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Title: *Security of the everyday and Norwegian High North Politics*

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During the 20th Century, security studies developed from a focus on how states provided individual security - an intra-state affair - tied to a notion of the freedom of the individual and liberal government (Foucault 2007; Dillon 2010), into being primarily concerned with state affairs (i.e. the security of the state itself) and to matters of inter-state relations. Even though the Arctic was a relatively militarized region during the Cold War, it was in traditional security studies depicted as a region characterized by peaceful coexistence between states. But as the security studies of the 20th century was preoccupied with international relations, diplomacy and matters of military power, other important concerns for the security situation of Arctic communities was rarely discussed (Kristoffersen 2010; Jensen 2010; Hoogensen et al 2009). This notion of how to secure the state, its integrity and thus ultimately its population must, however, be understood as a result of specific historical circumstances and processes and therefore be put under scrutiny. Is this theoretical approach to security that which best can shed light on what it means to secure (and be secured in) northern communities? Are there theoretical approaches to security that are more in tune with how in everyday lives a multitude of actors secure and are being secured by others, in processes where the state is but one of many actors? Influenced by a multiple actors approach (Gjørsv 2012), I will in this paper present three theoretical themes that in particular have influenced an understanding of a broadened and deepened security concept. Firstly, the Foucauldian notions of security, biopolitics and governmentality have strengthened a critical focus on matters of power, knowledge and governmental practice in security theory. Secondly, in risk theory, a debate on the relationship between individuals, the state and knowledge production has been important (Douglas and Wildavsky 1982; Jasanoff 1986; Beck 1992). And finally, the development of the concept ontological security enables a stronger specification of the relation between identity construction, community building and security (Giddens 1990; Marlow 2002; Hawkins and Maurer 2011). Through analysis of data stemming from field work in the Lofoten Islands (Dale 2011) and how it represents a method for grasping 'bottom-up' perspectives which can reflect local lives all over the circumpolar north, I will give an account of how I believe a broadened and deepened security concept will strengthen the ongoing debates on security matters in the high north.