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ANTHROPOLOGY OF VUKOVAR:
TIMES (OF REMEMBERING)
AND SPACES (OF PROVING)
IN CONFRONTING THE
EQUILIBRATIVE JUSTICE*

* For an introductory to the field see Špoljar Vržina 2005, 2007, 2009, 2010, 2012.

In the early eighties of the last century, Johannes Fabian, an anthropological classic, drew attention to the importance of understanding the processes by which the Other is constructed and represented. More precisely, he endorsed a path of deconstructing the Anglo-American anthropological tradition of Othering. He based his insights on the precise observations of the ways culture has been used as an umbrella concept and traced a lack of respect of the majority of scientists toward time and space of those that they choose as the objects of their scientific endeavor (Johannes Fabian 1983; 1990, 754; 2006, 143).¹ In his seminal work *Time and Other* he draws upon a very important issue in the work of anthropological scientists – the way in which they address the Other while losing track of the forceful impositions they make upon the relationship with the people they study, that are, firstly, their equals in time (Fabian, 1983). He terms the relationship of this inequality of power and the consequent strategies of imposing temporal patterns on the Other – *allochronic*, arising from the „...denial of coevalness“, namely simultaneousness (Fabian, 1983). According to Fabian, the necessity of correcting this stance, that an anthropologist should be aware of in his studies, is only possible while recognizing this contradictory relationship. Namely, that of placing the one we talk to and research about in the times, other than our own (Fabian, 2006, 142-143).

From the standpoint of such an anthropologically informed examination and questioning of one's everyday temporality, all our Croatian events (in a time-line of two decades and beyond) are more than a confirmation of a *forced allochronic pressure* upon our spaces, time and memories. The Republic of Croatia and those most meritorious of its creation are under a constant pressure of a temporality, most suitable for those in power of the allochronically proven temporalities, yet forced upon the reality of actual factographies. In every walk of history (daily felt) we observe the same ratio of power, the same subordinations to the official politics of unions, brotherhoods, reconciliations and integrations. Our allochronic positions have not changed and centuries old matrices from these territories are being invoked and repeated, based on ethnicities, identities and nationalities. Not surprisingly, since it could be easily shown that we have for centuries been described as visible from „above“, solely through „racist“ parameters in the eye of our observers. This thesis is blatantly confirmable if one traces the main contextualizations of international research conducted in the whole region (not without a national

1 The seminal intellectual work of Johannes Fabian can be traced throughout two decades. In 2006 he published a paper entitled *The other revisited – critical afterthoughts*, which clearly, once more, boldly exposes the need of a continuous self-reflexiveness in treating one's object of research, while becoming aware of the fact that other, others and othering are inflated concepts mainly serving the We of the West in its strive of understanding oneself (through the much needed alterity) (Fabian, 2006, 148).

scientific assistance) that does not dare to put together all the fragmented historical factography of this region, sensing it would destroy the moral imperatives of the „civilized“ West. It is more functional, as Fabian rightly states (for the anthropologists and their imaginary discourse) to deny coevalness, seeing the observed as contemporaries in time. Thus, it is „impossible“ that the whole region, so close to the European powerful North, witnessed an outburst of genocidal practices. In this sense one may conclude that the Hague tribunal was a „festival“ of the *coevalness denial*, with consequences yet to come in future centuries, potentially from those whose temporality was crushed through the practice of the „righteous“.

However, exactly this triad ending in an intellectual tension over multiple histories, confirmed victories and forced forgetfulness is dangerously non-linkable with a constructive future. The fragmented portrayal of the past needs to be defragmented in full understanding of the genocidal practices that went rampant in the whole region. Yet, this paper is not orientated solely towards the questions of the repetitive nature of historical dangers in the future of the „Balkans“. ² It is widened towards the questions of how to maintain (mentally) sane and dignified in the craze of (inter)national denouncing of one's own temporality. Further extending *Fabian's* insights into the domain of mental sanity and sustainability, we might proclaim the need for an interdisciplinary research of one's hardships of sustaining the *right to coevalness*, in opposition to those that research, reconstruct, prosecute and (re)confirm us. ³

From its very beginning the Republic of Croatia (with all its convoked within the Government) was under pressure of *allochronic strategies*, regardless of the variable responses that the international political representatives would respond through. Thus, there is a straightforward trace of truth denial running parallel to the wider political, economic and historically profitable, investments. To this date we are portrayed and often portray ourselves as a country that had a civil war. ⁴ Consequently, in a span of half a year (from last November, 2012) we slipped from being surprised to cooperatively acknowledging that it is a good sign of historical normalcy for leaders of the Republic of Serbia to present Croatia with a lawsuit for genocide. ⁵ Symbolically, in the wake of the 20th anniversary of the Great-Serbian aggression on Croatia and the genocidal spirals of practices that started in 1991, all

2 See for instance the work of Lambrichs and Finkielkraut.

3 Such an act of confronting the denial was demonstrated through, Munira Subašić on the 10th of April 2013 when she was thrown out of the General Assembly of the UN for protesting at the speech of the Serbian President Tomislav Nikolić, silently, with a sign: *Republic of Srpska, genocidal entity*. Furthermore, as a President of the *Organization of the Mothers of Srebrenica and Žepča* she has also protested to the fact that the Serbian representative to the UN Vuk Jeremić succeeded with playing the song *Marš na Drinu*, a song that was also played in the days of the Srebrenica genocide, amidst the days and nights continuous killings, rapes and slaughtering (<http://www.youtube.com/watch?v=Pp6twmST7Gs>).

4 Referring to the interview with the Croatian Prime Minister on CNN, where Croatia was presented by Richard Quest as a country that had an „*Independence Civil War*“ (Croatia PM: We need Italy to recover By Oliver Joy, CNN April 26, 2013/ <http://edition.cnn.com/2013/04/26/business/croatia-prime-minister-eu-marketplace-europe/index.html?iref=allsearch>). Prior to that the PM was called to resign by Croatian Veterans, after comparing Croatia and Finland in the context of having and not having (the latter) civil wars (the PM's correction/in Croat./ http://www.youtube.com/watch?v=V-0z_w3xazA).

5 *Serbia files genocide lawsuit against Croatia* (http://www.b92.net/eng/news/politics-article.php?yyyy=2010&mm=01&dd=04&nav_id=64226).

throughout Croatia, in Vukovar and Dubrovnik, spreading, in the years to come, throughout the whole region.

Yet, just one glance at a comparative cartography of the region reveals that statistics is not needed in order to expose the differences concerning who should sue whom for what (Figure 1 and Figure 2). Following this at-a-glance method of tracing war devastations and victimhood, the logic of *equilibrative justice* does not add up. Especially if addressed through the monetary aspects of War reparation that the Republic of Serbia should cover for all the devastations (to this day visible) in Croatia⁶ and in Bosnia and Herzegovina.

Analytical reconstruction of the allochronically fragmented Croatian (war)time

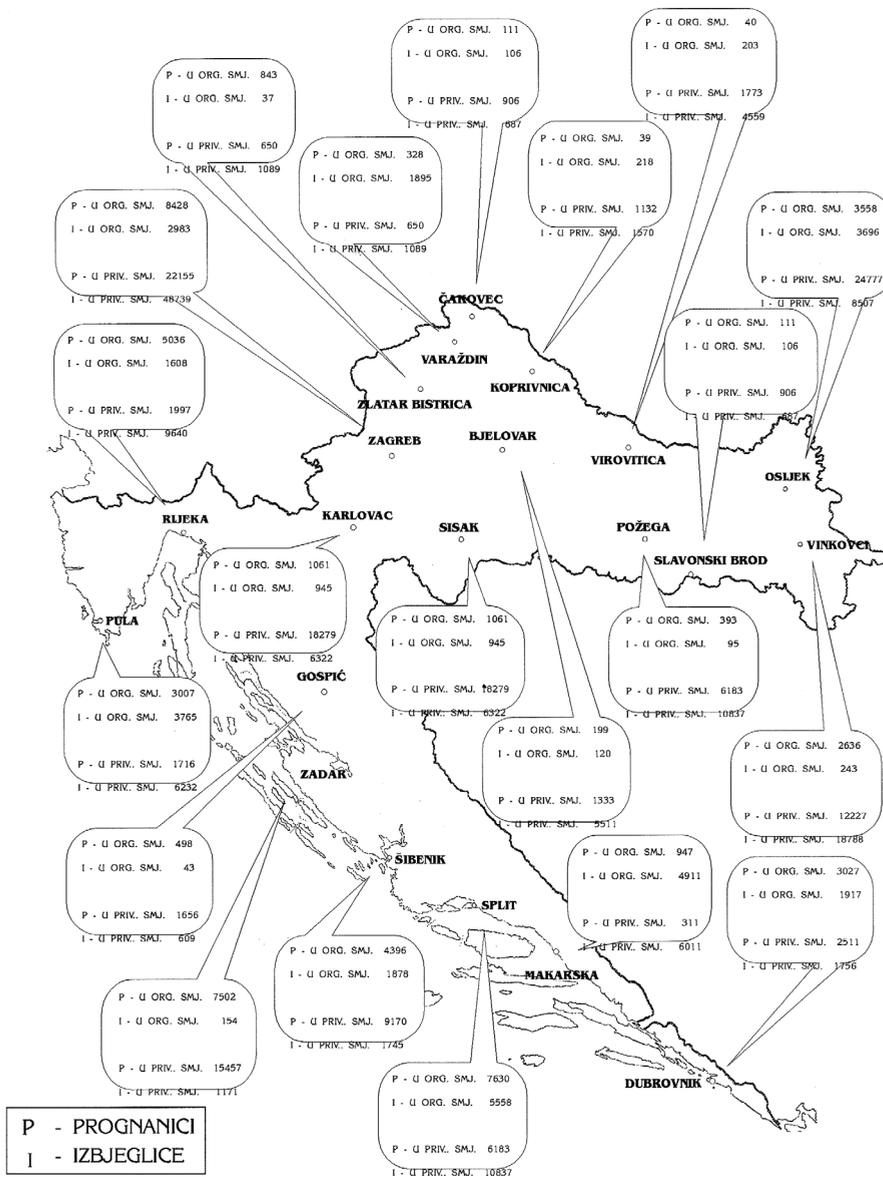
The gaze at the Croatian War of Independence was done, by many, in a manner of supporting the idea that the Vukovarian battle, together with all its killed veterans and civilians, was only a battle for one's own private households. Only when having an at-a-glance map of Croatia one is reminded of the severity, at the time, that struck and destroyed,⁷ sporadically throughout Croatia. With an intensity of producing vast killing fields of civilians and veterans of defense, as well as leaving observable, to this date, markers of destruction in affected towns, villages and countrysides. Thus, the at-a-glance maps of the accommodated forcefully displaced in the Republic of Croatia in 1995 (see Figure 1)⁸ and the map of the cultural heritage destruction of the towns in the Republic of Croatia in 1992. (see Figure 2), can be further supplemented with maps of the *spatial representation* of the number of killed children and civilians, raped women and men, missing persons, massacred villagers, number of shelled hospitals, libraries, cemeteries, churches, vast number of mining fields, and many other crucial „numbers“ we take for granted and forget their cartography representation which does not support the thesis of „spontaneous“ conflict eruptions. The *fragmentative thinking technique* applied in the International Courts of Justice (when analyzing the happenings in the region) is dangerous and offensive. It is a tactic of rationalization, reductionism and relativization that tends to diminish the reality, spatially and temporally fragmenting it, coupled with the logic of representing violence out-breaks in a successive manner. The maps of Croatia, as well as those of Bosnia

6 According to the Croatian President Ivo Josipović the war damage is greater than 10 billion Euros. „Srbi moraju znati: ratna šteta veća je od deset milijardi eura!"; <http://www.jutarnji.hr/ivo-josipovic---srbi-moraju-znati--ratna-steta-veca-je-od-deset-milijardi-eura---/1071292/>, 9.12.2012.

7 A term used in accordance with Stjepan Meštrović's analysis from his study *Strike and Destroy* (2012) in which he explains the mechanism of counter-insurgency doctrine action on a wider international scale.

8 According to the official daily kept reports of the *Office for Displaced Persons and Refugees of the Government of the Republic of Croatia* we can testify that in the time span from the fall of 1991 to 1998 Croatia has never had a lower number than 200.000 displaced and refuged, with the greatest number in 1992, raising up to 700.000 registered (coinciding with the spread of the aggression into Bosnia and Herzegovina).

PRIVATE AND ORGANIZED ACCOMMODATION



URED ZA PROGNAJNICI I IZBJEGLICE
 Analički odjel

30.06.95

Figure 1. Map of The Republic of Croatia in 1995 showing private and organized accommodation of displaced persons (prognajnici - P) and refugees (izbjeglice - I), throughout whole Croatia (Office for Displaced Persons and Refugees, 1995).

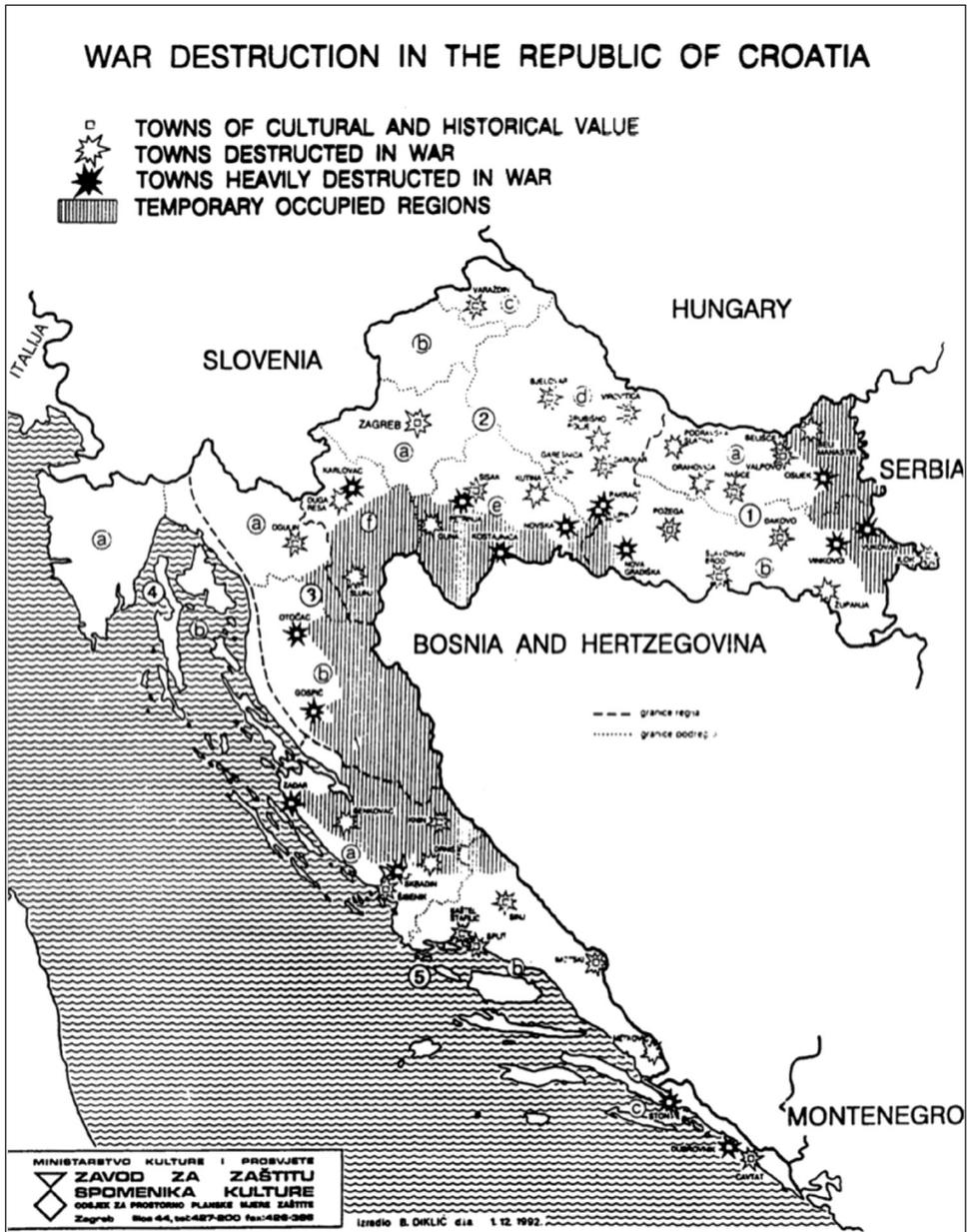


Figure 2. Map of The Republic of Croatia in 1992, showing devastated and destroyed Croatian cultural and historical heritage sites, as well as the number of War-affected towns throughout Croatia (Institute for Protection of Cultural Monuments of Croatia, 1992).

and Herzegovina provide a visually argued negation on every step of the way. Vukovar, and the events precluding the genocidal pattern in Vukovar, confirm that it was ground-zero to the serial events that could have been prevented, was it not treated as an event of Croatian house-lot incidents, spontaneously spurred by ethnical hatred in one of its towns (Špoljar Vržina, 2012).

No matter how hard the official global administrators (not only those of Justice Courts) applied the fragmentation technique in their official maps, chronologies and statistics, the reality does not add up, since the *strike and destroy* consequences cannot be hidden. Thus, playing with the time of the Other – negating, denying, accelerating, turning that which is simultaneous into a succession, while whipping Real signifiers – are all, centuries old, allochronic practices.

The official *allochronic practices* are conveniently inbeded into sections of approved temporal and spatial representations. Thus, the famous convoy representation of civilians leaving Knin on the 4th to 7th August of 1995, at the time of Croatian Liberation action „Storm“, was also taken as an internationally marked event of an „ethnic cleansing“ upon Serbs, yet nobody counted the dead, missing and cleansed from 1991 onwards. In fact, in terms wider than those of statistics, the victims of Knin are being denigrated by being placed into a comparison to the thousands from Vukovar, Sarajevo and Srebrenica. The re-inverted question of tackling the ethnicity issues would be – why are the Croat and Muslim casualties unrepresented in the high profile inter(national) media and press coverage? Where is justice when one starts putting victims into comparative schemes of numbering?

Visually, at only one glance, the *equilibrative justice techniques* are truly unsustainable. It is really hard to conceive how can one compare thousands of underrepresented in convoy's from towns, villages and hamlets, regardless of their age, sex and physical mobility, all throughout Croatia (in 1991), and latter Bosnia and Herzegovina (1992 onwards) and Kosovo (1998) – with a fraction of allochronically signified time, in 1995, through the eyes of the reporting crew from National Geographic (Figure 3). The (inter)national representational practices still await a thorough analytical research which would confront the production of such *allochronic factography* in the service of *equilibrative justice*. The well sealed-off truth and hard to get fact remains – while the „ethnic cleansing“ of Knin was captured with high photographic technology (from road and sky), there was no time nor crews to capture the convoys of survivors leaving genocidal targets all around the region. The exception being that of one of the on-foot convoys from Vukovar, captured through a video-camera of a BBC TV crew on the day of the fall of Vukovar. One is drawn to an unfair comparison which begs the question – How can a mobilized convoy of vehicles (Knin, 1995) be compared with an on-foot flight for one's life, where all belongings are carried in plastic bags (Vukovar, 1991)? For whom is the visually presented justice reserved?

If a precise comparison is made, there is no confirmation upon the equality of victims, yet to this date some victims must defend themselves through rectifying and defending their own temporality and space of suffering. One of the markers of the *equilibrative justice, media and reasoning* is that it is based on the negation of chronologies, denial of events and their placement into a space of manipulative

Figure 3. Left – Escaping convoy from Vukovar on November 18th 1991 (source: Dimensions of Atrocities done in Vukovar. Globus, Zagreb, 1995); Right – Escaping convoy from Knin on August 8th 1995 (source: National Geographic, June 1996).



factographies, according to the whims of allochronic strategies which have the power of proclaiming ones (in)significance.

Denied visible and invisible violence of equilibrative justice

„In-significant“ factography is usually all around us. Visible, sometimes Invisible, yet observable but silenced, through not being articulated. When there is no word of a phenomenon on the grand-scale, the *lexic of fragmentation* is applied. Thus the thesis of „excessive shelling“ of Knin can be used with the aim to re-established the regional phenomena of „war-roses“. In fact, they are the inerasable trails of the genocidal pattern of excessive shelling, trough time, all throughout the whole region. Described in the aftermath of War, in poetic terms, through tourists, by-passers and artists, beneath their feet, on the side-walks⁹ (Figure 4). If one would aim to count them, it would be an endless job. If one would try to cover them up, the greater parts of towns, villages and hamlets of the Republic of Croatia and the Republic of Bosnia and Herzegovina would be in constant constructional work. Every place had shellings that had the aim of not only spontaneous and sporadic hits, but destroying the infrastructure as such. The targets

9 See the exhibit of Damil Kalogera – Roses of Dubrovnik, 1991.

Figure 4. „War roses“ in Borovo naselje (source: photo Archive SAFRATI, 2010).



were hospitals, maternity clinics, kindergartens, churches, schools, sacral heritage, monasteries, and wider. The aim was anything in moving site, which is best explained through the doctrine of strike and destroy (Meštrović, 2012). The trails of this tactic are ineradicable, yet fragmented and under-represented in connection to the real chronology of their emergence and temporality, remain visible only sporadically and non-significant. The trails are ineradicable, not because of ones will for perpetuating hate and the will of not forgiving, but because of their long lasting widespreadness which in order to be erased would require, for decades long-lasting, resurfacing and re-paving of the greater part of the whole region. Shelling diaries?¹⁰ The request upon the shelling diaries for Knin, while disregarding the mentioned shelling of a regional wider scale factography, is just a confirmation of the sarcasm present in the strategical *allochronic manipulation*, visible and easily established through correction. More precisely, we are in need of a corrective *re-fragmentation* and *re-chronologizing* of the denied events.¹¹

10 Referring to the fact that the *diaries of excessive shelling of Knin* were one of the main evidential documents that the Republic of Croatia was asked to provide in the case of the lawsuit against its Generals (General Mladen Markač and General Ante Gotovina), in connection to their crimes against humanity and violations of the laws or customs of war concerning the Croatian Liberation Action „Storm“. The diaries were also a part of conditioning Croatia's joining the EU.

11 Meaning repetitive reminding of all the fragmented regional events and their placement into a timeline of connectedness. Such as the fall of besieged Vukovar in November of 1991 and the four years shelling of besieged Sarajevo, from 1992 onwards.

Unfortunately, the issue of the imposed time, that we as the Other should be internalizing,¹² is in no way exhausted through the argumentation of numerical, material and widely visible corrective factors. It goes deeper than that and impinges upon the demands set forward toward the forced emotional oblivion. Since the end of the Defense War there is a war going on, until this date, among those that seek justice for all and those that seek it only for some. Equilibrative justice, rampant world-wide, from Afghanistan, Iraq and Syria, to Congo and Rwanda, is no less present in the case of the last battlefield in Europe.

The logic of forced accelerated psychological processes upon the citizens of the war-torn countries, such as the Republic Croatia, however understandable from the stability demands and self-concerned gazes from Europe, shows its true hypocrisy on ground. It was especially present in the UN project of the *Eastern Slavonia Transitional Mission of peaceful reintegration* led by General Jacques P. Klein. In her seminal analysis of the Eastern Slavonia UNTAES mission, politologist Coleiro emphasizes the heaviness of the imposed schizoid position in which the Croatian Government, together with the first president Franjo Tuđman, found itself. There was an open bargain set forward towards forceful peacemaking – the peak of its criminality being – a request of total amnestation of all that would, in coeval circumstances (to use Fabian's term) and more Western geographical and historical circumstances,¹³ be tried for genocide: „*One of the Serb's greatest fears was that of having one's name on the Croatian war crimes list, or the Sodobovacka lista. Through continuous pressure, UNTAES persuaded the Government of Croatia to greatly reduce this list; however, the list still remained an arbitrary decision of the Government. So, on 19 March 1997 the Security Council, in Presidential statement, called upon Croatia to resolve the uncertainty about the implementation of its amnesty law, and to put an end to arbitrary arrests, particularly of Serbs returning to Croatia. After several negotiations, UNTAES managed to convince the Croats to amend the law; however, equitable implementation still depend on Croat goodwill. Unfortunately, at the end of the UNTAES mandate, in spite of all UNTAES initiative, amnesty law and war crimes list remained a serious cause for concern for all former Krajina Serbs*“ (Coleiro, 2002, 120-121).

Epilogue: Endless consequences in the span of a decade and more, for which there is not enough space within the length of this text;¹⁴ two Croatian Generals freed from the prosecution and from, what was to be a national, condemnation of the Croatian Liberation Action „Storm“, as being a part of the „*joint criminal enterprise*“ (19th of November, 2013); yet, a genocide lawsuit delivered by Serbia to Croatia and still pending, in the manner of well established bargaining (from the days of the UNTAES peaceful reintegration mission) – if the Republic of Croatia withdraws its lawsuit, Serbia will do the same. *Equilibrative justice* at its best. *Allochronic tyranny* accomplishing its triumphant end-results – a total negation of Real

12 Not to be confused with the process of introjection.

13 The geometry of allochronic/coeval was from the start recognized to be linked to wealth and in the service of those leading the wealthier. The equilibrative justice went global, as well. Trials of justice are only for the perpetrators of some nations.

14 See earlier papers of the author.

historical facts that carry a dangerous potential of future hatred, for generations to come.¹⁵

The Albright conduct of tolerance and justice

The guilts of Croatia and Croatians are many. The greatest being a willingness for auto-essentializing on the basis of projected essentializations in service of wider geostrategic policies, supporting the allochronic patterns and the interests of the Other. Never reclaiming the enforced oblivion; never rescuing the denied temporality and spaciousness of one's own people.

The amount of affliction, death, suffering and mourning, concerning War consequences in the Republic of Croatia, to this day, is insurmountable. Yet, it is represented and solved through planned monuments, as if their multitude will resolve the survivors from the past. The monuments are not markers of the living in debt to the deceased. Their function is de-solving the past, through acts of mapping sites of sufferings. Nobody questions the guilt of those buried at the Arlington cemetery in United States of America, or the guilt of generals, kings and queens presented in the midst of public squares such as Trafalgar's Square in London, Vendôme in Paris, Regent Place in Bruxelles or the Brandenburg Gate in Berlin. Interestingly, all are prepared to question the guilt of „nationalisms“ of nations with famous horsemen on their main squares, such as the Republic Croatia or the Republic of Macedonia. There is a well established asymmetry of guilt, shame and blame in matters of equalizing genocidal acts toward the Other with those of defense. Furthermore, a great number of spontaneously or planned monuments commemorating the creation of the Republic of Croatia, throughout Eastern Slavonia, Western Sirmium and Baranja are questioned. To this date, regardless of the efforts of the peaceful reintegration, there are problems of erecting a monument on the exact place of the Borovo Selo massacre where 12 Croatian policemen were killed in an ambush of Serbian extremists, on 2nd May of 1991. To this date the official politics negates the event and undermines its significance in view of the victims of surviving families. Are these all acts of suitable ethnical equilibration?

In plunging deeper, what to say about the countless unmarked and unacknowledged WWII bone pits, known to the local inhabitants through memorizing the horrors of the 1945 bloodbaths, all throughout the region. Parallel to this, Croatia is intersected with monuments glorifying the victory of Partisans over the „hated enemy“ („*mrski neprijatelj*“), a term frequently seen on all monuments from WWII signifying German occupiers and their allies. The hatred towards the other of the far past is, to this date, known, engraved in marble and allochronically ac-

15 In *Le Nettoyage Ethnique* (1993) Grmek, Gjidara and Šimac, through collecting together documents of a various number of Serbian intellectuals of the past centuries, expose a doctrine that is hard to believe vanished from the minds of Serbian politicians – a doctrine, that extended to its limits, always results in ethnic cleansing. If not confronted and sanctioned, but projected on the capability on the Other to do so, a genocide lawsuit fought with a genocide lawsuit imprints a new spiral cycle of negated invisible violence.

ceptable. Opposite to this, the hatred of the past towards the enemy from two decades ago is seldom known, denied and unacceptable, as is the mentioning of the perpetrators ethnicity. The peacekeeping manner of preventing anger of the other, in the case of one's own experiences, easily turns into worst exclamations of hate towards whole ethnicities, as in the case of Albright's remark „*Disgusting Serbs!*“¹⁶ Yesterday's port-parole of tolerance and justice for the „Balkans“ easily loses sight of the fact that every nation has its extremists.

Deconstructing the asymmetry of guilt, shame and blame

Fabian's concept of allochronism encompasses a clear view of it's being in the service Western scientific thought and theories of change. Maintaining the dominance of the West and the international order requests that each change is measured, not on the basis of its significance for the people going through its process, but by its quality of not obstructing the established order of Western „progress“. The easiest way of doing so is through placing the Other in another time. More precisely, denying the Other of time is a direct way of controlling the amount of appropriate change. Thus, a successful Defense Homeland War of Croatia as well as it's hard won independence and the creation of Statehood, are all changes that the West is unable to face. The question of acceptance lingers to this day.

In view of the concept of counter- society, set by the Croatian sociologist, Rogić (2004), the posed question is confirmed, as well as explained. The Greater-Serbian aggression upon Croatia was conducted in a tripartite fashion: a) through the JNA (Yugoslav People's Army); b) extremist Serbian forces, and c) definitely proved approval of the silenced international community and its representatives.¹⁷ According to Rogić the formation of counter-society is established in the moment when an ethnical or any other part of the community, that is conventionally horizontal in the structuration of social reality, is displaced into a role of the social actor that governs the vertical structuration of society (Rogić, 2004, 151-152). The author clearly warns that ethnicity does not correspond in a way that enables one to talk of its total overlapping with the counter- society (as in the case of Albright's code of justice); and emphasizes the fact that the stigmatization (done through the act of aggression) has its technical, as well as a symbolical work off. In other words, to solely recognize the technical mechanisms of its appearance (as in the case of the international courts of justice) does not exhaust the symbolical depth of its generating and power. In the moments of technical conduct a destruction of the most sacred symbols of the Other is equalized with brutal killings to the extent of massacres. Through both acts of action a visible stigmatizing and discharging of the Other is conducted, repeatedly through killings and a launched cycle of fear.

16 „Disgusting Serbs!“, exclaimed former State Secretary Madeleine Albright after a group protested (for the NATO bombing of Belgrade and Serbia in 1999) and obstructed her book signing session in Prague, Czech Republic in 2012 (<http://www.youtube.com/watch?v=1FaPuBUY558>).

17 For a more thorough explanation of this concept in view of its anthropological ramifications of interpretation see Špoljar Vržina, 2012.

Applying this important sociological in-depth analysis in the domain of the psychodynamic insights is of immense importance. Denial and the perpetuation of stigmatizing the Other is an act of a continuous relationship, which if not apprehended in its transgenerational significance (through time!), can not be mended and corrected through socially practiced patterns of peacemaking, reintegrating, reconstructing, followed by simplified paroles of – never to be repeated. The offense of denial becomes greater with distance, confirming the superficiality of international, or closer, onlookers in the service of a *counter-society* and *equilibrative justice*.

In other words, a more careful analysis is needed in which ethnicity is not overlapped with a counter-society; in which the symbols are not extracted from the fields of their semantic meanings and their connections, over time. As in the case of the four C's (used by Chetniks on their caps) or the symbols of communism (star on the cap of Yugoslav People's Army), being markers of a genocidal siege of the city of Vukovar and not only a benign part of one's joint former Yugoslav history. The same must be said of the frequent Cyrillic graffiti being written on the walls of/around Vukovar.

In a de-fragmented revision of all the spaces of War in the region, after two decades, it is clear that communism, in a linkage with Serbian extremism and the international supportive factors, produced a dangerous trias of an even more dangerous totalitarian system that still has a deadly presence and definite genocidal imprints. It is most certain that a time will come when governments of the attacked Republics in these territories will be faced with prosecutions being aimed towards the international community, from the Council of Europe to the White House, for corruption and supporting the genocidal practices started through the JNA and Greater Serbian aggression, in 1991. This will probably coincide with the days that someone will be called upon to compensate for the incurred costs of the regional damage, certainly, simultaneous to the will of erasure, but widely present and hard to conceal in the future.

Uneasily open-ended conclusion

The path from allochronic submersion into coevalness (contemporaneity) is not easy and certainly not a question of a few generations. In fact, it may be impossible. It would imply a politics *for* Human Rights and not the politics *of* Human Rights.¹⁸ Speaking in the name of victims and survivors experiences, humanity has not reached the standards of recognizing the difference between the two approaches. It would also imply trans-generational efforts in seeing the necessity for Courts of justice for all and not only some nations; it would imply enough self-reflexivness to recognize ones hate against whole „disgusting“ ethnicities, instead of only extremists (such as in the case of the Albright racist incident). It would beg

18 Paraphrasing Baxi 2002.

recognizing the dignity of man when needed to acknowledge atrocities and genocides, regardless of their geopolitical allochronic value.¹⁹

Since, leading Fabian's trail of thought upon this matter, every hope of coevalness comprehends a dialogue based on acknowledging, respecting and dignifying the Other. There is a frightening lack of all this in the intellectual texts of the Serbian Academy Memorandum,²⁰ serving as the basis of viewing the other nations as those in need of conquering. The paradox of this allochronic language being, it is simultaneously a confirmation of the Croatian centennial multiculturalism and belonging to Europe. „Croats“ are „accused“ of a capability of welcoming all languages and cultures among their midst, in the center of their capital.

Our destiny is that all the levels of exposed – scientific, academic, verbalized, as well as that of the humane and experienced through feelings – are not enough to correctly express the spiritual poverty of living in an age of triumphant allochronic schemes and the blind allies we call a progressive and just globally lived „world“. Amongst us are those that are powerless and whom we cannot protect. In the case of Croatia, for the past twenty years, they are warning through their lives of the level of manipulations. Euphemistically, but at least as a start, we should oppose being submerged into the culture of forgetting. As dr. Vesna Bosanac did in good faith of trying to save all her wounded in an already attacked and bombed town hospital, at 10.10 am on the 18th of November, 1991, on the day of the fall of Vukovar – when she pleaded the officials of Europe: „*We are being manipulated with, again*“. At this date, we exclaim repeatedly: „*We are being manipulated with, again*“ and we are aware of the international *allochronic psychosis*, its manipulative potentials and its profiteering markets. However, this time, we are aware enough to demand in all our tireless defiance, our *right to coevalness*.

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19 Paraphrasing Johnatan Mann and his conclusion upon the non-existence of a definition of dignity, except when one's own ego is being crushed.

20 Grmek, Gjidara, Šimac, 1993; Čović et al., 1991.

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