

THE DICHOTOMY OF SELFHOOD AND WELL-BEING IN THE EURO- ARCTIC BARENTS: TOWARDS A REDEMPTIVE PROJECT

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Well-being in the Barents has a distinguishing indigeneity to it, which is an ontological closeness between the self and the material surroundings of the Barents-subject. Such a notion of well-being exists only as a nostalgia in the memory of the contemporary Barents-subject. Otherwise, the Barents-subject is an ontologically decentered self lapsed into a forgetfulness about and silence of its indigenous selfhood. Such a forgetfulness is a consequence of the globalist ambitions neoliberal forces have instilled into the Barents region in general and the Barents-subject in particular. The contemporary Barents-subject, which has a liberal sense of well-being, strives for a security and welfare which is alien to it, rendering the subject alienated from its selfhood. This Article explores the sense of well-being of the contemporary Barents-subject using Amartya Sen's capability approach and juxtapose it with the

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representative Barents-subject of the indigenous order. Analysis reveals the dichotomy between the two, informing that contemporary Barents-subject is a grotesque misrepresentation of the true Barents-self. Drawing on Deleuze and Guattari, this Article also proposes a self-critical schizoanalytical approach, which would help the Barents-subject in its recovery of the self. The Barents-subject needs to neither lose itself in the madness of neoliberal modernity nor recluse itself in the solitariness of its ontology.