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Author(s)	Hristova, Maria
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Tanja Petrović, ed., *Mirroring Europe: Ideas of Europe and Europeanization in Balkan Societies* [Balkan Studies Library volume 13] (Leiden and Boston: Brill, 2014), xi+207 pp.

This insightful volume edited by Tanja Petrović is dedicated to old and new problems of conceptualizing Europe and, as its opposite or Other, the Balkans in contemporary South Slavic societies. The title refers to the wide range of possible meanings of “Europeanization” for the countries considered to be on the European periphery and to how discourses on “Europeanness” and “Balkanism” are deployed in local Balkan cultural and political debates. The articles challenge the normative view imposed from the core EU members of what it means to belong to Europe by revealing failures of the EU integration process, by critically reexamining local attempts at inscribing the idea of “Balkan” into a wider, inclusive, global community, and by positively reevaluating moments from the Yugoslav past.

The volume contains nine sections in total: an introduction and eight additional chapters, broken down into four parts. The first portion of the book, “De-Provincializing Western Europe,” includes the introduction by Tanja Petrović and one more text by Orlanda Obad. These two articles lay out the major terms and problems in the field of Balkan Studies, including the ambivalent nature of the term “Balkan” itself. The introduction explores the problems surrounding the geographical and cultural definition of the region, inherent not only in Western studies of the Balkans, but also in local self-perception. Petrović highlights the volume’s aim to show how Balkan societies “act as active participants in the processes of negotiating Europeanness” (13). Obad’s chapter picks up and expands on the top-down dynamic of power relations and intellectual exchange between Western Europe and the Balkans. Her work is based on the surveys conducted among three distinct social groups in Croatia connected in various ways to the EU accession process. Obad’s findings problematize the center-periphery approach often espoused in Anglophone scholarship when dealing with Balkan nations. The author argues for the nuancing and contextualization of concepts such as “Balkan” in order to avoid the reproduction of unequal power relations between Western and Eastern Europe.

The second section, “Performing Europe,” is dedicated to how the idea of “Balkan” is being redefined through musical performances. Ana Hofman takes as her case study the first Balkan Music Awards in 2010, whose marketing strategy can be seen as a “return to the Balkans,” whether or not such advertisement is supported by the actual music produced on the ground (59). In his chapter, Fabio Mattioli analyzes the opposing interpretations in the Republic of Macedonia of what he calls “the dream of Europe” made visible by the controversial Skopje 2014 project, which aims to erase the visual reminders of the city’s socialist past (64). Mattioli’s case study are two competing concerts taking place simultaneously on Macedonia’s Day of Europe holiday. The two performances, the official one, sponsored by the government, and its counterpart, organized by political activists in opposition to the ideas represented by Skopje 2014, share a common language, but demonstrate a fundamentally different engagement with Macedonia’s socialist past, and subsequently, with the meaning of “Europe” for the republic’s present and future.

The third section, entitled “Europe as Nostalgia/Utopia,” problematizes the notions of nostalgia and of belonging to Europe. Tanja Petrović explores the “muse-

umization" of socialist industrial labor in post-Yugoslav states. She argues that the nostalgia expressed in such projects as the labor exhibit in Breza, Bosnia and Herzegovina, is not unique to post-socialist societies, but is a pan-European phenomenon. As a result, the expression of nostalgia in the Western Balkans, rather than leading to stagnation and paralysis, is a tool for inclusion into a wider European narrative. Ildeko Erdei examines a similar discourse of inclusion into Europe, but in her case, she uses as a case study the debates surrounding the withdrawal of the IKEA store from Belgrade in the early 1990s and its reopening in the 2010s. Erdei argues that the longing for IKEA in Serbia can be interpreted as a longing for Western Europe, both culturally and aesthetically. The return of the store, thus, symbolizes Serbia's acceptance back into the European community, as well as the country's inclusion into a global consumerist network. Finally, Marijana Mitrović contests the need of EU candidates to prove their "Europeanness" by examining the feminist movement in Yugoslavia. Taking as her starting point a series of feminist conferences that took place in Dubrovnik, Croatia, in the 1980s, Mitrović postulates an international cultural framework that existed in the post-Tito period and that allowed Yugoslav women to feel part of and participate in a Western intellectual trend. The sense of belonging experienced by Yugoslav feminists achieved through intellectual and artistic exchanges with their foreign counterparts has been lost in the post-Yugoslav period to be replaced with a sense of disenfranchisement from the contemporary sociopolitical discourses shaping West Balkan societies.

The volume's last section, "Europe in Political Imagination," looks at mechanisms of legitimization employed by governments in post-Yugoslav states. Čarna Brković explores two separate but related discourses surrounding language and sexuality in Montenegro. Brković highlights the explicitly politicized nature of the debates accompanying the codification and standardization of Montenegrin, which was legitimized through a turn to the past. This rather conservative view of what constitutes authentic Montenegrin culture also partially explains the official state discourse on homosexuality as a foreign, European, import, which needs to be respected, but not interiorized, just like all other EU-imposed requirements and rules. Finally, Nermina Mujagić reveals the problematic nature of the EU accession process, which rather than leading to cooperation has the potential of creating new areas of tension. Mujagić examines how the media in Slovenia and Croatia presented the dispute surrounding Slovenia's access to the Adriatic Sea in highly politicized and nationalistic terms, which exacerbated the relations between the two neighbors as a result of a problem that did not exist in the Yugoslav period.

Mirroring Europe is an important addition to the field and opens new and exciting venues for future research. The articles are both thought provoking and informative. Some easily remedied problems, however, take away from the book's impact. The text as a whole needs further editing and proofreading. Some of the main problems are definite articles (9), missing page numbers (10), and the lack of style consistency when using single or double quotation marks (23). The volume would also benefit from a more detailed contextualization of terms, case studies, and literature review. If discussing the nuances between such terms as "Western Balkans" and "Southeastern Europe," there should also be further explanations of what precisely is the "historical burden" carried by the name "Balkans," for example (4). In several instances there is need of further explanation of secondary literature as is the case with Alexander Kiossev and other scholars whose work is mentioned in passing not to be revisited (7–8). The writ-

ing across the volume is somewhat uneven, ranging from very academic to an almost autobiographical inclusion of personal observations not entirely related to the articles' topic (69). These are minor problems, however, and in no way take away from the volume's importance for the field and for future research on the topic.

MARIA HRISTOVA