Postmodern Openings

Post-Structuralism and Politics: towards Postmodern Balkan Studies

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Abstract

Although post-structuralism, on the first sight, lacks political dimension, its application to social problems expose the potential of political engagement. First, it comes from interviving linguistics and humanities, that inspired new understanding of the relationship between structure and power. While emerging from cultural studies and therefore from synthesis of history and literary criticism, studies on the Balkan, point out a role of mental images, stereotypes, discourses and therefore, political power of its image. Following the concepts of Michel Foucault, Jacques Lacan, Jacques Derrida and to lesser extent Julia Kristeva, the Balkans is set within the post-structural paradigm.

Keywords: *Balkan, post-structuralism, culture studies, Foucault, Derrida, Lacan.*

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1. Introduction

Balkan studies assume the gap between the signifier and the signified, focusing on a variety of adjectives which determine this part of the world. Therefore, since the late nineties „discursive" and "imaginary" Balkans, became widespread formulations rooted in the history of science, reaching back to the time when linguistics and humanities met.

Unlike a scientifically oriented nineteenth century and the first half of the last century, the sixties were marked by the relativization of science. It was inspired by a new awareness of the limitations of human knowledge and thus, led to gradual break with the traditional perception of the truth, the essence and „objective knowledge of the world". Post-structuralist relativism was preceded by a linguistic turn of Claude Levi Strauss and Ferdinand de Saussure. It holds that knowledge does not depend on references to the world of ideas because the relationship between the object and signifier is provisional (Belsi, 2010: 15). This idea encouraged an intellectual shift in the humanities such as philosophy, linguistics, literary theory, anthropology and even psychoanalysis.

Post-structuralism cannot be considered a consistent theory based on particular studies, books, definitions and their authors, because it denies the reliability of knowledge and eludes strict definition and determination. Because of its ambiguity it is often described as a shift from labeled referencing in the world of subjects; from spatial to temporal; from construction to deconstruction (Stam, Burgoyne, Lewis, 2005). It can therefore be seen as a collection of incoherent ideas, heterogeneous papers, essays, critics and studies which lack a unifying principle, but which challenge the instability and fluidity of human society. The instability is conditioned by arising from the inability of the subject to avoid the operation of the structure. Each of individual major post-structuralist gave a contribution to the understanding of this problem. For example, Jacques Derrida introduces the term deconstruction engaging in an repeatable intellectual game of construction and deconstruction. Deleuze affirms the value of productive boundaries between real and virtual identities. Michael Foucault finds the origin of the limitations of knowledge in the historical constitution of the tensions and problems of society. His relativization of truth undermines the epistemological foundations of modern criticism (Haugaard, 2002: 157). Julija Kristeva considers the limits of knowledge as a result of unconscious work. She exposes linguistic structures and oppositions which starts them (Williams, 2005: 3). Jacques Lacan claims that

we are never one with ourselves because what we see as the Real is beyond our capability of articulation (Homer, 2005). Therefore, between the words we use and the actual contents lies a gap which cannot be healed. It produces a feeling of insecurity, restlessness and anxiety. With the assertion of Julia Kristeva that we remain strangers to ourselves; Derrida's deconstruction and reflection on internal exile of the man; Foucault's conclusion that it is impossible to escape from the structure and hierarchy, post-structuralism appeared as a radical approach in the humanities and social sciences (Davis 2004: 9). Relativistic approach to a subject without consciousness and stable inner center has replaced the idea of a man whose *ratio* is the only source of knowledge. The concept of civilization was built on the importance of reason and rational action; freedom, democracy, individuality, human rights, so the whole liberal capitalism became just cultural constructs. A review of several centuries old civilization built on Cartesian logic, based on a sentence *Cogito Ergo Sum*, reveals numerous constructs. Thus, Eurocentric ideology has proved to be porous and susceptible to deconstruction. Although inconsistent and free of definition, post-structuralism, proved the capacity to relativize center and the margins, Us and Others. Although poststructuralism is considered to be apolitical and heterogeneous in practice its approach to the margin is nor apolitical, nor entirely relativistic. After all, Derrida and Foucault were politically engaged in the student protests during the sixties. Unlike other post-structuralists, Derrida has been actively participating in political discussions about non-European parts of the world, on imperialism and Western culture (Derida, 1998).

Post-structuralist inability to imagine a society without power relations was subject to criticism. The critics presented post-structuralists a as resigned leftist desperate because of the impossibility to change social conditions (Hoy, 2004: 6). Yet, post-structuralism as a form of resistance can be reflected from different points of view. It includes political, social and ethical dimensions. On the political level, it becomes important to articulate the nature and possibility of resistance in the era of globalization. It is "defined" as a form of Occident interests expansion that spread the fear of exploitation of various societies and groups. In post-structuralist studies, Balkan is one of the examples of regions and parts of the world where this process left a deep imprint.

2. Discoveries and marginalization

In the nineteenth century, the Balkans were „discovered" by English and American travelers, and described as the Other of Europe. Its inhabitants rarely had the opportunity to address the public of the Occident to make their voices heard in the public discourse. Travelers, diplomats and missionaries described the Balkans, using the accessible language and phrases as „unknown", „dark", „incomprehensible", „primitive." (Lazarević-Radak, 2013: 19). Namely, during the period of colonial rise, representations of the Balkans were similar to those of other „unknown" parts of the world. It is evidenced by the rich archive material used by critics of „discursive domination", „discoursive colonization" and postcolonial critics who analyze „colonialism." During the nineties, the Balkans gain media attention and entered into academic focus. First, one can notice a wide interest in reprints of travelogues and diplomatic reports of German and French travelers since 18th to the 20th Century and English and American travel books from the 18th and 20th Century. Following the reprints and anthologies, comparative analysis of images of „us" and „Others", emerged on the ground of the relativization of stereotypes as an introduction to post-structuralist studies of the Balkans. Finally, in the late nineties and the first decade of twenty first century the Balkan was recognized as postcolonial geography (Bjelić & Savić, 2002). One of the most influential postcolonial critics, Gayatri Chakravorty Spivak considers the Balkans one of the paradigmatic liminal geographies and postcolonial regions (Spivak, 2005: 18). However, postcolonialism and Balkan studies are not independent of theory and methodology of numerous disciplines that intertwine and intersect, neither it is free from the major directions of post-structuralist thought. Still, the studies based on heterogeneous post-structuralist understanding of the subject are a pillar of postcolonial movement and all future criticism of the marginal position of the subject. In this sense, post-structuralism as a politically engaged field enables the criticism of the dominant value system and the prevailing way of thinking. In numerous studies which aim was the critique of generalizations, one can recognize the ideas of Michel Foucault, Jacques Lacan, Julia Kristeva and Jacques Derrida. Michel Foucault inspired critics of discursive domination and the critics of polarization of East/West polarization. His insight about the relationship between the knowledge and power enables understanding the ways in which one part of the world mastered the other. A few decades later, Foucault's notion of the heterotopia becomes the key instrument for understanding the peripheral areas,

geographic and symbolic practices which enabled one part of the world to hold the capital. By introducing the term Real and pointing to the mirror-phase, Jacques Lacan explains the introduction of representations and stereotypes through which the marginal subject defines himself. Julia Kristeva points out the position of immigrants, drawing on some of Lacan's ideas. She manages to establish a comprehensive model of the internal condition of the exile, immigrant, alien and the Other. Finally, Jacques Derrida, explains how individual nations become "rogue" while commenting the breakup of the Socialist Federal Republic of Yugoslavia. His work had a powerful influence on postcolonial critics, especially Gayatri Chakravorty Spivak.

3. Discourse Analysis and Foucault's contribution

According to Foucault, the present is made up of a long and mutually intertwined historical events. They create our space, time, and finally, ourselves. One can only act within the limits of these forms. We are never free from them. For Michel Foucault, the discontinuity is the most important term which helps to understand the history. In its classical form, the discontinuous was inconceivable and shaped in the form of scattered events, single cases and findings that were excluded from the historical analysis. Foucault focuses on the rupture as a part in time of some circular causality. Discontinuity is no longer an obstacle, but it is included in the discourse of historians (Foucault, 1998: 14). Discourses can be latent or manifest. In the first case, Foucault points out „sentences without body, voice, letters which are mere prints of their own trace" (Foucault, 1998: 15). They are what we cannot talk about, which we only impose and which operate in the silence. The manifest discourse is a repressive presence of a spoken word. Manifest discourses are what exists, we can hear them; they are open to be questioned and they are a way in which we constitute knowledge; social practices, forms of subjectivity and power relations. Simultaneously, they are a way of thinking and production of knowledge; they constitute the „nature" of body; consciousness and unconsciousness, determine functioning of social structures and define the emotional life of the subject Williams, 2005: 128).

In his study *Orientalism* (1978), Edvard Said argues that the Occident mastered the Orient with the help of complex and centuries old knowledge about the Other. Said perceived Orientalism as a Western style of domination, restructuring and possession of the authority over the Orient.

In order to identify it, he uses the term discourse as it is described in Foucault's lectures and books. In post-structuralist manner, Said concludes that Orient is not an inert natural fact, neither something that merely exists just as Occident is not a natural fact (Said, 2009: 13). Geographical areas such as Orient and Occident are man-made; they are constructs. Over the past centuries, and especially in the nineteenth century, European travelers have accumulated a large number of texts about the Orient and thus, discursively produced this part of the world. This does not mean that inhabitants of the so called Orient and they lifestyles is a result of imagination, but the power of the spoken and written word, the accumulated data are presented as „facts" which disabled insight into the existence of heterogeneous parts of the world like Asia, Africa, Latin America. Instead of them, one can only hear and see the functioning of stereotypes and discourses. When discourse masters reality, it is difficult to replace it with another group of discourses, or a „thruth" about human groups. Thus arises what imagologists and translatologists name national stereotype – coarse, loosely established image accumulated in historical discourse. It lasts until the temporary changes of political circumstances. In historical perspective, stereotypes show the repeatability which establishes a filter through which one sees the Other.

In a similar manner Balkan can be understand as a discourse. It is imagined, unreal as much as real, thus, it is constructed. Written material and spoken words about it are a part of a complex corpus, which enables its displacement to periphery and creates it as a third space. Although, it is situated on the European continent, in the same time it is excluded from Europe. The representations about Balkan as European liminal space and European Other were established in the 19th century. The Balkans is represented as „powder box"; „the space of tribal hatred", „border between East and West". Some travelers represent the Balkan as sub-Orient (Goldsvorti, 2006: XI), while others treat it as an independent discourse and imagined entity on the crossroad between East and West (Todorova, 1998: 77).

The second Foucauldian point of view which is significant in the studies of the Balkans refers to heterotopia. Under heterotopia, Foucault means the opposition of utopia. Mental hospitals and prisons are seen as places from which spreads monitoring; he sees them as spaces that have to be watched and controled (Foucault, 2000: 60). All entities which are controlled can be regarded as heterotopia. They gather mentally ill, criminals,

homeless people, children whose „legal" identity is not known. Heterotopia may be any place that disturbs the established order and even „civilizational principles". Balkan was controlled in a way that is common with every border. It is treated as a peripheral space which must be separated not to endanger Center. The role of heterotopia is to create a space that is different compared to „our", to be a kind of opposition, playing a contrasting role and becoming „dirty" when „our" is „clean"; to be „disorganized" when „we" are „organized" (Foucault, 1984).

Numerous travelogues represent the Balkan as chaotic, dirty, infected to point out the „purity" of „Ours" which is synonym to civilization. Foucault notices that in so called primitive societies, there are certain forms of heterotopia which can be regarded as heterotopias of crisis. These are privileged places, sanctums, or forbidden places reserved for persons which have to be temporarily separated from the rest of society. Examples are adolescents, pregnant women, old people. They are regarded dangerous and have to be excluded from „standardized" places and circumstances. The Balkan is situated on the periphery of Europe. Its representation is full of stereotypes which gather around „deviant", „unregulated", „unpredictable"; it is in exile, between identities, or its identities are multiplied, layered, split. Heterotopias have a specific function within society, but individual heterotopia can act in different ways. Foucault gives an example of cemetery. It is a place with symbolic meaning like any other place, but the rise of atheism began to displace it outside the center of the city/village. Gradually, the cemetery becomes a less sacred place. It is disposed of one cannot explain, or what we fear to touch. It is a displaced place because the contact with the death „can" make ourselves „transformed", „sick", „contagious". In the early nineteenth century reports on the Balkans testify about the need to remove this region from the framework of Europe, because the Ottoman Empire entered into it. As a cemetery, the Balkan is not a part of Europe. The heterotopia is capable of the impossible. For examples, these are gardens that connect different types of flower, disparate scents and colors, making the area looks unique. This is easily possible to link with the old narrative about the Balkan multiculturalism. Since the early nineteenth century English, American, German, French travelers were fascinated and frightened of the possibility of a mixture of languages, races, peoples, cultures. Heterotopias are like excerpts from different times. They can be opened with what is passed and they can close the flow of history (Foucault, 1984). In the Balkan societies, the past and future are firmly connected on the narrative level. This is a

characteristic of border space where history can be easily created and rewritten because it has many versions.

Edvard Soja's postmodern geographies are inspired by Michel Foucault's understanding of heterotopia. They are one of the main paradigm in discourse analysis and interpretation of political and economic problems in the Balkan region. Edward Soja do not consider these places colonies, but analyzes the opposition between center and periphery Soja 1990: 22). His understanding of the neglected science - geography stresses the importance of spatiality. Space and symbolic geography decide where the capital will flow and in which parts of the world profit will be accumulated. The Balkans is one of those places through which capital passes, but where cannot be accumulated. Thus, it remains economic and consequently political periphery (Soja, 1871).

4. Jacques Lacan and „the Gaze"

According to Lacan, our inner world and the one that surrounds us are made of Imaginary, Symbolic and Real order. He points out that mirror phase, which fits to Feud's concept of primary narcissism occurs at an early age. At this stage, the subject is fascinated by the image of his own body and wants to play with it. The child begins to recognize its own reflection in the mirror, whether it is real or symbolic, so the reflection gives him pleasure. At this age, the body is seen as unique which provides a sense of completeness and power. It is in contradiction with the feeling that produces motor underdevelopment. The child identifies with the image. The image becomes she / he. During the mirror-phase subject identifies himself/herself with the image which leads to the formation of alienated identities. In this moment of alienation and fascination occurs Ego based on the illusion of wholeness and power. Its function is to maintain this illusion. In other words, what happens is the refusal to accept the truth about one's own incompleteness, the fragmentation and alienation. From the moment when the image of unity set experience which is opposite to fragmentation, the subject becomes a rival to himself. Conflict arises between the feelings of division and imaginary autonomy, the gap which entails the Ego. A similar rivalry follows the individual through adulthood and manifests as a feeling that others are his rivals. In order to become an entity one needs to be confirmed by others, he depends on the perception of the other which is the proof of his own existence (Homer, 2005: 26). In this sense, the human being is an organism in culture. While internalizing the culture that is recorded in the signifying

practices, we are becoming subjects. This is achieved by learning the language, setting up another and learning to signify (Belsi, 2010: 61).

In the human world, everything is subordinated to the symbolic order. While for Freud, the unconscious is a part of existence over which we have no control, Lacan believes that the unconscious consists of signifiers that are beyond our control. The unconscious is a language that speaks through us, not the language that we speak. So unconscious is the discourse of the other. The Other is the language, so the symbolic order and the Other can never be completely assimilated. We are born into language and the language articulates our own desires and wishes of others. At the same time, we are "locked" in the language and instead of using our own, we only reproduce what we hear and what we learn from our significant others. As individuals we are not able to perceive the social and symbolic totality of our world because the totality rules over us (Homer, 2005: 44).

A language which enables socialization is irreparably Other. He is outside us and does not belong to us. However, there is no other way in which it is possible to establish communication, then using the term of the differences that already exist in the language. In fact, this brings us to the third order - the Real. If the language that we use is the Other, if we determine and recognize the Other, are we just empty apparatus? Since there is no way to communicate differently than through other, alienating language, we lose something. That something we cannot determine, we cannot pronounce. It manifests itself through dreams, lapses, artistic activity and resembles what Lacans predecessors called unconscious. But Lacan preferred language and cultural determinants so one could identify Unconsciousness with the Real. That "something" which seems to be real, realistic, results in the gap between the authentic desires and needs signifying / language which we are forced to use since there is no other means. In accordance with this, our most intimate desires, aspirations, feelings cannot be imposed and therefore cannot be fulfilled. Between us and the realization remains a space of desire, of what we will never meet, achieve; which is impossible because it is articulated in long-lost or never existed ways. If the language of the Real exists, it cannot be taught, it can only be sensed through dreams, lapses. The authenticity has been lost or never existed, and the feeling of constant cravings, restlessness, anxiety grows with socialization, making the man an alienated individual.

If the language is Other, and if presence of Other is necessary for self-determination. Others send us information about who we are, so we are dependent on them. We cannot overcome the gap between the symbolic and

the Real, because others are translated into terms which their societies, and cultures use. In the public and private discourse we hear one group describes a group of Others by using adjectives. Then, we hear how this group of adjectives is called stereotypes and finally realize that the image of ourselves does not deviate too much from reality. Namely, imagology and social psychology reveals that stereotype is not a mere lie, but it exists outside of truth and operate independently from it. But how is it possible to determine an individual or group of individuals linked by a fact, if we do not reduce it to that fact or group of facts. Thus we come to the problem of introjection or internalization. If outside the Other nothing exists, it is necessary to accept the image of ourselves and act in accordance to it. Lacan insists that this way we manage to identify ourselves with the illusion of integrity. This process can be recognized at the level of a group of (self)-identification. Colonial and other reports testify about the encounter with the other, showing how the social groups identify with the stereotypes in which it is presented. The Balkans is one of the many examples of such self-identification. In the analysis of public discourse and intersection of economic, political and social situation in general, it is difficult to resist the impression that certain representations coincide with what figures as a practice. In this way, the "typical" representatives of Other Europe are peasants, soldiers, political and diplomatic ignorants, they are prone to conflict and difficult to openness and cooperation (Lazarević - Radak, 2011: 247). These stereotypes include recognizable clichés about laziness, disorganization, slowness and „oriental mentality". The stereotype often functions as a mirror in which society admires itself, or exposes itself to peripherization and marginalization. When it comes to the Balkans, Lacan's work is fertile ground for the emergence of the new ideas. Julia Kristeva work is especially important because she explains how immigrants are experiencing alienation through the identification by Other; how they become Others to themselves. Concepts of Otherness, cosmopolitism, xenobhobia can be recognized outside the strict categories of states and regions. They offer an alternative to the idea of a European identity that dominates in universalistic works. She introduces new concepts and new perception of national identity and cultural differences (Kristeva, 1991: 76). Her study is a reflection of „strangness" and the „foreigners" of those who live with the people signified as „strangers", and finally discovering a „stranger" in ourselves. Born in Bulgaria, living in France, she identifies

herself as a foreigner who lives in a kaleidoscope of nationalities - a space in which immigrants are not giving up their otherness.

Between migrants and new states, regions, cities, there is a Language. No matter if migrant is fluent in a "new" language, he remains a foreigner and the use of a second language doubles his alienation. Immigrants may also discover that the prohibitions with which they grew up are suspended, and that the power of the symbolic order is removed. Uncanny feeling which comes from the contact with a foreigner comes from the awareness of the instability of the symbolic order. Thus, in each of us there is a foreigner who is capable to relativize belives and values society hold to. In the post-colonial world where the old values are suspended or demolished and new ones are imposed or have not been established yet, the identity becomes the object of desire. Of course, one can establish the identity, because the loss of connection with so called reality. Insight into the political and cultural situation in the postcolonial societies of Asia and Africa and the Balkan societies shows the strength of aspiration to belong. "The National," "original", "authentic", becomes most striking adjectives in public discourse, although they lack the object. Identity becomes discourse with the power to sacrifice "Us" and "Others". Psychoanalytic theory and language approach to desire in Kristeva's works suggests the consequences of alienation of immigrants. It enables the analysis of the Balkan symbolic geography (Bjelić, 2012: 36).

5. Jacques Derrida, Gayatri Spivak and the deconstruction of „terra incognita"

Deconstruction is structuralism, but opened and transformed. This is confirmed by the work of Jacques Derrida, who indicates the infinite possibilities of deconstruction and the possibility of re-constructing and transformation. In his study *Of Grammatology,* Derrida deconstructs the phenomenology of Husserl, showing that post-structuralism must be a thought of deconstruction, not *vice versa*. It is nothing more than a series of works because it is impossible to define it. However, if some work is really close to this definition, it is precisely Derrida's *Grammatology* (Williams, 2005: 27). This work allows us to establish a series of relations with other post-structuralist texts and these relationships allow us to shape the post-structuralism, although it does not exist independently of them (Culler, 1978: 154). In fact, Derrida starts from the assumption that poststructuralist distinction between subjective and objective is no longer viable because the

subject is a product outside himself. The subject is not the author, his ideas, thoughts, „his" language and actions are not really his, but only link in a chain of learning, which is transmitted by inertia (Belsi, 2010: 75). There is no objective knowledge, because it is not the property of the entity. Facts about facilities may continue to exist beyond the subject of cognition because it is impossible to discover who is the subject of cognition. Whoever "has" that knowledge is not the first in the chain of authors. Subjectivity is constituted by what is outside the subject. Derrida brings into question the tradition of Western philosophy, regarding it is a product based on binary oppositions. The inability to get rid of the whole chain valued hierarchically term closes culture in a repetitive circle and displays it as unproductive. But to understand the relationship between Derrida's work and the practice of the deconstruction of representations on the Balkans, it is necessary to have an insight into the work of Gayatri Chakravorty Spivak. As one of the most prominent critics of postcolonial state she emphasizes the importance of applying the postcolonial paradigm in the Balkans. Spivak draws on Derrida's deconstructive strategy, first introducing the concept of subalterity to show how the colonial discourse refers to the postcolonial present. Her most important work *A Critique of postcolonial Reason* indicates that texts shape our understanding of the social world and question the opposition between literary / philosophical text and so-called reality (Spivak, 2005). Derrida's deconstruction has not spared academic authorities, such as Levi Strauss, pointing out the ethnocentrism that emerges from the interventionist and paternalistic attitude of anthropologists to Nambikhvara. After all, his effort to deconstruct these works testify the post-structuralist commitment to reversing, distortion, challenging what is established as undisputed. Like Derrida, Gayatri Spivak indicates the strength of Western epistemology and deconstructs the colonial literature of Yeats, Wudsworth, Woolf and others. Using deconstruction as a powerful political tool, Spivak is directed to the rhetorical point that stabilize conventional notions of truth and reality. In this sense, like Derrida, she indicates that text, shapes our understanding of society and questions the opposition between performances and political / economic "reality". In this case, it is the reality of Western power, which is stored in the colonial and colonial novels that have served as inspiration for the first group of cultural products. Reality produces colonial text which enters the public discourse, continuing to operate in foreign policy. The literature of the colonial period is full of allusions to colonial territories as *terra Incognita, terra nullus, wasted lands*. These

descriptions of "unused" parts of the planet and the population which is waiting for Western intervention, serves to justify colonial expansion. Empire used „Blank territory," as a place to write the meaning, and Spivak names this process worldling. In this way some parts of the world, are indeed the center, while others are pushed to the periphery, expecting to be involved in its parts. Hence, later, as a result of the issues of marginalized societies, whether they belong to the world. The examples given by Spivak originate mainly from India, but may be replaced by examples from the Balkans. The task of the first British travelers in the Balkans was to enroll it in imperial maps. The conditions that they found on the Balkan peninsula enforced it's relocation the suburbs (Lazarević-Radak, 2014: 176).

At the end of the nineteenth century, English and American travelers have written about the Balkans in a colonial manner that characterizes the text about, previously insufficiently known parts of the world. The traveler who enters the space of "unknown Europe," notes incivility space, lack of hygiene, vasted land, ignorance of the population and their cultural inferiority. The population is classified as a certain "racial type" with a particular character. Thus, they are presented as "belligerent" and "primitive". These performances from travelogues and other literature included in the public discourse act independently of their creators. Once they take place in the discourse, they become repeatable and difficult to eradicate (Lazarević-Radak, 2013: 70). Spivak introduces the term "epistemic violence" to explain how Western knowledge enabled domination over non-Western cultures. Primitive, violent, finally, unrecorded, and therefore unmapped is everything that is not filled with binary logic and western epistemology. This epistemology succeeds to enter different parts of the world, master and impose their knowledge and attitudes about their own superiority (Lazarević-Radak, 2014: 74). Spivak linked interest in Derrida's deconstruction with early cultural and political results of British colonialism. Therefore, her project is not theoretical, but motivated by the need to deconstruct Western thought which produced colonialism. Derrida's ideas about the situation in the Balkans cannot be interpreted independently from a direct connection with the post-colonial thought. His performances, interviews and lectures about "the Balkan situation testifies that Balkan can be understood as *rogue* (Derrida, 2007). *Rogue: two essays on Reason* is linked with the problem of peripheral position, so his ideas can be applied to the marginal regions like Balkan. This position is comparable to the position of outlaws, fugitive, labeled, the one who is forced to live on the edge because of residual fears of Occident that he could undermine the pillars on which

civilizations is set. When he visited Belgrade in 1992. The first conflict in Sarajevo was starting. In an interview published in the book *Europe in the Balkans*, Derrida explains that this war was one in a series of signals on the necessity of overcoming Eurocentrism and finding new epistemology. It reveals that Europe stands on an uncertain foundation. In this sense, one can see that only way to exit from Europe and its epistemology is the overcoming of Europeanness, European tradition and Eurocentrism. While European intellectual centers were engaged in this debate for decades, it comes to the Balkans with a delay. The whole history of relations between East and West is summed up in the intertwining of the so-called Eastern and Western Europe, with the fall of the Berlin Wall and shredding large state-owned entity of the East Europe. Only after an economic crisis and the large-scale conflict, along with a process of democratization or transition, there is a serious reconsideration of the values on which Europe was founded. So far the European institutions and unquestioning celebration of the so-called civilized as a synonym for equal rights and respect for others has been called into question. Striving to extricate himself from past political and ethnic divisions, it ended up in this new division and economic crises. They truly testify the crisis of European epistemology in countries that are traditionally considered Europe as well as those who aspire to unity with her.

6. Post-structuralism as Postcolonialism in the Balkan Studies

Writing about *Critique of postcolonial mind*, Terry Eagleton points out modest political contribution made by Gayatri Spivak. He points criticism to post-structuralist manner to avoid dealing with social conditions, in spite of the specific understanding of hierarchy and network structure in which subjects are captured. Eagleton and other critics who advocate for clarity of thought, the importance of defining and ideological positioning, consider that the post-structuralism is caught in a trap of its own self-theatralization, introspection, unsystematic, ahistoricity and finally, the banality that makes impossible to resist the predominant institutions by convincing analysis of the social system. According to him, post-structuralism is far from radical critical theory; it constructs the social experience as a form of textuality, so its explanations and answers to the social problems, are a form of discursive simulation composed of imperial fiction (Leonard, 2005: 2). The high-sounding language of post-structuralism attracts readers and runs post-structuralism to reconsider the violence of imperialism and colonialism. If post-structuralism is understood as the ground on which postcolonialism

emerged, it is clear that this intellectual movement cannot be considered politically indifferent. Starting from Michel Foucault, who draws attention to the processes of control and marginalization of subjects, it is clear that the poststructuralist conception, although without explicit intention to question the political is still inseparable from the critique of power relations. The marginalization of the subject and his "invisibility" is a result of complex and subtle play of discourse which can be recognized as the basis for a critique of the relations of inequality. Poststructuralist "theories" which are recognized by critics as a static, schematic and a systematic tradition within the forms of theoretical dogmas, however, did not remain insensitive to intercultural heritage. The fact that the work of Michel Foucault is situated within the administrative borders of France reveals only practical moments of work with archival materials. After all, he points to the possibility that different western societies operate on the same principle. Although it retains the examples of France, writing about heterotopy, he gives examples of Persian gardens and bazaars; colonies which serve as a distorted mirror of the Occident; examples of Scandinavian sauna. Although he did not intend to engage in open political debate, his understanding of heterotopia remains inspiring for understanding how the world of the Occident mapped and filtered impressions, relegating, marginalizing and ultimately, physically destroying the other. After all, Edward Said uses discourse in order to explain the manner in which the Occident managed to master the Orient. His studies testify the political values of the concept of knowledge / power. Although, on the first sight, post-structuralists have nothing to say about globalization of transnationality, anti-colonial struggle and minority discourse, they provide the initial impetus for dialogue on the consequences of imperialism. Although Lacan deals with the way in which the body becomes subject and although his mirror-stage theory have nothing to do with political relations, understanding of the role of language as a second and its links with others, paves the way for the theory of self-understanding and self-definition through the pictures they sent us" other "subjects. Lacan understands man as a creature in culture, inseparable from the social environment. This understanding can be transposed to a broader plan in order to understand the process of mirroring between "us" and "others". These concepts are woven into imagological identifying constructs, the work of Julia Kristeva strangeness and Balkan otherness by Slavoj Zizek. Finally, Jacques Derrida, not only deconstruct the logic on which Western epistemology is built, but he allows the freedom of non-western ways of conceptualizing. On several occasions he was directly involved in the

political debate by showing the implications of deconstruction on Eurocentrism. If the Balkans can be considered a postcolonial geography, a post-structuralist critics enabled the theoreticians of the contemporary social situation, to recognize the Balkans as peripheral space and highlight the actions of his discursive formation.

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