

THE POSTCOLONIAL CONDITION AND GLOBAL GEOGRAPHY: CRITICAL THEORY, POLITICAL ORDER AND SCIENTIFIC TRENDS IN THE BALKAN COUNTRIES

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Abstract

Regarding the fact that the Balkan is not directly colonized part of the world, it is mostly excluded from postcolonial aim. In the theoretical works of post-colonial criticism, it is geographically a part of Europe, so the postcolonial theory is often avoided in academic circles. Political anxiety did not prevent the bold, although still non-established researchers in the Balkans and doctoral students all over the world to analyze the text on the Balkans in the light of post-colonialism, expect him that he himself will announce. Nevertheless, such advertisings were rare and sometimes insufficiently persuasive to reach the central academic position. Therefore, the aim of this paper is to point out the functional elements of this critique which enable to understand the process of constructing spaces out of directly colonized area. Like other modern places Balkan has symbolic meanings involved in the global network of political intervention, and therefore it is the part of postcolonial world. High technologies somewhat closed the old issues of identity and national interests, followed by the creation of new nation - state in the Balkans. The economic problems that require interventionism raised the level of political depending in the Balkans. This dependence, which allows the discourse of hegemony and superiority, leads to identity ambivalence which is inseparable from postcolonial condition.

Key words: *Postcolonialism, globalization, Balkan, political order, discourse analysis*

Introduction

Various theoretical views which propose postcolonialism as an aim for critical analysis of the text on the Balkans are scattered in scientific journals and proceedings from conferences. But just as many articles offer insight in contemporary critical trend and remind us on exclusion

of the Balkan space from the centers of power. These works are divided and closed for wider readership. In the academic circles of the Balkan countries this theory is not firmly accepted through research on the role of representation in its external image and inner intellection. Outside the Balkans it has passed through phases of fashion, although it still has a problematic status because of the abstract language and confusing semiotics which moved it away from the case studies. Because of prefix „post“ and impossibility to find out where is the border between „post“ and the term „colonialism“; because of the geosimbolic confusions and the problems to resist the representations it shares the destiny of fashionable and revolutionary movements. Along with these difficulties, postcolonial criticism has sparked a chronological confusion which raises the question of whether post-colonial society is one in which colonization just ended, or a modern society involved in the process of globalization as a sophisticated view of the domination of the center over the periphery.

There are numerous questions posed by postcolonialism and raised in connection with it. For now there is no definitive answer, on them, but despite the controversial name of a hint that survived its peak, to the age of globalization, it fails to adapt to the demands of research and find new subjects of research showing that colonialism is active, albeit in new forms and covered under a new name.

The Balkan between constructivism and deconstruction

In the Balkans postcolonialism is marginalized approach due to the fact that this area never came under the direct colonial rule (Goldsvorti 2005). In the theoretical works of post-colonial criticism, it is a geographically part of Europe, left out of the group of countries that are in the post-colonial state. Inside the term Balkan is loaded with stereotypes, and the consideration of its marginalization in light of postcolonial theory is often avoided in academic circles. After all, in the context of the political situation in the Balkans, which is expected to join the European Union, his centuries-long peripheral status could undermine the fragile intimacy that is starting to fill in the field of European institutions. Setting the Balkans in the context of postcolonialism is followed with associations on Ottoman Empire and the world Tricontinentalism, abandoned socialist past that ended with war, the years spent between the First and Third World, the non-alignment and multiplied and transformed adjectives that were created in the nineteenth century. Therefore, the representation of the Balkans is still situated in constructivism where direct answer to the question: „is it a colonized area“, could be avoided. Although constructivist studies, image studies and other research efforts which come from comparative literature can still be divided from the politic, they have shown limited range in the field of image and self-image research in the Balkan. The following steps were psychoanalytical. After this period balkanistic discourse was included to refer the long term and stable relation of Western countries with the Balkan, from 19th Century to the present day. This concept included unilateral border position which neglects Van Genep and Turner's understanding of liminality (Todorova 1998). Meanwhile Balkanist discourse has become simple answer which offers the

opportunity of solving complex problems which prevented a deeper understanding and broader coverage of the problem of relations between the West as the political center, and the Balkans as a political and social margins.

Rigid definition, political anxiety and the one-sided understanding did not prevent the bold, although still non-established researchers in the Balkans and doctoral students throughout the academic Europe to analyze the text on the Balkans in the light of post-colonialism, expect him that he himself will announce (Hammond 2002). But, as we saw such advertising were rare and sometimes insufficiently persuasive to reach the central academic position. When it was loud and noticeable, it moved in the direction of trying to conceive for the Balkans and formed a separate paradigm - specific Balkanist space to fit "Balkan situation" and "position" (Bakić Hajden 2006). This understanding was later used as a prolific framework for understanding conflict and the disintegration of the Socialist Federal Republic of Yugoslavia, because it highlights the importance of specific orientalizations perceived as destructive labels that others (neighbor / stranger and marked enemy) discredit or legitimize violence against his „other“. In this sense, "Orientalism" by Edward Said became influential among the Balkan researchers. Indirect orientalist analysis of the Balkans provides the attempt to show the way in which orientalizations replicate and extend beyond the usual meaning of "East" / "West".

Postcolonialism, globalization and contemporary history of the Balkan

If the postcolonial critique of Said's Orientalism and imaginary Balkan frame the relationship between knowledge and power the application of postcolonial criticism in the Balkan symbolic terrain is justified. In favor of the promotion of this theory, expanding its research fields and, finally, its application to the studies of the Balkans, there is a rich history of the Balkan countries. Those that were part of the Socialist Federal Republic of Yugoslavia belonged to the Nonaligned Movement. This part of the world is politically fragmented and destroyed as a result of policies that lead towards the destruction of block division and the creation of a united Europe. After all, some European countries that were nominally „central“, also had postcolonial history. For example, the issue of the placement of Irish literature in the postcolonial context is not set, it is not problematic or relativized, despite the fact that this country is part of the European continent and a part of a larger unit which is political and economic center. Other postcolonial spaces, such as the Basques, or Sicily, is also located in Europe and at the same time are placed in post boxes. Finally, a third less geographically, politically, a more subjective reasons - the inner sense of not belonging to a wider European context, and lastly, what Robert Young calls: "beyond nuts (Jang 2013)" has been present since the forming of independent Balkan states. All of these are characteristics of the post-colonial state, so there is no reason for exclusion of the Balkans from this theoretical. Despite the typical high-sounding language that makes it postcolonialism began to lose contact with reality subordinate entities, some authors

succinctly represent the postcolonial state of the Balkans through the symptom of politics and identity insecurity.

The Origin of Postcolonialism and Identity Crisis of Postcolonial Subject

Postcolonialism developed in a long process and the initial impulse came from different sides from the spiritual movements as much as from the political engagement. This theory, which have grown into a movement against inequality is associated with decolonization after the Second World War and movements such as Negritudism and Trikontinentalism, from intellectual movements, the progressive and the revolutionary - minded university professors, and ideologues and leaders revolution of the fifties and sixties of the twentieth century. Supporting associations are those combating violence Ku Klux Klan, the activities of the revolutionary groups in secrecy, the effort to restore the voice of millions of people who are fighting for the redistribution of wealth displaced, uprooted, becoming migrants / hybrids and live in the memories of an imaginary country. Postcolonialism reminds us and the millions of people who lost their lives, not to attack irrationality characteristic of a state of war, but in a well thought out game enrichment and radical changes in the lives of people who were born in areas rich in oil, gold, precious stones, silks, spices and other valuables. In historical „reality“, postcolonialism reminds us on the fall of the Berlin Wall and the consequent emergence of new independent states in Europe of the twentieth century, while in theoretical terms, it is connected with the debates about empiricism and culturalism and the expansionism of colonial rule. Postcolonialism went from the left through intellectual movement that rejected the ideological discipline, while remaining true to the values of humanity. It is present in the social sciences since the sixties of the twentieth century, it challenges the dominant discourses and representations in gender and ethnic studies of the seventies, studies of identity which emerged during the eighties of the twentieth century and finally, as it was described in the linguistic turn, which owes its origin Ferdinand de Saussure and the focus of Claude Levi -Strauss, Roland Barthes, Jacques Derrida, Jacques Lacan and others (Quayson 2000).

There are several criteria which unite this wide field: discourse analysis of power, critique of modernity and Eurocentrism, but above all, focus on subordinated and marginalized of society. Postcolonial approaches to challenge the dominant narrative provides an opportunity for these changes. Postcolonialism gives voice to those who lost them in the course of history and enabled the transparency of knowledge and politics (Bhambra 2007).

These studies refer to the poststructuralist and postmodernist theory and the method of deconstruction of the binary opposition which is grounded in the colonial project (Đorđević 2008, 29-45). Therefore, postcolonialism is not only the right of African, Asian, South American or Australian cultures, which were the immediate objects of colonial conquest, but of all modern societies in which old and in which new hegemony operates and in which the crisis of identity and cultural resistance is present. Like other cultural studies, they resist the essentializing and focus on issues related to various forms of material and discursive

hegemony, refusing to accept the concept of national identity which reflect the hegemony. Relationships that create these instances are accompanied by a sense of displacement, not belonging and inability to fit. After all, the movement of global capital produced a new situation in which the contents of the periphery and the metropolis meet and a place where everything is fluid and changeable. Fluidity and hybridity of preventing the subject to determine, are identified in a context of feelings toward impressions that creates an environment. Robert Young speaks about this in a clear way that allows us to connect with what the postcolonial condition in which he found himself Balkans:

„Have you have ever been the only person of your own color or ethnicity in a large group or gathering? It has been said that there are two kinds of white people: those who have never found themselves in a situation where the majority of people around them are not white, and those who have been the only white person in the room. At that moment, for the first time, perhaps, they discover what it is really like for the other people in their society, and, metaphorically, for the rest of the world outside the west: to be from a minority, to live as the person who is always at the margins, to be the person who never qualifies as the norm, the person who is not authorized to speak. This is as true for peoples as for persons. Do you feel that your ownpeople and country are somehow always positioned outside themainstream? Have you ever felt that the moment you said the word T, that T was someone else, not you? That in some obscure way, youwere not the subject of your own sentence? Do you ever feel thatwhenever you speak, you have already in some sense been spoken for? Or that when you hear others speaking, that you are only ever going to be the object of their speech? Do you sense that those speaking would never think of trying to find out how things seem to you, from where you are? That you live in a world of others, a worldthat exists for others? (Jang 2013)

Since the early eighties, postcolonialism began to develop a body that seeks to change the dominant way of looking at the relationship between East and West. This means to undermine existing structures of thought, turn the picture upside down; to read the text from the opposite direction, and finally to realize that he, of whom it speaks and writes has its own vision of the world. In this sense, arguing for a different / " other way around " reading, postcolonialism disturb the established division of the West, who lives in prosperity and East whose everyday life is linked to poverty and wars. Various aspects of normal, generally accepted, and the " rational " and " normal" way of life, were placed opposite the dominating Cartesian logic, and beneath its surface, was discovered in a visible and the invisible world of inequality. This is what inspired gender studies, eco- movement and the fight for animal rights. Because of this, postcolonialism is not a theory in the strict scientific sense, but a set of coherent principles that can predict the outcome of the relations of inequality. Because of its " social engagement ", even though the text indicates, he manages to break his knowledge of the alternative power structure, and to question the prevailing mindset. This journey includes a variety of practices and ideas and threatens privilege and power while refusing to accept the superiority / inferiority of societies and cultures.

The Balkan in the Global Age

Like other modern places Balkan has symbolic meanings involved in the global network of economic and political intervention, and therefore it is a part of the postcolonial world. The question of its inclusion in the European Union can be analyzed from a postcolonial perspective rather than from a classical orientalist perspective that takes into account an updated hegemony of transnational and (post) globalization time, including global changes at the level of linguistic structures and modern migration incentives. High technologies somewhat closed the old issues of identity and national interests, followed by the creation of new nation - state in the Balkans. The dominant and remain bare economic problems that require intervention raises the level of depending in the Balkans. This dependence, which allows the discourse of hegemony and superiority leads to identity ambivalence. Hegemonic meta-discourse cause rifts in the society and the individual. This cleavage is characteristic of post-colonial states, moments of foggy, unclear, identities as a result of the long exposure to displacement.

Ambiguity and hybridity of the global world

The understanding of the Balkans can be found in postcolonial works of Homi Bhabha and Gayatri Spivak. These two critics are successors of the work of Edward Said. Their work emerges from poststructuralist framework, the synthesis of Foucault and Gramsci whose morphology is beyond the scope set by the history of literature. Together with Edward Said, readers call them "the holy trinity of postcolonial criticism."

Homi Baba restored the two important concepts in the humanities, setting them as central to his theory: hybridity and ambivalence / liminality, to explain the effect of colonial discourse. The structure of his text, complex and abstract vocabulary are sometimes difficult to understand. Homi Baba is influenced by psychoanalytic lines, Lacanian analysis, which takes over from Franz Fanon, directly and indirectly under the influence of Sigmund Freud's ideas, and it seems that his own theory is hybrid - in constant motion, filled with ambiguities and closer to abstractions, rather than specific insights. These findings, however, do not diminish the value of his work, though it closed in less accessible academic area. His understanding of the entity and the liminality is of great importance for the further study of the Balkans, which is marked and registered in the colonial and post-colonial concept maps as the "border region". None postcolonial theorist devoted so much attention to diaspora identities and identity gaps of hybrids (migrants), which opens the way for further understanding of the situation in which the kind of dynamics exhibited a globalized world.

Baba does not understand colonialism as a one-way process in which the center / periphery colonizer wins, but as a complex interweaving process of cultural elements in the game that takes hundreds and thousands of years. It is the state in which the imperial conquest of only

one form. Along with violence and domination over the Orient Occident, in the last five hundred years, there were cultural contacts and interaction where the effects of the globalization are recognizable today. Relying on textual materials from the colonial archives, Baba recognizes hidden gaps in the text, the uncertainty and anxiety that are common to the colonial situation. These moments of textual uncertainties have emerged when the colonizer could not resist the colonized societies and unconsciously accepted elements of the existing culture being exposed to colonizing boomerang. Thus, there happens colonial doubling or return of cultural conquest, the so-called "reversible colonization" (Huddart 2006). But not only the colonized and the colonizer; periphery and center are exposed to the constant challenges of mixture. This is also true for the individual, small societies, to cultural contacts between communities that are exposed to the hegemony of the Centre. Cultures that are in constant contact with other cultures, which are not-there- nor - here, found themselves in liminal condition. Recall that early travelers in the Balkans noticed intermingled population, culture and language by comparing it with a mixed salad and Persian rugs. These are the entities located on the border. What Homi Bhaba implies under the liminality is in between state, which is recognizable as a mixture of "our " and "their" and it gets a whole new cultural significance. This process was impossible to prevent from the early discoveries of imperial globalization in which the dynamics of capital creates opportunities to meet new mixtures. This understanding can be applied to society, such as the Balkans, which is in a process of colonization and which was exposed to cultural contacts of the population under the rule of the Ottoman Empire and the Habsburg Monarchy. They allowed and even encouraged this process, enabling to touch two or more elements to produce new and unexpected cultural product. But equally can be applicable to all modern societies for many parts of the world have this particular characteristic of the modern era.

These positions favor the creation of unexpected, new cultures that are somewhat familiar and close to the official culture, yet not part of it, nor the official culture defines as its own. Spatial, temporal and liminal are those who live in postcolonial societies because they become holders of the continuous process of creating a new identity. Origin border entities produce as many combinations from which they may arise. One of the most common forms or at least forms that are the most read of the nineteenth century to the first half of the twentieth century is racial hybrid, but in the last forty years, he is replaced by diasporic hybrid. The question of how one culture fits into other cultures and how one works in a different cultural context defines the mixture. Just a few steps can be shared by East and West, just a few sentences can be translated into Occidental Oriental and vice versa. Just one step forward or back creates Occidental / Oriental variety. "Uniformity" (sameness) of the West has always violated the difference. For these reasons point of the research, meta postcolonial theorizing may be a culture in which many centuries dominated narrative of placement between East and West, the fertile or a destructive mixture of two symbolic world and cultural entities.

However, each subsequent decade the European centers, today's metropolis is more heterogeneous. The streets are crowded with ancestors and descendants of the "pure race"

from the Caribbean and Africa, India, Pakistan, China, Tibet, Somalia, the Balkans - mixed and those whose ancestors who left the British Isles as the Angles, Celts, Dutch, Irish. In everyday life there is no place to think about these heterogeneities. Fixed identity is pursued only in the situations of instability, unrest, conflicts and radical change. Therefore, Baba points out the fact that the existence in the era of globalization is marked by a sense of survival and various forms of life on the frontier. These are the limits without proper names except permanent and controversial promotion of the prefix post - postmodernism, feminism, postcolonialism. But when you cross time and space as it is the case in modern society, they produce complex figures of difference and identity, past and present, inside and outside, inclusion and exclusion. Thus, all cultures are exposed to constant research, restless movement "here" and "there", "forward" and "back." These become innovative cultural venues of cooperation, blends, and challenging the fixed identity. In the making of these spaces, overlap and displacement of domains mediates differences intersubjective and collective experiences of the nation and the subjects are trained in the liminal spaces. In this sense, culture can be collaborative and dialogical, but equally antagonistic and conflicting. Because the marginal cultural differences it may be in agreement and conflict, it can blur the definition of tradition and modernity and re-establish normal boundaries that challenge normative expectations and the established categories of development and progress. However, this positive momentum as they offer the possibility of stepping over obstacles. Being on the border living outside the city, beyond its limits. In this respect, the hybrid is ambivalent, antagonistic perspective (Bhabha 1990). If we accept the relationship between hybridity and borderline, it becomes clear that the cross-border culture requires cultural translation. This boundary condition implies constant movement, and a kind of homelessness. Hybrids resulting from the preparation of seemingly incompatible and they carry explosive potential. They are a constant threat, threatening entities that disrupt the established daily routine, a fixed condition in which the "binary opposition is accustomed to live." Their houses are halfway between racial and cultural resources to bridge, they were on the verge of exile, re-set the question where their true place is. Among this place there are "powder keg", "gate of Europe" - the symbols and metaphors that are well known in the Balkans.

It seems that the very idea of hybridity is talking about the cultural reality of the Balkans. Thousands of reports, newspaper articles, travelogues, diaries, literature, political circles, the critiques, constructed and reconstructed histories, newspaper articles and studies, present the Balkan Peninsula as a border inhabited by a hybrid entities. But as Baba shows and example of the Balkans can testify, such a society can be harmonized as much as conflicting. The border areas and liminal peninsula, hybrid modern societies and those that have passed through direct colonial experience are a part of the same postcolonial space. Based on the fact that the post-colonial critique focuses precisely on borderline states, the cultural and psychological experiences through which hybrids in transitory spaces pass the Balkans could be one of the paradigmatic space in which one can test ranges and the applicability of postcolonial theory. At the same time, writing about it can serve as a model for consideration

of possible results of globalization. Here, Gayatri Chakravorty Spivak sees the future of postcolonial studies.

Literature, Globalization and the problem of subalterity

In the preface to the translation of the "Yugoslav" edition of her seminal book "Critique of postcolonial reason," Gayatri Chakravorty Spivak (Spivak 2005) points out that the publication of this book is an instructional event in the Balkans. In fact, one of the most influential contemporary postcolonial critics point out that the Balkan is the paradigmatic marginal place (Spivak 2005). Thus, the future of postcolonialism and its reconstruction belongs to this Geo-symbolic geography. Precisely because its presence in this critical framework is "silent", it opens the possibility of a discussion about the societies and regions of the world that are marginal not only for the center, but also for studying the relations between center and periphery. Balkans belongs to the future of postcolonial criticism, the space in which it can be tested for its applicability and its achievements. Although the study "Critique of postcolonial reason" is not explicitly engaged in the Balkans, it considers the space in which this framework is applicable in itself. All that still follows, argues the application of postcolonial criticism to all subaltern society and subaltern subjects - those who are victims of the global capitalism.

In a theoretical sense, Gayatri Spivak gives the preference to Marx, who is considered the creator of the unique and yet provocative theory, revolutionary exegesis of global capitalism and who read it in terms of general understanding of the political and economic capital. This reading shows how the capital operates today in the whole world. Drawing on some of his concepts, Spivak examines the mechanics of postcolonial theory. Her work is based on Marx's conception of economic exploitation, Foucault's analysis of the relationship between knowledge and power and Derrida's concepts of alienation in language. Since moving into this primarily poststructuralist terms, Marxism has been subjected to criticism in order to complete the gaps identified in its framework. Such a re-reading of economic theory allows her the understanding of economic text - factors that provide the duration of subaltern position. Spivak is primarily directed at gender relations and when writing about the oppression of subalternity, it gives precedence to research the specifics of dual subordination of women stemming from the action of imperialism (Lazarević-Radak 2013, 89-96).

Spivak began a deconstructive critique of colonial literature and works of Woodsworth, Woolf, Yeats and other canonized achievements. But soon she finds that the popular understanding of deconstruction as apolitical and relativistic processes is superficial and reductive. It was a starting point to the understanding of the importance of deconstruction as a powerful political and theoretical tool. It focuses on the rhetorical point that stabilize conventional notions of truth and reality. Similar to Derrida, she indicates the parts of the text that shape our understanding of the social world and challenge the opposition between the philosophical and literary texts on the one hand, and the "reality" on the other. Like Said, she examines the ways in which the "real" network produced texts created in the British colonial

archives and conveyed in public discourse. In many literary, historical, legal and geographical texts, written in an age of imperial ascent, in the works from William Shakespeare to David Livingstone, there are allusions to colonial territories as the outstanding characteristics (wasted lands, empty spaces, terra nullius), or the local population without culture, without knowing the letters and local governments. These descriptions of colonial territory as undisturbed parts of the country and indigenous communities as societies without political knowledge becomes a compelling metaphor for justifying colonial expansion. These metaphors suggest that the territory should be controlled, it should become subjects of exploitation of the dominant Western system of writing, textuality and knowledge (Morton, 2003). Spivak associate textualization with a procedure called the wedding of the world and observes it in a geographically and symbolically unwritten territory. In this sense, as she points out, Geo - symbolic text, empire, the global process of identification decide which space is a real " part of the world". If empire accepts that it exists as part of the world, the procedure that follows refers to the placement of the center or outside it. Just as it does with other unknown parts of the world the empire did it with the Balkans. This is not the specificity of the Balkan situation, but with other parts of Europe which were not sufficiently known.

The examples given by Spivak originate mainly from India, but it is possible to replace with the examples from the Balkans. After all, in the first half of the nineteenth century began to appear the first symptoms of the weakening of the Ottoman Empire, the so-called " decadence" of it. Political game of fighting for the lands of the East was opened between Russia and United Kingdom particularly for " The Jewel in the Crown ". Throughout this game, Balkan got in the way of the great powers. It was something like the space that must be taken by the Ottoman Empire to win and keep to an alternative, shorter and safer passage to India. The first might be that across Australia, but it was a long, exhausting, uncertain and maps were lost and difficult to interpret. Balkan is sure to be the second pass which allowed storing " treasures of the East." Therefore, in Russia, and Great Britain attempted to gain the favor of the Balkan population. On the other hand, as long as the Ottoman Empire was at its peak in the Balkans could not be approached. Therefore, until the forties of the nineteenth century, English and American travelers were not able to get closer to the Balkans without a physical map of the region. On the other hand, the way of life of the people, customs and the actual thesis about the nature and anthropological characteristics were not known. In this sense, when the physical maps of the Balkans emerged, they have not yet been fulfilled meanings.

The task of the first British travelers in the Balkans was to enroll it in their maps. Conditions that are found in it, led them to relocate to the suburbs. Travelers usually find it in a certain a physical condition and recorded their overall potential. Speech on the Balkans remains the one about the uncivilized, located on the border of civilization. For example, comparison with Africa served as a paradigm of non-settlement of European cultural elements. Method of connecting Africa and the Balkans marks the boundaries of civilization. The set of stereotypes that are used to describe the African continent has entered into wider used, and

served as a mental shortcut to explain the unknown parts of the continent. One example is Australia, which is replacing narrative exploited Africa revived in books for children. In the middle of the second half of the nineteenth century, the insight into British travel books reveals that the Balkans is known as Africa: „it is far as the wilds of Asia"(Lazarević Radak 2013) Thus the first association of him becoming one of the wild, unexplored and unknown. An American researcher and reporter Thomas Forester in his travelogue in 1957., the Balkans or "European, Middle East" is described as a collection of unused countries awaiting economic intervention of Western countries. Otherwise, the residual population in a new advanced age, it will disappear“ (Forester 1858)What could be done if this fertile land was occupied by the enterprising master of the West (Forester 1858)" says Forester. Unknown country awaits civilizers, a man from the West to to intervene and enable civilizing, to stop further deterioration of the region. Such discursive dominance and moral interventionism are striking in the Parnavel Tscherson travelogue. He states of disrepair and unknown space of Rumelia. The 1855 th he concludes that "The country seems empty."(Carson 1855) But he is introducing Western institutions and civilizing mission that will provide "education of the local population, teaching geography, history and the Bible, which will make the forests to flourish, fig trees bear, wild plants grow". Harry de Vint referred this part of the as "Savage Europe" (De Vindt 1907) concluding that the Balkans "terra incognita for the rest of Europe." (De Vindt 1907).

The aim of postcolonial criticism, as understood by Spivak, Baba Jang, Lumba and the other is a distortion of existing values, norms, codes and conventions of Western knowledge that sustain imperial power. As the quotation above, we can see the strength of interventionist discourse, paternalistic motivation, which becomes obvious that the center of the nineteenth century tends to "normalize" the Balkans. Normalization is continued depending on the prevailing trend of the values of the set of dominant resulting in a global space and the equalizing culture. In this sense, the Balkans is another subaltern subject, the one whose voice is not heard and whose peripheral position of detection until now.

Closing remarks

Balkans, which in the last few centuries is linked politically with the marginal position, found himself at the theoretical limit. The possibility of looking at the problems from different angles is undoubted advantage. The ability to examine a problem from a broader perspective, the reproduced angles, from what is relative and open to alternative epistemology, as evidenced by the boundaries of applicability of postcolonial theory to the Balkan symbolic space. It was one of those areas whose presence in public discourse, especially in popular literature proving that the theory of Homi Baba and Gayatri Spivak are more than expendable frames and abstract games, but noteworthy thinking theories that leads towards the development of science that leads to understanding of the Other. While the successors of research and theoretical understanding of Homi Baba insist on borderline of modern culture and promote cultural touches and mixing, it is confirmed that the Balkans semantics, such as

conflicts, separatism and other imaginary and real threats are just some of the problems of modern societies. It summarizes the benefits and risks of globalization and therefore it can be situated in framework that takes into account the equalization of the world as a result of its temporal and spatial compression.

Gayatri Spivak is more focused on capitalist exploitation and indicates the number of societies which are in the process of capitalist dynamics placed outside the flow. Hence, they are outside the center of the capital flows. In this sense, the Balkan societies are just some of the many without big corporations and banks systems. It reminds us that these societies remain "subaltern subjects" that indicates the cultural dangers of poverty and the Center/Margine division of the world. Simultaneously, in the wake of senior researchers such as Edward Said and drawing on knowledge of literary history, it returns canonized works of world literature to show the process of deposition of stereotypes and their nesting in the public discourse. Thus, the canonized, the so-called "great" literature, which is an essential part of elementary and secondary education gain and shape the image of another that would later define the relationship of the dominant policy towards minority.

Thus, not only postcolonial studies and postmodern geography, the study of discursive Balkans and other symbolic geography are exhausted, but they are rich in the future potential and able to understand more sophisticated and global modernity framework. It provides a new opportunity not only to understand the representation of the Balkans and other marginalized places, but also to establish a paradigm which would be the subject of research and a framework in which the question could complement each other.

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