

[1]For the political economy of post-socialist agrarian transformation, see Max Spoor, ed., *The Political Economy of Rural Livelihoods in Transition Economies: Land, Peasants, and Rural Poverty in Transition* (London: Routledge, 2009); and Michael Burawoy and Katherine Verdery, eds., *Uncertain Transition: Ethnographies of Change in the Postsocialist World* (Lanham, MD: Rowman and Littlefield, 1999).

[2]Heidegger, *Being and Time*, §12–13. The concept of *In-der-Welt-sein* (Being-in-the-world) is the fundamental constitution of *Dasein*, denoting the structural unity of *Dasein*'s engagement with its environment, not a spatial containment relation.

[3]Heidegger, *Being and Time*, §15–18. *Zuhandenheit* (readiness-to-hand) names the primary mode of encountering entities as equipment within a referential totality of practical involvement, as distinct from *Vorhandenheit* (presence-at-hand), the derivative mode of theoretical observation.

[4]Martin Heidegger, "The Question Concerning Technology," in *The Question Concerning Technology and Other Essays*, trans. William Lovitt (New York: Harper and Row, 1977), 3–35.

[5]Heidegger, "Question Concerning Technology," 19–21. The concept of *Gestell* (enframing) designates the mode of revealing characteristic of modern technology, in which beings are disclosed as *Bestand* (standing-reserve), that is, as resources available for ordering and optimization.

[6]For a comprehensive treatment of Balkan agricultural systems in historical perspective, see John R. Lampe and Marvin R. Jackson, *Balkan Economic History, 1550–1950: From Imperial Borderlands to Developing Nations* (Bloomington: Indiana University Press, 1982), especially chapters 8–12 on the agrarian question.

[7]Karl Polanyi, *The Great Transformation: The Political and Economic Origins of Our Time* (Boston: Beacon Press, 2001 [1944]), 71–80. Polanyi's concept of "embeddedness"

denotes the integration of economic activity within broader social, cultural, and ecological relations, prior to the disembedding effects of market society.

[8]Maria Kaika, “Don’t Call Me Resilient Again!’: The New Urban Agenda as Immunology ... or ... What Happens When Communities Refuse to Be Vaccinated with ‘Smart Cities’ and Indicators,” *Environment and Urbanization* 29, no. 1 (2017): 89–102.

[9]For climate projections specific to Southeast Europe, see Filippos Trentacoste et al., “Climate Change Impacts on Agriculture in Southeast Europe,” in *Regional Assessment of Climate Change in the Mediterranean*, ed. Antonio Navarra and Laurence Tubiana (Dordrecht: Springer, 2013), 2:155–78.

[10]Intergovernmental Panel on Climate Change, *Climate Change 2023: Synthesis Report*, ed. Hoesung Lee and José Romero (Geneva: IPCC, 2023), 42–56. The IPCC Sixth Assessment Report identifies the Mediterranean basin, including the Balkans, as a climate change hotspot with projected temperature increases of 2–4°C above the global mean by 2100 under high-emission scenarios.

[11]Husserl, *Crisis of European Sciences*, 121–48. The mathematization of nature, for Husserl, substitutes the idealized constructions of mathematical physics for the intuitive givenness of the lifeworld, producing a “garment of ideas” that conceals the experiential ground from which all scientific meaning ultimately derives.

[12]Heidegger, “Question Concerning Technology,” 14–17. The Rhine as hydroelectric power plant is Heidegger’s paradigmatic example of the way in which modern technology transforms a natural entity from a self-showing phenomenon into a calculable resource.

[13]Vandana Shiva, *Monocultures of the Mind: Perspectives on Biodiversity and Biotechnology* (London: Zed Books, 1993), 5–32. Shiva’s analysis of the displacement of indigenous agricultural knowledge systems by industrial monoculture provides a useful, if somewhat polemical, complement to the phenomenological critique developed here.

[14]For the concept of traditional ecological knowledge and its relation to scientific knowledge systems, see Fikret Berkes, *Sacred Ecology: Traditional Ecological Knowledge and Resource Management*, 4th ed. (New York: Routledge, 2018), particularly chapters 1–4 on the epistemological status of TEK.

[15]Hans-Georg Gadamer, *Truth and Method*, trans. Joel Weinsheimer and Donald G. Marshall, 2nd rev. ed. (London: Continuum, 2004), 268–306. Gadamer’s concept of *wirkungsgeschichtliches Bewusstsein* (historically effected consciousness) names the condition in which tradition is not an object of knowledge but the medium through which understanding occurs.

[16]Heidegger, *Being and Time*, §25–27. *Das Man* (the They or the One) names the anonymous, publicly constituted self of average everydayness, in which *Dasein*’s own possibilities are levelled down to the conventional and the familiar.

[17]For the broader context of EU accession and agricultural policy reform in the Western Balkans, see Sophia Davidova, Luca Freddi, and Andrew Gorton, “Farm Productivity and the Structure of Agriculture in the Western Balkans,” in *Western Balkan Agriculture and European Integration*, ed. Sophia Davidova et al. (London: Routledge, 2013), 67–95.

[18]David Harvey, “The ‘New’ Imperialism: Accumulation by Dispossession,” *Socialist Register* 40 (2004): 63–87. Harvey’s concept of accumulation by dispossession extends Marx’s analysis of primitive accumulation to describe the ongoing appropriation of public and communal assets under neoliberal governance.

[19]Heidegger, *Being and Time*, §54. *Eigentlichkeit* (authenticity) is not a moral category but an ontological one: it names *Dasein*’s capacity to own its being by taking over the possibilities thrown to it, rather than dispersing itself in the anonymous dictates of *das Man*.

[20]Heidegger, *Being and Time*, §65. *Wiederholung* (retrieval or repetition) names *Dasein*'s authentic relation to its heritage: not a passive reception of the past but an active appropriation that frees inherited possibilities for future projection.

[21]Heidegger, *Being and Time*, §26. *Mitsein* (Being-with) names the ontological structure by which *Dasein* is always already related to others, not through an additive combination of subjects but as a constitutive dimension of its own being.

[22]Hannah Arendt, *The Human Condition*, 2nd ed. (Chicago: University of Chicago Press, 1998), 175–247. Arendt's concept of action as the political capacity to begin something new, exercised in a space of appearance among equals, provides the political supplement to Heidegger's ontology that his own work conspicuously lacks.

[23]Maurice Merleau-Ponty, *Phenomenology of Perception*, trans. Donald A. Landers (London: Routledge, 2012), 137–70. Merleau-Ponty's account of the body as the primary locus of perceptual engagement with the world provides an essential phenomenological complement to Heidegger's more ontologically oriented analysis.

[24]For the concept of "peasant moral economy" and its political implications, see James C. Scott, *The Moral Economy of the Peasant: Rebellion and Subsistence in Southeast Asia* (New Haven, CT: Yale University Press, 1976); and for its application to European contexts, E. P. Thompson, "The Moral Economy of the English Crowd in the Eighteenth Century," *Past and Present* 50 (1971): 76–136.

[25]For a detailed account of *zadruga* (extended family cooperative) structures and their historical significance in Balkan rural life, see Philip E. Mosely, "The Peasant Family: The *Zadruga*, or Communal Joint-Family in the Balkans, and Its Recent Evolution," in *The Cultural Approach to History*, ed. Caroline Ware (New York: Columbia University Press, 1940), 95–108.

[26]Elinor Ostrom, *Governing the Commons: The Evolution of Institutions for Collective Action* (Cambridge: Cambridge University Press, 1990). Ostrom's empirical demonstration

that communities can and do manage common-pool resources sustainably without privatization or state control is directly relevant to the Balkan context of communal land management.

[27]Bruno Latour, *Politics of Nature: How to Bring the Sciences into Democracy*, trans. Catherine Porter (Cambridge, MA: Harvard University Press, 2004), 1–52. Latour’s proposal for a “parliament of things” resonates with the phenomenological dissolution of the nature/culture binary, though from a distinct epistemological trajectory.

[28]For the geopolitics of food sovereignty and its implications for small states, see Philip McMichael, “A Food Regime Genealogy,” *Journal of Peasant Studies* 36, no. 1 (2009): 139–69; and Raj Patel, “Food Sovereignty,” *Journal of Peasant Studies* 36, no. 3 (2009): 663–73.

[29]Arturo Escobar, *Designs for the Pluriverse: Radical Interdependence, Autonomy, and the Making of Worlds* (Durham, NC: Duke University Press, 2018), 1–45. Escobar’s concept of “pluriversal design” challenges the universalism of Western development discourse and proposes a relational ontology grounded in territorial practice.

[30]Heidegger, “Building Dwelling Thinking,” in *Poetry, Language, Thought*, trans. Albert Hofstadter (New York: Harper and Row, 1971), 143–59. Heidegger’s fourfold (das Geviert) — earth and sky, mortals and divinities — names the gathering structure of dwelling as a mode of being that lets beings be in their own essential character.

[31]Heidegger, *Being and Time*, §74. *Geschichtlichkeit* (historicality) names the ontological structure of *Dasein*’s temporal being as constitutively stretched between birth and death, and thereby as essentially related to its heritage and its fate.

[32]For the concept of “slow violence” as it pertains to environmental degradation in peripheral regions, see Rob Nixon, *Slow Violence and the Environmentalism of the Poor* (Cambridge, MA: Harvard University Press, 2011), 1–44.

[33] For the existential dimensions of post-socialist transition, see Michael Burawoy, “The State and Economic Involution: Russia Through a China Lens,” *World Development* 24, no. 6 (1996): 1105–17; and for the specific Balkan context, Deema Kaneff, *Who Owns the Past? The Politics of Time in a “Model” Bulgarian Village* (New York: Berghahn Books, 2004), 1–30.

[34] Heidegger, *Being and Time*, §40. Angst differs from fear (Furcht) in that its object is not a specific intraworldly entity but the worldhood of the world as such. In anxiety, Dasein is brought before its own thrownness and the uncanniness (Unheimlichkeit) of its being-in-the-world.

[35] For comprehensive demographic data on rural depopulation in the Balkans, see World Bank, “Western Balkans Regular Economic Report: Living Up to Potential,” no. 21 (Washington, DC: World Bank Group, 2022); and Eurostat, “Agriculture, Forestry and Fishery Statistics: 2020 Edition” (Luxembourg: Publications Office of the European Union, 2020), 17–45.

[36] For the role of language in the constitution and transmission of ecological knowledge, see Keith Basso, *Wisdom Sits in Places: Landscape and Language Among the Western Apache* (Albuquerque: University of New Mexico Press, 1996), especially chapters 2–4 on the relationship between place-names and ecological knowledge.

[37] Ludwig Wittgenstein, *Philosophical Investigations*, trans. G. E. M. Anscombe, P. M. S. Hacker, and Joachim Schulte, 4th ed. (Oxford: Wiley-Blackwell, 2009), §§198–242. The concept of meaning as use within a “form of life” (Lebensform) is directly relevant to the understanding of agricultural vocabularies as constitutive rather than merely descriptive of practical knowledge.

[38] For methodologies of documenting and revitalizing traditional agricultural knowledge, see Alejandro Argumedo and Michel Pimbert, “Protecting Indigenous Knowledge Against Biopiracy in the Andes,” IIED Briefing Paper (London: International Institute for Environment and Development, 2006); and for the European context, Mauro Agnoletti, ed., *The Conservation of Cultural Landscapes* (Wallingford: CABI, 2006), 1–19.

[39] For the common agricultural challenges of the Western Balkans and prospects for regional cooperation, see FAO, “Smallholders and Family Farms in Europe and Central Asia,” FAO Regional Synthesis Report (Budapest: FAO Regional Office for Europe and Central Asia, 2020), 23–45.

[40] The concept of “seed sovereignty” as a component of food sovereignty is developed in La Via Campesina, “Our Seeds, Our Future,” Notebook no. 6 (Harare: La Via Campesina, 2013). For its application to European contexts, see Guy Kastler et al., “Seed Laws That Criminalise Farmers: Resistance and Fightback,” GRAIN Report (Barcelona: GRAIN, 2015).

[41] For the political potential of transregional solidarity in the Balkans, see Jasmin Mujanović, *Hunger and Fury: The Crisis of Democracy in the Balkans* (New York: Oxford University Press, 2018), 145–72; and for a broader theoretical framework, Chantal Mouffe, *Agonistics: Thinking the World Politically* (London: Verso, 2013), 1–25.

[42] Heidegger, “Question Concerning Technology,” 33–35. The saving power that grows where the danger is does not name a dialectical overcoming but a transformation of the essence of technology through a free relation to it — a relation that Heidegger locates, provocatively, in the proximity of art and techne.