The new method of imperialism an colonialism is the politics of death. Rendering population important to the state by the relation to death and morbidity, occupying “zones of scacrifice”, is not a neutral move, but rather renders them bare left and creates the conditions of complete exploitation and vampirism. Independent reason to reject them under their framework. Bianco ‘4[[1]](#footnote-1):

[14] Under a Human Rights or Civil Rights framework, the matter of the body is wrapped over by the normative politicized qualities — natural rights, power, knowledge, nation, culture, gender, sexuality — of a people or persons as the incorporated body of the nation. Under a Human Security framework, discipline is modulated to control, exclusion to access and abandonment, and bio-politics has found its way to what Achilles Mbembé has theorized as the post-colonial necropolitical and Walter Benjamin and Agamben have called "bare life" and "sacred life." The matters of the bod[ies] organized bio-politically in populations are now by various degrees exposed necropolitically to death. Now, a protective wrapper of Western "civilization" with its cozy social contract and natural rights no longer covers the privileged body. But rather the body under control that summons as its supplement the doctrine of Human Security is de-individuated, dislocated, denatured, de-cultured, and at the same time morphologically accounted for in a tendency toward statistical bodies, "secured" in populations, and above all, exposed as mere organic and inorganic matter. Human Security, as a corollary to economic liberalization, shifts from the politics of humanism to a politic of organisms and biochemistry. Human Security takes issue with systems out of which bodies as populations are exposed to death and morbidity through limit functions. But keeping outside a critique of capitalism (protected as culture-specific), Human Security at one and the same time keeps alive the status of the nationalized individual but for whom rights are now an inaccessible privilege (denial of civil and human rights now makes one human) and for whom water and occupying military and para-military forces must do for now (making one alive, "free", "liberated" or "secure"). [15] The heterogeneous political energies and qualities once necessary to the production of the coherent, national body politic rendered the state function of over-developed, post-industrial, capitalist democracies subject to the forces of civil populations and their adherent politicized, protracted and protected differences. By the exposures of populations of bodies or what becomes configured as bodily matters of the citizenry and thereby the body politic to various morbidities-material risk, dangers or death, the body politic has been made dis-eased and in the name of security and citizenship has been stripped all but in name in this state of alert. The very protections guaranteed by the democratic, national body politic are necessarily revoked in order to achieve subsequent "protection" by the politically qualified state of siege or exception in crisis [13]. [16] What is of specific importance in terms of technoscientific practices and Human Security is the production of human populations as the "socially dead, a destiny of death that is collective," or as "dying matter" (Biehl 135) and "afflicted populations" (Biehl 137) placed "'where the market needs you'" (Beck and Ziegler cited in Biehl 136), in which the new "U.N. Disaster Risk Index" and "mortality forecasting" are set up as a competitive indices for "health equity" (King and Murray 599). The baseline for Human Security is population survival or rather a human "endangered" (Guerrero) populations list [14]. The baseline for population survival is complete with statistical algorithms for the insecure or unsecured human necessities and functions that are in need of production and mired by "the two dominant strands of foreign policy — economic development and military security," which are "intertwined" (King and Murray 585). According to the UNDP, cited by King and Murray, the global cost for military security is pricey, "the combined income from 49 percent of the world's people" (ibid). Human Security, then, can be accessed and deployed only as privatized subscription and operates by the presumption of a politics of nationally and militarily secured bodies or civilians versus citizens, made and unmade, made to live and made or left to die. And also in line with current U.S. military and foreign policy, one of the "four essential characteristics" of Human Security is "prevention" (589). Where Human Rights opens the door to the supplement of power and to post-colonial intervention, Human Security legitimates the imperial and the preemptive strike. [17] And summoned with these necropolitics, or politics of death, dying, danger, the dead, preemptive force, and asymmetrical warfare, are the populations of "bare life," offered "liberation" while occupying "zones of sacrifice," or if you are Native in America, "nuclear zones of sacrifice" [15], subject to the "statistical genocide" (Guerrero) of the "mortality forecasting" of "life in zones of social abandonment" (Biehl) and zones of morbidity. If a particular statistical, civilian population is fortunate, then access to a "biosphere" [16], a security enclave, a surveilled and gated community, "health equity" and "freedom" await, no less under the state of siege, but "protected" by the state of exception under the pragmatics of selective national, military, and "Human Security." Given the need for "security" within the state of siege in which it is said the U.S. persists, the political guarantees of democratic citizenship, however superficial and violated are no longer extended to the white, male, middle-class information worker, and liberalizing politics, though at work on a global scale, have imploded within democratic structures. Where, then, are the geo-politics of indigenism and the transcultural politics of subjected bodies to be located?

1. Bianco, Jamie Skye, “Zones of Morbidity ” in *Rhizomes* Issue 8 Spring 2004. http://www.rhizomes.net/issue8/bianco.htm [↑](#footnote-ref-1)