

DACHA RESILIENCE



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CONTENT

Theoretical concepts:

- Discursive “othering”
- Coloniality of power
- Cloning of cultures
- Exclusive knowledge
- Resilience

Fieldwork in Estonia (August 2017)

- Ecological rift
- Social rift
- Individual rift

A DISCURSIVE PROCESS OF 'OTHERING'

The East / Eastern Europe as

- .. monolithic, ahistorical, inherently antimodern, and unable to change; neither “fully civilized nor fully savage.” (Buchowski 2006)
- .. the West's discursive Other, the antithesis of modernity (Dirks 1992)
- .. as Europe's incomplete Self (Todorova 1997:18)
- EU eastward expansion: Eastern Europeans casted as uncultured, economically underdeveloped, politically unsavvy, and therefore in need of assistance to bring them up to European standards (Kuus 2006)
- **a process of “othering” and a discursive (mal)treatment** (Boatcă 2006: 328)

COLONIALITY OF POWER

Coloniality of power - Quijano 2000

- Coloniality operates in/through discourses like the “standard of civilization,” “modernization,” “progress,” “development(alism)” [...] with its globalization of a modern-Western-liberal-capitalist-consumerist-market “democracy.. (Helland/Lindgren 2016: 445)
- Reproduces the expectation that (semi-)peripheral subjects ought to emulate and “catch up” with cores.

CLONING OF CULTURES

Cloning of cultures (Essed and Goldberg 2002)

- Reproducing / cloning worldviews and lifeways of “cores” in “(semi)peripheries”
- Destruction of diversity (both social and biotic—sociobiodiversity) & damaging particular lifeforms and lifeways
- Undermining of resilience
- Speculative investment of the humans and the planet's fate into one single civilizational model that is unsustainable, destabilizing and unjust (Helland/Lindgren 2016: 444-445)

EXCLUSIVE KNOWLEDGE

Exclusive knowledge (Inayatullah 2013)

- (re)producing epistemological power relations where one side claims to know the universalist “truth”
- The claimant often believes, that (s)he can “lead” or “teach” others the “truth” (e.g., the “standard of civilization”) and the “path” to it (e.g., through progress, modernization, industrialization, development, the market)
- “Superior” Western knowledge versus ‘irrational, illogical, unscientific, unrealistic, and subjective’ Eastern knowledge (Inden 1987: 408).

RESILIENCE

Resilience rests on diversity as a source of alternative lifeforms and lifeways so that the potential failure of one mode of social-ecological ordering need not bring a universal “planetary collapse of civilization.” (Helland/Lindgren 2016: 445)

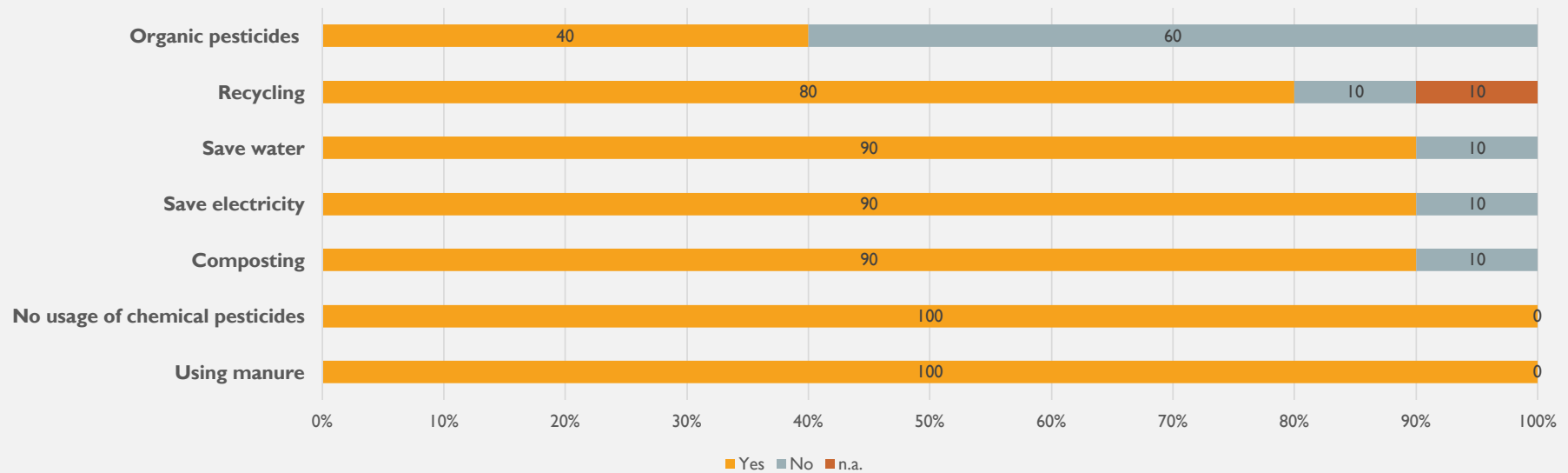
→ Diversity as a strategy for flexible adaptation; thus, if one “model” fails, other alternatives will survive

FIELD RESEARCH IN AUGUST 2017



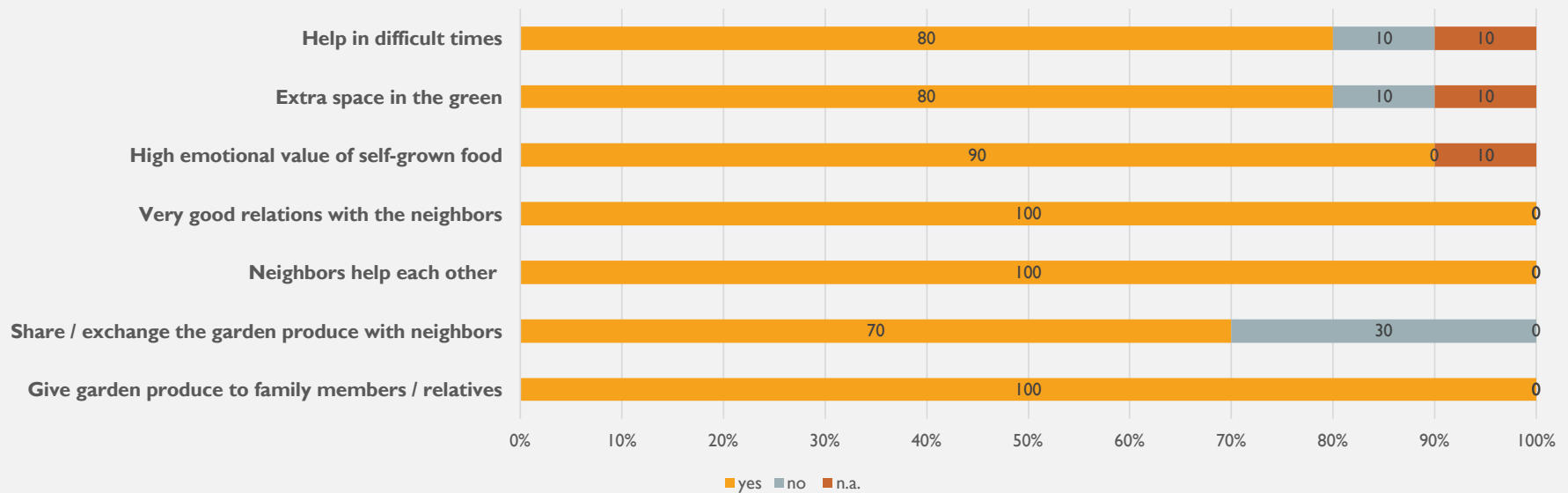
ECOLOGICAL RIFT

Nutrient cycling, ressource usage and PEB



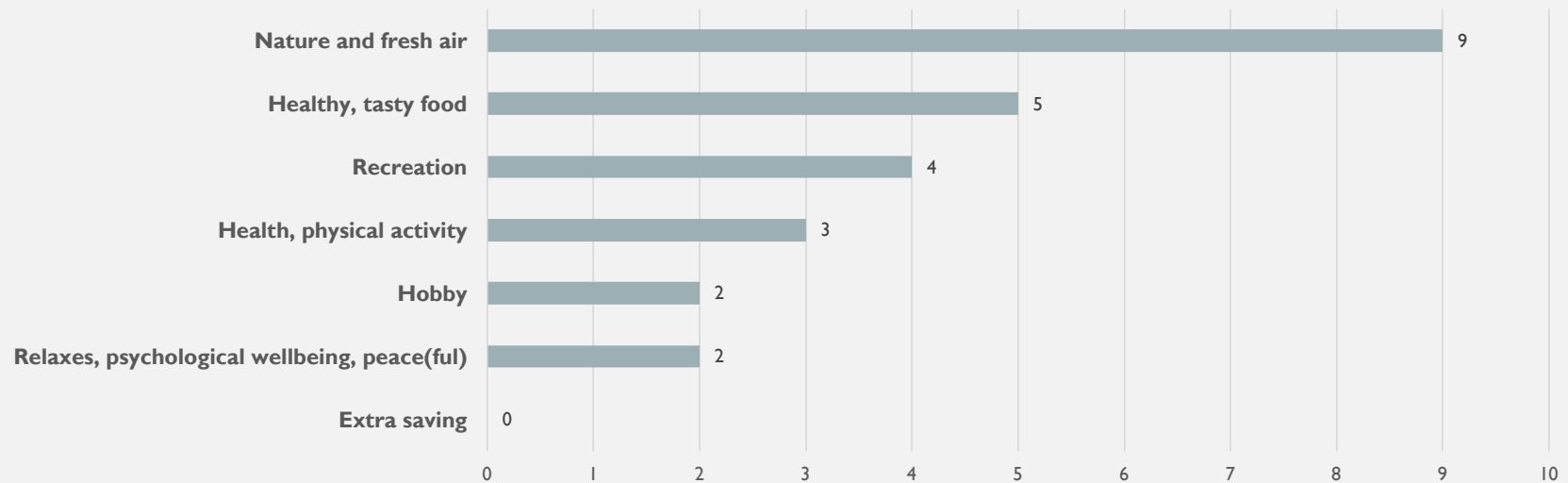
SOCIAL RIFT

Social dislocation, commodification of land and food, social networks



INDIVIDUAL RIFT

Main motivation for FSP





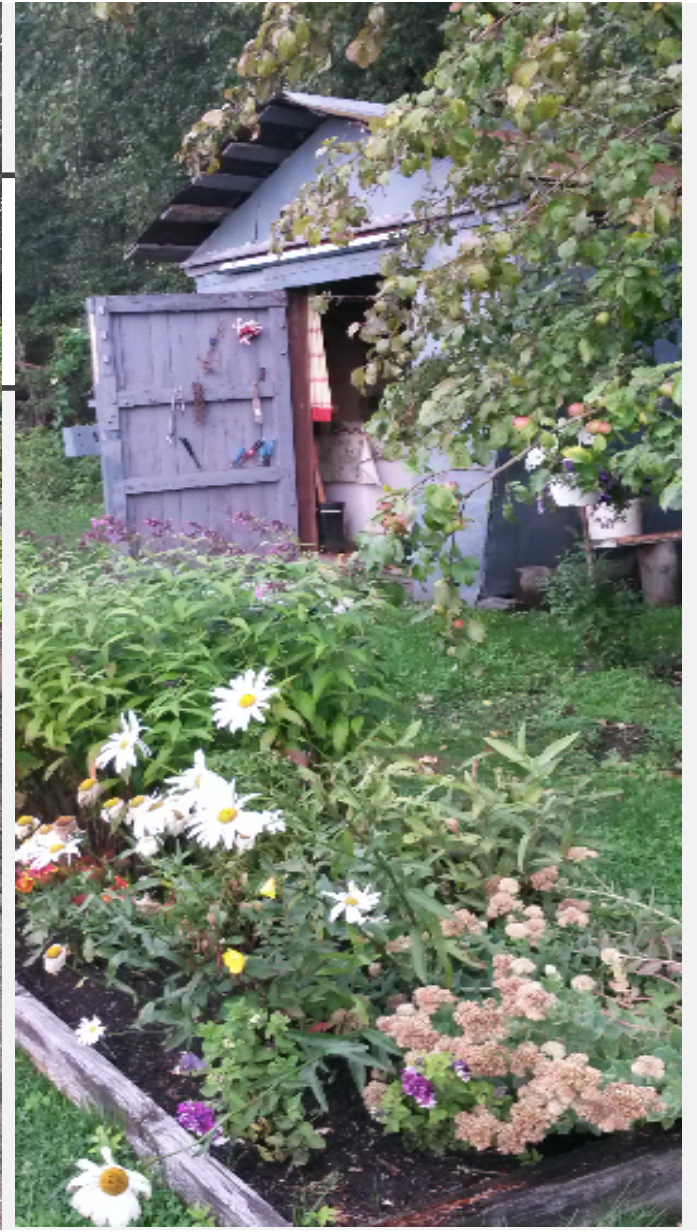
ENVIRONMENTAL CONCERN

- 5 / 10 mentioned GMO in industrial food production
 - 4 / 10 mentioned extensive logging in Estonia
 - 9 / 10 said they are (very) concerned about environment
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- “It’s terrifying what they did with the canola oil here.. Now we know that this is the reason why all these bees died. [...]”
 - “Of course we must protect environment, we depend on it. Humans shouldn’t interfere too much in nature, they must protect it instead. [...] If humans destroy the nature, they can maybe only exist couple years more, not even that. Humans are too aggressive towards the nature.” (Interview 6 in Laitse, engineer/retired, 60)



A PLEA FOR...

- The CEE countries are in a unique position to develop an alternative sustainable development vision and model; trying to escape the mistakes of the overdeveloped North / West, while capitalizing on their unique inheritance (FSP, low-cost education, health care, and housing etc); backlashes from purely capitalist developments; experiences with globalization etc.
- Need to adopt a more subtle, open-minded perspective that appreciates the differences in, yet also the unique commonality of, postsocialism as a 'condition' per se, rather than as a mere temporary 'transitional' phase (Herrscher 2001)
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WHAT IS SOUGHT IS NOT “UNIVERSAL TRUTHS” - NOT THE “STANDARD OF CIVILIZATION” NOR THE “CORRECT” DEVELOPMENT PATH BUT INSTEAD...

**...CULTIVATING
PLURIVERSAL KNOWLEDGES & PRACTICES**

**- BUILT ON RECIPROCAL AND COMPLEMENTARY DIVERSITY –
BECOMES THE SOURCE OF EPISTEMOLOGICAL WEALTH
AND SOCIOECOLOGICAL RESILIENCE.**

(HELLAND/LINDGREN 2016: 454)

THANK YOU!

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