

## The Selfreflection of Security: a Poietic Approach

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**Abstract:** The purpose of this article is to provide details about the results of the research obtained in the sphere of security theories analysis and in the direction of identifying certain elements of content for an approach of security starting from the idea of poiesis. By analyzing the theories one can notice that they lack the capacity of anticipating the evolution of successive statuses of security. On this background, the proposed approach of security starts from the use of poiesis in this field with the aim of identifying the moments of creation, evolution, development, change and balance that state entities form, irrespective of the security's object of reference or of its subdomain of origin. The employment of poiesis in the field of security has led to the understanding and description of the relationship between risks, vulnerabilities, threats, dangers and opportunities. Last but not least, by means of this article, one wishes to underline the importance of RVTP-O analysis alongside the anapoietic feature in securing a state.

**Key words:** security, anticipation, RVTP-O analysis, autopoiesis, alopoiesis, practopoiesis, anapoiesis.

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### I. INTRODUCTION

After twenty-five years since the end of the Cold War, in international scientific research there are lively debates about the way in which the concept of security should be extended according to its object of reference – whether it should be man, global perspective, women, society or the environment. At the same time, one is also debating the areas and subdomains of the emergence of the concept - to be more precise, the subdomains of the political, the mental, the economic, the cultural, the religious, of critical infrastructure or of military development. Furthermore, the mechanism of developing security will be analyzed – whether security is composed of threats, dangers, risks or routine bureaucratic measures. Nowadays, at the international level there are different schools of security and different currents of thought such as: constructivism, poststructuralism, the Copenhagen School, feminism, The Paris School, postcolonialism and human security. These schools of thought have contradictory views regarding the analysis of security. As promoters of security, Ole Waever and Barry Buzan have noticed that, at the level of the study of security, there is a tendency to rather analyze the differences between schools rather than their common elements, with the scope of isolating one such approach from the others and to promote it (Fierke, 2007). For these reasons, we consider that the analysis of security was, is and will continue to be the object of dispute for various polemics. These polemics were certainly influenced also by the conceptual and methodological groundwork of security in connection to international relations. Often regarded as the youngest branch of international relations (Burchill, et al., 2005), the discipline of security studies has developed on the ground laid by international relations (Walt S. M., 1991). The limits and boundaries between international relations and security have not been regarded as impermeable and this has led to using concepts from international relations into the study of security. As a result, realism, liberalism and constructivism have put their mark on the development of such analysis in the field of security prior to 1989. After the end of the Cold War, at the intersection of these currents and elsewhere, other approaches have influenced the discourse of security. In our view, the congruency between the scientific objectives and the research orientations of international relations and security studies don't represent a valid premise as international relations deal with the *connections* between states, while security studies should study the *status* (the conditions) of the entities (of the states). We are of the opinion that, because of the absence of any coherence between the international relations-based approach and that of security studies, the latter are in need of a grounding of their own, of a different nature than that of international relations theories that would permit an analysis of the *idealistic states* that substantiate the entities. We deem that this particular grounding should be

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defined on the basis of capturing *the dynamic balance* which characterizes and defines security. The aforementioned dynamic balance could be described in a systemic manner starting from the concept of *poiesis*.

Therefore, the main objective of the present research consists of the analysis of the main approaches and theories on security by employing *poiesis*. This necessity appeared after an initial study of the main approaches and theories of security and as a consequence of the failure of these theories to anticipate certain important events after 1989 (for instance: the end of the Cold War, 9/11, the 2014 Ukraine crisis and the expansion of The Islamic State – *ISIS*) and to identify the ways of anticipating characters that are specific of security. In our view, the previous approaches are not satisfactory – as mentioned in the paragraphs above – and that only the development of an approach stemming from the autoreflexive image of security from reality could bring our endeavour to fruition. It is precisely because of this reason that we consider that employing *poiesis* to security studies could take security by surprise in moments of creation, evolution, development, change and balance that characterizes statal entities, irrespective of the object of reference or the subdomain of security emergence.

## II. APPROACHES AND THEORIES REGARDING SECURITY

The term “security” comes from the Latin *securitas*, which can be translated as “to be secure”, “to be safe from any kind of danger” (Dexonline, 2014). At the same time, this sense of the word is enriched by the feeling of safety offered to a certain entity by means of the absence of any kind of danger. Understood empirically, security can be perceived as mere protection. Essentially, security is a state of fact that protects a group of people, or any other organizational entity, from any kind of external and internal danger. More specifically, at the level of the state, security ensures the existence, independence, sovereignty and territorial integrity of the state, which are indisputably mandatory conditions for its existence. The definition of state security can be said to include the impossibility of a military attack, as well as that of political pressure or economic constraints. The analysis of this state of affairs can be conducted on three levels:

- The first level is the micro one. This level is represented by the individual. The analysis can be conducted via observations of this type: the individual is protected from aggression, he or she has the right to have a property, to have medical assistance and education ensured etc.
- The second level is the basic one. This level is represented by the state. The analysis can be conducted via observations with respect to the ways of maintaining sovereignty and ensuring the borders and the survival of the nation.
- The third level is the macro one. This level is represented by the regional organizations or a world organization. The analysis can be conducted via observations with respect to maintaining the status quo or the world order.

In practice, these levels are interdependent and a correct analysis must take them all into consideration, while offering a comprehensive perspective of the events and the context they refer to. This article will focus on the description of the basic level in an attempt to capture the moment in which its specific state of security is under threat. We trust that both the micro and the macro levels must be included in the analysis of the basic level due to the fact that these levels cannot be taken out of their context (the security of the individual can be characterized only by means of reference to a state or an organization; at the same time the analysis of an organization can be conducted only via the analysis of the subsystems that comprise it).

Chronologically speaking, there have been a few approaches to the phenomenon of security. In order to define the principles and premises of the proposed model of security for the analysis of the basic level, an initial analysis of the approaches towards it, based on their evolutionary logic has been considered necessary.

Security studies have been founded quite recently in comparison to international relations. Thus, a *first stage in the development of security studies* appeared during the Second World War and was inspired by realism. The first wave of security studies, considered to be the Golden Age of this domain revolved around the study of the use and the control of military force – particularly nuclear force – in an attempt to solve the dilemma of realist security. Referring to the approaches towards international relations, the researches of the first wave of security studies have started from the premise that since states can never be sure of the future intentions of other states, a lack of trust in all the “unities” of the international system takes shape and is perpetuated. This lack of trust based on uncertainty is called “security dilemma” (Burchill, et al., 2005).

The year 1965 foreshadows the end of the first wave of security studies and the problem of its discouragement is related to the use of force and the outbreak of the Vietnam War that have proved the fragile

nature of the considered approaches. After the 1970s, a *second stage in the development of security studies* begins to take form. Embracing a methodology more closely related to the study of history and the tendencies of the time, security studies abandoned the idea of conventional war and turned towards the neorealist agenda of international relations (Walt S. , 1991). Thus, many researchers in the field of security studies have started to allot increasing importance to the absence of hierarchical politics, adopting the structural realism of Kenneth Waltz. K. Waltz maintained that vanity, the run for glory, as well as greed would make the war of all against all continue endlessly and realism would never become outdated (Waltz K. , 2000). He also believed that the structural distribution of capacities is limited, which leads to state cooperation based on fear with respect to the relative gains of other states, as well as their possibility of acquiring independence. The desires and abilities of every state maximize reciprocal power constrains, bringing into existence the “power balance” that molds international relations. The power balance of state unities can be achieved via two ways: an internal one and an external one. The internal balance represents the increase of the state’s own economic capacities and / or the increase of military expenses. The external balance is centered on the affiliation of the state to different alliances with the goal to counterbalance the power of other states. (Burchill, et al., 2005).

On the background of the development of the second stage of security studies, a defining approach of the security in relation to the scientific society – that of the Copenhagen School – is shaped in the year 1983. This school of thought maintains that the difference between state and security represents a starting point for the restructuring of security studies, in order for the duality of the term “security” to be accepted: it is a combination of both state security – dealing with sovereignty – and social security – dealing with identity (Goetschel, 2000). In addition, according to the representatives of this theoretical approach (Barry Buzan and Ole Wæver), the role of the state in ensuring security will become less important. On the background of the decrease in intensity of the role of the state, the role of international cooperation will become more significant. The latter is beneficial, as the states of affairs related to national security are interdependent and, by means of cooperation, full-fledged anarchy as structure of the international system can be reached (Buzan, Waever, & Wilde, Security: A New Framework for Analysis, 1998). B. Buzan aims to analyze more that the idea of security in itself or the empiric conditions that form the foundation of the political formulation of security (Buzan, People, States, and Fear: The National Security Problem in International Relations, 1983). The main goal of the researcher is to offer answers to various questions of empiric and philosophic nature, such as the following ones: What is security in its broader understanding? How can it be offered to specific entities? What is the true referential object of security when referring to national security? What is international security? Can international security be specific to an entity superior to that of the state? The security that is formed between states is a phenomenon impossible to divide?The author explains all of the above mentioned situations, maintaining that this concept of security is comprised of contradictory elements that, in the case of misunderstandings, can lead to confusion and error. Among the most important traits of the phenomenon are those that make the subject of study for individual and national security. Analyzing the literature, Barry Buzan concludes that national security, generally speaking, is synonymous with the lack of threat, while international security represents the state capacity to maintain its independent identity and complete functional integrity (Buzan, People, States, and Fear: The National Security Problem in International Relations, 1983). B. Buzan believes that security is related to survival, but is not limited to it. In addition, it consciously acknowledges a wide range of preoccupations related to life conditions.

Above all, security is synonymous to the fate of human collectivity. Only after this understanding, one can talk about personal security and of the security of human beings analyzed as individuals. One of the achievements of B. Buzan is that he defined the main research directions with respect to security: military, political, economic, social and environmental (Buzan, Waever, & Wilde, Security: A New Framework for Analysis, 1998). The author clarifies the fact that military security is mainly related to the double interaction of the armed offensive and defensive capacities, as well as to the perception that states have regarding to the intention of others. Political security makes reference to the internal stability of countries and to the ideologies and governing systems that characterize them. Economic security means access to resources and funds. It builds markets that are necessary in order to maintain a minimum level of wellbeing. The main goal of social security is the creation of the capacity to maintain traditional elements of language, literature, identity, as well as cultural and religious customs in favorable conditions. Environmental security has as foundation the maintenance of local and planetary biosphere as essential support for all human actions. Furthermore, the Copenhagen School

understands these directions as being central points as far the matter of security is concerned, a way of ordering priorities, instead of branches that function is isolation, independent of one another.

On the background of the theoreticians' acknowledgement of the impossibility of anticipating the states of affairs by means of the existing theories, after 1990 suitable conditions arise for the apparition of a *third stage in the development of security studies*. The latter is centered on the analysis of the founding conditions of existent relations and institutions, as well as on the development of a methodology meant to change them (Baylis & Smith, 2005). According to this approach, there was an attempt to make a transition in terms of the object of analysis of security studies from the *state* to the *individual*<sup>2</sup>, since states do not represent solutions to the problems of individuals, but rather elements of those problems (Hyneka & Chandlerb, 2013). Moreover – according to this theory – the best way to ensure security is through *emancipation*, understood as the freedom of individuals or groups from all types of constrains.

Objectively speaking, critical security studies represent a niche of security studies that is based on the rejection of *problem solving* approaches that are specific to the Cold War era. The idea was initiated by Robert Cox, who has underlined the influence of critical theory in the domain of security, creating the premises for the apparition of the *first sub-stage in the development* of critical security studies (Hyneka & Chandlerb, 2013). Later on, supported by the failure of classical security theories to anticipate the events of 1989, the idea is further rendered meaning in Ken Booth's work (Booth, 1991). The latter pins down the first agenda specific to critical security studies, forming the *Welsh School*. The researcher builds an emancipated approach to security, the subject of which is represented by people instead of states – *treat people as ends and not means* (Booth, 1991). Some advocates of critical security studies consider that security must be pushed towards the underprivileged groups, with the Western states as possible promoters of emancipation (Bellamy & Williams, 2007). The individual approach has brought about new possibilities regarding to the policy on the international level (Hyneka & Chandlerb, 2013). Thus, the concept of *human security*, as well as the approach towards global civil society inspired by Jürgen Habermas appeared. At the same time, campaigns were led against the use of child soldiers and the *responsibility to protect* started to take center-stage. The critical approach towards security became the promoter of human development and public health (Kaldor M. , *Global Civil Society: An Answer to War*, 2003). After 1990, feminist theories increasingly came to the front. They sprang from the idea that security was profoundly influenced by gender in terms of its consequences, as well as in the forms of identification and subjectivity that the field was comprised of, and yet the domain was unbeknownst of the fact that it was influenced by gender (Hyneka & Chandlerb, 2013). In other words, theories about security had been written and put to practice from an exclusively “male” point of view, while a “female” point of view could enrich the field of security and make the world a more peaceful place. After the year 1995, the debates referring to security were complemented by the poststructuralist view that militated towards a universal and liberal understanding of rights and freedom (Hyneka & Chandlerb, 2013). M. Kaldor criticized the Welsh School for it tried to distort history by means of an exclusive focus on the human being (Kaldor M. , *Human Security: Reflections on Globalization and Intervention*, 2007).

*The second substage* of critical security studies was made possible through the involvement of the Copenhagen School in academic discourses of critical security studies. The Copenhagen School, through B. Buzan and O. Waver has rejected the methodology of impartiality and the stress on the individual. Hence, the term of securitization has emerged; it demonstrates the tie between security studies and poststructuralism (Hyneka & Chandlerb, 2013).

After the events of 2001, American policies concerning the war on terror left no room for emancipated security-based approaches and slowed the development of Modernist-Liberal approaches to security. Also after 2001, O. Waver identifies critical security studies with *The Frankfurt School* and places them between constructivism and poststructuralism (Waeaver, 2004). Yet another post Cold War approach to security is specific to *The Manchester School*. Its representatives (Oliver Richmond and Roger Mac Ginty) favour an intervention of Western states (former colonizer states) based on the rejection of liberal emancipatory discourse (Hyneka & Chandlerb, 2013).

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<sup>2</sup> This is equivalent to the transition from levels three and two to level one with respect to the analysis of security.

In the year 2010, Edward Newman captures the rapprochement between *The Copenhagen School* and *The Welsh School* by means of initiating *the critical studies of human security*. Once this rapprochement develops, the emancipatory potential as well as that of political engagement formerly evinced by the emergence of critical security studies becomes quite diluted (Newman, 2010). This state of facts would lead to poststructuralist critiques and to the apparition of *the third substage of development* of critical security studies through *The Paris School*. Inspired by Giorgio Agamben and Michel Foucault, the researchers of The Paris School take on subjects related to an alternative future, humanitarian intervention, militarist peace and development, taking the developed states of the Global South to be potential saviours (Duffield, 2007).

One can notice that in the period 1990-2010 the theoreticians of security that have criticized the neorealist vision have been very well represented in the UN, EU and the governments of the USA, Great Britain and Canada (Hyneka & Chandlerb, 2013). One of the most active theoreticians of critical security studies has been Mary Kaldon, who co-authored *A Human Security Doctrine for Europe* (Kaldor & Solana, 2010). Despite this connection between the theoretical moulding of security and applying these concepts, and despite the real progress security studies have made after 1990, our contention is that current approaches to security have not managed to capture the evolutionary character as well as the states' open system; neither could they anticipate the state of affairs that characterized the entities.

At the same time, from a chronological point of view, one can notice the existence of a causality and reactivity process between transforming the international system and modifying the approaches towards security. In other words, the Cold War, its end, 9/11 are elements that have demonstrated the reactive character of the approaches. One would expect events iconic for 2014 such as the Ukraine crisis or the expansion of the Islamic State of Iraq and al-Sham (ISIS) to be reflected in the transformation of security. In our view, security – understood as a mental construct – cannot solely be the result of a reactive attitude, but, on the contrary, it must be an anticipatory and proactive necessity. Also, security studies are in need of their own grounding, particularized and differentiated from that of international relations, which should complement the specific field of the study of connections between entities with that of analysis and anticipation of the *state of affairs* that belong to security. In our view, this grounding could have as its starting point the analysis of the poietics of state security.

### III. THE POIETICS OF STATE SECURITY

The term *poiesis* comes from Ancient Greek and is translated by *to do* (Maturana & Varela, 1980). Initially, the term meant a process of becoming, of an action that transforms and perpetuates systems and nature, thus defining the link between matter and time, strengthening the relations between a person, the world and the whole (Schatten, 2008).

The term *poiesis* is analyzed by Aristotle in conjunction with *praxis* (Parry, 2014). While *praxis* strictly refers to the immediate meaning of an act, *poiesis* tries to capture the passage from something hidden towards the act of creation. Thus, *poiesis* is tightly related to *tekhne* (understood as a rational method of producing or accomplishing a goal) and by *gnosis* (the necessity of knowledge) (Groenewald & Marvica, 2007). In *The Symposium*, Diotima draws the parallel between *poiesis* and the way in which humans (*the mortals*) position themselves towards immortality (Plato, 2008).

The relation between life and death, between humans and immortality is created through *poiesis*. Plato synthesizes the link between *poiesis* and *physis*, the latter stemming from *poiesis* (Parry, 2014). Martin Heidegger develops the approaches to the term, analyzing it in terms of “a moment of ecstasy that captures the transformation of a system from state A to state B” (Ferrari Di Pippo, 2000). Another important step in the development of the syntagm is made by Dorrance Kelly. This scholar situates *poiesis* in relation to the capacity of each person to refine his/ her creation, with the scope of establishing a dependent link between body and mind, this fact being synonymous not with generating a sense about existing, but rather the ability of discerning and choosing one of the meanings already available (Dreyfus & Dorrance Kelly, 2011).

There are two main forms of *poiesis*: *autopoiesis* and *alopoiesis*. Humberto Maturana and Francisco Varela understand these forms in relation to each other. The two researchers start from the premise that *autopoiesis* refers to a system capable of reproducing itself, as well as self-sustaining (Maturana & Varela, 1980). An *autopoietic* system contrasts with an *alopietic* one – i.e. a system that produces certain elements different from itself (Maturana H. , 1981). In H. Maturana and F. Varela's perspective, *autopoietic* systems are

autonomous, self-referential and they are self-generated. In this conceptual frame, H. Maturana defines cognition as a biological phenomenon, itself being the nature of living organisms. Going through this imaginative leap means abandoning the interpretation of living systems from the perspective of functionality and of causal interactions as well as understanding them in terms of open systems (Maturana & Varela, 1980). H. Maturana and F. Varela consider that unity, organization and structure all individuate autopoietic systems. What is defining for autopoiesis is *structural coupling* – according to which systems have to be structurally plastic unities. This represents that conserving adaptation has to result from the symbiosis between structural association and structural change (Schatten, 2008). Thus, autopoietic organization will constitute the invariant configuration around which the selection of structural changes will occur in the period of interactions<sup>3</sup>.

An autopoietic system represents a network of production processes (i.e. transformation and destruction) of the components that are divided into the following two categories (Maturana H. , 1981):

- Components by means of whose interactions and transformations continuously regenerate and realize the process network (or relations) that produced them;
- Components that are constituted as a concrete unity in the area where these exist by means of specifying the topological domain of its realization.

The concept of autopoiesis is taken up by Niklas Luhman and applied to social systems. N. Luhman builds a new theory of systems, based on three major directions (Luhmann, 1986):

- General theory of the system (subsequently, "of the systems") developed by Ludwig von Bertalanffy. He is considered the promoter of the systemic movement, and his theses – and the critique of them – constituting the starting point of N. Luhmann's theory;
- Cybernetic theory developed by Norbert Wiener. At a later stage, N. Luhmann would leave this model behind, opting instead for the innovations brought about by second order cybernetics in order to explain positive feedback;
- The theory of social systems developed by Talcott Parsons. N. Luhmann initially used a T. Parsons' theory as a direct source of inspiration. N. Luhmann, after refining the concept of autopoiesis, dismantled the theory step by step and developed his own version, more complex and more solid in order to ground the idea of autopoiesis.

N. Luhman creates the most developed stage of systemic theories development (the third) based on the relation between *identity* and *difference*. Consequently, the autopoietic turn of systems theory arises (Vanderstraeten, 2012). In N. Luhmann's view, autopoiesis defines both the internal operations of a self-referential system, as well as the results of these processes. He considers that autopoietic systems have the following features (Luhmann, 1986):

- They are autonomous;
- They have individuality;
- The limits of autopoietic systems are exclusively specified by the operations of the system in the autoreproduction process;
- Autopoietic systems have no input or output.

The operations executed by autopoietic systems only have the role of compensating the perturbations on the external environment, the mechanisms used in this scope remaining hidden to the observer. In order to perceive the environment, to recognize it as an "other", one has to resort to aloreferentiality.

Bob Jessop applies this concept to economy, searching for explanations about the emergence of capitalism (Jessop, Putting States in their Place: Once More on Capitalist States and Capitalist Societies, 1990). He defines an autopoietic system to be self-constitutive to the extent to which it defines and defends its own limit when confronted to its previous external environment defined on the basis of certain coded and its own, distinct operational codes. Consequently, an autopoietic system can respond to the changes in the environment in which it finds itself and can accordingly modify its own organization, on the basis of its own codes and programmes. The scholar paraphrases Polanyi, regarding his attempt to define the market and the gains which result from

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<sup>3</sup> A comparative outlook on the conceptual evolution from the domain of autopoiesis is provided by (Rosenberg, 2003).

sales<sup>4</sup>. James Juniper criticizes the analysis of B. Jessop (Juniper, A Critique of Social Applications of Autopoiesis, 2006), labelling it an oscillation between a neo-Gramscian approach which describes Neoliberal hegemony developed by means of the dominance of market power and the practice of biocybernetic autopoiesis<sup>5</sup>.

Autopoiesis theory was applied in the field of judicial systems by Gunther Teubner. G. Teubner defines autopoiesis as "a special combination of diverse mechanisms of self-reference" (Teubner, 1993) which transcends self-scrutiny and self-description in order to include the relations of all the components of the system (legislative document, norms, procedures and doctrine) and the self-sustenance of self-production cycles (hypercycle). Furthermore, Marjatta Maula develops the model of *living composition* from the theory of autopoiesis; it is used in order to analyze economic organizations as living systems and learning systems (Maula, 2002).

One of the forms of manifestation of autopoietic theory is represented by *practopoiesis* (creating actions). This *specific approach* presupposes that, although the system is autopoietic in its entirety, the components of this system might have alopoeitic relations (Nikolić, 2014). The central element of *practopoiesis* is the *plasticity* of the system that is based on three properties (functions) of the system (Nikolić, 2014):

– *Observation and action (monitor and act)* – A system must contain units that can detect and identify the necessity to achieve certain actions;

– *Poietic hierarchy* – Units of the type *monitor and act* are hierarchically organized so that those lower level components can act and be at the service of the higher level components;

– *Eco-feedback* – Units of the type *monitor and act* are in a constant relation to the environment.

These three elements are molded with the help of the *practopoietic traverse* (traverses) that measure the system's capability and adjusts the system's components in case of emergency (Nikolić, 2014). The traverse links together the system's specificity levels. *Max Planck Institute for Brain Research* puts forward an interpretation of the impact that traverses have upon the adaptation capability of systems. The institute specialists believe that the use of *practopoiesis* leads to the clasification of systems into three categories, depending on the number of traverses they have, resulting in systems with one, two or three traverses (Nikolić, 2014). More often than not, systems have one or two traverses at most, with the exception of the human cerebral system that has three traverses. Consequently, the latter's capacity to reconstruct the knowledge assimilated at a certain moment in the past T and use it in the present depending on the emergency of the situation is possible due to the existence of three specificity levels – three traverses, respectively (Nikolić, 2014). This capacity to reconstruct knowledge that is specific to systems with three traverses is called *anapoiesis*. The latter is considered here to be a necessary feature for the correct interpretation of state and security, due to the direct link between these concepts and the human being.

We can thus observe a vast applicability of the concept of poiesis in the defining of less restricted limits of the interactions in the frame of some systems. Having as a starting point the interpretations of Greek philosophers, going through H. Maturana and F. Varela's research and culminating with the *practopoietic* approach to the nervous system by D. Nikolić, the poiesis captured a primordial element that other theories and approaches to security lack: anticipating a change in the systems from *state A* to *state B*, according to the performance of the *anapoietic* feature.

For this reason, we consider that poiesis can be applied to the study of security starting from the premise that *the state represents an autopoietic system with alopoeitic particularities and sybsystems*. Thus, the state represent an autopoietic system because of the fact that it conserves its identity and structure, but at the same time, because of the connections it has with the other elements, it can reconstruct and adapt itself. Seen from the perspective of an autopoietic system, the state assures that the existent levels of security and aspiration are defined, as well as the meaning of those aspirations. However, the state is not a pure autopoietic system. Due to

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<sup>4</sup> A comprehensive analysis of the scholar as regards to Polanyi's economic principles is available in (Jessop, Regulationist and Autopoieticist Reflections on Polanyi's Account of Market Economies and the Market Society, 2003)

<sup>5</sup> A critique of the consequences James Juniper identifies by the use of autopoiesis in the field of economy is available in (Juniper, A Critique of Bob Jessop's Application of Biocybernetic Frameworks in Regulation Theory, 2006)

the fact that, through its own actions, the state also produces something else than itself, thus influencing other open systems, it becomes *alopoietic*.

On the background of this symbiosis (*auto* and *alo*), a *practopoietic approach* is developed, leading first of all leads to the formation and construction of security through action and proactivity; secondly, the approach helps to obtain state intelligence by adapting, this being a solution of integrating its subsystems. Based on the frame of the actions that result by the use of *practopoiesis*, one can shape a characteristic that makes possible the understanding of the reinterpretation of different types of knowledge and elements that characterize the state's state of affairs by the diversity of actors, i.e. the *anapoietic* feature. Due to the fact that the beneficiary of security is man, and that his/her cognition is based on a poietic system of three traverses, we deem that applying *anapoiesis* to the interpretation of the state is a *sine-qua-non* condition in order that its security be correctly constructed. Also, due to this characteristic, one can describe the manner in which the state can reconstruct its knowledge and identify the opportunities of existence in relation to the external environment; also, it creates opportunities of existence and takes note if these are lacking. Last but not least, this feature holds the key to understanding the interpretation of the relation between the existent level and that to which it is aspired to reach.

Therefore, the state can be considered an *autopoietic* system (because its identity is self-sustaining) and one that has *alopoietic* subsystems (because they generate something other than themselves as well). The most suitable approach to the state's *autopoietic* system is the *practopoietic* one (because the state builds its progress and security based on their actions and effects). As far as security is concerned, the state's performance can be reached by means of the development of its *anapoietic* feature (because the latter reinterprets the knowledge it possesses).

The state's *autopoietic* interpretation leads to the identification of the following elements with respect to the construction of a state's security:

In order to ensure the security of an *autopoietic* system it is necessary that its *identity* be conserved. The conservation of the identity of an *autopoietic* system is based on the acknowledgment and establishment of a *dynamic ballance* between a series of internal and external conditions and elements with respect to the state's system. With regard to the security vector, the dynamic balance is determined by the *plasticity* of the system and can be influenced by the acknowledgment of the interactions between risks, vulnerabilities, threats, perils and opportunities. The interactions between these five categories of terms can be understood and defined in a systematic manner by means of the existence of the *anapoietic* feature of the *autopoietic* system.

Within the dynamic balance, the *vulnerabilities* can be attributed the inherent and current character of the system, as they are intrinsic and internal to it; the *risks* represent possible finalities with different degrees of probability, but with a unique accomplishment<sup>6</sup>; the *threats* are actions that the system or entity is subject to, subsequent to an external action directed against it, with the clear and conscious will to negatively affect its security, while the *perils* represent external elements that have certain effects, as well as non-intentional consequences with regard to systems and entities, with a potential negative influence upon their state of security.

The poietic analysis of the four elements (risks, vulnerabilities, threats and perils) will bring to the fore the reconfiguration and reuse of the finalities and effects that they generate with regard to the *autopoietic* system (the *intensity of the plasticity*), marked by the need of security (the *conservation of the autopoietic system's identity*). By means of the *monitor and act* function, as well as using the resources of the *anapoietic feature*, the state should prefigure actions and monitor their consequences, while drafting the least desirable situation that could generate unwanted consequences, as well as the most desirable situation that could potentiate the production of wanted consequences. The result of using a high performance *monitor and act* function is the creation of *opportunity*. Hence, *opportunity* represents the personal use of the environment's security potential that is specific to a certain system or entity (the environment is characterized by risks, vulnerabilities, threats and specific perils), with the aim to decrease the intensity of the "less" security vector and increase the intensity of the "more" security vector.

*Opportunity* can be identified only in the case of the acknowledgement of the *anapoietic* feature in the analysis of the state. By defining the security vector in terms of intensity, one can notice that its decrease in intensity is inversely proportional to the *opportunity* fructification and to the *state's performance with respect to*

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<sup>6</sup> B. Buzan presents a transformative logic specific to the Copenhagen School. The researcher considers the risks to be expressions of manifest vulnerabilities.



the *anapoietic feature*, while its increase in intensity is directly proportional to the *opportunity* fructification and to the *state's performance with respect to the anapoietic feature*. *Opportunities* arise and are configured through the development of specific relations between the four reconfiguration elements of the analysis model. This fact can be found in the identification and fructification of *opportunities*. Consequently, the *transformation or risks into opportunities* entails the choice of desirable consequences instead of the undesirable consequences; the *transformation of vulnerabilities into opportunities* entails the modification of the interpretation that attributes the intrinsic vulnerable character as well as its change into an asset; *the transformation of threats into opportunities* can be defined through the fact that threats can generate solidarity between the systems under threat; the *relation between perils and opportunities* cannot lead to the elimination of perils – however *opportunities* can indicate the directions of action by means of which the consequences of the perils can be reduced or minimized.

Considering the state as an autopoietic system, we notice that the molding of the four elements of security analysis – risks, vulnerabilities, threats and perils – leads to an increased specific capacity to create opportunities that can ultimately bring about an increase of the desirable consequences and a decrease of the undesirable consequences upon their state of security. The generation of opportunities by means of risks, vulnerabilities, threats and perils derives from the autopoietic molding of security and can be accomplished on the background of the cultivation of the *anapoietic feature*. The production of undesirable consequences by the four elements of the autopoietic model (risks, vulnerabilities, threats and perils), complemented by the non-identification of the system's *opportunities* leads to a negative influence upon security. The existence of these consequences marks the incompetence of the *monitor and act* function, as well as the lack of performance of the *anapoietic feature* of the state. These elements can be measured by means of a very high intensity of *plasticity* that determines the negative structural modifications of the system.

We believe that from the perspective of the above mentioned elements, the security poietic molding process can be represented by means of analysis table framed by the *intention* and *environment* variables. We have called this representation the RVTP-O analysis, represented in the figure below.

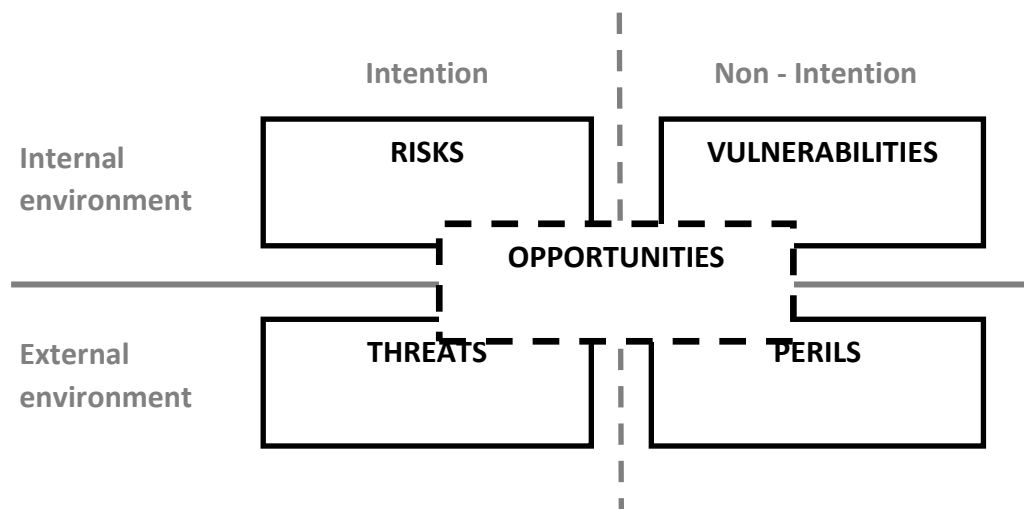


Figure 1: The RVTP-O analysis

The RVTP-O table can bring a prospective character to the analysis of security for it imposes the anticipation of the result of our actions or non-actions. In addition, the RVTP-O analysis can offer an objective character to the process of securization by means of the transformative logic between risks, vulnerabilities, threats, perils and opportunities and the modalities of security's increase and decrease in intensity. Starting from the premise of the existence of the dynamic balance, the security strategy resulting from the RVTP-O analysis will be exterior-oriented, with the aim to counter threats and minimize perils, but also interior-oriented, with the aim to reinterpret vulnerabilities and minimize risks.

On the background of the transformative logic of the five components of the RVTP-O analysis and of the *anapoietic feature*, we can isolate a specific foundation, particular to security studies with respect to the interpretation of security and the securitization process. We consider that the specific foundation mentioned

above can shape an anticipatory security strategy, increasing the state's *securitization*. Hence, long-term development becomes the key to understanding security, while the multiple scenarios generated prefigure the routs that security strategies must be guided towards. For these reasons, a security strategy becomes the instrument by means of which analysis groups and political leaders transpose their own visions of reality into quantized elements with the help of the *anapoietic feature*.

#### IV. CONCLUSIONS

The main objective of our research has been the analysis of the approaches and security theories as well as identifying certain elements of content for an approach on security starting from the idea of poiesis. In this article we have analyzed the stages of development of security studies and we noticed that these lack the capacity of anticipating the specific state of affairs. The failure of theories to anticipate certain post 1989 events and to identify the security's element of objectivity have lead us to the conclusion that previous approaches are unsatisfactory and that only an approach stemming from the self-reflected image of security from reality can prove that our intention is successful. Thus, in this article we have offered the frame in order to build such an approach starting from applying poiesis to security with the aim of identifying moments of creation, of evolution, of development, of change and balance that state entitites develop, irrespective of the object of reference or the subdomain of the security's emergence. The proposed approach started from the premise that the state is a *sui-generis* system of an (auto)poietic type that has *alopoietic* subsystems. The most appropriate approach of the autopoietic state system is the *practopoietic* one (as the state constructs its development and security on the basis of its actions and its effects). From the security point of view, the performance of the state can be obtained by developing the *anapoietical feature* (as it reinterprets its data). The analysis of the state as an autopoietic system has resulted in at least two conclusions and proposals that are crucially important as far as the securitization of a state is concerned:

- *Employing RVTP-O analysis in the process of generating the security strategy* – that can represent – as we have stated in other articles as well – an element of quantification and objectization of this process;
- *The development of the anapoietic feature in the context of the practopoietical approach with respect to the state* – that could lead to anticipating the practice of security, by sketching the system's state of affairs in a more predictable way, by offering the state the possibility of preventing and acknowledging a decrease of its own securitization.

We believe that the two elements mentioned above are mutually complementary and that they represent the *sine-quo-non* starting point of the systematic understanding of security, beginning with organizational metaphors (Morgan, 1986). By applying the concept of *poiesis* to that of security, we can shape the development and evolution of the state with respect to its subsystems, as well as external, symmetrical or asymmetrical, identifiable or unidentifiable (sub)systems; using the *RVTP-O analysis*, we can generate the directorial elements for the production of a security strategy that should be capable of creating long-term social development.

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