' in International Relations, and the 'Critical Methodological Turn' in IR more broadly, have begun to see the evolution of a more sophisticated understanding of the role of ethnological methods in the field. Moving away from their conceptualisation as one of many unproblematic 'tools' in IR's 'disciplinary toolkit' able to collect and arrange empirical data ([Jackson 2008](#)), to a much more dynamic conceptualisation of methods as political and a new site in which to critique IR claims (see especially Aradau and Huysmans 2013, Law and Urry 2004), this attempt at dialogue has been particularly significant.

Though ethnographic methods have firmly established their seat in the broad and somewhat messy family that is Critical Security, ethnographic CSS (as it is labelled by Leander (2013)) has, though enlarging the meaning of 'security', nonetheless tended to operate *within* a pre-defined space and a somewhat preconceived notion of what a 'security' site of research should look like. Certainly, 'doing' ethnography appears to be conducting research on traditionally 'powerful actors' such as within security agencies (Higate 2011; 2012), with military personnel (Baaz and Stern 2009) or in war or conflict situations (Ratelle 2013). The aim of this kind of research has been to 'make strange' (Rancatore 2010) the stories that

mainstream IR likes to tell about itself. In terms of ‘security’ settings related to migration, legitimate ‘critical’ ethnographic research has also focused on border agencies (Amoore 2013), work with guards in asylum detention centres or border camps (Johnson 2014). Though these ethnographic studies have certainly been successful in destabilising how IR frames the organization of political communities, this somewhat narrow focus has in turn had political implications of placing limits on the idea of what we can call ‘security’ and what legitimate scholarship on (in)securitization should look like.

Anthropological approaches to ‘security’ on the other hand (labelled Anthropology’s ‘security turn’), though late in coming to the table, have attempted to develop a more sophisticated theorization of security grounded in a much more systematic body of ethnographic research than has been previously undertaken in other disciplines. Weldes et al (1999) *Cultures of Insecurity*, which problematized traditional state ‘security’ concerns such as the Cuban missile crisis or the Korean War from the perspective of everyday practices, was perhaps the first to attempt to de-essentialise the notion of ‘security’ from this perspective. Also enlightening is anthropology’s insistence on examining the notion of ‘security’ solely in relation to other concepts such as human rights and local understandings of a ‘moral order’. Gusterson’s ‘securityscape’ (2004), appropriating the work of Arjun Appadurai and developed further by Albrow (2011), attempts to open up the notion of ‘security’ to anthropological scrutiny by examining some of these relations. Despite their contestations to the contrary however, these scholars still appear to be held prisoner to notions of a permanent exception or emergency, are wrapped up in definitions of threats as defined by the military and political elites, and are as such in danger of blindly jumping into a debate just to inform it.

The aim of this bibliography is to assess the strands of literature which have pursued the study of security and insecurity, broadly defined, in the realm of the everyday. The following categories give some idea as to which types of literature have pursued these types of questions. It is by no means meant to be exhaustive but rather gives a general idea about directions the literature is taking regarding this problematisation.

This bibliography has been produced with the support of the Faculty of Social Science & Public Policy at King’s College London, as part of the *Language, (In)security & Everyday practice* initiative (www.kcl.ac.uk/liep). Panayiota Charalambous’ (2017) *Sociolinguistics & Security: A bibliography* is a companion to this text, and it can also be found at www.kcl.ac.uk/liep.

Bourdieuian inspired studies of (in)security professionals

This pioneering literature within International Relations studies the everyday bureaucratic routines of professionals of (in)security and the constitution of transnational fields of professionals of (in)security.

[Bigo, Didier \(2002\), 'Security and Immigration: Toward a Critique of the Governmentality of Unease', *Alternatives* 27\(Special Issue\), pp. 63–92.](#)

Migration is increasingly interpreted as a security problem. The prism of security analysis is especially important for politicians, for national and local police organizations, the military police, customs officers, border patrols, secret services, armies, judges, some social services (health care, hospitals, schools), private corporations (bank analysts, providers of technology surveillance, private policing), many journalists (especially from television and the more sensationalist newspapers), and a significant fraction of general public opinion, especially but not only among those attracted to "law and order." The popularity of this security prism is not an expression of traditional responses to a rise of insecurity, crime, terrorism, and the negative effects of globalization; it is the result of the creation of a continuum of threats and general unease in which many different actors exchange their fears and beliefs in the process of making a risky and dangerous society. The professionals in charge of the management of risk and fear especially transfer the legitimacy they gain from struggles against terrorists, criminals, spies, and counterfeiters toward other targets, most notably transnational political activists, people crossing borders, or people born in the country but with foreign parents. This expansion of what security is taken to include effectively results in a convergence between the meaning of international and internal security. The convergence is particularly important in relation to the issue of migration, and specifically in relation to questions about who gets to be defined as an immigrant. The security professionals themselves, along with some academics, tend to claim that they are only responding to new threats requiring exceptional measures beyond the normal demands of everyday politics. In practice, however, the transformation of security and the consequent focus on immigrants is directly related to their own immediate interests (competition for budgets and missions) and to the transformation of technologies they use (computerized databanks, profiling and morphing, electronic phone tapping). The Europeanization and the Westernization of the logics of control and surveillance of people beyond national polices is driven by the creation of a transnational field of professionals in the management of unease. This field is larger than that of police organizations in that it includes, on one hand private corporations and organizations dealing with the control of access to the welfare state, and, on the other hand, intelligence services and some military people seeking a new role after the end of the Cold War. These professionals in the management of unease, however, are only a node connecting many competing networks responding to many groups of people who are identified as risk or just as a source of unease. (1) This process of securitization is now well known, but despite the many critical discourses that have drawn attention to the securitization of migration over the past ten years, the articulation of migration as a security problem continues. Why? What are the reasons of the persistent framing of migration in relation to terrorism, crime, unemployment and religious zealotry, on the one hand, and to integration, interest of the migrant for the national economy..

[Bigo, D. \(2004\), 'Global \(In\)security: The Field of the Professionals of Unease Management and the Ban- opticon', in: Jon Solomon and Sakai Naoki \(eds\), *Traces: A multilingual series of cultural theory*, No. 4 \(Sovereign Police, Global Complicity\), Hong Kong: University of Hong Kong Press, pp. 109–57.](#)

No abstract available

[Bigo, Didier. \(2005\) Global \(In\)Security: The Field of the Professionals of Unease Management and the Ban-opticon. *Traces. A Multilingual Series of Cultural Theory* 4: 1–33.](#)

No abstract available

Bigo, Didier. (2008) *Globalized (In)security: The Field and the Ban-Opticon*. In *Terror, Insecurity and Liberty: Illiberal Practices of Liberal Regimes*, edited by Didier Bigo, and Anastassia Tsoukala. New York and London: Routledge.

The discourses that the United States and its closest allies have put forth asserting the necessity to globalize security have taken on an unprecedented intensity and reach. They justify themselves by propagating the idea of a global "(in)security," attributed to the development of threats of mass destruction, thought to derive from terrorist or other criminal organizations and the governments that support them. This globalization is supposed to make national borders effectively obsolete, and to oblige other actors in the international arena to collaborate. At the same time, it makes obsolete the conventional distinction between the constellation of war, defence, international order and strategy, and another constellation of crime, internal security, public order and police investigations.

Bigo, D. (2011). "Pierre Bourdieu and International Relations: Power of Practices, Practices of Power." *International Political Sociology* 5(3): 225-258.

This article demonstrates how the work of Pierre Bourdieu offers a productive way to practice research in international relations. It especially explores the alternatives opened by Bourdieu in terms of a logic of practice and practical sense that refuses an opposition between general theory and empirical research. Bourdieu's preference for a relational approach, which destabilizes the different versions of the opposition between structure and agency, avoids some of the traps commonly found in political science in general and theorizations of international relations in particular: essentialization and ahistoricism; a false dualism between constructivism and empirical research; and an absolute opposition between the collective and the individual. The "thinking tools" of field and habitus, which are both collective and individualized, are examined in order to see how they resist such traps. The article also engages with the question of whether the international itself challenges some of Bourdieu's assumptions, especially when some authors identify a global field of power while others deny that such a field of power could be different from a system of different national fields of power. In this context, the analysis of transversal fields of power must be untied from state centrism in order to discuss the social transformations of power relations in ways that do not oppose a global/international level to a series of national and subnational levels.

Bigo, Didier and Anastassia Tsoukala (eds) (2006), *Illiberal Practices of Liberal Regimes: The Games of (in)security*, Paris: L'Harmattan.

No abstract available

Bigo, D. and Tsoukala, A. (eds) (2008), *Terror, Insecurity and Liberty. Illiberal Practices of Liberal Regimes after 9/11*, London and New York: Routledge.

No abstract available

Huysmans, J. (2006). [The politics of insecurity: Fear, migration and asylum in the EU](#), Psychology Press.

No abstract available

Leander, Anna. (2005a) *The Market for Force and Public Security: The Destabilizing Consequences of Private Military Companies*. *Journal of Peace Research* 42 (5): 605–622.

This article explains how it is possible to arrive at the paradoxical conclusion that an increased reliance on private actors (in the guise of private military companies) could consolidate public peace and security in the weakest African states. It argues that this conclusion can only be reached if the dynamics of the market for force are neglected. The basic claim is that the market as a whole has effects that cannot be captured by focussing on single cases. The article analyses these effects, departing from the empirical functioning of supply, demand and

externalities in the market for force in order to spell out the implications for public security. More specifically, the article shows that *supply* in the market for force tends to self-perpetuate, as PMCs turn out a new caste of security experts striving to fashion security understandings to defend and conquer market shares. The process leads to an expansion of the numbers and kinds of threats the firms provide protection against. Moreover, *demand* does not penalize firms that service 'illegitimate' clients in general. Consequently, the number of actors who can wield control over the use of force is limited mainly by their ability to pay. Finally, an *externality* of the market is to weaken existing security institutions by draining resources and worsening the security coverage. This gives further reasons to contest the legitimacy of existing security orders. In other words, the development of a market for force increases the availability and perceived need for military services, the number of actors who have access to them and the reasons to contest existing security orders. This hardly augurs well for public security.

Leander, Anna. (2005b) *The Power to Construct International Security: On the Significance of Private Military Companies*. *Millennium* 33 (3): 803–826

This article suggests that the full significance of PMCs for international security is often missed because the concept of power framing these discussions is inadequate. The power to shape shared understandings of security is particularly neglected. The article argues that the emergence of PMCs has shifted the location of this power from the public/state to the private/market and, even more significantly, from the civil to the military sphere. The article reaches this conclusion in three steps. First, it suggests that PMCs have considerable power to shape the security agenda (Bacharach and Baratz). Second, it suggests that PMCs shape security understandings of key actors and hence their interests and preferences (Lukes's third dimension). These two facets highlight what I term the PMCs' epistemic power, located at the level of agency. Third, the article suggests that the action of PMCs has affected the field of security expertise, empowering a more military understanding of security which, in turn, empowers PMCs as particularly legitimate security experts. This third enlargement of the power concept highlights the 'structural power' of PMCs related to their position in the field of security (Bourdieu)

Pouliot, Vincent. (2008) *The Logic of Practicality: A Theory of Practice of Security Communities*. *International Organization* 62 (2): 257–288.

This article explores the theoretical implications of the logic of practicality in world politics. In social and political life, many practices do not primarily derive from instrumental rationality (logic of consequences), norm-following (logic of appropriateness), or communicative action (logic of arguing). These three logics of social action suffer from a representational bias in that they focus on what agents think about instead of what they think from. According to the logic of practicality, practices are the result of inarticulate know-how that makes what is to be done self-evident or commonsensical. Insights from philosophy, psychology, and sociology provide empirical and theoretical support for this view. Though complementary with other logics of social action, the logic of practicality is ontologically prior because it is located at the intersection of structure and agency. Building on Bourdieu, this article develops a theory of practice of security communities arguing that peace exists in and through practice when security officials' practical sense makes diplomacy the self-evident way to solving interstate disputes. The article concludes on the methodological quandaries raised by the logic of practicality in world politics

Williams, Michael C. (2007) *Culture and Security: Symbolic Power and the Politics of International Security*. London and New York: Routledge

This book examines the role of culture in contemporary security policies, providing a critical overview of the ways in which culture has been theorized in security studies.

Developing a theoretical framework that stresses the relationship between culture, power, security and strategy, the volume argues that cultural practices have been central to transformations in European and US security policy in the wake of the Cold War – including the evolution of NATO and the expansion of the EU. Michael C. Williams maintains that cultural practices continue to play powerful roles in international politics today, where they are essential to grasping the ascendance of neoconservatism in US foreign policy.

Investigating the rise in popularity of culture and constructivism in security studies in relation to the structure and exercise of power in post-Cold War security relations, the book contends that this poses significant challenges for considering the connection between analytic and political practices, and the relationship between scholarship and power in the construction of security relations.

(In)security in Popular Culture

This branch of scholarship analyses media representations of 'security' as well as popular culture; films, TV series and fiction more broadly to look at ways in which certain practices and ways of framing security problems come to be normalised in everyday life.

Davies PJ (ed.) (1990) *Science Fiction, Social Conflict, and War*. New York and Manchester: Manchester University Press.

No abstract available

Muller, Benjamin J. (2008), 'Securing the Political Imagination: Popular Culture, the Security *Dispositif* and the Biometric State', *Security Dialogue* 39(2&3), pp. 199–220

What is the relationship between popular culture and the reliance on risk management as a framework for governance in the emerging security *dispositif*? Furthermore, how is one to understand the influence of culture and cultural forces in relation to the emerging biometric state and the alleged security imperatives therein? This article contends that the emerging security *dispositif*, and the associated imaginations and cultural performances that sustain and shape it, are vital to the production of what is referred to here as the 'biometric state'. Motivated by an obsession with technologies of risk and practices of risk management, the biometric state is defined by the prevalence of virtual borders and reliance on biometric identifiers such as passports, trusted-traveller programmes and national ID cards, as well as the forms of social sorting that accompany these manoeuvres. Raising the marriage of convenience that connects two related *dispositifs* of security — geopolitics and biopolitics — the article considers the relationship between their referent objects: the state and everyday life, respectively. More specifically, popular culture integral to sustaining the emerging security *dispositif* forms the core of the analysis, as the article asserts the constitutive possibilities of popular culture.

Petersen, Per Serritslev (2005), '9/11 and the "Problem of Imagination": *Fight Club* and *Glamorama* as Terrorist Pretexts', *Orbis Litterarum* 60(2), pp. 133–144.

In the recently published *9/11 Commission Report*, a major issue in the analysis of counterterrorist policy challenges is said to be 'the problem of imagination.' This problem cuts both ways, namely both in terms of the American intelligence bureaucracy's congenital deficiency in imagination ('Imagination is not a gift usually associated with bureaucracies'), and in terms of the Al Qaeda terrorists' astonishing possession of imagination and sophistication ('We learned about an enemy who is sophisticated, patient, disciplined, and lethal'). The 9/11 terrorists' imagination, I suggest, was embedded in a sophisticated cultural literacy as far as post-modern Americana are concerned, including an intimate knowledge of the apocalyptic imaginary that typifies much American *fin-de-siècle* fiction and film, and which, consequently, could and would serve as a reservoir of terrorist pretexts or scenarios. For the terrorist masterminding 9/11 knew exactly what he was doing: the apocalyptic phantasms of the post-modern American imaginary would be brought home to roost, as it were, with a vengeance. By way of illustration I focus on two texts, a film and novel, both produced in 1999, namely David Fincher's *Fight Club* and Brett Easton Ellis's *Glamorama*.

Weber C (2008) *Popular visual language as global communication: The remediation of United Airlines Flight 93*. *Review of International Studies* 34(special issue): 137–153.

This article argues that while the linguistic turn in mainstream IR is important in broadening how IR approaches global communications, the linguistic turn has its limitations because mainstream IR tends to, in Mattelart's terms, 'ex-communicate' the visual from the linguistic. This is highly problematic, considering, firstly, that popular visual language is increasingly the language that amateurs and experts rely upon in order to claim contemporary literacy and, secondly, that much politics is conducted through popular visual language. If the challenge of this Special Issue is to think about how to bring the discipline of IR to meaningful, political life, then a very good place

to start is by asking mainstream IR (again) to take popular visual language seriously as an important aspect of contemporary global communication. This article makes this demand of the discipline of IR. It does so by presenting a case-study – the official US remediation of United Airlines Flight 93 – as an illustration of how contemporary global communications move from the textual to the visual and of what is lost in not taking this move seriously. In particular, it claims that by failing to analyse popular visual language as integral to global communications, mainstream IR risks misunderstanding contemporary subjectivity, spatiality, and temporality.

[Weldes J \(1999a\) Going cultural: Star Trek, state action, and popular culture. Millennium 28\(1\): 117–134.](#)

No abstract available

[Weldes J \(1999b\) Constructing National Interests: The United States and the Cuban Missile Crisis. Minneapolis, MN: University of Minnesota Press.](#)

No abstract available

[Weldes J \(2006\) High politics and low data: Globalization discourses and popular culture. In: Yanow D and Schwartz-Shea P \(eds\) Interpretation and Method: Empirical Research Methods and the Interpretive Turn. New York: M.E. Sharpe, 176–186.](#)

No abstract available

[Weldes, J and Rowley, C \(2012\) 'The Evolution of International Security Studies and the Everyday: Suggestions from the Buffyverse' Security Dialogue, 43:6, pp.513-530](#)

Security studies is again reflecting on its origins and debating how best to study in/security. In this article, we interrogate the contemporary evolutionary narrative about (international) security studies. We unpack the myth's components and argue that it restricts the empirical focus of (international) security studies, limits its analytical insights, and constrains the sorts of interlocutors with whom it engages. We then argue that these limitations can at least partially be remedied by examining the performance of identities and in/securities in everyday life. In order initially to establish the important similarities between (international) security studies and the everyday, we trace elements of the evolutionary myth in *Buffy the Vampire Slayer* and *Angel* – which both stand in for, and are, the everyday in our analysis. We then argue that the Buffyverse offers a complex understanding of (identities and) in/security as a terrain of everyday theorizing, negotiation and contestation – what we call the 'entanglement' of in/security discourses – that overcomes the shortcomings of (international) security studies and its myth, providing insights fruitful for the study of in/security. In conclusion, we briefly draw out the implications of our analysis for potential directions in (international) security studies scholarship and pedagogy.

Critical Anthropology of Security

This body of scholarship started within US Anthropology with authors such as Goldstein, Gustersson and Albro and developed further in the European context by authors such as Maguire, Fassin and Frois. The Anthropology of Security draws together studies on the lived experiences of security and policing from the perspective of those most affected in their everyday lives stretching from the frontlines of policing and counter-terrorism to border control. The aim is to de-mystify security from its sole focus on the abstract idea of the 'state'.

[Albro, R. 2007. Anthropology's terms of engagement with security. *Anthropology News* 48\(1\):20–21.](#)

The AAA established a commission in response to concerns about CIA advertising to members and other post-9/11 security-driven efforts and programs. As Paul Nuti reported last month, this Commission on the Engagement of Anthropology with the US Security & Intelligence Communities is expected to offer its conclusions in late 2007. As part of this climate, several panels at November's annual meeting in San José addressed how anthropology should situate itself vis-à-vis the US security establishment. These included a double panel organized by Laura Graham and Kathryn Libal, "Debating Anthropological Practice and National Security," which featured 13 academic anthropologists, including discussants. This was followed by a special event panel, "Practicing Anthropology in the National Security and Intelligence Communities," featuring four anthropologists working within or in conjunction with these communities

[Albro, R. 2010. Anthropology and the military: AFRICOM, 'culture' and future of Human Terrain Analysis, *Anthropology Today*](#)

This article updates new developments in the evolution of the US Army's controversial Human Terrain System program (HTS). Building upon the recent report on the HTS program by the American Anthropological Association's Commission on the Engagement of Anthropology with the Security and Intelligence Communities, this article discusses how HTS-type arrangements are becoming part of the US Department of Defense's (DoD's) newest Combatant Command for the continent of Africa, or AFRICOM. Of particular note is the way "human terrain" no longer refers simply to the HTS program, but has acquired expanded reference to describe a broader array of approaches to the leveraging of socio-cultural knowledge within DoD. Most notably for AFRICOM, this includes moving beyond rapid assessment ethnography to incorporate cultural data into the predictive work of cultural modelling, as this informs the implementation both of counterinsurgency doctrine as well as military humanitarianism in Africa and elsewhere. This article explores the ethical, practical and cultural implications of such a turn.

[Baker Mona. 2010. "Narratives of Terrorism and Security: 'Accurate' Translations, Suspicious Frames." *Critical Studies on Terrorism* 3: 347–64.](#)

Constructing and disseminating „knowledge“ about a number of communities and regions widely designated as a security threat is now a big industry. Much of this industry relies heavily on various forms of translation, and in some cases is generated by a team of dedicated translators working on full-blown, heavily funded programmes that involve selecting, translating and distributing various types of text that emanate from Arab and Muslim countries: newspaper articles, film clips, transcripts of television shows, selected excerpts from educational material, sermons delivered in mosques. Drawing on narrative theory and using examples from institutions involved in constructing this type of knowledge, this article argues that attempts to discredit such efforts by questioning the „accuracy“ of individual translations miss the point. What is needed, instead, is a more nuanced understanding of the subtle devices used to generate dehumanising narratives of Arabs and Muslims through carefully planned and generously funded programmes of translation.

Bigo, D. (2014). *Afterword Security: Encounters, Misunderstandings and Possible Collaborations*. [Anthropology of Security: Perspectives from the Frontline of Policing, Counter-terrorism and Border Control](#). M. Maguire, Frois, C., Zurawski, N. London, Pluto Press

No abstract available

Burrell, Jennifer. 2010. In and out of rights: security, migration, and human rights talk in postwar Guatemala. *Journal of Latin American and Caribbean Anthropology* 15(1):90–115.

This article examines the interconnections between security, migration, and human rights in a Mam Maya community in postwar Guatemala. It does so by exploring so-called *maras* (gangs, often of young wage-labor migrants returned from the United States) and the security committees that have formed to control them. In the resulting nexus of relationships and powerful contradictions, individuals move in and out of rights entitlement in Guatemala and in the United States, producing a flexible and fluid concept of rights, their meanings, and potential uses. Tracing one case in particular, I show how naming rebellious migrant youth as *mareros* in this context has the consequence of denying their rights and justifying summary forms of justice, neither just nor exercised predominantly by the state, but rather, in their own communities. These issues, embedded as they are in different kinds of community and intergenerational conflicts as well as local and national historical contexts, go beyond the commensurability of rights talk and security concerns: they speak of the ability to imagine collective futures.

Coleman M (2009) What counts as the politics and practice of security, and where? Devolution and immigrant insecurity after 9/11. *Annals of the Association of American Geographers* 99(5): 904–913.

If critical geopolitics seeks to upend practices of statecraft as well as mainstream research about it, then the danger is that it does so in terms of spatial structures of intelligibility provided by the latter. I deal with a particular aspect of this problem: how, despite broadening the security agenda, critical geopolitics has for the most part treated geopolitics and security as synonymous with foreign policy and foreign policy studies. One important consequence, as feminist political geographers argue, is that the state and statecraft are treated as abstract forces that float above the contingencies of everyday lives and spaces. To contribute to rethinking the scales of geopolitics and security, I look at the devolution of immigration enforcement in the United States after 11 September 2001 (hereinafter 9/11). So-called 287(g) and inherent authority—two chief elements of post-9/11 local-scale immigration enforcement—have come together to constitute a microgeopolitics of risk intensification for undocumented immigrants in the United States. 287(g) deputizes nonfederal officers as immigration agents; inherent authority empowers nonfederal police to enforce immigration law without cross-designation.

De Genova, N. 2002. Migrant “illegality” and deportability in everyday life. *Annual Review of Anthropology* 31:419–447

This article strives to meet two challenges. As a review, it provides a critical discussion of the scholarship concerning undocumented migration, with a special emphasis on ethnographically informed works that foreground significant aspects of the everyday life of undocumented migrants. But another key concern here is to formulate more precisely the theoretical status of migrant “illegality” and deportability in order that further research related to undocumented migration may be conceptualized more rigorously. This review considers the study of migrant “illegality” as an epistemological, methodological, and political problem, in order to then formulate it as a theoretical problem. The article argues that it is insufficient to examine the “illegality” of undocumented migration only in terms of its consequences and that it is necessary also to produce historically informed accounts of the sociopolitical processes of “illegalization” themselves, which can be characterized as the legal production of migrant “illegality”.

Gledhill, J (2008) “Anthropology in the Age of Securitization” Joel S Kahn lecture at La Trobe University , Melbourne, December

This talk is about two processes that have the same name. Their most obvious common property is that they are currently having negative effects on the welfare of ordinary people around the world. What I want to do here is ask whether there is any value in thinking about them together, and what kind of anthropological perspectives might help us to do that. But before I get to that point, I need to say quite a lot more about the two forms of “securitization ” in their own right. The first and rather easier to digest meaning is in the field of international relations, whose so-called global security subfield is now one of the most fundable branches of social sciences. Indeed, this is such a big and inclusive feast that even anthropologists are still being actively encouraged to join it in the UK, despite the fact that we didn’t much like the look of the original menu that was drawn up for the Economic and Social Research Council by some officials from the Foreign Office. In fairness to the latter, I should point out that I subsequently discovered that they had expected academics to transform their strikingly direct prose of counter-insurgency into a more appropriate dish for our delicate stomachs before the call for proposals went out. In any event, the good thing about securitization in international relations is that we know where we are with the concept. The term was coined in the mid-1990s by Ole Wæver and his colleagues at the University of Copenhagen School of International Relations. Their approach is constructivist. When an issue is “securitized ” it passes from the realm of ordinary politicized questions into an issue that threatens the very survival of states and their citizens. Object to securitization and you will be told that you are an irresponsible citizen who doesn’t recognize the risk that your loved ones might be killed or maimed by terrorists. Because this is a constructivist theory, the Copenhagen school pay attention to the problem of who has the power to define an issue as one of security. Although they argue that in principle anyone can do this through an appropriate discursive strategy, if related issues are already perceived in securitized terms in the public sphere, they reach the reasonable conclusion that some

Goldstein, D. 2010a. Security and the culture expert: dilemmas of an engaged anthropology. *Political and Legal Anthropology Review* 33(S1):126–142.

What does it mean for anthropology to be relevant in the context of an ongoing global war on terror? This article examines the meanings of “security,” concentrating on the discipline’s engagement with the military and the ways in which the anthropological concept of culture has been deployed in post-9/11 security campaigns. It argues that while there are many potential pitfalls awaiting the so-called culture expert in military collaborations, security nevertheless remains an important field to which anthropologists can bring critical scholarly attention and ethical engagement.

Goldstein, D 2010b, *Toward a Critical Anthropology of Security*, *Current Anthropology* 51(4): 487-517

While matters of security have appeared as paramount themes in a post-9/11 world, anthropology has not developed a critical comparative ethnography of security and its contemporary problematics. In this article I call for the emergence of a critical “security anthropology,” one that recognizes the significance of security discourses and practices to the global and local contexts in which cultural anthropology operates. Many issues that have historically preoccupied anthropology are today inextricably linked to security themes, and anthropology expresses a characteristic approach to topics that today must be considered within a security rubric. A focus on security is particularly important to an understanding of human rights in contemporary neoliberal society. Drawing on examples from Latin America and my own work in Bolivia, I track the decline of neoliberalism and the rise of the security paradigm as a framework for organizing contemporary social life. I suggest that security, rather than a reaction to a terrorist attack that “changed everything,” is characteristic of a neoliberalism that predates the events of 9/11, affecting the subjects of anthropological work and shaping the contexts within which that work is conducted.

Gusterson Hugh. 2003. *Nuclear Rites: A Weapons Laboratory at the End of the Cold War* . Berkeley, CA: University of California Press

Based on fieldwork at the Lawrence Livermore National Laboratory—the facility that designed the neutron bomb and the warhead for the MX missile—*Nuclear Rites* takes the reader deep inside the top-secret culture of a

nuclear weapons lab. Exploring the scientists' world of dark humor, ritualized secrecy, and disciplined emotions, anthropologist Hugh Gusterson uncovers the beliefs and values that animate their work. He discovers that many of the scientists are Christians, deeply convinced of the morality of their work, and a number are liberals who opposed the Vietnam War and the Reagan-Bush agenda. Gusterson also examines the anti-nuclear movement, concluding that the scientists and protesters are alike in surprising ways, with both cultures reflecting the hopes and anxieties of an increasingly threatened middle class.

[Khosravi, S. \(2007\) The 'Illegal' Traveller: An autoethnography of borders. *Social Anthropology* 15\(3\): 321-324](#)

Borders of nation-states have come to be a natural order in human lives. They are not only edges of a state but also seen as an essential reference of national identity. Based on a capitalist-oriented and racial discriminating way of thinking, borders regulate movements of people. In an era of global inequality of mobility rights, freedom of mobility for some is only possible through systematic exclusion of others. This paper is an auto-ethnography of borders and 'illegal' travelling. Based on personal experiences of a long journey across many borders in Asia and Europe, I attempt to explore how the contemporary border regime operates. The paper focuses on the rituals and performances of border crossing. This is a narrative of the late 20th century through the eyes of an 'illegal' migrant.

[Maguire, M., C. Frois, et al. \(2014\). *Anthropology of Security: Perspectives from the Frontline of Policing, Counter-terrorism and Border Control*. London: Pluto Press.](#)

No abstract available.

[Osh, J. 2013. *Security and Suspicion: An Ethnography of Everyday Life in Israel \(The Ethnography of Political Violence\)*. University of Pennsylvania Press.](#)

In Israel, gates, fences, and walls encircle public spaces while guards scrutinize, inspect, and interrogate. With a population constantly aware of the possibility of suicide bombings, Israel is defined by its culture of security. *Security and Suspicion* is a closely drawn ethnographic study of the way Israeli Jews experience security in their everyday lives.

Observing security concerns through an anthropological lens, Juliana Ochs investigates the relationship between perceptions of danger and the political strategies of the state. Ochs argues that everyday security practices create exceptional states of civilian alertness that perpetuate—rather than mitigate—national fear and ongoing violence. In Israeli cities, customers entering gated urban cafés open their handbags for armed security guards and parents circumnavigate feared neighborhoods to deliver their children safely to school. Suspicious objects appear to be everywhere, as Israelis internalize the state's vigilance for signs of potential suicide bombers. Fear and suspicion not only permeate political rhetoric, writes Ochs, but also condition how people see, the way they move, and the way they relate to Palestinians. Ochs reveals that in Israel everyday practices of security—in the home, on commutes to work, or in cafés and restaurants—are as much a part of conflict as soldiers and military checkpoints.

[Robben, A. C. G. M. 1996. Ethnographic seduction, transference, and resistance in dialogues about terror and violence in Argentina. *Ethos* 24:71–106](#)

No abstract available

[Selmeski, B. R. 2007. Who are the security anthropologists? *Anthropology News* 48:11–12](#)

As the situations in Iraq and Afghanistan become ever more dire, elements of the security sector (military, intelligence and policy agencies) have increasingly considered anthropology potentially useful. Few

BIBLIOGRAPHY: EVERYDAY (IN)SECURITY

anthropologists have responded to their invitations though, primarily due to ethical concerns—often legitimate but occasionally overstated and usually narrowly conceived. The result is a tense and messy disconnect between the security sector's growing interest in anthropological perspectives and anthropology's minimal engagement. Nevertheless, the number of security anthropologists has grown significantly in recent years, begging the question: Who are the security anthropologists?

Feminist and postcolonial critiques of 'Security'

This is a more established branch of scholarship which grew out of feminist and postcolonial International Relations, particularly criticisms of how the discipline of IR is complicit in the violence and silencing of women and non-western voices by privileging the 'security of the state' over the security of the individual. Some of the 'human security' literature would fall into this category, as well as some of the earlier feminist IR studies (e.g. Enloe, Moon).

Baaz, M. E. and M. Stern (2009). "Why do soldiers rape? Masculinity, violence, and sexuality in the armed forces in the Congo (DRC)." [International Studies Quarterly](#) 53(2): 495-518.

This article explores the ways soldiers in the Congo speak about the massive amount of rape committed by the armed forces in the recent war in the DRC. It focuses on the reasons that the soldiers give to why rape occurs. It discusses how the soldiers distinguish between "lust rapes" and "evil rapes" and argues that their explanations of rape must be understood in relation to notions of different (impossible) masculinities. Ultimately, through reading the soldiers' words, we can glimpse the logics—arguably informed by the increasingly globalized context of soldiering—through which rape becomes possible, and even "normalized" in particular warscapes

Baaz, M. E, Stern M. 2013. "Fearless Fighters and Submissive Wives: Negotiating Identity among Women Soldiers in the Congo (DRC)." [Armed Forces & Society](#) 39: 711–39.

This article addresses an underreported aspect of contemporary warring in the Democratic Republic of Congo (DRC): the experiences of women soldiers and officers in the Congolese national armed forces (Forces Armées de la République Démocratique du Congo [FARDC]). It thus addresses an empirical gap in scholarly and policy knowledge about female soldiers in national armies on the African continent, and the DRC in particular. Based on original interviews, the article explores the way female soldiers in the FARDC understand their identities as "women soldiers" and offers new insight into women soldiers' role and responsibilities in the widespread violence committed against civilians in the DRC. Moreover, it explores how their understanding of themselves as "women soldiers" both challenges and confirms familiar notions of the army as a masculine sphere. Such insight is important for better understanding the gendered makeup of the military and for contributing to a knowledge base for Security Sector Reform in this violent (post)conflict setting

Beier, J. M. (2005). [International relations in uncommon places: indigeneity, cosmology, and the limits of international theory.](#) New York, Macmillan

The central claim developed in this book is that disciplinary International Relations (IR) is identifiable as both an advanced colonial practice and a postcolonial subject. The starting problematic here issues from disciplinary IR's relative dearth of attention to indigenous peoples, their knowledges, and the distinctive ways of knowing that underwrite them. The book begins by exploring how IR has internalized many of the enabling narratives of colonialism in the Americas, evinced most tellingly in its failure to take notice of indigenous peoples. More fundamentally, IR is read as a conduit for what the author terms the 'hegemonologue' of the dominating society: a knowing hegemonic Western voice that, owing to its universalist pretensions, speaks its knowledge to the exclusion of all others.

Enloe, C. (2000). [Maneuvers: The international politics of militarizing women's lives,](#) Univ of California Press.

Maneuvers takes readers on a global tour of the sprawling process called "militarization." With her incisive verve and moxie, eminent feminist Cynthia Enloe shows that the people who become militarized are not just the obvious ones—executives and factory floor workers who make fighter planes, land mines, and intercontinental

missiles. They are also the employees of food companies, toy companies, clothing companies, film studios, stock brokerages, and advertising agencies. Militarization is never gender-neutral, Enloe claims: It is a personal and political transformation that relies on ideas about femininity and masculinity. Films that equate action with war, condoms that are designed with a camouflage pattern, fashions that celebrate brass buttons and epaulettes, tomato soup that contains pasta shaped like Star Wars weapons—all of these contribute to militaristic values that mold our culture in both war and peace.

Enloe Cynthia. 2011. "The Mundane Matters." *International Political Sociology* 5: 447–50

By definition, the "everyday" appears inconsequential. How could paying attention to who makes breakfast add to our analytical powers? How could monitoring laundry take us deeper into causality? Surely, assigning weight to casual chats in the elevator or before meetings begin would be a waste of precious intellectual energy. The everyday is routine. It is what appears to be unexceptional. Devoid of decision making. Seemingly pre-political. For an embarrassingly long time, I didn't pay attention to the everyday. I, of course, lived it. My relationships with others—parents, friends, colleagues, interviewees—depended on my everyday routines somehow meshing with theirs. But I didn't think to spell them out when I engaged in formal analytical efforts. I presumed that my task was to reveal the workings of—and consequences of—power, and that those workings would manifest themselves by standing out from the mundane. If this were true in my attempts to understand ethnic politics in Malaysia (my initial research), it would be, I imagined, all the more true when I began to investigate the causes and consequences of international politics. I was wrong.

Enloe, C. (2014). [Bananas, beaches and bases: Making feminist sense of international politics](#), Univ of California Press.

In this brand new radical analysis of globalization, Cynthia Enloe examines recent events—Bangladeshi garment factory deaths, domestic workers in the Persian Gulf, Chinese global tourists, and the UN gender politics of guns—to reveal the crucial role of women in international politics today.

With all new and updated chapters, Enloe describes how many women's seemingly personal strategies—in their marriages, in their housework, in their coping with ideals of beauty—are, in reality, the stuff of global politics. Enloe offers a feminist gender analysis of the global politics of both masculinities and femininities, dismantles an apparently overwhelming world system, and reveals that system to be much more fragile and open to change than we think

.Hansen, L. (2000). "The little mermaid's silent security dilemma and the absence of gender in the Copenhagen School." [Millennium-Journal of International Studies](#) 29(2): 285-306

No abstract available

Laffey, Mark and Jutta Weldes (2008), 'Decolonizing the Cuban Missile Crisis', *International Studies Quarterly* 52(3), pp. 555–577.

Postcolonial scholars show how knowledge practices participate in the production and reproduction of international hierarchy. A common effect of such practices is to marginalize Third World and other subaltern points of view. For three decades, analysis of the Cuban missile crisis was dominated by a discursive framing produced in the ExComm, one in which Cuba was invisible. The effort to produce a critical oral history enabled Cuban voices—long excluded from interpretive debates about the events of October 1962—to challenge the myth of the crisis as a superpower affair. Despite the oral history project's postcolonial intervention, however, and greater attention to Cuba's role in the crisis, this framing persists and is reproduced in the micro-practices of scholarship. Decolonizing the crisis, and by extension the discipline itself, is not easy to do.

Moon, K. H. (1997). [Sex among allies: Military prostitution in US-Korea relations](#), Columbia University Press.

No abstract available

Criminology and Surveillance

This literature comes largely from the field of Criminology and discusses technologies and techniques of (in)security as an everyday practice.

Aas, K. F. 2006. 'The body does not lie': Identity, risk and trust in technoculture. *Crime Media Culture* 2(2): 143-58

The article suggests that surveillance of the body is gradually becoming a major source of identification, as well as a vital element of late-modern mechanisms of social exclusion. The increasing demand for technological verification of identity is a result of intricate connections between our notions of the self, order, efficiency and security. Behind the growing acceptance of these new technologies, such as biometric passports, biometric ID cards, drug testing, and DNA databases, are fears connected to those who may have a 'stolen identity', are unidentified, or 'identity-less', such as potentially fraudulent welfare recipients, 'identity thieves', terrorists, immigrants and asylum seekers. However, unlike Foucault's disciplinary power, the latest technologies no longer see the body as something that needs to be trained and disciplined, but rather as a source of unprecedented accuracy and precision. Bodies become 'coded' and function as 'passwords'. This form of identification is particularly relevant since its mode of operation enables identification and denial of access at-a-distance, thus fitting perfectly into the contemporary modes of disembedded global governance.

Gates, K. 2011. *Our Biometric Future: Facial Recognition Technology and the Culture of Surveillance*. New York/London: New York University Press

No abstract available

Haggerty, Kevin D., and Richard V. Ericson. (2000) *The Surveillant Assemblage*. *British Journal of Sociology* 51 (4): 605–622.

George Orwell's 'Big Brother' and Michel Foucault's 'panopticon' have dominated discussion of contemporary developments in surveillance. While such metaphors draw our attention to important attributes of surveillance, they also miss some recent dynamics in its operation. The work of Gilles Deleuze and Félix Guattari is used to analyse the convergence of once discrete surveillance systems. The resultant 'surveillant assemblage' operates by abstracting human bodies from their territorial settings, and separating them into a series of discrete flows. These flows are then reassembled in different locations as discrete and virtual 'data doubles'. The surveillant assemblage transforms the purposes of surveillance and the hierarchies of surveillance, as well as the institution of privacy.

Lyon, David (2001) *Surveillance Society: Monitoring Everyday Life*. Buckingham and Philadelphia, Open University Press

No abstract available

Lyon, David (2005) 'The Border Is Everywhere: ID Cards, Surveillance, and the Other', in E. Zureik and M. Salter (eds) *Global Surveillance and Policing: Borders, Security, Identity*. Cullompton: Willan.

No abstract available

Lyon, D. 2009. *Identifying Citizens: ID Cards as Surveillance*, Polity Press

No abstract available

Mordini, Emilio and Sonia Massari (2008) Body, biometrics and identity, *Bioethics* 22(9): 488-498

According to a popular aphorism, biometrics are turning the human body into a passport or a password. As usual, aphorisms say more than they intend. Taking the dictum seriously, we would be two: ourself and our body. Who are we, if we are not our body? And what is our body without us? The endless history of identification systems teaches that identification is not a trivial fact but always involves a web of economic interests, political relations, symbolic networks, narratives and meanings. Certainly there are reasons for the ethical and political concerns surrounding biometrics but these reasons are probably quite different from those usually alleged.

Pugliese, Joseph (2010) *Biometrics: Bodies, Technologies, Biopolitics*. New York: Routledge

No abstract available

Valverde, M., and M. Cirak. 2002. Governing bodies, creating gay spaces: security in “gay” downtown Toronto. *British Journal of Criminology* 43:102–121.

In contrast to criminological studies of gay-specific hate crimes, this study focuses not on crimes but on the governance of security in a major global centre of lesbian/gay community life, namely Toronto's gay village, with security defined as the attempt to guarantee order mainly by governing space and time. Based on interviews with community activists, business owners and police officers, as well as examinations of criminal justice data, gay and mainstream newspapers, and the files of the Alcohol and Gaming Commission of Ontario, the authors document the complex layers of private (both formal and informal) policing that uneasily coexist with the actions of the public police and of regulatory officials such as municipal licensing officers. The research site consists of two kinds of spaces: the commercial spaces of bars and baths, which have their own unique systems for ensuring security for the patrons and for the premises, and the streets, particularly the legal space that is created through municipal and provincial permits during Pride Day celebrations. In general, the authors document a growing trend toward self-policing in both businesses and community events, and a commercialization of security services that extends to the public police, insofar as many public police work as ‘paid duty officers’ and act like security guards for the organization holding events. The implications of this study for theoretical work on governance relations, particularly on the governance of security, are developed throughout.

Anthropology of Humanitarianism

This body of literature looks at how humanitarian practices contribute towards the biopolitical categorisation of human lives and even towards the rendering of certain populations as security problems and undesirable through 'caring' practices.

Agier, M. (2002). "Between war and city towards an urban anthropology of refugee camps." [*Ethnography* 3\(3\): 317-341.](#)

Two elements constitute a new category of world population, that of 50 million displaced persons and refugees: on the one hand, so-called 'dirty' or 'low-intensity' wars, with the endless exoduses, suffering and multiple losses they provoke; on the other, the humanitarian response that accompanies them very closely. The camps are both the emblem of the social condition created by the coupling of war with humanitarian action, the site where it is constructed in the most elaborate manner, as a life kept at a distance from the ordinary social and political world, and the experimentation of the large-scale segregations that are being established on a planetary scale. Created in a situation of emergency as a protective device intended to provide for the physical, food and health safety of all kinds of survivors and fugitives from wars, refugee camps agglomerate tens of thousands of inhabitants for periods that generally last far beyond the duration of the emergency. In this article, we describe and analyse camps as an urban ethnographic case. Social and cultural complexities emerge with the formation of the novel sociospatial form of 'city-camps' in which new identities crystallize and subjectivation takes root.

Agier, M. (2011). [*Managing the undesirables*, Polity.](#)

Official figures classify some fifty million of the world's people as 'victims of forced displacement'. Refugees, asylum seekers, disaster victims, the internally displaced and the temporarily tolerated - categories of the excluded proliferate, but many more are left out of count. In the face of this tragedy, humanitarian action increasingly seems the only possible response. On the ground, however, the 'facilities' put in place are more reminiscent of the logic of totalitarianism. In a situation of permanent catastrophe and endless emergency, 'undesirables' are kept apart and out of sight, while the care dispensed is designed to control, filter and confine. How should we interpret the disturbing symbiosis between the hand that cares and the hand that strikes?

After seven years of study in the refugee camps, Michel Agier reveals their 'disquieting ambiguity' and stresses the imperative need to take into account forms of improvisation and challenge that are currently transforming the camps, sometimes making them into towns and heralding the emergence of political subjects.

Fassin, D. (2005). "Compassion and Repression: the Moral Economy of Immigration Policies in France." [*Cultural Anthropology* 3\(20\): 362-387.](#)

In recent decades, Europe (much like the the United States) has tightened its immigration policies and becoming increasingly punitive to illegal immigrants. But within this class of immigrant, there has long stood the "exceptional" category of "refugee" and those individuals who seek asylum based on factors ranging from political and/or religious persecution to the fall out of war and economic hardship. In "Compassion and Repression: The Moral Economy of Immigration Policies", Didier Fassin investigates the ways in which political asylum has undergone a transformation in which "humanitarian claims"—informed by health needs—are being privileged over political claims (based on fear of persecution etc).

Fassin, D. (2007). "Humanitarianism as a Politics of Life." [*Public culture* 19\(3\): 499.](#)

No abstract available

Fassin, D. (2010). [Inequality of Lives: Hierarchies of Humanity: Moral Commitments and Ethical Dilemmas of Humanitarianism'](#). [In the Name of Humanity: The Government of Threat and Care](#). I. a. T. Feldman, M I. Durham, Duke.

No abstract available

Fassin, D. (2012). [Humanitarian reason: a moral history of the present](#), Univ of California Press.

In the face of the world's disorders, moral concerns have provided a powerful ground for developing international as well as local policies. Didier Fassin draws on case materials from France, South Africa, Venezuela, and Palestine to explore the meaning of humanitarianism in the contexts of immigration and asylum, disease and poverty, disaster and war. He traces and analyzes recent shifts in moral and political discourse and practices — what he terms “humanitarian reason”— and shows in vivid examples how humanitarianism is confronted by inequality and violence. Deftly illuminating the tensions and contradictions in humanitarian government, he reveals the ambiguities confronting states and organizations as they struggle to deal with the intolerable. His critique of humanitarian reason, respectful of the participants involved but lucid about the stakes they disregard, offers theoretical and empirical foundations for a political and moral anthropology.

Feldman, I. (2008). [Governing Gaza: Bureaucracy, authority, and the work of rule, 1917–1967](#), Duke University Press.

Marred by political tumult and violent conflict since the early twentieth century, Gaza has been subject to a multiplicity of rulers. Still not part of a sovereign state, it would seem too exceptional to be a revealing site for a study of government. Ilana Feldman proves otherwise. She demonstrates that a focus on the Gaza Strip uncovers a great deal about how government actually works, not only in that small geographical space but more generally. Gaza's experience shows how important bureaucracy is for the survival of government. Feldman analyzes civil service in Gaza under the British Mandate (1917–48) and the Egyptian Administration (1948–67). In the process, she sheds light on how governing authority is produced and reproduced; how government persists, even under conditions that seem untenable; and how government affects and is affected by the people and places it governs.

Drawing on archival research in Gaza, Cairo, Jerusalem, and London, as well as two years of ethnographic research with retired civil servants in Gaza, Feldman identifies two distinct, and in some ways contradictory, governing practices. She illuminates mechanisms of “reiterative authority” derived from the minutiae of daily bureaucratic practice, such as the repetitions of filing procedures, the accumulation of documents, and the habits of civil servants. Looking at the provision of services, she highlights the practice of “tactical government,” a deliberately restricted mode of rule that makes limited claims about governmental capacity, shifting in response to crisis and operating without long-term planning. This practice made it possible for government to proceed without claiming legitimacy: by holding the question of legitimacy in abeyance. Feldman shows that Gaza's governments were able to manage under, though not to control, the difficult conditions in Gaza by deploying both the regularity of everyday bureaucracy and the exceptionality of tactical practice.

Pandolfi, M. (2003). "Contract of Mutual (In) Difference: Governance and the Humanitarian Apparatus in Contemporary Albania and Kosovo." [Indiana Journal of Global Legal Studies](#) **10**(1): 369-381.

No abstract available

Pandolfi, M. (2008). [Laboratory of Intervention: The Humanitarian Governance of the Postcommunist Balkan Territories](#). [Postcolonial Disorders](#). S. T. H. Mary Jo Del Vecchio Good, Sarah Pinto and Byron Good. Berkeley, University of California Press.

No abstract available

Ethnographic Critical Security Studies

This is a European body of literature which was born within the field of Critical Security Studies, particularly its 'practice' and 'ethnographic' turns. This literature certainly overlaps to some extent with the Anthropology of Security literature, but its intellectual home is in IR and not Anthropology, A great deal of work being done here is around 'the border' and migration, looking at how limits are acted and re-enacted.

Doty, R. L. (2007). "States of Exception on the Mexico–US Border: Security, "Decisions," and Civilian Border Patrols." [International Political Sociology](#) 1(2): 113-137.

Civilian border patrol groups, like the much publicized Minutemen, who engage in the unofficial and unauthorized patrolling of U.S. borders, have proliferated in recent years. They have received an overwhelming amount of press, both national and international, but have garnered very little scholarly attention. In this article, I explore this phenomenon with an eye toward addressing conceptual and theoretical issues raised by the existence and practices of these groups. Specifically, how do we conceptualize civilian border patrol groups in terms of their relationship to statecraft, identity, and security? Do they have implications for the ways in which sovereignty and the political can be understood? I argue that while Carl Schmitt's theory of the political and the Copenhagen School's securitization theory are useful in attempting to understand and theorize the practices of these groups, the case ultimately points to the need for a reexamination of some of Schmitt's concepts including sovereignty and the political. Evidence from this case suggests that we should not limit our understanding of decisions that result in contemporary manifestations of exceptionalism to those controlled by the state or elites. Rather, decisions can arise in numerous locales and can be made by seemingly insignificant agents. This has implications for how we understand the practices that can lead to exceptionalism as well as how we understand sovereignty and the political.

Higate, P. (2011). "CAT-FOOD AND CLIENTS": GENDERING THE POLITICS OF PROTECTION IN THE PRIVATE MILITARISED SECURITY COMPANY, SPAIS Working Paper.

Using Judith Hicks-Stiehm's influential essay 'The Protected, The Protector, the Defender' as prime point of departure, this paper investigates the micro-level interactions of Close Protection (CP) security officers and their female clients in a hostile region. Based on observational field research and interviews with CP officers, I show how narratives of security, risk, danger and threat are emergent, negotiated properties of interaction between the Protector and the Protected. This finding deepens and widens Hick-Stiehm's contribution in at least 3 ways of relevance to the increasingly important sphere of private security. First it underscores how far the authority of the protector is fluid and contingent and as such, something that has necessarily to be worked at - but not always accomplished by this security 'expert'. Second, and related, it reveals how privatizing security might be seen to influence the provision of this somewhat amorphous 'service'. Here, narratives of the customers 'sovereign status' accord their (lay) understandings of security with status to match and sometimes exceed that of the protector whose authority is vested in expertise. Third and finally, it illuminates the role of intersectionality in social practice, where clients privileged class trumps their usually subordinate status as female in the protected/protected relationship. The paper finishes by reflecting briefly on the implications of these findings for the wider industry where military and militarised masculinities have tended to be seen as authoritative in the absence of little, if any work on the consumers of security

Higate, P. (2012). "Cowboys and professionals': The politics of identity work in the private and military security company." [Millennium-Journal of International Studies](#) 40(2): 321-341

This article examines the politics of identity work in the private security industry. Drawing on memoirs authored by British private military contractors, and using a theoretical framework influenced by symbolic interactionist thought, the article highlights the relevance of intersubjectivity to identity constitution. In particular, British contractors are found to constitute their professional identity in relation to their US military and contractor counterparts, above all by framing them as 'less-competent others'. This article makes an original contribution to the private and military security companies literature through its sociological focus on the links between national and professional self-identities and security practices on the ground. The article also explores the importance of the memoir genre as a valid textual resource which throws light on the interplay of the international and security dimensions within multinational military and militarised contexts.

Johnson, H (2013) "THE OTHER SIDE OF THE FENCE: RECONCEPTUALIZING THE "CAMP" AND MIGRATION ZONES AT THE BORDERS OF SPAIN"
[International Political Sociology](#). 7, 1, p. 75-91

This article explores the dynamics of the space of exception at the borders of Europe in the Spanish enclave of Melilla, and the neighboring Moroccan city of Oujda. Building upon field research conducted in the spring of 2008, I ask how we can understand the political space of migration not simply as exceptional, but as shaped by the mobility of the irregular migrants moving outside of the frameworks, policies, and practices of the state. By privileging the migrant narrative and making use of Rancière's conception of politics as shaped by the demands of those who "have no part," I suggest an alternative way of understanding the politics of exception and agency of non-citizens—that is, one of disruption and demands to open up powerful potentials for change in an otherwise rigid regime.

Johnson, H Listening to Migrant's Voices (2012) LISTENING TO MIGRANT STORIES *Research Methods in Critical Security Studies: An Introduction* . Salter, M. & Mutlu, C. (eds.). Taylor and Francis

No abstract available

Johnson, H. L. (2014). [Borders, Asylum and Global Non-Citizenship: The Other Side of the Fence](#), Cambridge University Press.

No abstract available

Discussions on methods as a site of innovation and intervention

This literature focuses on the more conceptual questions of the performativity of methods and the disruptive power of so-called critical methods in destabilising dominant understandings within the field of International Relations and Security Studies.

Aradau, C. and J. Huysmans (2014). "Critical methods in international relations: the politics of techniques, devices and acts." [European journal of international relations: 20 \(3\)](#).

Methods have increasingly been placed at the heart of theoretical and empirical research in International Relations (IR) and social sciences more generally. This article explores the role of methods in IR and argues that methods can be part of a critical project if reconceptualized away from neutral techniques of organizing empirical material and research design. It proposes a two-pronged reconceptualization of critical methods as devices which enact worlds and acts which disrupt particular worlds. Developing this conceptualization allows us to foreground questions of knowledge and politics as stakes of method and methodology rather than exclusively of ontology, epistemology or theory. It also allows us to move away from the dominance of scientificity (and its weaker versions of systematicity and rigour) to understand methods as less pure, less formal, messier and more experimental, carrying substantive political visions.

Guillaume X (2011) "The international as an everyday practice". [International Political Sociology 4\(5\): 446-447](#)

No abstract available

Jackson, P. T. (2008). "Can Ethnographic Techniques Tell Us Distinctive Things About World Politics?" [International Political Sociology 2\(1\): 91-93](#).

No abstract available

Johnson, H.L (2017) "NARRATING ENTANGLEMENTS: RETHINKING THE LOCAL/GLOBAL DIVIDE IN ETHNOGRAPHIC MIGRATION RESEARCH" [International Political Sociology. 10, 4: 383-397](#)

This paper interrogates the emerging practices of narrative methods in research that focuses on mobility and migration. It seeks to understand how these methods enable a conceptualization of global politics that challenges the global/local divide, revealing instead complex entanglements through which the local and the global are mutually constituted. Focusing in particular on the primacy of narrative, and on the concept of "translation," the paper argues that participants in research author narratives in ways that reveal alternative, powerful accounts of global politics that are meaning-making and demand an understanding of "local" knowledges as valid and important insights into how global politics is understood. Ultimately, these methods engage the heterogeneous, multiple, and ultimately fully relational narratives of individuals who are autonomous and creative, and the ways these accounts interrupt the dominant narratives of how the world is politically understood—and is politically practiced.

Leander, A. (2013). "Strong Objectivity" in Security Studies: Ethnographic Contributions to Method Development. [Carlo Alberto Research Working Paper](#). C. C. Alberto. Moncalieri

Contrary to common assumptions, there is much to be learned about methods from constructivist/post-structuralist approaches to International Relations (IR) broadly speaking. This article develops this point by unpacking the contributions of one specific method—ethnography—as used in one subfield of IR—Critical Security Studies. Ethnographic research works with what has been termed a "strong" understanding of objectivity. When this understanding is taken seriously, it must lead to a refashioning of the processes of gathering, analyzing, and presenting data in ways that reverse many standard assumptions and instructions pertaining to "sound methods." Both in the context of observation and in that of justification, working with "strong objectivity" requires a flexibility and willingness to shift research strategies that is at odds with the usual emphasis on stringency, consistency, and carefully planned research. It also requires accepting that the engagement of the researcher with the researched is no regrettable inevitability but a potential to be used and mobilized. If these arguments were more widely acknowledged, it would be easier to justify/recognize the methodological foundations of research in the ethnographic tradition. However, it would also require rethinking standard methods instructions and the judgments they inform.

Neumann, I. B. (2002). "Returning practice to the linguistic turn: the case of diplomacy." [Millennium-Journal of International Studies](#) 31(3): 627-651.

The linguistic turn in the social sciences has been fruitful in directing attention towards the preconditions for action, as well as those actions understood as speech acts. However, to the extent that the linguistic turn comprises only textual approaches, it brackets out the study of other kinds of action, and so cannot account for social life understood as a whole. We should return to seminal theorists such as Wittgenstein and Foucault, who complemented a linguistic turn with a turn towards practices. Drawing on the work of ethnographers such as Michel de Certeau and sociologists such as Ann Swidler, in part one of this article I suggest that this may be done by using a simple model of culture as a mutually conditioned play between discourse and practices. In part two, I use this model to study changing Norwegian diplomatic practices in the High North in the aftermath of the Cold War. The claim is that capital-based diplomatic practices are being complemented by emerging local practices which may only be governed from the capital by indirect means. Diplomacy thus changes from being a centralised to being a multibased practice

Neumann, I. B. (2012). [At home with the diplomats: inside a European foreign ministry](#), Cornell University Press.

No abstract available

Rancatore, J. P. (2010). "It is strange: a reply to Vrasti." [Millennium-Journal of International Studies](#) 39(1): 65-77.

A reply to Vrasti's recent article in *Millennium* is useful on four counts. Selected criticisms are overdrawn; what might be considered 'pure' ethnography is left unexplored; the relationship between method and methodology is not discussed; and useful methodological reflection is left unattended. This article proceeds to address these issues by first offering comments on Vrasti's treatment of the most methodologically sophisticated of the scholars reviewed: Pouliot and Neumann. Then the rest of Vrasti's reductive types are unpacked by way of critique of Cohn and Enloe. Framed by these presentations, the third section explores Vrasti's understanding of 'ethnography' in relation to the anthropological review and critiques of the use of ethnographic methods in IR. Finally, the article engages Vrasti's conclusions on the value of 'ethnographic IR', offering a different direction than the author tables, arguing that the inherent ethical dilemmas that confront the researcher using ethnographic methods are themselves potentially useful findings.

Vaughan Williams, N (2008) "Borderwork beyond inside/outside? Frontex, the citizen-detective and the war on terror", *Space and Polity* 12(1): 63-79

The article begins by noting Etienne Balibar's insight that the borders of Europe may be vacillating but that they are changing and multiplying rather than simply disappearing. Drawing upon this insight, it seeks to investigate ways in which responses to the threat of terrorism in the EU have involved bordering practices that to some extent challenge commonsensical understandings of what and where the borders of Europe should be according to the conventional 'inside/outside' model. In this context, two cases are examined: the recent surveillance activities of the new EU border management agency Frontex in Africa; and the emergence of surveillance strategies arising from the linking of notions of European citizenship with EU-wide counter-terrorism initiatives following 9/11. It is argued that new border vocabularies are necessary in order for emerging forms of borderwork to be identified and interrogated in the context of the on-going 'war on terror'.

Vrasti, W. (2008). "The strange case of ethnography and international relations." *Millennium-Journal of International Studies* 37(2): 279-301

Over the past couple of decades a growing number of International Relations (IR) scholars have adapted and adopted ethnographic research and writing modes, hoping that ethnography would introduce an emancipatory research agenda and refurbish the discipline's parochial vestiges. This article discusses the promising and problematic implications of this move. It argues that the 'ethnographic turn' in IR ignores recent anthropological literature on the topic and employs a selective and often instrumental notion of what ethnography is and does. By reviewing some of the most prominent ethnographic contributions made by feminist and social constructivist authors, this article demonstrates that, in international relations, the complexity of ethnography has been reduced to (1) an empiricist data-collection machine, (2) a writing style, or (3) a theoretical sensibility. However, this intervention also hopes to encourage students of global politics to rewrite international relations from an ethnographical stance and take full advantage of ethnography's radical promise.

Walters W (2004) "The frontiers of the European Union A geostrategic perspective" *Geopolitics* 9(3): 674-698

While state borders remain the pre-eminent frontiers within geopolitics, regional blocs are also acquiring frontier characteristics. How might we understand the function and identity of such frontiers? Taking the European Union as its focus, this article offers answers to these questions by developing the idea of geostrategy. Four geostrategies are identified: networked (non) borders, march, colonial frontiers and *limes*. Each corresponds with a particular way of territorialising the space of the border, as well as a certain idea of 'inside' and 'outside', and of the risks and problems that the border is to govern. A geostrategic perspective uses contemporary social forms (such as networks) but also historical forms of borders (march, *limes*) in order to enhance the intelligibility of the frontiers of the EU. As such, this approach seeks to capture the multiplicity and plurality of borders.

Risk, Insurance and the Diffusion of 'Security Practices'

This is a more conceptual set of texts, without the same degree of empirical data as the literature described above. It looks out how logics of 'threat' have been replaced by logics of risk, catastrophe, prevention (Aradau, van Munster, Amoore) and how these logics have permeated into insurance (Lobo Guerrero). This literature also overlaps to some extent with literature in Criminology and Surveillance studies about suspicion and vigilance (e.g Haggerty, Lyon).

Amoore, L. 2006. Biometric borders: 'Governing mobilities in the war on terror'. *Political Geography* 25: 336-51.

This article proposes the concept of the biometric border in order to signal a dual-faced phenomenon in the contemporary war on terror: the turn to scientific technologies and managerial expertise in the politics of border management; and the exercise of biopower such that the bodies of migrants and travellers themselves become sites of multiple encoded boundaries. Drawing on the US VISIT programme of border controls (United States Visitor and Immigrant Status Indicator Technology), the article proposes three central themes of the politics of the biometric border. First, the use of risk profiling as a means of governing mobility within the war on terror, segregating 'legitimate' mobilities such as leisure and business, from 'illegitimate' mobilities such as terrorism and illegal immigration. Second, the representation of biometrics and the body, such that identity is assumed to be anchored as a source of prediction and prevention. Finally, the techniques of authorization that allow the surveillance of mobility to be practiced by private security firms and homeland security citizens alike. Throughout the article, I argue that, though the biometric border is becoming an almost ubiquitous frontier in the war on terror, it also contains ambivalent, antagonistic and undecidable moments that make it contestable.

Amoore, Louise (2007), 'Vigilant Visualities: The Watchful Politics of the War on Terror', *Security Dialogue* 38(2), pp. 215–232.

This article engages with a form of visual culture that is, W. J. T. Mitchell (2002: 170) reminds us, 'not limited to the study of images and media', but extends also 'to everyday practices of seeing and showing'. In the spirit of this openness to multiple manifestations of the domain of the visual and visual practices, the article explores how a particular mode of vigilant or watchful visuality has come to be mobilized in the 'homefront' of the so-called war on terror. In homeland security programmes from border and financial screening to Highway Watch, how has sight become represented as the sovereign sense on the basis of which security decisions can be taken? Taking its illustrative cue from Paul Haggis's film *Crash*, and from a body of work that conceives of touch as 'integral' to seeing, the article asks how we might subvert watchful politics by seeing *seeing* differently.

Amoore, Louise (2008), 'Transactions after 9/11: The Banal Face of the Preemptive Strike', *Transactions of the Institute of British Geographers* 33(2), pp. 173–185.

This paper argues that the deployment of transactions data of many kinds has become the banal face of the war on terror's preemptive strike. Because the failure to predict and prevent 9/11 is partly thought to be a failure to 'connect the dots' of available intelligence, post 9/11 policies seek to register, mine and connect ever more 'dots', or association rules, in the form of credit card transactions, travel data, supermarket purchases and so on. We argue that it is in these ordinary transactions that another spatiality of exception is emerging, one in which the traces of habits, behaviours and past practices become the basis of security decisions to freeze assets, to apprehend, to stop and search or to deport. As such, these developments constitute a relatively unacknowledged violence in the war on terror, which is in need of critical questioning.

Amoore L (2009) Algorithmic war: Everyday geographies of the war on terror. *Antipode* 41(1): 49–69.

Technologies that deploy algorithmic calculation are becoming ubiquitous to the homeland securitization of the war on terror. From the surveillance networks of the city subway to the biometric identifiers of new forms of border control, the possibility to identify “association rules” between people, places, objects and events has brought the logic of pre-emption into the most mundane and prosaic spaces. Yet, it is not the case that the turn to algorithmic calculation simply militarizes society, nor even that we are witnessing strictly a commercialization of security. Rather, algorithmic war is one form of Foucault's sense of a “continuation of war by other means”, where the war-like architectures of self/other, here/there, safe/risky, normal/suspicious are played out in the politics of daily life. This paper explores the situated interplay of algorithmic practices across commercial, security, and military spheres, revealing the violent geographies that are concealed in the glossy techno-science of algorithmic calculation.

Amoore, Louise and Marieke de Goede (2005), ‘Governance, Risk and Dataveillance in the War on Terror’, *Crime, Law and Social Change* 43, pp. 149–173.

This paper critically analyses the importance of risk management techniques in the war on terror. From the protection of borders to international financial flows, from airport security to daily financial transactions, risk assessment is emerging as the most important way in which terrorist danger is made measurable and manageable. However, we argue that the risk-based approach results in the displacement of risk onto marginal groups, while its effectiveness in the war on terror remains questionable.

Aradau, Claudia (2007), ‘Law Transformed: Guantanamo and the “Other” Exception’, *Third World Quarterly* 28(3): pp. 489–501.

Guantánamo Bay is almost unanimously seen as an exceptional space inhabited by ‘bare life’. This article unpacks the double rendering of the exception in Carl Schmitt's work and argues that the conceptualisation of the exception in *The Nomos of the Earth* can help us understand the form of exception that is at work in the ‘war on terror’. The *nomos* as the junction of order and orientation appears as a way of closing off the space of political decision from Schmitt's earlier concept of the political. The constitution of order is no longer dependent upon the sovereign decision on the exception, but upon the division and appropriation of space, upon the geopolitics of uncontested spatialisations and a philosophy of concrete life. Therefore, Guantánamo will be exposed not as a singular and exceptional occurrence, but as symptomatic of the transformation of law. Law is moulded onto the order of what is; it is sustained by the situational characteristics of spaces and people at a distance from the contingency of sovereign decisions.

Aradau, Claudia (2008), *Rethinking Trafficking in Women: Politics out of Security*, Basingstoke: Palgrave.

No abstract available

Aradau, Claudia and Rens van Munster (2007), ‘Governing Terrorism through Risk: Taking Precautions, (Un)knowing the Future’, *European Journal of International Relations* 13(1), pp. 89–115.

The events of 9/11 appeared to make good on Ulrich Beck's claim that we are now living in a (global) risk society. Examining what it means to ‘govern through risk’, this article departs from Beck's thesis of risk society and its appropriation in security studies. Arguing that the risk society thesis problematically views risk within a macro-sociological narrative of modernity, this article shows, based on a Foucauldian account of governmentality, that governing terrorism through risk involves a permanent adjustment of traditional forms of risk management in light of the double infinity of catastrophic consequences and the incalculability of the risk of terrorism. Deploying the Foucauldian notion of ‘dispositif’, this article explores precautionary risk and risk analysis as conceptual tools that can shed light on the heterogeneous practices that are defined as the ‘war on terror’.

Aradau, Claudia and Rens van Munster (2008a), 'Insuring Terrorism, Assuring Subjects, Ensuring Normality: The Politics of Risk after 9/11', *Alternatives* 33(2), pp. 191–210.

Security has been located either in the political spectacle of public discourses or within the specialized field of security professionals, experts in the management of unease. This article takes issue with these analyses and argues that security practices are also formulated in more heterogeneous locations. Since the early days of the "war on terror," the insurance industry has had an instrumental role and "underwriting terrorism" has become part of the global governmentality of terrorism. We explore the political implications of the classificatory practices that insurance presupposes and argue that the technologies of insurance foster subjects who are consistent with the logic of capitalism. Insurance entrenches a vision of the social where antagonisms have been displaced or are suspended by an overwhelming concern with the continuity of social and economic processes. These effects of insurance will be discussed as the "temporality," "subjectivity," and "alterity" effects.

Aradau, Claudia and Rens van Munster (2008b), 'Taming the Future: The *Dispositif* of Risk in the "War on Terror"', in: Louise Amoore and Marieke de Goede (eds), *Risk and the War on Terror*, London: Routledge, pp. 23–40.

No abstract available

de Goede, Marieke (2008a), 'The Politics of Preemption and the War on Terror in Europe', *European Journal of International Relations* 14(1), pp. 161–185.

In the midst of the war on terror and unilateral US security politics, many observers look to Europe for alternatives. It is argued that Europe is particularly opposed to preemptive security practice, and prefers instead to rely on the rule of law. This article examines the meaning of preemption in the war on terror, and analyses three aspects of European counter-terror policy. It becomes clear that, with respect to a number of policies that play a key role in preemptive security practice, including criminalizing terrorist support, data retention, and asset freezing, the European Union is world leader rather than reluctant follower. Instead of relying on images that position Europe as inherently critical of preemptive security, debate concerning the legitimacy and desirability of such practices must be actively fostered within European public space.

de Goede, Marieke (2008b), 'Beyond Risk: Premediation and the Post- 9/11 Security Imagination', *Security Dialogue* 39(2/3), pp. 155–176.

In the context of the 'war on terror', techniques of imagining the future have taken on new political significance. Richard Grusin has coined the term 'premediation' to describe the way in which news media and cultural industries map and visualize a plurality of possible futures. This article examines the relation between the politics of risk and premediation as a security practice. Premediation simultaneously deploys and exceeds the language of risk. Its self-conscious deployment of imagination in security practice feeds economies of both anxiety and desire.

de Goede, Marieke and Samuel Randalls (2009), 'Precaution, Preemption: Arts and Technologies of the Actionable Future', *Environment and Planning D* 27(5), pp. 859–878.

Terrorism and climate change are frequently perceived as 'total threats' articulated and imagined through a wide array of arts and technologies. If the construction of these threats appears similar then so are the pleas for preemptive and precautionary action. In this paper we explore the ways in which terrorism and climate change are imagined, drawing on a conjoined history in which preemption and precaution are not easily separable. We then trace this through the knowledges, models, and ideas of risk that inform contemporary debates on these issues and suggest that these are caught between a desire for rationality and affective governance through catastrophic visions. Furthermore, we argue that these imaginations of an actionable future have political

consequences that depoliticize and delegitimize debate and that potentially bring the unimaginable into being. Reconceiving precautionary politics is thus vital if we are to engage ethically with the world.

Isin, Engin (2004), 'The Neurotic Citizen', *Citizenship Studies* 8(3), pp. 217–235

Over the last three decades we have witnessed the birth of a subject that has constituted the foundations of a regime change in state societies: the neoliberal subject. As much as neoliberalism came to mean the withdrawal of the state from certain arenas, the decline of social citizenship, privatization, downloading, and so forth, it also meant, if not predicated upon, the production of an image of the subject as sufficient, calculating, responsible, autonomous, and unencumbered. While the latter point has been a topic of debate concerning the rational subject, I wish to argue that the rational subject has itself been predicated upon and accompanied by another subject: the neurotic subject. More recently, it is this neurotic subject that has become the object of various governmental projects whose conduct is based not merely on calculating rationalities but also arises from and responds to fears, anxieties and insecurities, which I consider as 'governing through neurosis'. The rise of the neurotic citizen signals a new type of politics (neuropolitics) and power (neuropower). I suggest a new concept, neoliberalism—a rationality of government that takes its subject as the neurotic citizen—as an object of analysis.

Lobo- Guerrero, Luis (2007), 'Biopolitics of Specialised Risk: An Analysis of Kidnap and Ransom Insurance', *Security Dialogue* 38(3), pp. 315–334.

This article offers a biopolitical security analytic of kidnap and ransom (K&R) insurance. It suggests that security phenomena should be analysed in terms of the problematizations through which they are expressed. With reference to Foucault's concept of biopower, K&R insurance is studied as part of a *security dispositif* designed to deal with the problematic of kidnap risk. The biopolitical security that results is aimed at enabling the circulation of the client should a kidnap event occur. As such, it is a personalized private provision of security premised upon the promotion of an individual's capacity to circulate in the future. Using the story of a kidnap event, the article analyses the micro-practices through which a population of 'kidnapping prospects' is created, the underwriting process through which prospective clients undergo a security audit, and the forms of security that derive from this dispositif. It argues that the value of the concept of biopower for security analysis is its potential for explaining problematics that are not circumscribed to a fixed referent object but relate to the emergent features of the changing character of the human being.

Lobo-Guerrero, Luis (2010), *Insuring Security: Biopolitics, Security and Risk*, London and New York: Routledge.

No abstract available

Rasmussen, Mikkel Vedby (2004), "It Sounds Like a Riddle": Security Studies, the War on Terror and Risk', *Millennium* 33(2), pp. 381–395.

A research programme on 'reflexive security' is emerging, as a number of students of international security are applying sociological insights of 'risk society' to understand new discourses and practices of security. This research note maps the current achievements and future challenges of this emerging research programme on risk arguing that it offers a way to overcome the debate about whether to apply a 'broad' or 'narrow' concept of security; a debate which is stifling the discipline's ability to appreciate the 'war on terrorism' as an example of a new security practice. Discussing the nature of strategy in a risk environment, the paper outlines the consequences for applying the concept of reflexive rationality to strategy. Doing so, I address some of the concerns on how to study 'reflexive security' previously raised by Shlomo Griner in *Millennium*.

Sociological branches of securitization

This body of scholarship takes Copenhagen's notion of securitization as a point of departure but understands security more in terms of a 'pragmatic sociological practice' as opposed to a speech act. Rendered complex are the ideas of both the audience and the idea of 'tools' of securitization; i.e. the procedures and rules through which professionals come to think about a specific threat image, resulting in the shaping of public action in order to address this security issue.

Balzacq, T. (2005). "The three faces of securitization: Political agency, audience and context." [European journal of international relations](#) 11(2): 171-201.

The prime claim of the theory of securitization is that the articulation of security produces a specific threatening state of affairs. Within this theory, power is derived from the use of 'appropriate' words in conformity with established rules governing speech acts. I argue, however, that a speech act view of security does not provide adequate grounding upon which to examine security practices in 'real situations'. For instance, many security utterances counter the 'rule of sincerity' and, the intrinsic power attributed to 'security' overlooks the objective context in which security agents are situated. As a corrective, I put forward three basic assumptions — (i) that an effective securitization is audience-centered; (ii) that securitization is context-dependent; (iii) that an effective securitization is power-laden. The insights gleaned from the investigation of these assumptions are progressively integrated into the pragmatic act of security, the value of which is to provide researchers in the field with a tractable number of variables to investigate in order to gain a better understanding of the linguistic manufacture of threats

Balzacq, T., T. Basaran, et al. (2010). "Security practices." [International studies encyclopedia online](#) 18.

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Salter, M. B. (2008). "Securitization and desecuritization: a dramaturgical analysis of the Canadian Air Transport Security Authority." [Journal of international relations and development](#) 11(4): 321-349

Securitization theory has evolved over the past 10–15 years and has fuelled much exciting research, demonstrated through recent contributions by Balzacq, Stritzel, Taurek, and Floyd. Despite a growing number of case studies of successful securitization and desecuritization processes, scholars have retained the statist view of securitization: actors identify an existential threat that requires emergency executive powers, and, if the audience accepts the securitizing move, the issue is depoliticized and is considered a 'security' issue outside the rules of normal politics. This article demonstrates that there are multiple settings of securitizing moves and parses the audience within securitization theory, suggesting a model of at least four distinct types of audiences and speech contexts (popular, elite, technocratic, and scientific). The process of securitization is not a moment of binary decision but rather an iterative, political process between speaker and audience. We must not ask, 'was a securitizing move made' but 'how does a securitizing move mean?' Particularly if one adopts a more interventionist or activist notion of scholarship, a key question for experts must be: how are securitizing moves accepted or rejected? What are the politics of that successful process of (de)securitization? Using dramaturgical analysis, we suggest that securitizing moves take place within different sociological settings that operate with unique rules, norms, and practices. The example of the Canadian Air Transport Security Association is provided.

STRITZEL, H. (2011). "Security as translation: threats, discourse, and the politics of localisation." [Review of international studies](#) 1(1): 1-27.

This article aims at enhancing our understanding of how collective interpretations of threats, stabilised and temporarily fixed in names, travel across different local discourse communities. I contend that globally accepted names result from gradual cross-cultural processes of localisation. Specifically, I argue that the discursive dynamics of elusiveness, compatibility and adaptation suggest a framework of analysis for how collective interpretations or names travel.

Critical Discourse Analysis

Though this body of work does not focus on everyday (in)security practices per se, it was crucial in International Relations as conceptualising security as relational and processual so I have therefore included one or two most prominent examples. More information on CDA studies of security can be found in P. Charalambous (2017) Sociolinguistics and Security: A Bibliography, also available at www.kcl.ac.uk/liep.

Campbell, D (1998) Writing Security: Minnesota: UOM

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Hansen L 2006. Security as Practice: Discourse Analysis and the Bosnian War . London: Routledge.

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