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**The book overview: Vlaisavljević, U. (2012) *The Phantom reality of narrative politics*. Sarajevo : Rabic.**

The most recent authorship of eminent professor Vlaisavljević entitled *The Phantom Reality of Narrative Politics*, discovers multidimensional and complex problems of contemporary Bosnian and Herzegovinan political reality, without leaving aside question of gender dimension of politics. It represents one of the rarities that are counted in area of contemporary political philosophy, but that speaks out of more different perspectives simultaneously leaving the common goal transparent : that is the accomplishment of egalitarianism and gender equality in contemporary, the Bosnian and Herzegovinan, political reality.

The work is structured in eleven chapters, whose fundametally new scientific critic reopens the chapter six, that displays the intersections and interpolations of ethnic and sexual racism. This book pages questiones and criticizes, not only the existant political reality, but its own contraversial, problematical, painful and unsolved past political reality; as well as the reason for it. Found in works of our Nobel Prize winners such as Ivo Andrić in comparison with fameous psychoanalitical authors such as Gilles Deleuze, and eminent French continental philosopher Derrida, these political realities affirmate Bosnian and Herzegovinan literary narrations in it's multiple , multidimensional and eternal messages.

The first chapter , *Three nations as three narrations* , in which the contextual definitions of nationst against the historical facts on recent Balkan war are defined, in order for critical review on dominat politics in region(politics of dominant etnopolitics) to be developed. Vlaisavljević concludes : „envious ethnical closeness that was reached by latest state's politics, in form of ethnical brotherhood, on which the ideology insisted, the thing that is in basis of astonishing disagreement and hatred with which the communism fell down“ (Vlaisavljević, 2012: 16). The Balkan war , always sugessted, as Vlaisavljević ( 2012: 18) emphasizes, „ the most frightening danger: danger of complite extinction“, of what the example is represented in „the final war and Srebrenica genocide“. How is it formed or how the ethnical identity is developed , is one of the question on which the author finds the answer describing the same final product „ war stories that knit the ethnical identity“ ( Vlaisavljević, 2012:19). Previous „we“ is deconstructed in „new we“, together with formation of three new identities so: „ Narrative „we of contemporary“ has an obligation to conservate „warior we of past life and active life. And this past „we“, conservated in that way in collective memory, quarantees the stability and foundations of actual „we of contemporary ethnical community“ (Vlaisavljević, 2012: 20). Therefore, the difference between our existance in past and future serves for us to make remarks on our identites, in past war situation.

*Phantom reality of narration politics* of Ugo Vlaisavljević, therefore starts its journey of reopening or demistification, or its autorship on transforming the unpresent into the present in words , by which the description of recent war traumatic narration becomes the narrated experience with its place in past, present,

and future. „Ethnic name is of course, the most important element of securing the ethno-narrative specific. Ethnic name is crucial marker of ethnic identity. Three ethnicities become and survive through the long history, because of the nomination custom of the new borns, from generation to generation, out of canonic repertoires of three separated families of personal names“ (Vlaisavljević, 2012: 20). The explanation of the ethno-political formations is related to the fact that religious identity forms a different class of names and surnames, that separates, and therefore influences the separate ethnicity formation. The fear phenomena is a dominant experience of all three ethnicities, and author **demistificates** and decodes it with the terms assimilation and extermination. Author with subchapter *The great imperia in small body of ethnos*, calls the reader to use the work as *apparatus* of living the ideological and many unknown ideologies, past, future, present, interpellations<sup>1</sup> such as „banal nationalism“. How to, after previous „brotherhood community“, value the possibility of reconciliation, represents one of the questions to which the author responds: „the main obstacle for accomplishment of peaceful coexistence is constituted in the fact that afterwar ethnic and interethnic reality does not constitute on basis of ideology of certain reality but on basis of the last war narration, that wants to be reliable description of reality of all realities, *the war reality*“ (Vlaisavljević, 2012:35). This sort of understanding is at the same time, introduction to the *Ethnic and national subjectivity transformations*. Transcendental-symbolical survivalistic of ethnic groups is present in fight for survival, that is always a fight between life and death, that involves the apocalyptic scenario, and with that connected phenomena and processes such as aculturation and genocide: „The real ethnicity nature does not discover their everyday situation, that can of course be in focus of sociological interest, but only the *la longue durée* analyses – because the *ethnic group* are preparing and fight for eternal life“ (Vlaisavljević, 2012:59).

The leading idea of ethnic identity is related with the Anthony Smith's thought on *mythomoteur of ethnicity*. In chapter two, author ends in using the Hegel's language picture, questioning the phenomena of ethnic nationalism out of its own goal: „state of full collective self-consciousness“ (Vlaisavljević, 2012:69). *Ethnic unions as embodiment and disembodiment of individuals*. Chapter III, presents the disembodiment phenomena of national union as the overwhelming possibility of the enslavement to big body, coincidentally threatened by the negotiations of social ties.

In line with thought of Charles Taylor, in ancestorship of Alisdair MacIntyre's thought, in this chapter modern consciousness is identified with consciousness of possibilities for consciousness to become incapable or deceived. French philosophers Deleuze and Guattari, opened the meditations by introducing the phenomenon of local or union into consciousness or geocentric turn that constitute Earth as „place of founding relation in thinking“ (Vlaisavljević, 2012:96). The author's analyses involves necessarily the call for the conservation of nature, or the

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<sup>1</sup> Etymology of word: Latin *interpellatus*, past participle of *interpellare* to interrupt, from *inter-* + *-pellare* (from *pellere* to drive (Merriam Webster's On line Dictionary))

call for the raising of consciousness, on environmentalistic problems, following Husserl's thought on Earth as „the horizon of all horizons“. Therefore the definition and demystification of ethnical reality involves: „undercovering the way in which in time present the National Assemblies, national spirits and national birthplaces, are constituted“ (Vlaisavljević 2012:119). Chapter IV, *Constitution and terrestrial possession*, questions the existent state frames, and it ends in meditating on ambivalencies of pluralisms, because: „while the vivacious discussions on new constitutional solutions happen, still not known, even in academic circles, stays term that must have been important in searching the formula of life in union, that is consociation (Vlaisavljević, 2012:153).

In chapter five, *Foreign and our government, between the hospitality and trading*, the special attention is given to phenomena of hospitality, approaching the fireplace of Other, endogamy and ethnical closeness of people, as well as to multicultural rituals and meetings during the religious holidays: „Ethnical identities as well as the every other ethnicity depends on meeting with Other. But for this identity, the most important meeting with Others is meeting on religious holidays. That meeting throws the clearest light onto its nature“ (Vlaisavljević, 2012:164). The discussion on conflict in political dimension of public space and economical dimension of public space, confirms the relation in between this dimension in experience of interethnic closeness but hope for joint potential political trade in future formed on equality and freedom, as well (Vlaisavljević, 2012: 166). In chapter five, Vlaisavljević questions the most complex and the most controversial problem of the post-Yugoslav unions, a phenomenon of reconciliation and tolerance. Tolerance is defined as „the most accomplished interethnic relation in traditional rural area, because there is an affirmation of mutual alienation in the biggest mutual closeness“ (Vlaisavljević, 2012:167). In order to understand politics, the possibility of being out of the political, must be reached, that only: „the satisfaction of concrete individual needs“ is made possible because it is interconnected with „de-ethnification of public space and therefore, the formation of neutral, legal state.

These sentences form the specific *procatalepsis* that presages the methodes of chapter VI, that brings gender into the discussion. The problems with gender, as most often the locus of repercussions and controversies, is analysed in intersection, interpolations of ethnical racism and sexual racism. This chapter argues for a complete involvement of sex into the contemporary political discourse. Author analyses the definition of racism, in respect to thoughts of Balibar and Foucault, involving the term, „unnoticability of racism“ (Vlaisavljević, 2012:187).

It is rare that masculine authors, refuse to accept the mainstream theories and non-egalitarian oppressive praxis of dominant masculine politics, as Vlaisavljević does, therefore he can be, rightfully, called a decentered egalitarian masculine author, who refuses to include the hegemonistic patriarchal logic into his own discursive praxis. The mention of *queer bushing* and its nomination as a dominant problem of contemporary society, a rarity in Bosnian and Herzegovinian philosophical-sociological perspective, that makes a work special contribution in the fight for ethnical and sex minorities, and that has long ago been ratified and defined by laws in Bosnia and Herzegovina. The questions of xenophobia, mysoginia, and

connections and interrelations between ethnical racism and sexual racism, following the Balibar's definition of rise of ethnical and racial question is discovered in the following statements: "That what nationalism with its relation to racism tries to reach is anchoring into the real of something that does not exist but belongs to the sphere of imagination. People for Vlaisavljević ( 2012: 191) , again in the formulation that sounds Lacanian , imaginative that is inscribed into the real in that way ". „Ethnicity in it's so called most realistic layer , where it is shown as racial identity, does not represent anything else but , „symbolical kinship differing by the rules of pseudoendogamy and it is subject to projection if not in common ancestors , then maybe in common offsprings“ (Vlaisavljević, 2012:213). One of the key hypothesis of this chapter is : „if the real of nationalism in the end represents that which is constituted with endogamous family frame of filliation, then Balibar's notion that sexual racism or sexism represents the cause of ethnical racism“ (Vlaisavljević, 2012:214). The most important statement , emphasized by the author, following Balibar's idea, is that the symbolical scheme of ethnical genealogy influences the constitution of what we call males and females.

The chapter VII , *Inner borders and outer walls from Berlin to Sarajevo*, presents the demarcation of the real position of Bosnia and Herzegovina in the Balkans, in Europe, and in world. The borders are an old problem, and the most frapant the picture of the real citizen , in Bosnia and Herzegovina, and it is described by the misplacment of border positions : „Torture of control and check in that were sometimes passed in state borders, Bosnian and Herzegovinians now pass in their own country: mainly servile and modest as if they were found in comitting some sort of crime in front of their own police“ ( Vlaisavljević, 2012: 223). Precisly defining the Bosnian and Herzegovinian position in world, Vlaisavljević (2012:230) notices that it seams for Bosnia and Herzegovina that „ Being incapable of being integrated in the EU, it is integrated into classical form of imperial rule“.

Multidisciplinary approach and complex of approaches to analyses of the phenomena of contemporary Bosnian and Herzegovinian reality was shown , in chapter VII, which introduces the question of formation of the modern political moment in Bosnia and Herzegovina, or Jukić' s political statement: „Jukić is someone that should be at least, temporary, calm down, time down in his distrubance. He appears to us , as someone who moves untimed : in Bosnia and around her. The lines of his going out of Bosnia are actually the moves of fatal attractions which are produced in him by a native tendency, a passionate love to his own country“ (Vlaisavljević, 2012:242). Vlaisavljević ends the chapter eight with significant notion that „modern politics does not start differently than politics of stranger in „our“ personal country, in domestic political union ( 2012:254), forming the introduction into the *Phantomic reality*, but in place of intersection with narrative politics, the Andrić's realism appears. Shakespear's, Marx's, Derrida's notions of phantom, besides Andrić's phantom of Jelena/Helena, the meaning of phantomic, appearances, unusual or unexpected sights, or fear of unpresent, where for Vlaisavljević the „logic of phantom“, is discovered.

As if the Jukić's love for native country presupposed the author's individual inspiration with the work of our Nobel Prize Winner, as one who even raises above the preminent continental philosopher Derrida : „Derrida enlightened Western

philosophical ratio as the movement of metaphor on the bow of „heliotrop“. Andrić introduces the thing forgotten by this philosopher: phantom of speech „ (Vlaisavljević, 2012:272). The introduction of the female arm phenomena( arm of Jelena from Balkans) , completely deconstructs the imperial White literary tradition . Author writes about traditional feminine identity (not from developed Western world), described in the work of Nobel Prize Winner (but one that comes from Bosnia and Herzegovina). This identity becomes synonym with drapery in the ontological sense as defined by Deleuze : „ Each and every one of those faces look for the moment as it was her own, but after without hope and without coming back it finally becomes alien. And each one of these women I looked for the moment as though I was looking at her, and she sunk at once and went away with waves of bodies , as if she was dead , more than dead , because she is not Jelena , and she could never be Jelena at all“ (Andrić u Vlaisavljević, 2012: 287). Vlaisavljević demystifies the relation with appearance : „ The stubborn seeker for the phantom is always mute. We do not hear him speak with anyone made out of flesh and blood. He , does speak of phantom attempt to speak in words, on his hardship of hearing her, for him to finally hear what she does speak to him“. Chapter IX with narration on appearances, as in Shakespeare' s acts in Hamlet, transits to chapter X, that represents the transition from speech on imaginary to speech on real, entitled : *Reflection and expression, narrative politics and culture paragon*. The discussion on art has shown that: ethnic reality, that which makes us what we are in the ethnic sense, is at the represented or metaphorical reality. Ethnic could not be envisioned without the notion of what we are“ ( Vlaisavljević, 2012:313). Ethnic had marked famous works of art and therefore glorified itself in artistic works. This last chapter, investigates sacral in between the religion and politics. Pleads of the authors and pluriperspective theme of multidisciplinary approach in this work, are discovered in mentioning the philosophers such as Luc Nancy, who refuses the identification of phantom with the sacred, even though it is continued in relation between phantom and violence of Girard. It is rare for one work to represent several perspectives, but those that transmit the authors ideas without cacophony: „Do not approach the sacred ! Do not touch it ! By this notices we shall recognize him “(Vlaisavljević, 2012: 348). Metaphores of sun of violence and sacred, and black atheism, mentioned by author, are only the attributes of postmodern perspective that suggests , ideas of transgender, cybernetisation of work, that is transmitted in Cyber manifest of Donna Haraway, in postmodern plurality of truths that exist next to each other negating transcendence. The philosophical flame can be transmitted only by the true teachers in philosophy , but the philosophical flame is never found in exactly the same form. It is the same when we think or speak on truly accomplished work, a book, a picture , a song, a dance or a drama. Ugo Vlaisavljević in his work *Phantom Reality of Narrative Politics*, on 355 pages of the text, describes the posttransitional reality of the Bosnian and Herzegovinian political situation, with belief that multicultural Bosnian and Herzegovinian tradition deserves a better future. Refusing the masculine politics of mainstream patriarchal scientific works, is inscribed on the pages of this book in specific way. In this everyone should act differently than in relation to sacred, which is one more reason for for this work to be read, analysed, and hermeneutically approached in order for this valuable text to be understood. In

the light of already mentioned arguments, and the belief in the power of science as gender sensible project, this work represents the powerfull scientific apparatus for cognitive transmissions, valid for other disciplines as well, pluri-perspective in its character , offering readers, the new methods for solving the contraversis of gender, dominant masculine politics and religious problems in contemporary age.

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