

Balkan stereotype

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Abstract

In the waters of thousands of *-isms*, some of them have to do with intercultural communication. Some of them derive from the stereotype patterns of cultures in certain regions. Along streams of history *isms* and *stereotypes* tend to become intercultural communication barriers. The Balkan region is one of them. Being a diversified mosaic of different cultures, religions and ethnicities, as well as of quite different historical origins, local stereotypes boast within this region, although in long periods of history, following the common ruler have manifested tremendous tolerance. But outwardly, the stereotypes of the transpiring human scale that come from the self-conceived cultures as the above, are depleted as collective punishments throughout history.

There is no accurate measuring but *Balkanism* can be ranked in a group with other *isms* for the damage it has caused to another people, such as anti-Semitism. Throughout the history, however, the brutality of Balkan stereotypes has been mitigated to some extent, while the Balkan nations, all of them, have volunteered aspirations for integration into the European project.

Keywords: Balkan stereotypes, Balkanization, Balkanism, Orientalism, Occidentalism.

On the slippery ground of *ism-s* and *centrism-s*

If *centrism* becomes the suffix of a toponym, or of a horizon, a name of a spirit or a thing etc. , means to mark an ideology. A name that expresses individual or group identity, regional or continental, ethnic or multi-ethnic, cultural or general in particular, means to put it at the focal point and discuss it, usually, positively. It places the center of the world, the starting point or point of view for *yourself* and the *other*. As a bearer of this centrism, or *centrisms*, one person or group can be placed in the center of the universe, a place or whole geographical region, a culture or a dispersed religion, simply an identity. You may be egocentric or ethnocentric; American-centrist or Eurocentric; theocentric or religious-centric etc. , eventually you can be all of these at once, because identities are multiple, as written by Judith N. Martin and Thomas K. Nakayama¹. Centrism is narcissistic in itself, self-persuading in most cases and speaks voluntarily about himself; has a self-acting tendency, or, rarely, motivated to counteract (such as self-defense afrocentrism). *It shows its superiority and tends to revolve around its axis, or or to interpret the world of others by comparing it with the values around its axis.* Physically speaking, it may be a zero vector when it is a placeholder when the start and end points match to itself. Formation of words with centrism as a suffix has the same construction, but can not always be elaborated with a predetermined pattern. Issues could be differently considered when talking about *isms as suffix of concrete names. They are omnipresent. With them can be created or can be identified doctrines*

¹ [Judith Martin and Thomas Nakayama](#), *Intercultural Communication in Contexts*. 5th ed. Boston: McGraw-Hill, 2010, Chapter IV.

or theories that contain any perspective horizons, visions, summaries, positive or negative discriminatory ideas, oppressive etc. A website with a unique word-list profile contains 1968 words with isms².

Well-known dictionary Merriam-Webster, published in 2015 the suffix *ism* as the most required word on its website, perhaps because of the inter-Republican and inter-democratic pre-election campaign, which gave the tension the appearance of a contradictory businessman, Donald Trump (associated with the defiance of fascism), and Beni Sanders, who called himself a socialist Democratic (Social-Democrat). Readers used the suffix *ism* to seek interpretations of seven words with strong ideological load (socialism, fascism, racism, feminism, communism, capitalism and terrorism) in the context of American developments in which also a female made a campaign (H. Clinton) and international fright over terrorism. In Merriam-Webster there are 2733 English words containing the suffix (*ism*)³. During 2017 the most required word was declared again with an *ism: feminism*⁴, an increase of 70% compared to 2016.

Here human names find wider terrain to become ideological eponyms or religious or non-religious identifiers (Calvinism, Judaism, Marxism, Darwinism, Machiavellism, etc.); belonging to the human race (feminism, masculinism); concrete or abstract names that contain different subjects (political, cultural, social, etc.) to enter a certain system (stoicism, altruism etc.) to show prejudices (sexism, etc.). Toponyms, the sides of horizons, etc. , appears with emotional potential, often extreme, tense, offensive, and aggressive, especially in intercultural communication. *Isms* also appear to be *slandorous* and derogatory and have high emotional potential. In intercultural communications, they tend to build barriers (stereotyping) when conveying negative prejudices, usually when the knowledge about the part is taken as a black comprehensive uniform.

In the physical overview *isms* at intercultural communications are usually vector, they have starting point (origin), size / intensity, direction, way. Their work tools, but also raw material, are a thinking system, a whole set of thinking of *one* to *another*, of *those* for *them* who usually abuse the intercultural communication skills, sometimes make it difficult for these communications and cultural interactions in everyday life sometimes interrupt, even segregate societies that live close to one another, in a state, city, neighborhood or workplace, but deeply divided and not intercommunicational or interactive. To clarify, this does not apply to all *isms*, a majority of which maintains a neutral character.

Authors identify different barriers to intercultural communication, but have common denominators, usually in language differences, prejudices, negative discrimination, negative stereotypes, and so on. These then generate a host of *fobish* and dangerous *isms*, including xenophobia and racism. Exactly these two barriers were used as a blessing for restoring populism on the world stage, a strong counterwave of the fundamental values of globalization. They were used in the same way as the German economic crisis (from Hitler) was used to self-monopolize the German force, which passed a period of humiliation after the Treaty of Versailles (1919). This treatise Hitler

² More Words, <https://www.morewords.com/contains/ism/>, last access: January 07, 2018

³ Merriam-Webster, <https://www.merriam-webster.com/words-at-play/word-of-the-year-2015/-ism>.

⁴ Merriam-Webster, <https://www.merriam-webster.com/video/2017-word-of-the-year-behind-the-scenes>.

stigmatized in the rhetoric of war as the Dictat of Versailles⁵.

Due to meaningful transformations, care must be taken in understanding the centrism and the rhetorical exercising that incorporate them. There is no rigid semantic model, technical, neither in word formation nor in interpretation. The suffix *centrism*, as well as *isms*, can easily lead to misunderstandings terminological content, even quite the opposite. *American-centrism* should not be confused with *American Exceptionalism*, which affirms the special American mission in the world for the liberalization of the world, the spread and protection of freedom and democracy, and perhaps the guardianship of world peace.

According to the model of construction and understanding of Eurocentrism can be understood *American-centrism*, or *western-centrism*, but not *African-centrism* (*Afrocentrism*), because the afrocentrism appears as the ideological opposition of black Africans to Eurocentric thinking for African peoples. It seems somehow parochial even because it relies on a race, so sometimes afrocentrism, which opposes racism to African blacks, is accused of being racist.

Anti-semitism would radically be understood as an activity against Semitic peoples. It includes Arabs, Aramaic, Amharic and other peoples, but contemporary semantics, because of persecution of Jews, focuses only on Jews. .

The Balkans name underwent the dramatic continuous change of its meaning. In the ideological suffixes that took over the 100 years of the past (*Balkanization* and *Balkanism*) went to the meanings of the dirty word, having a meaning of a series of deteriorating labels. The most practical misunderstanding is for *Orientalism* and *Occidentalism*. Hence, it may cause their ignorance in an intellectual appeal when seek "the approaching toward occidentalism and the flight from orientalism (because this is) is the" European perspective"⁶. This is the appeal of a doctor of economics, public figure. He wanted to show the European perspective as an ideal, but as he wrote it, his ideal is reversed, because as a prospect technically it seems to be the East and not the West which he idealizes. There are theoretical debates that have given other ways of understanding these *isms*, in *disagreement* with the standard way of word making that has *ism* as suffixes. *Orientalism* and *Occidentalism* in the historical course have altered the horizontal meanings. They do not have the *starting point* in their horizons. *Orientalism* does not present the Orient's scholars' beliefs about their eastern cultures, nor the knowledge of Western, North or South researchers of the Orient. These are Orientalists. Whereas, when peoples and oriental cultures are used or described as inferior levels, they take a negative ideological position. Likewise, *Occidentalism* does not represent the beliefs and interpretations of western scholars about Western culture and superior values to other cultures, because it deals with Western-centrism. *Occidentalism* not meant as knowledge of researchers to other sides of the world for the Occident, but the texts of some researchers that describe why the Far Eastern (example the Japanese) reject Western values and hate them. First of all, as Buruma and Margaret write liberalism, capitalism and secularism are perceived as devastating to eastern cultures, along with Western modernization, or Westernism, with a stronger emphasis on Europeanization,

⁵ Eugene Davidson, *The Making of Adolf Hitler: The Birth and Rise of Nazism*, University of Missouri Press, 1997, p. 99.

⁶ <https://twitter.com/berimramosaj/status/711288371281313792>.

because in Europe many isms have emerged, such as Marxism, capitalism etc.⁷

Balkanism, according to the model of Orientalism

As bearers of Orientalism, in academic debates, the criticisms went towards Western researchers, even if they originated in the East. To date, the most competent lawyer has been self-proclaimed and widely accepted researcher Edward Said, Palestinian origin, Arab Muslim, while the main accused was proclaimed the well-known researcher of the eastern world, Bernard Lewis, of Jewish origin. Both, Said and Lewis, have been formed intellectually in the West and for half a century have not ceased with their counter-books. Said talks about an organized structure of Western intellectuals whose mission is to distort not only Islam, but also the cultures of Islamic peoples. He talks about the *authorities of European orientalism*⁸, broadly and profoundly deconstructs their views, and, though emotional colors, maintains the level of scientific debate and honors it. His main work, "Orientalism", after a silence, was translated globally across all continents. He has gained the sympathy of "victims" colonialism and imperialism, even of the other Western-educated scholar, as researcher Maria Todorova, the Bulgarian.

In the well-known *"Imagining the Balkans"* can be stated, perhaps it is not excessive, Todorova has formed its own ism for the Balkans, but in a more careful sense of the term. Todorova continues to be quoted and identified by the academic world for the concept of *Balkanism*. It protects the Balkans from extremely negative international treatment, mainly Euro-American academic treatment, but does not undertake to elevate the Balkans or create a counter-stereotype for the West. It has not shaped its *centrism* for the Balkans (which would be *Balkancentricism*), but somehow Balkan negative statistics are relativized when it is courageously compared to European and American statistics that produced anti-Semitism and other extreme ideologies who were crowned with the Holocaust and millions of victims, for statistics, that make ridiculous the Balkan stereotypes. Todorova also tries to reject the Western induction that generalizes all Balkan diversity. It is clear that term like the Balkans from which everyone wants to leave, it is difficult to establish his centrism. Romanian authors, when describing the extent of Southeast Europe, say it is the "The Balkans plus Romania", while the Hungarians say "The Balkans plus Hungary"⁹. Two former Yugoslav states, now members of the European Union, Slovenia and Croatia have several times distanced themselves from being Balkan states.

Western but naturalized authors, integrated into the Euro-American Western systems and values, originating in any Eastern European state, see themselves not only culturally underrated, under the influence of Balkanism, but also their once-native homeland sold as well commodity from the hands of Western democracies in the hands of Soviet totalitarianism. By illuminating the darkness of history for its region of origin, a naturalized Romanian American, Nicholas Baciú, went to the bottom of the study of the sudden departure of Eastern Europe in the Soviet sphere of influence. He

⁷ Ian Buruma & Avishai Margalit, *Occidentalism: The West in the Eyes of its Enemies*, the Penguin Press, 2004.

⁸ Edward W. Said, *Orientalism*, Vintage Books, New York, 1979, p. 284.

⁹ Maria N. Todorova, *Imagining the Balkans*, Oxford University Press, New York, 2009, p. 46.

published his findings in a book that was translated into many languages¹⁰. Churchill has also admitted in his Memories that on behalf of Great Britain, with Stalin has made secret agreements on the spheres of ideological influence on the Balkan states: in exchange for influence on Greece, he is released to Stalin the entire Balkans¹¹, including Baciú's Romania, and Bulgaria's Todorova. Baciú explored the archives and argued that US President Roosevelt was fully aware of this deal.

With "*Imagining the Balkans*" Todorova opposes international contempt for the Balkans. When it becomes a thinking way for the Balkans, Todorova gives the name of *Balkanism*. This is already an ideology against a region and its diversity. Balkanism has been manifested since the Balkan wars (1912/13) as a Western, European and American explanation of the Balkans. Particularly since the end of World War I, *Balkanism* is promoted in international official reports, and more often in the media, newspapers and books, songs and movies, satirical cartoons and theater. All of these promote and reproduce political and cultural stereotypes for the Balkans. First of all, this stream of thought is characterized by the Western vocabulary of the deteriorating kind (pejorative) for the Balkans and its history, culture, societies, rainy, bloodthirsty, blood feud, impulsiveness, violence against women. Of course, there are deep similarities with *orientalism*, therefore the contempt of the peoples of the East and their identity, except that Balkanism has the strong peculiarity of inter-ethnic repercussions.

The Balkan Ghost

For the previous authors of descriptive text for the Balkans it is being written by others scholars. However, an author deserves to retrieve the passage. The resumption of the interethnic wars in the Balkans, after the Yugoslav communist's refrigerator broke down in the last decade of the last century, witnessed European failure in the common foreign policy project, which continues for another three decades (so far 2018), and reborn the Balkan stereotypes that still do not cease. Before the armed fighting began and the massacres in Bosnia and Croatia occurred, Robert D. Kaplan, in his "Balkan Ghost", described the Balkan face with the tones of anarchy, hatred, inter-ethnic wars, poverty and with all non-civilizing features. and influenced to fail American intervention to prevent bloodshed. Kaplan, later says that he opposes the massacres and condemns them, but such publications at a critical moment have had a profound impact on Western readers as well as Western politics. In an electronic biography of Kaplan, it is written that this book influenced President Clinton's mind about American non-committal in Bosnia. Western writings filled with strong negative prejudices to the peoples of Bosnia and other Balkans countries also produced negative influences and failures of international conscience. US military intervention in Bosnia occurred only when the United Nations peacekeeping forces were humiliated and culminated in the Serbian genocide against Bosnians. According to the International Criminal Tribunal, Serbs have committed genocide against Bosniaks. By the end of

¹⁰ Nicholas Baciú, "Sell-out to Stalin: The tragic errors of Churchill and Roosevelt: the untold story", Vantage Press, New York, 1984.

¹¹ The National Archive (GB), <https://images.nationalarchives.gov.uk/assetbank-nationalarchives/action/viewFullSizedImage?id=30941&size=800>, last access date: January 05, 2018.

1995, the war ended with the Dayton Conference, which recognized the results of the war to the detriment of Muslim Bosnians. In the run-up to the development of interethnic fighting in Yugoslavia, the European Committee of Arbitration (Badinter Commission) provided legal advice on the use of the European Community, later the European Union, but to the Albanians it was racist, exclusive. In the Kosovo war where some of the Serbian crimes were partially rewritten, Western military intervention drove Serbian forces out of Kosovo, but not any Serb influence.

"The Balkan Ghost" has made an allegation that Hitler was educated by the South Slavs in the Vienna cafes of Vienna where they frequented them; consequently, Nazism has roots in these Slavs¹². The very acts of Hitler against Jews and others and European interfaith wars (1618-1648), including Western bombings on Asian targets that produced more casualties than all the wars in Yugoslavia for a century, were among the main arguments against some Westernisms. The authors of Balkan stereotypes have no respect for the units/parts of the whole. All Balkan diversity is commonly used, therefore special units are subject to collective punishment by stereotypical thinking about the Balkans. This is what Todorova against Kaplan protests, which his Yugoslav frustrations empowers as a burden in the Balkan context, such as the Slavonian origin of HitlerianNazism¹³.

From stereotypes we come, toward them we move

Even in the first two decades of the 21st century, negative stereotyping appears in Western literature, but are undergoing transformations towards a milder and less offensive vocabulary. They are often spontaneous, unorganized.

It should be said that the local counter- stereotypes in Balkans, each against each one, are now far harsher than those of others towards the Balkans. Of course, because of the arson of Yugoslavia, stereotypes against Serbs are more numerous and tougher. In exchange for membership in the European Union, now in Serbia is spoken openly about false national stories, while not without risks for speakers, even in demythologisation efforts, under the strong fire of the Serbian Church, Serbian myths about Kosovo are being hit from time to time. In these debates, the Serbian president and some academics and artists are distinguished. To improve the international image, this conservative nation suddenly puts a homosexual woman at the helm of the government. All Europe's doors came open to them.

Balkan stereotypes for an ideological position continue to capture the blatant headlines of European media. One such day is when this text is written in an Italian portal proclaiming the Balkan Mafia Blood titled "*Now is the Hour of Bloody War between Mafia Groups in the Balkans*"¹⁴. However, in a broader perspective, the tendency of mitigating Balkan stereotypes is investigated. The following comparison may give an idea of this.

A list of former and proliferating Balkan stereotypes with a collection of fragments

¹² Robert D. Kaplan, *Balkan Ghosts. A Journey Through History*, New York: St. Martin's, 1993, xxiii.

¹³ Maria N. Todorova, *Imagining the Balkans*, Oxford University Press, New York, 2009, p. 53.

¹⁴ "Occhi della guerra", *Droga e controllo del territorio: ora è guerratramafieneiBalcani*, <http://www.occhidellaguerra.it/droga-controllo-del-territorio-la-guerra-mafie-serbia-montenegro/>, Gen 5, 2018, Last Access Date: January 07, 2018

of Balkan European tracking's and analyzes by Slovenian ethnographer and anthropologist Bozidar Jezerinski in the book "Wild Europe"¹⁵, and similar readings: *The Balkan peoples below the Danube are part of the Near East; totally non-European society; Asian; with all the characteristics of imaginary barbarians (violence, disobedience, rudeness, bloodthirsty, torrid, vindictive, murderous, unclean, who wash two or three times in life after being anointed by church, women's oppressors, lazy, etc.); despots; fanatics; The Balkans as a barrel gunpowder; The Balkans as a producer of history more than can consume it (Churchill) etc.*

A list of today 's Balkan stereotypes , with paraphrases or implications from the two German professors, Wolfgang Höpken and Franz Lothar Altmann regarding two European Union member states, Romania and Bulgaria, broadcast by DeutcheWelle in 2010¹⁶ and 2012¹⁷: *People oriented towards Europe; disappointed with tax on rake produced at home; partially European society in mentality; people distanced from the state; "Public mistrust society" (Höpken, according to anthropologist Christian Giordana for societies of Southeast Europe); society with a democratic deficit; post-communist society; still in the process of transformation (albeit a member of the European Union); eastern bloc; societies that undermine the independent judiciary; corruption; societies that undermine the mutual control of state powers; personal political opponent is personal enemy that must be fought by any means; without culture of political discussion; without parliamentary culture how the other should be treated; slow reform; slow mIt can be concluded that academic circles are limited to a more careful dictionary, but the trap of Balkanism is very close. Here we are dealing with an improved awareness of the negative impact of academic stereotyping.*

A professor like Höpken, who personally refrains from stereotyping and understanding the difficulties of Balkan societies, in this interview says that, however, "every stereotype contains some" truths ", and stereotypes generalize perceived phenomena and experiences by turning such simple phenomena into distinctive features. We can imagine how harsh the dictionary would be for other Balkan states that have not yet joined the European Union. In the West, even for Slovenia and Croatia, as well as members of the European Union, but also for Poland from the former communist bloc, a member of the European Union, there are no significant differences compared to Romania and Bulgaria.

Negative Thinking Waste for the Balkans, in the American mentality, includes even the stereotyping of the first American lady, who has Slovenian origins. Perceived as a Balkan woman, even in liberal circles, she is stigmatized as a "bride bought online" by US billionaire Trump, as the goods are bought today, "the bride in the mail.". The Slovenian infection, so Balkan infection, included even the American president, who was invaded by the "dark Slovenian soul", from Melania, the most powerful woman in the world. So said the well-known actress Helen Mirren¹⁸. As characteristic of

¹⁵ Bozidar Jezernik, Europa e egër, Plejad, Tiranë, 2010.

¹⁶ Selma Filipovic & Sonila Sand, Kulturapolitike "ballkanike" dheparagjykimet e Perëndimit, 11. 06. 2010, Deutsche Welle, <http://p.dw.com/p/No5z>, Last Access Date: January 07, 2018.

¹⁷ Zoran Arbutina & Auron Dodi, Trashëgimi e vjetër- deficitedemokratikenëLindjetë BE, Deutsche Welle, 20. 07. 2012, <http://p.dw.com/p/15bgV>, Last Access Date: January 07, 2018.

¹⁸ By [Jessica Chasmar](#) - Helen Mirren trashes Ivanka Trump: 'There's no substance', The Washington Times - Tuesday, August 15, 2017, <https://www.washingtontimes.com/news/2017/aug/15/helen-mirren-trashes-ivanka-trump-theres-no-substa/>, Last Access Date: January 07, 2018.

the basic features of stereotypes, thoughts rooted on a bias basis can not easily be overlooked by people's minds and must live with them. Of course, in some Balkan stereotypes there are some uncontested truths for the peoples and the Balkan states. The purpose of this article is not to mourn the author, but to reflect on their consequences on the waters of the international Balkans. It can be concluded that it is now more than real an international Balkanism. The Balkans are abused by the West even before the Balkan Wars of 1912-13. They were wars delegated by the Great European Powers; the Balkans have been sold by Anglo-American leaders to Stalin's orbit and have been delayed for at least half a century; The Balkans have also suffered the bloody breakup of Yugoslavia. The West's politics and stereotypes against Balkan peoples have damaged the Balkans. Damages are probably not comparable in any plan with anti-Semitism, but they are of a high degree. Even after this disintegration, again the Balkans is treated without a balance between science, politics and ideology; the texts of a part of the researchers continue to contain bias and propaganda, while the common life of Balkan people scattered around the world is aggravated by the prejudices that are made even by liberals (Anti-Slovene prejudice against the Trump family).

The author, Patrick Geary, in *"The Myth of the Nations"* (2002), for the elaboration of Europe's medieval origins, writes in the old, inescapable spirit for the eastern European nations. For example, easily puts a mark of equality between the brutality of Serbs and Kosovo Albanians. *"The Serbs launched a massive effort to elicit Albanians from their holy Kosovo, and after the horrors of a NATO air war, Kosovars turned to Serb minorities with the same brutality their former oppressors had shown."* This equalizing phrase *"with the same brutality"* without any accompanying facts, is perhaps not intended to make Albanians as brutal as their oppressors, or to hurt Kosovo in the state-building aspiration or even to compromise Western military intervention in Kosovo, although all three of these strikes them with a shot. He expresses the strange freedom of entertainment with Balkan stereotypes, as did Kaplan before him, though he has a lower level of study. Balkans are the same: brutal! In inaccuracies and stereotyping, Geary is influenced by others and others are influenced by Geary. They continue to swim in the waters of Balkanism.

Writing for the *"Balkan Politics"* within *Oxford's Political Dictionary*, author Kyril Drezov of Keele University writes in the same breath that after the 1999 bombing of Yugoslavia was placed international control in Kosovo and general elections were held in 2001, but *"the situation of minorities remained desperate, but this time the victims were Serbs and Roma"*¹⁹.

Encyclopædia Britannica adheres to this course, but has also written about the 2004 revolt in Kosovo, mentioning 30 victims. Though they were not so, almost all the killed were Albanians, they were not Serbs²⁰. In this famous encyclopedia there are many untruths about Kosovo and the Kosovo Liberation Army. This army has never been on the US list of terrorist organizations, as it is said, nor has it been removed

¹⁹ Iain McLean and Alistair McMillan, *The Concise Oxford Dictionary of Politics* (3 ed.), Oxford University Press, 2009.

²⁰ The Editors of *Encyclopædia Britannica*, Kosovo conflict, <https://www.britannica.com/event/Kosovo-conflict>, Access Date, January 05, 2018.

from that list in 2008 as it claims, because it was never there²¹, even US envoy Richard Holbroke, according to international law practice, *de facto* recognized this army as *an insurgent party*, and this tacit recognition has become *de jure*, hence the Kosovo Liberation Army has become a party and ally of not only during the 1999 bombing, but also in the 1998 ceasefire and chairing the Kosovo delegation at the Rambouillet Conference in February-March 1999.

Slovenian Jezernik responds better than a "wild" Balkans

Bozidar Jezernik is not a Turkish, but a Slovenian ethnologist and anthropologist. He has recently written a work that fervently opposes Eurocentrism, Balkanism, orientalism and stereotyping with a very prejudicial basis. After the recent inter-ethnic wars in the former Yugoslavia, he published the work for "wild Europe", because the Balkans man such is conceived, wild and barbaric. This "Ottoman" land later known as European Turkey, treated for many reasons as completely non-European, although geographically the earthly extension of Europe, so close, was considered even more distant from the wholly barbarian, Asian cultural point of view. Danube divides Europe and the Middle East. As Jezernik has stated, prejudices or even accurate reflections on the Balkans depend on the origin of writers who saw the Balkans and recognized the collection of their peoples. Often the religious grounds of the authors and their subjects have been crucial for reflection of Balkan members. There could be no science there, if the religious principle, the principle of sympathy or antipathy leads the author. But it was important for the European or Russian public to have fun as it pleased them. The primitive Balkan was fun but also the horror, the opposite of humanity ("a people of antithesis"²²), while humanity was Europe and its civilization. And this civilization, as cited by some "civilized" authors throughout the centuries, is also tempted in the embezzlement / theft of Balkan art, in fact the theft of Ottoman art, where it sometimes appears as art crafted by the Albanian hand. Some eastern and architectural merit fall into the prey of European kleptomaniacs. They awaken the curiosity of reading the ever-changing alienation of the Mostar Bridge, which is described by European authors as a Roman work. There is no lack of the slight irony of Jezernik, though he leaves the reader to the final judgment.

It includes excerpts from naturalists, geographers, historians and social scientists, including Joseph de Tournefort and Henry Blount through Karl Baedeker, William Gladstone, Paulina Irby, Edith Durham, Rebecca West, and Julia Kristeva. When he has reproduced their writings about extraordinary interfaith and intercultural tolerance, of course besides the eastern laziness of the East, as if (Jezerniku) was not a citizen of the European Union, perhaps today would be prejudiced as a philosopher or any Islamic fundamentalist. The descriptions of the refugees of Jews and deported men from Spain in 1492, Christians expelled from other European countries during the inter-religious wars between Christians (Catholics and Protestants) and other religions, completely transfigure the "civilized nations". And so Jezernik closes the voluminous work (perforce): now these Balkan peoples are seeking European

²¹ Colleen Sullivan, Kosovo Liberation Army, <https://www.britannica.com/topic/Kosovo-Liberation-Army>, Access Date, January 05, 2018.

²² Bozidar Jezernik, *Wild Europe: the Balkans in the gaze of Western travellers*. Saqi Books, 2004, Chapter I.

integration and Europeanization, while Europe claims to be what the Balkan countries have been once.²³

From the ontological meaning, apart from *Balkanism*, which is the analogue term of Todorova, as the homage to Said's *Orientalism*, The Balkans has slipped into an eponymous most potential negative semantics, throughout today's western civilization. *Balkanization* is the worst and it was born the day after the end of World War I, by a German syndicalist, unaware of what further meaningful transformations he would perceive. It means destruction, primitivism, poverty, insecurity, violence, filthiness, fierce blood feud, disintegration and fragmentation of the great political unity, dehumanization (even in the field of art, literature, etc. , if degraded by established standards, ie. dehumanism).²⁴ The Balkanisation and the Balkans are lurking, dirty words, black labels. For a whole century they hit Balkan stereotypes, so from the beginning and until today no one of the Balkan peoples wants to be called Balkan. The Euphemia of Southeastern Europe is advancing with great difficulty. In similar resemblances to *Balkanism*, Bosnia has already become the eponym of new bones. At the very least, bosnisation is largely used in countries with the same risk, as well as in Kosovo's internal politics, as alarms for the Serbian threat to Kosovo. Who knows, maybe Kosovo can become a new eponym for a new ism, Kosovanism.

Conclusions

As is the underlying stereotype traits, thoughts embedded on the basis of bias cannot easily be blotted out of people's minds and should live with them. Of course, some stereotypes contain some truths or half-truths about the peoples and the Balkan states. Reflecting their excess in the waters of the international Balkans, and it can be concluded that it is now more than real an international *Balkanism* that the Balkans has been misused since the Balkan Wars of 1912-13, which were wars delegated by the Great European Powers, sales of the Balkans by Anglo-American leaders in Stalin's orbit until the bloody breakup of Yugoslavia has done damage, not comparable in any plan with anti-Semitism but of a high degree anyhow. Even after this break-up, again the Balkans is treated without a balance between science, politics and ideology, either in the texts of a part of the scholars, in ordinary people's lives, and even liberals (Anti-Slovenian prejudice against the Trump family) . Over time, Balkan stereotypes tend to soften and adapt to the new circumstances of the time. It became apparent that membership in the European Union does not allow any state to be hardened and stereotypical. At least four Balkan countries have joined the European Union and some others from the former communist-era bloc (eg. Poland), but the transformation has not ended, even slowing down their dynamics even though they have accepted European laws because, as says a German professor mentioned here, the mentality of post-communist states varies more slowly than institutions, so understanding is needed for these nations because there is no perfect state in the world or in the European Union. Indeed, Balkan stereotype collections have self-developed *Balkanism*, while

²³ Bozidar Jezernik, *Wild Europe: the Balkans in the gaze of Western travellers*. Saqi Books, 2004, Chapter IX.

²⁴ Maria N. Todorova, *Imagining the Balkans*, Oxford University Press, New York, 2009, Chapter I.

scholars have only labeled it, in this case Todorova, according to an analogy of Said's Orientalism.

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