

UNBURY TOMORROW: AGAINST THE NORMALISATION OF WAR

The world is not at war. It is war. To co-inhabit this planet today is to co-inhabit a battlefield—one where the frontlines have disappeared, where bodies no longer wear uniforms, where weapons dissolve into the fabric of the everyday. Militarisation has ceased to be an event; it is now an atmospheric condition, an ecology of normalised death. The future is not ahead of us? It is buried beneath us. (The Necro-Ecology of the Present)

Once, war was defined by its temporality. Wars were fought, and wars ended. Today, war seems endless. It is self-reproducing, self-justifying, self-perpetuating. The language of “security” absorbs all

other discourses. Almost every government a war machine, every protest a potential “threat.” There are no conflicts—only operations, surveillance, deterrence, preemptions. The war of today is a war without war, a war that erases even the possibility of its own recognition.

How does one see militarisation when it no longer announces itself? The weapons of today are not just lethal; they are epistemic. They kill not only bodies but also the ability to witness those bodies. The first casualty of war is not truth. It is the very possibility of perception.

Militarisation does not only produce death; it produces an affective condition—disempathy. The ability to feel for the suffering of the Other is systematically dismantled. Borders are militarized not just with fences and soldiers, but with ideology, with language, with algorithms. Civilians become “threats,” refugees become “crises,” bombings become “stabilization efforts.” The political economy of contemporary war is

not just about extraction or destruction—it is about the production of affective indifference.

To resist war today is not simply to resist violence. It is to resist the totality of a world that has made war its condition of existence. It is to unbury a future that has already been declared impossible.

What does it mean to demilitarize perception? To de-weaponize language? To remap solidarity outside of the logic of security?

To live otherwise is not just an ethical choice. It is an ontological insurrection.