

A JOURNEY THROUGH 'EUROPEAN AFRICA': FRANTZ FANON AND THE DISCOURSE ON THE BALKAN

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Abstract

In the past fifteen years postcolonial theory began to apply to the Balkan studies. One name and one theory which sets up a pillar in further development of the Balkans do not have a deserved place in this field. It is Frantz Fanon – a psychiatrist from the Martinique and the creator of the concept of „epidermalization of inferiority“. One can trace the development of this term in the work of Homi Bhabha as a 'mimicry'. In the original context, the epidermalization of inferiority is a group of emotions, behavior and discourses which enable colonizer to approach to a colonized. Regarding the fact that Frantz Fanon's concept is originally created to question the relation between „White“ and „Black“ as a paradigm of the colonizer and the colonized this theory was neglected in academic circles of the Balkan countries. Despite the lack of administrative colonization, the text on the Balkans reveals all the aspects of the epidermalization of inferiority. The insight into English and American travelogues from 19th century until today, reveal the narrative link between Africa and the Balkan. The aim of this work is to point out functional elements of Fanon's work and to show in which way the paradigm colonizer/colonized can be used in the context of the Balkans.

Key words: Balkan studies, travelogues, discourse, colonialism/postcolonialism, Frantz Fanon.

Introduction

The adoption of the term „mimicry“ and the flexible approach to the concept of liminality introduced the postcolonialism to the field of Balkan studies. However, the work of Franz Fanon, who has inspired generations of postcolonial critics is still suppressed in the Balkan academic circles. Among the reasons for this exclusion, one can point out the difficulty of accepting the paradigm of colonizer / colonized and the intertwining of political and scientific

discourse. At the time when some of the Balkan countries are still waiting for EU accession, any discussion about postcolonialism and the gap between center and periphery, ceases to function as a science. After all, according to public opinion, the Balkan societies were never directly colonized. Their colonization is maintained at the level of discourse based on long-term stereotyping. In this sense, the re - launch of unused scientific challenges would lead to a complexity of the problems that Balkan academics are facing with.

Unlike the fathers of psychoanalysis, Fanon gives a priority to the society and culture, pointing out that culture is a highly organized system of repression which forces individual to give up or modify instinctive sexuality and aggression (Frojd, 1969). He rejects one of the key psychoanalytic concepts - the Oedipus complex and Freuds anthropological pessimism which negates man's ability to transform himself (Young, 1995). In contrast to Freud, Fanon is an anthropological optimist who believes that the man is gifted with the ability to create and shape the culture. Hence, he believes in the power of the colonial subject to overcome the colonial situation and turn it to his advantage. To represent the reality of colonization, Fanon initially relies on Jung's terms such Animus, Anime, Self, collective unconscious, extraversion / introversion and human roles recognized through symbols. For Fanon, Alfred Adler's understanding of compensatory function has the strongest influence (Adler, 1977). For him, the feeling of inferiority is compensated by the need to achieve superiority, as Fanon seems relevant when it comes to the colonial subject. In colonized societies, rather than, in the very act of revolution, there are numerous forms of social pathology. Among them the most common is in the family. Hereby, it indicates psychopathology inherent in the colonial situation. Inspired by Adler's views, he pointed out that the black subject is obsessed with self-evaluation, and his obsession is defined as diffuse aggression and desire to dominate as a result of internalized inferiority complex. Unlike Fanon, Freud, Jung and Adler have not addressed the problem of economic and cultural domination of the colonizers over the colonized. None of them actively participated in the everyday life of colonial society, nor they were personally touched by colonial scenes (p.75)

The consequences of the colonial situation

In his essays, books and public speeches, Fanon points out drastic examples of colonial violence. In the case of Africa, abolition could not stop the violence. Documentation of his psychotherapy practice clearly shows this. Fanon's patients suffered from paranoia, the trauma caused by the experience of institutional lynchings. Sadistic rituals of the Ku Klux Klan and the celebration of mass violence, the ritualistic rape of black women led to a series of social problems including drastic examples within the family structure. Disturbed by these scenes, Fanon begins to reconstruct the world of colonial subject, complementing his knowledge, experiences and memory, with the data obtained from the patients. Therefore,

from the outset, the book *Black Skin, White Mask*, and his early psychoanalytic work, Fanon studied the clinical and political consequences of violence in the colonial situation. He discusses the manifestation of aggression and sexuality, their dialectical substitutes and manifestations of violence in language, fantasies, dreams and psychopathology and their link with narcissism, masochism and self-hatred (Hussein, 1985). He realizes that the imperial environment produces schizoid, alienated subjects and turns colonized people into dehumanized crowd. Manifestly, there are polyphonic culture and multiple identities, manifestations of deep alienation that results in an inability to accept the hybrid heritage as their own. His hypothesis is based on psychoanalytic practice in which he worked with both colonized and colonizers -the army and the police who commit violence against the colonized.

Fanon assumes that the white man is locked in his whiteness to the extent to which a black man is locked in his blackness. Thus, he recognizes the symptoms of double narcissism. The white man believes in his own superiority to the black man, as he is proven technological superiority, while the black man strives to prove his wealth of thought and the equality of his intellect. According to Fanon, a psychoanalytic approach to the black man can reveal anomalies of affect that are responsible for its complex structure. At first, in the terms of Freud and Marx's thought, he concludes that the black man has only one destiny - to become white. The analysis requires immediate recognition of his social reality (Fanon, 1967). White civilization and European culture caused an existing deviation in colonized. White is seen as synonymous with European heritage. Therefore, the white identity was used for the construction of normative geography, which enables the standardization of different societies. Imperial geography of the late nineteenth and early twentieth century sought to determine the limits and possibilities of white settlement and colonial development, setting the white man at the center of the discourse of power. Whiteness connote a lifestyle, it is symbolically associated with the pleasures of identity - driven by consumption. The racial and cultural archetype of whiteness means its availability to local reinterpretation and imitation expressed in masking their own deeds as a costume modeled after the colonizers, or determines clothing in the era of globalization. It means one color of hair, eyes, skin, and blue jeans as an artifact of Western goods which allow you to become invisible (Boonet, 2008).

Fanon here indicates the „epidermalization of inferiority“, which postcolonial critiques later appointed by the term "mimicry". Black is the subject that lives in accordance with the laws of the colonizers because it cannot help it, so he begins to mimic his aggressor. He wants to remove his skin, to look like White man, to gain his knowledge, his power, and finally to regain his own identity. This is not a conscious process, but unaware of the need to be like the one who presents himself as the holder of knowledge, mission, civilization, the one who is a model of culture and education. Where hatred of the colonizer is not awakened,

there is a self-hatred, rejection of their own culture, tradition, the immediate environment. From this arises unbridled aggression in relation to an environment that does not know any better, which is inferior, peripheral, subordinate, distributed or insufficiently intelligent. The subject of colonization has lost cultural orientation. He hates everything that should be defended. Fanon will elaborate this idea in his next important book which deals with the psychopathology of self-hatred, homicide and domestic violence. Aggression by the colonized population showed before the end of colonization and it becomes a manifestation of internal divisions. In fact, these are the unacknowledged feelings of helplessness and inferiority which the colonizer managed to impose. The colonized is always the one that is placed in an inferior position and strive to become the second, in order to avoid violence. Hence the metaphor of the mask represents the state in which the black subject finds himself, while presenting his culture as white, hiding from the associations and symbols related to black. Inferiority complex by Fanon occurs due to the systematic implementation of physical, verbal and psychological violence as the subtle, symbolic and metaphorically equal to the negation of the „unclean“, „stupid“, „immature“ and „primitive“. The problem dealt with in the book *Black Skin, White Mask* is actually a cover-up of the physical phenomenon and any other identity. Thus, Fanon introduces the term mimicry indicating the desire of the colonized to become as a chameleon who changes color / culture to get closer to "civilization." In the book *Wretched of the Earth* this understanding is reinforced by testimonies of patients in performances of self-hatred and hatred for the loved ones. The institutionalization of postcolonial studies begins by advocating freedom and equality in Fanon's book *Wretched of the Earth*. The „wretched“ are those in which the finger is pointed, because of the color of their skin; for the reason of their poverty, lack of knowledge standardized by the West. Moving in the wake of Freud's thought, Fanon draws conclusions about the harmful effects of hegemony. According to Fanon, Manichean world is populated by "different types" and it is in a state of perpetual conflict. His protagonists are living in separate areas and their neighborhood, food, tools, ways of life and death remain in sharp contrast (Fanon, 1961). From a psychoanalytic point of view, the anger of the colonized is accumulated and it turns to his own group, hence the clans, political divisions, and domestic violence. In other cases, it will result in alcoholism or depression, withdrawal from daily activities, indolence, indifference to social change.

The Balkans and the psychoanalysis

The introduction to Fanon's work causes some of the associations of symbolic geography and symbolic culture of the Balkans, encouraging to reflect on their pathology. Exclusion of Fanon's ideas from the text analysis of the Balkans and the economic and political situation in which this part of the world found itself, contributed to the ambivalence towards the

paradigm of white colonizer / colonized black. Another reason is the fact that the Balkan is not the subject of black colonization and its colonization remained at an intermediate level, due to the belated discovery of the region by Western travelers and nesting Victorian rhetoric in popular text. Namely, Victorian diplomats, explorers and missionaries, shared the same rhetoric of the newly discovered parts of the world. All that is located outside the city center, has been described as less valuable, primitive, immature, barbaric and savage. The Balkan was discovered at the time of formation of this rhetoric. Then, during the Victorian climbs, at the time of discovery and colonization of the world, begins to mirror marginalized subjects in the text of the central subjects designed in accordance with the imposed images and introduction that allows consolidation of symbolic geography.

The first impressions we have of ourselves, first paragraph and the first factors that will determine the relationship to ourselves, depend on a significant other. Whether an individual is "nice," "smart," or "civilized", although relatively depend on the non-physical images, verbal, narrative images imposed on him by a certain significant other adjectives strength, maturity and safety. Hence, the presence / absence of self-esteem, self-confidence, high or low evaluation of their personality / society / culture. In a typical situation, the transfer of such information is a parent. If the individual exceeds the collective plan, it is clear that the colonized depends on the image that is imposed by the colonizer. From this point of view, geographies have their own psychopathology and, consequently, involve complexes. They depend on the effect of images and actions of internalization. Therefore, the Fanon's understanding of trauma caused by an imposed image becomes relevant when it comes to directly colonized space as well as geo – symbolism of marginal areas that are colonized due to playback or all of the narrative discourse. Due to the inferiority internalization, colonized is trying to become "civilized" demonstrating the richness of his thought, equality of his intellect. For the colonized / inferiorized, there is only one possibility, one destiny - civilizing. This situation is not only applicable to colonial societies where skin color supports the conquest. Fanon's tool is psychoanalytic and it shows the operation of an inferiority complex as a dual process. Primarily, this process is economical and, consequently, shaped by internalization. Internalization, or, as Fanon names it, "epidermalization of inferiority" begins as a tendency to change their physical appearance, ending in accepting the elements of another culture and language, because it is considered noble, more complex, richer, better. Europe is equalled with civilization, and although it is difficult to define because of the dynamics of its meaning, it inspires awe in the second. European text from the early nineteenth century, the Balkans or the Middle East is defined as either. At that time, the Balkan, Europe was equated with modern values and modern Europe and get a similar semantics.

Newspapers were full of articles about the modernization and European identity. Being Europe, and trying to become a world. Fanon writes that inferiorized / marginalized is captured by confusion and inferiority. He is captured by alleged "superiority of behavior", appearance and knowledge. Fanon reminds us that inferiorized deal with his own past with horror and disgust. Aggression can start to turn in, to members of their own society and culture, which leads to duplication of antagonism. The inferiorized's behavior is neurotic, but he's in situational neurosis. Having made inferior he was unsure, his speech was on the verge of pathological (Fanon, 1967). Fanon's understanding of colonial psychopathology relationship can be translated into center / margin and superior/ inferior. Therefore, it can be read in a different light: marginalized cultures displaced from the mainstream carry nicknames such as "developing countries", "space of tribal conflicts" and bring associations on cyclic phenomenon of inflation, civil wars, places where unemployment is on the rise. One must have an innate "cultural mistakes", or their state is a consequence of indelible historical circumstances. The inhabitants of these spaces are necessary neurotic, although their neurosis is socially structured and opportunistic. Holders of border identity live in a constant effort to flee elsewhere to escape from themselves, denying the possibility of mastering their own existence. Since they imposed label of inferiority which only increased the presence of poverty, disfunctional administration, the personal goals aimed elite, they have become insecure and their discourse echoes of self-incrimination - "I 'm not going to become part of the world." This attitude is a characteristic of Balkan societies: "Not in Europe, but not in the Third world. Relocated outside the world, spaceless entity is looking for a broader context, which enables identity - fitting. This condition leads to a further passivation and collective inputs into a vicious circle, in an impossible political, economic and administrative situation where one non-functional system replaces another. An individual is awaiting a breakdown of society, believing this is the only way out of a pathological condition.

Suppression of Geo-symbolism

Although Fanon's work relies on racial criticism, it encompass many aspects of inferiorization and thus it can be replicated in various parts of the world. At the time of expansive writing on the undiscovered areas, the Balkans were represented through discourses on "inner Africa". The meanings attributed to the African continent since its discovery, remained dominant until today. There are allusions to darkness, the unknown, ignored, dirt, demonic. This feature mentions Fanon, relying on Jung and the meanings ascribed to the inferior aspect of the Ego – Shadow. Moving in an evolutionary framework, Jung believes that at the animal level, consciousness is not yet fully integrated and that only later begin to differentiate. According to this, within the "psyche of civilization" some

functions remain strong and some less developed. It is imperative that the human "development" has a creative and destructive side. Thus Jung comes to psychological function of Shadow, having in mind undifferentiated and suppressed aspects of consciousness (Jung, 1978). This idea has been inspirational to Fanon and some contemporary scholars interested in representations of the Balkan. It is rooted in a relatively simplified understanding of Jung's Shadow as dark „alter-ego“. Originally it has more complex meanings which include enlightened aspect of consciousness and a „positive“ alter-ego that can be motivation for realization of suppressed potential.

In the last ten years, a number of papers with the subject of shadowy Balkan as the dark alter-ego has been written. Albeit implicitly, Maria Todorova recognizes the Balkan as a collective performance of darkness and ignorance. Fanon argues that the unconscious remains determined by the culture and aspirations, fears and patterns which are not the same in different cultures. Simultaneously, it supports Jung's main ideas related to the ways in which others, strangers, unfamiliar symbols become obscure, evil, dangerous. This is not only true for blacks, but also for the Jews, and later for all those who are outside "our group". Fanon concludes that the source of the symbolism of color and negative stereotypes is woven into the psychic structure of the white man as a representative of the Occident. In the deeper layers of the unconscious psyche of the European deposit "immoral impulses", mostly wishes of which we are ashamed of. In the collective unconscious of white Europeans, he suggests that black culture and others play the role of Shadows. In Jungian analysis, it is defined as the headquarters of the forbidden, what is not to be manifested (Jafe, 1998). It is an archetypal figure who is a part of the individual, but at the same time a kind of separation of his being associated with it just like "his shadow". In this regard, the „inferior“ one is all that „superior“ one cannot make conscious. Fanon suggests „epidermalization of inferiority“ - a process in which European civilization is becoming a measure of value and taste and impose their inner feelings of inferiority. The second is linked to various forms of assimilation and self destruction. It is carried out under the guise of socialization since it does not share the values and manners of European civilization. Reflections on internalization originating from Allport today are often discussed in the critique of narrative forms of Western domination. One of the areas included in these reviews today are the Balkans. However, the basis for such thinking gives Edward Said who draws on Foucault's knowledge about the relationship between knowledge and the process by which the West is imposed as the only measure of value.

The Shadow of Europe

Jungian oriented analysts and scholars believe that the shadow appears in the performances of so called primitive man. It is a part of the individual, and in this case, a

geosymbolic whole. The magical ceremonies, stepping shadow it is an archetypal image, the motif which is present in most cultures. Until this side of personality is not lightened, life consists of painful inadequacy, childish emotions and self-destruction (Odajnik, 1994). Wars and revolutions, dirt, disfunctional institutions, slow administration, explosiveness and other discourses, easily move from individual to collective plan, acquiring nicknames such as "powder keg", "trigger", "gate between East and West", "exit door of Europe." The shadow is what we do not want the culture, reject it, we do not want to see and acknowledge, and placed in storage collective condemnation. These are the qualities that are not necessarily in the dark, but for a long stay in the shadows, such as the Balkans long remained on marginal position of the European Shadow.

Quite in the line with psychoanalysis this means that civilization is built on the "suppression." Typically, it requires the valve. As unpleasant, ugly or frightening scenes are placed on the edge, border, margin spaces, away from the representative city center. Thus, the Balkans must put aside, on the margin where a „powder keg“ may explode, and were the boundaries of the rest of the continent can be safe.

For example, during the Balkan wars and the beginning of the First World War, the Balkans were accused for lack of control and the map of civilization had to be rewritten so that the "dangerous area" is locked. Therefore, the company, in this case Europe, supports a particular set of individual characteristics, and it fosters this by default, and other characteristics that may hide significant potential remains closed in the unconscious. That individual (culture) fosters only one part of himself, developed to a limited extent, while others remain locked. Balkan represents the space which is inhabited by noble savages or politically uneducated children (Jakobi, 1998).

The personification of Shadow is a „primitive man“ (Jung, 1997). as a „natural creature“ without any cultural and educational background. Therefore, the Shadow must be kept under control. If it is indeed so, it turns out that interventionism in the Balkans is required. The instinctive, animal reactions attributed to the so-called Balkans must be suppressed and replaced by the refined, polite reacting which social circumstances and civilization itself dictate. Therefore, travelers who are "aware of the Balkans" as "inner Africa" are going through painful experience. This experience forms a stereotyped sentences and conclusions: The edge of Europe is still ruled by savagery, barbarism. People are being killed because of ethnicity or religion. Balkan - The shadow is the negative redeemer, he released a civilization having to deal with the inferior function (Boa, 2005). For several centuries Balkan was known to the French and German travelers. During the nineteenth century, the writing on the Balkans culminated in hundreds of books. English and American travelers described marginal and poorly known part of the world - the border of Europe. Their narrative transfer the images from the life of "exotic and strange people" whose "racial" origin cannot be

determined. One thing was certain - the population consisted of a hybrid mixture of oriental population, armies which passed through those lands, traders who want to enrich themselves at his expense, and maybe some kind of indigenous peoples whose origin goes back to the distant past. Their settlements were built on the site of the former Roman fort, in the splendor of the Byzantine - Oriental atmosphere. In a word, they were a "strange mix ". During the twenties of the nineteenth century, this part of the world was „imagined“ by British journalists, diplomats, missionaries, politicians, reporters and adventurers (Goldsvorti, 2005).

'European Africa'

English and American travelers in the Balkans noticed the lack of European culture and European knowledge. They described the so-called primitive people, which do not take care of hygiene and who live far away from the achievements of civilization. In his study *The Debated Lands*, Andrew Hammond points out that the first reports from the Balkans show that this part of the world is represented as uncivilized space which later became an indispensable component of the balkanist discourse. One of the first associations to the region was barbarism. Hammond refers to reports where the locals were compared with the children, and often compared with the people who live like animals - dogs, cats, and the beasts of the forest. Dehumanization is the first process that shapes the local characters. Along with the request for emergency of interventionism that would include basic education of " wild people" to " semi - wild" or "semi - barbaric" state, dehumanization works in the background and devalues their lives. They live in the "Devil's Mountain" and therefore they are "wild men." Braun on which Hammond relies upon, does not insist on the fact that the Balkan population live in Europe or beyond, but sets them in a vacuum of non-existent, on the border of non-being- similar- to- any – known - group. Finally, Braun leaves open the question whether the process of civilizing mission will be succesfull (Hammond, 2007). If a white man understands a black man as a lack, a negation of civilization, the Balkan is the part of Europe that makes the negation of itself. It is a non-civilization inside of civilization, The Balkan brings unrest and wars in an atmosphere of peace and harmony, and if becoming a part of Europe, he has to integrate itself to the culture and harmony. Insights into English and American texts from the early nineteenth century testify that the Balkan was imagined as an "inner Africa". Attributes shaped to discovered Africa were reflected in the Balkans and served the formation of stereotypes about him. Although sporadic upswing in Orientalist fascination can not be denied, they could not suppress the images that occur later. "Semi-wild" population is becoming commonplace in the descriptions of the people that these travelers find in the Balkans. Since the mid-nineteenth century, the analogy with Africa is becoming more common. At the level of discourse, the Balkans, where newly discovered

Africa. This is unknown, dark and closed part of the continent, compared to the "Wild Europe" (Jezernik, 2010). According to Harry de Vindt, the Balkan was a part of isolated, dark world and *terra incognita* for the rest of Europe" (De Vindt, 1907). In the same time, Africa was included in textual strategies which represent radical, cultural and physical otherness. The Balkan was defined in the terms of „dark continent“, „European black peninsula“. Fanon claims that colonial logic understands the Black as a negation, non-existence, while Black man is not a man at all. The Black helps White to define, it prevents it becoming an empty subject. In this process, Balkan becomes not Africa itself, but „similar to Africa“, „semi Africa“ or „semi barbarous peninsula (Lazarević-Radak, 2013). In this point, the whole Balkan is sentenced to mimicry. This is the space that waits to be cultivated. Thomas Forester writes that the Balkan was hidden from the eyes of Europe and therefore inhabited by people who live in „African condition“. It waits Europe to wake him up and to be enlightened by the light of civilization of white race (Forester, 1857). Between 1991 and 2015. the discursive link is similar. In her travell report from nineties, Marean Reid was undeterred by war, sanctions, poisonous spiders, exhaustion and thunderstorms in Serbia. She was attracted with sanctions, stories off kidnappings and muggings on trains, so she wrote: *Reminiscences of Africa, people said. Except this was Europe* (<http://www.independent.co.uk>).

This and other images of containment and incivility, occurred in the early thirties of the nineteenth century. Discursive equalization of the Balkans and Africa can be regarded as a stigma in which black color plays the central role. Therefore, the Balkan is not Africa, but it is a paradigm of objects, ideas and places which are regarded „African“. A small „african“ continent is placed on the edge of Europe, so it becomes inner dark space and unconscious of Europe. This is an undifferentiated function of which Fanon writes, relying on Jung. Given the ability of discourse and stereotypes to proliferate and to exercise a strong influence on the stigmatized population, they become resistant to denial and protest. In the Balkan countries, due to the trauma that has caused such a stigma, there is a need to reproduce the stigma, through asking self-marginalizing questions: „Can we become a part of Europe, a part of the "world"? (Bakić-Hayden, 2006).

As we see from these sentences, the degree of uncertainty in the Balkan societies has increased to such an extent that there is a collision of identity, confusion of subjects who do not know the answers to basic questions such as: "On which continent we live?" Discourses that are long lasting due to their mechanism of reproduction have produced auto-stigmatization, and the term itself Balkans became a derogatory term that is often avoided or used as a euphemism for some of the strongest stereotypes such as primitivism. Thus, like Fanons black subject the Balkan is forced to wear a "lightened" mask and to reject the facts of their own history. Five centuries spent under the rule of the Ottoman Empire are perceived

as a disgrace, and the public discourse, usually political and academic is used to highlight the reasons of alleged "cultural lag". Aspects of history that should be legitimate, were rejected in order to emphasize the alleged cultural pulse mode or cultural regression under the Ottoman Empire. The historiography of this period is treated as a phase that followed the Byzantine splendor and wiped literacy and other skills that existed at the time of the political, historical and cultural peak of the Balkan countries.

Observing these processes one cannot avoid association with a complex of superiority / inferiority which Fanon notice in the colonial situation. Although the Balkans are not colonized in the modern sense of this word, from the beginning of the nineteenth century, it was described in the same terms as Asia and Africa. This writing provokes an inferiority complex, which seems paradoxical, but it is quite in accordance with Adler's understanding of a complex of superiority / inferiority as Janus faces of the same Other. The first aspect - a person can be self-stigmatized labeling its own culture as primitive or inferior to Europe, which is the physical part. Discourses on the dirt, the inner incapacity for political organization, conclusions about the necessity of intervention or conversion of Balkan countries into protectorates, infantilisation and emphasizing internal dependency are some of the elements of self-representation in the Balkans today. Anthropological and sociological studies reveal in what form these labels can be recognized: " I'll be damned I am Serb ". ; "We're pretty rude people"; " We're different from Europe because we are steeped in myth, corruption and primitivism" (Radović, 2009).

This complex is the reverse need for superiority and the curtain behind which the society hides a high level of aggressiveness. These complexes can produce a various results. One of the narratives that occurs on these grounds is one of the famous medieval empire which appropriates the Balkan peoples. In this way, there is a so-called balkanism - the idea according to which the Balkan is separate, independent entity, culturally and historically situated and incomparable to other parts of the world. "As far as civilization (Occident / Europe), we are in front of them a hundred years" (Đerić, 2009). The individual Balkan societies emphasize their own uniqueness, and the inferiority of their neighbors. Thus, they form divisions similar to those experienced by colonized society after the process of decolonization. Rejection of neighbors, the transfer of responsibility for the economic and social crisis on the „external enemy“, or increased domestic violence are a part of the psychopathology that indicates Fanon. In reality, this situation is most often recognized as the stigmatization of the other as inferior comparing to "ourselves". Stigmatization of neighbors acts like a boomerang. Competition for winning the European identity and the authenticity of the Balkan conflict produce the deep hatred between neighbors that provokes wars and leads to the destruction of the dominant value system. Thus, the society found itself in a position which is close to that of which Fanon speaks analyzing decolonization of society

and culture. Restoring broken links between these societies is slow and the establishment of new civil units is enabled. Once destroyed and extinguished society slowly regenerates. Thus the narrative of colonization, the stereotype originated in the text produced destructive inferiority complex and ending the social and individual tragedies. The narrative or discursive colonization produces a destructive complex of inferiority which ends in social and individual tragedies. In the basic meaning, Fanons psychopathology of colonial relationship is a form of understanding the position of the black subject in the state of colonization. Its methodological and theoretical potential is aimed at directly colonized society and the psychological universe of black entity exposed to violence of colonizers. Fanons ideas remained an essential part of post-colonialism and gave the initial impetus to understanding the ambivalence - liminality and mimicry. His views have proved sufficiently flexible when it comes to the research of marginalized white subjects.

Liminal position

The geosymbolic position of the Balkans is linked to borderline. Borderline or liminality of the Balkans as a stable and physically tangible peninsula is discussed in the work of Maria Todorova. She points out that this part of the world is imagined as a dark pantry of Europe and the border of the world, without referring to the psychoanalytic theory. Liminality marks the life stages that are followed by the crisis of identity and therefore the adopted values. Such crises are also a part of Fanon's interest. On a collective level they are recognized as a historical period of societies: political separation from the prior state (independence, the political regime change, liberation from colonial rule); liminality as a state in which new rules have not yet been distributed, and that the government specific hibernation instead of social dynamics; reintegration as a phase in which new roles eventually accept a society acquire of a new identity. Analysts remain the focus of development in the basic change in attitude from one identity to another. The transition and crisis in these two stages of life are preparing for the psychological danger. Psychological crisis situations are those in which the internal dynamics of society require the full development of most of the potential and the realization of repressed desires. At this stage, the individual is something like beings that have yet to become, yet to be born in a psychological sense. What he unexpectedly fell in this crisis is the psychological state of affairs that steals the safety of himself and starts to doubt his own mental health (Stajn, 2005, p. 15). The boundaries are moving across land and sea, they are like crossing paths, such as bazaars and other ambiguous place of exchange. A borderline is a type of consciousness that exists within the transition space and time. The English word (liminal) liminal and liminality, comes from the Latin word limen, meaning threshold or entrance. Entering or leaving the room, someone moves limen and while on it or in it, he is wrapped up in liminality - instability of identity. Archetype border reflects the lack

of experienced solid structure and identification. In this state, the experience of personal identity is called into question because it has no fixation of certain representations about their content or the content of others.

The above understandings are borrowed from individual psychology, but they can be transferred to the plan of social psychology. This is confirmed by Turner's notion of social drama in which the transitional phase is characterized by liminal conditions. Social fields included in the liminal state are dominated by a sense of alienation, marginalization and wandering. The critical issues that arise in these societies are "where I come from?"; "Who I am"? "Where do I go?"; "Where I belong"?

Conclusion

In the liminal state the Balkan societies become homeless. They are a "floating spaces". Balkan is not clearly defined as "this" or "that". Time is changing, distorting, and the fixed boundaries of memory fade. The past rushes forward and replaces the present, and it seems as if society lives in a built, epic history, rather than the present. The population is no longer related to the firm internal representation of themselves, to an idea or feeling, but incoherently wandering through many previous limits of trying to re - draw its past. Such a liminal state of war and crisis are a part of an effort to re - find its place fixing the functions of the old boundaries. This liminal phase as the period of obsession with boundaries marked by a high degree of vulnerability inside and out, followed by the highly charged performances and thoughts close to the compensation of inferiority (civilizational superiority, the heart of Europe, a bridge between two worlds, the guard of Europe) and suddenly getting and losing the sense of collective values. Relying on Adlers ideas, Fanon recognizes this state as a superiority complex. The interior spaces is reconfiguring, and since the foundation is not solid, it falls under the different external influences. Liminality comes in a moment of inability to complete the identification of the previous self-image. Therefore, Balkan societies are in a suspended state. While there are vague memories of a former status, the identity of the heroic defenders of empires, the great medieval empires, the memories of the alleged superiority of culture, the cultural and political climax and its fall after which, these societies are finally coming under foreign rule. The conquered Balkan societies have their cultural baggage, they are imaginary homelands with vague memories which float in the vague spaces of cyclic time. Their histories become like the Jungian Great dreams through which the society is trying to find a historical, political and cultural compass and therefore, fixed identity as a European or non-European.

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