

CIA report: "Yugoslavia: The Outworn Structure," 20 November 1970

Tito's towering status has obscured the fact that "Yugoslavia" is an invention of this century. The constituent republics -- Slovenia, Croatia, Bosnia- Hercegovina, Serbia (with its autonomous provinces of Vojvodina and Kosovo), Montenegro, and Macedonia -- continue to be distinct nations in their own right, with different histories and ethnic and cultural compositions. Each has different strengths in its struggle for identity within the federation: some elements profit from particularism, others from integration. A number of other forces, such as the relative dominance of leading personalities, different rates of economic growth, and dissent outside of the Communist establishment, cut across nationalities and make Yugoslav stability particularly dependent upon strong and continuing central control. The point is that much of such control has eroded in the past four years or so.

It is Kardelj's [head of Yugoslav military intelligence service, the KOS] apparent desire to guarantee the autonomy of the republics in every tolerable sphere, but to prevent them from being able to paralyze the central government in matters deemed essential to the federation. In the interests of this change, Kardelj may be prepared to create political forces outside of the contending republic leagues of Communists, and may even be prepared to enforce republic acceptance of the restoration of key central powers by administrative diktat. In the latter case he would of course either have to restore the prerogatives of the central Party aparat, or to rely upon the Army.

The next few years may see a more open and even more bitter debate along the lines of those to date. The principal issue will be the survival of the federation. There is a real potential for catastrophe - the contingencies of Croatian secession, Serbian military rule, civil war, and Soviet intervention will haunt the debate. Precisely because the alternatives are so bleak, Tito, Kardelj, and other centralists will continue to search for means through which the federation structure can survive. But whether Yugoslavia thus evolves, or comes to other structures through more revolutionary means - the result, say, of the particularist genie remaining stubbornly outside of the bottle, and/or of Kardelj attempting to impose a centralist military solution -- significant consequences may be in store for Yugoslavia and, accordingly, perhaps for East and West.

Source: Central Intelligence Agency, "Yugoslavia: The Outworn Structure," Making the History of 1989, Item #325, <http://chnm.gmu.edu/1989/items/show/325> (accessed October 22 2012).

Serbian Academy of Arts and Sciences (SANU) Memorandum 1986

There is deep concern in Yugoslavia because of stagnating social development, economic difficulties, growing social tensions, and open inter-ethnic clashes. A serious crisis has engulfed not only the political and economic arenas, but Yugoslavia's entire system of law and order as well. Idleness and irresponsibility at work, corruption and nepotism, a lack of confidence in and disregard for the law, bureaucratic obstinacy, growing mistrust among

individuals, and increasingly arrogant individual and group egoism have become daily phenomena. The resulting blow to moral values and to the reputation of leading public institutions and a lack of faith in the competence of decision-makers have spread apathy and bitterness among the public and produced alienation from all the mainstays and symbols of law and order. An objective examination of Yugoslav reality suggests that the present crisis may end in social shocks with unforeseeable consequences, including such a catastrophic eventuality as the fragmentation of the Yugoslav state. No one can close his eyes to what is happening and to what may happen. Certainly, our nation's oldest institute of scientific and cultural creativity cannot do so. [...]

No one needs convincing that separatism and nationalism are active on the social scene, but there is insufficient understanding of the fact that such trends have been made ideologically possible by the Constitution of 1974. The constant reinforcement of and the competition engendered by separatism and nationalism have driven the (ethnic) nations further from one another to a critical degree. The manipulation of language and the confinement of scientific and cultural professionals within the ranks of the republics and regions are sorry signs of the growing power of particularism. All new ethnogeneses are unfortunate products of locally closed, regional ideologies and shackled logic, and they are also symptomatic of a retreat from a common past, a common present, and a common future. It is as if everyone wished to flee as fast and as far as possible from a collapsing house. Mental attitudes warn us that the political crisis has reached the critical point, threatening the complete destabilization of Yugoslavia. Kosovo is the clearest expression of this. [...]

No form of political oppression and discrimination on the basis of nationality is properly acceptable in modern society. The Yugoslav solution to the nationalities question could be considered at its inception an exemplary model of a multinational federation in which the principle of the unity of the state and state policy was successfully joined with the principle of the political and cultural autonomy of nationalities and national minorities. During the past two decades the principle of unity has become progressively weaker and the principle of national autonomy is stressed, which has in practice changed into a sovereignty of the parts (republics, which are not ethnically homogenous as a rule). The weaknesses that were present in the model from the beginning became more and more visible. All nations are not equal: the Serbian nation, for example, did not obtain the right to its own state. Unlike national minorities, portions of the Serbian people, who live in other republics in large numbers, do not have the right to use their own language and alphabet, to organize politically and culturally, and to develop the unique culture of their nation. The unstoppable persecution of Serbs in Kosovo in a drastic manner shows that those principles that protect the autonomy of a minority (Albanians) and not applied when it comes to a minority within a minority (Serbs, Montenegrins, Turks and Gypsies in Kosovo). Considering the existing forms of national discrimination, present-day Yugoslavia cannot be considered a democratic state.

Yugoslavia is seen less as a community of citizens, nations and nationalities all equal before the law, and more as a community of eight equal territories. But even this variety of equality does not apply to Serbia because of its special legal and political position which reflects the tendency to keep the Serbian nation under constant supervision. The guiding principle behind

this policy has been "a weak Serbia, a strong Yugoslavia" and this has evolved into an influential mind-set: if rapid economic growth were permitted the Serbs, who are the largest nation, it would pose a danger to the other nations of Yugoslavia. And so all possibilities are grasped to place increasing obstacles in the way of their economic development and political consolidation. One of the most serious of such obstacles is Serbia's present undefined constitutional position, so full of internal conflicts.

The Constitution of 1974, in fact, divided Serbia into three parts. The autonomous provinces within Serbia were made equal to the republics, save that they were not defined as such and that they do not have the same number of representatives in the various bodies of the federation. They make up for this shortcoming by being able to interfere in the internal relations of Serbia proper through the republic's common assembly (while their assemblies remain completely autonomous). The political and legal position of Serbia proper is quite vague-Serbia proper is neither a republic nor a province. Relationships in the republic of Serbia are quite confused. The Executive Council, which is a body of the republic's assembly, is in fact the Executive Council for Serbia proper. This is not the only absurdity in the limitation of authority. The excessively broad and institutionally well established autonomy of the provinces has created two new fissures within the Serbian nation. [...]

The expulsion of the Serbian nation from Kosovo bears spectacular witness to its historic defeat. In the spring of 1981 a very special, but nevertheless open and total war, prepared by administrative, political, and legal changes made at various periods, was declared against the Serbian people. Waged through the skilful application of various methods and tactics, with a division of functions, and with the active, not merely passive, and little concealed support of certain political centers within Yugoslavia (more pernicious than the support coming from outside), this open war, which has yet to be looked in the face and called by its proper name, has been continuing for almost five years. ... Its present form, disguised with a new content, is proceeding more successfully and is moving towards a victorious outcome. A final showdown with neo-fascism did not materialize; all of the measures so far taken have only removed the expression of this aggression from the streets and in fact, its racially motivated and unretracted goals, which are being sought after by all means and at all costs, have only been reinforced. Deliberately drastic sentences are even pronounced on young offenders in order to incite and inflame inter-ethnic hatreds.

The physical, political, legal and cultural genocide perpetrated against the Serbian population of Kosovo and Metohija is the greatest defeat suffered by Serbia in the wars of liberation she waged between Orasac in 1804 and the uprising of 1941. Responsibility for this defeat falls primarily on the still living Comintern heritage in the nationalities policy of the Communist Party of Yugoslavia and on the acquiescence of Serbian communists in this policy and on the exorbitant ideological and political delusion, ignorance, immaturity, and chronic opportunism of an entire generation of post-war Serbian politicians, always on the defensive and always more concerned with the opinions others have of them and of their hesitant explanations of Serbia's position than with the true facts affecting the future of the nation that they lead.

Kosovo is not the only region in which the Serbian nation is being pressured by discrimination. The absolute (and not merely relative) fall in the number of Serbs in Croatia is sufficient proof of this assertion. According to the 1948 census there were 543,795 Serbs in Croatia (14.48% of the total). According to the 1981 census their number has been reduced to 531,502 or only 11.5% of the total number of inhabitants in Croatia. Over 33 peacetime years the number of Serbs in Croatia has declined, even in relation to the immediate post-war period when the first census was taken and when the effects of the war on the number of Serbian inhabitants in Croatia was well known.[...]

With the exception of the Independent State of Croatia from 1941- 45, Serbs in Croatia have never been as persecuted in the past as they are now. The solution to their national position must be considered an urgent political question. In so much as a solution cannot be found, the results could be disastrous, not just in relation to Croatia, but to all of Yugoslavia. [...]

Complete national and cultural integrity of the Serbian people is their historic and democratic right, no matter in which republic or province they might find themselves living. The attainment of equality and an independent development have profound historical meaning for the Serbian people. In less than fifty years, over two successive generations, the Serbian nation has been exposed to such severe trials-twice exposed to physical extermination, to forced assimilation, to religious conversion, to cultural genocide, to ideological indoctrination, and to the denigration and renunciation of their own traditions beneath an imposed guilt complex, and thereby disarmed intellectually and politically, that they could not but leave deep spiritual wounds that cannot be ignored as this century of the great technological take off draws to a close. In order to have a future in the international family of cultured and civilized nations, the Serbian nation must have an opportunity to find itself again and become a historical agent, must re-acquire an awareness of its historical and spiritual being, must look its economic and cultural interests square in the eyes, and must find a modern social and national program that will inspire this generation and generations to come. [...]

The position of equality that Serbia must strive for presupposes the same initiative in deciding on key political and economic issues as enjoyed by others. Four decades of Serbian passivity have been bad for Yugoslavia as a whole by failing to contribute ideas and critical appraisals based on her longer state tradition, enhanced feeling for national independence, and rich experience in struggling against home-grown usurpers of political freedom. Unless the Serbian nation within Serbia participate on an equal footing in the entire process of decision making and implementation, Yugoslavia cannot be strong--and Yugoslavia's very existence as a democratic, socialist community will be called into question.

An entire period in the development of the Yugoslav community and of Serbia has clearly ended in a historically worn-out ideology, overall stagnation, and ever more obvious regression in the economic, political, moral, and cultural spheres. Such a situation imperatively requires a profound and well-thought out, rationally grounded, and decisively implemented reform of the entire governmental structure and social organization of the Yugoslav community of nations, and speedy and beneficial integration into the modern world through social democracy. The human resources of the entire country must be involved to the

utmost extent in social reform in order that we may become a productive, enlightened, and democratic society capable of existing on the fruits of our own labor and creativity and able to make our fair contribution to the human race.

The Serbian Academy of Arts and Sciences is taking this occasion to express once again its willingness to promote this portentous undertaking and the historical aspirations of our generation with all the resources at its disposal.

Source: Serbian Academy of Arts and Sciences, "Serbian Academy of Arts and Sciences (SANU) Memorandum, 1986," Making the History of 1989, Item #674, <http://chnm.gmu.edu/1989/items/show/674> (accessed October 22 2012).

Slobodan Milosevic: Speech on the Kosovo Polje, 28 June 1989

By the force of social circumstances this great 600th anniversary of the Battle of Kosovo is taking place in a year in which Serbia, after many years, after many decades, has regained its state, national, and spiritual integrity. Therefore, it is not difficult for us to answer today the old question: how are we going to face Milos. Through the play of history and life, it seems as if Serbia has, precisely in this year, in 1989, regained its state and its dignity and thus has celebrated an event of the distant past which has a great historical and symbolic significance for its future.

Today, it is difficult to say what is the historical truth about the Battle of Kosovo and what is legend. Today this is no longer important. Oppressed by pain and filled with hope, the people used to remember and to forget, as, after all, all people in the world do, and it was ashamed of treachery and glorified heroism. Therefore it is difficult to say today whether the Battle of Kosovo was a defeat or a victory for the Serbian people, whether thanks to it we fell into slavery or we survived in this slavery. The answers to those questions will be constantly sought by science and the people. What has been certain through all the centuries until our time today is that disharmony struck Kosovo 600 years ago. If we lost the battle, then this was not only the result of social superiority and the armed advantage of the Ottoman Empire but also of the tragic disunity in the leadership of the Serbian state at that time. In that distant 1389, the Ottoman Empire was not only stronger than that of the Serbs but it was also more fortunate than the Serbian kingdom.

The lack of unity and betrayal in Kosovo will continue to follow the Serbian people like an evil fate through the whole of its history. Even in the last war, this lack of unity and betrayal led the Serbian people and Serbia into agony, the consequences of which in the historical and moral sense exceeded fascist aggression.

Even later, when a socialist Yugoslavia was set up, in this new state the Serbian leadership remained divided, prone to compromise to the detriment of its own people. The concessions that many Serbian leaders made at the expense of their people could not be accepted historically and ethically by any nation in the world, especially because the Serbs have never in the whole of their history conquered and exploited others. Their national and historical being has been liberational throughout the whole of history and through two world wars, as it is today. They liberated themselves and when they could they also helped others to liberate

themselves. The fact that in this region they are a major nation is not a Serbian sin or shame; this is an advantage which they have not used against others, but I must say that here, in this big, legendary field of Kosovo, the Serbs have not used the advantage of being great for their own benefit either.

Thanks to their leaders and politicians and their vassal mentality they felt guilty before themselves and others. This situation lasted for decades, it lasted for years and here we are now at the field of Kosovo to say that this is no longer the case.

Disunity among Serb officials made Serbia lag behind and their inferiority humiliated Serbia. Therefore, no place in Serbia is better suited for saying this than the field of Kosovo and no place in Serbia is better suited than the field of Kosovo for saying that unity in Serbia will bring prosperity to the Serbian people in Serbia and each one of its citizens, irrespective of his national or religious affiliation.

Serbia of today is united and equal to other republics and prepared to do everything to improve its financial and social position and that of all its citizens. If there is unity, cooperation, and seriousness, it will succeed in doing so. This is why the optimism that is now present in Serbia to a considerable extent regarding the future days is realistic, also because it is based on freedom, which makes it possible for all people to express their positive, creative and humane abilities aimed at furthering social and personal life.

Serbia has never had only Serbs living in it. Today, more than in the past, members of other peoples and nationalities also live in it. This is not a disadvantage for Serbia. I am truly convinced that it is its advantage. National composition of almost all countries in the world today, particularly developed ones, has also been changing in this direction. Citizens of different nationalities, religions, and races have been living together more and more frequently and more and more successfully.

Socialism in particular, being a progressive and just democratic society, should not allow people to be divided in the national and religious respect. The only differences one can and should allow in socialism are between hard working people and idlers and between honest people and dishonest people. Therefore, all people in Serbia who live from their own work, honestly, respecting other people and other nations, are in their own republic.

After all, our entire country should be set up on the basis of such principles. Yugoslavia is a multinational community and it can survive only under the conditions of full equality for all nations that live in it.

The crisis that hit Yugoslavia has brought about national divisions, but also social, cultural, religious and many other less important ones. Among all these divisions, nationalist ones have shown themselves to be the most dramatic. Resolving them will make it easier to remove other divisions and mitigate the consequences they have created.

For as long as multinational communities have existed, their weak point has always been the relations between different nations. The threat is that the question of one nation being endangered by the others can be posed one day -- and this can then start a wave of suspicions, accusations, and intolerance, a wave that invariably grows and is difficult to stop. This threat has been hanging like a sword over our heads all the time. Internal and external enemies of multi-national communities are aware of this and therefore they organize their activity against

multinational societies mostly by fomenting national conflicts. At this moment, we in Yugoslavia are behaving as if we have never had such an experience and as if in our recent and distant past we have never experienced the worst tragedy of national conflicts that a society can experience and still survive.

Equal and harmonious relations among Yugoslav peoples are a necessary condition for the existence of Yugoslavia and for it to find its way out of the crisis and, in particular, they are a necessary condition for its economic and social prosperity. In this respect Yugoslavia does not stand out from the social milieu of the contemporary, particularly the developed, world. This world is more and more marked by national tolerance, national cooperation, and even national equality. The modern economic and technological, as well as political and cultural development, has guided various peoples toward each other, has made them interdependent and increasingly has made them equal as well. Equal and united people can above all become a part of the civilization toward which mankind is moving. If we cannot be at the head of the column leading to such a civilization, there is certainly no need for us to be at its tail.

At the time when this famous historical battle was fought in Kosovo, the people were looking at the stars, expecting aid from them. Now, 6 centuries later, they are looking at the stars again, waiting to conquer them. On the first occasion, they could allow themselves to be disunited and to have hatred and treason because they lived in smaller, weakly interlinked worlds. Now, as people on this planet, they cannot conquer even their own planet if they are not united, let alone other planets, unless they live in mutual harmony and solidarity.

Therefore, words devoted to unity, solidarity, and cooperation among people have no greater significance anywhere on the soil of our motherland than they have here in the field of Kosovo, which is a symbol of disunity and treason.

In the memory of the Serbian people, this disunity was decisive in causing the loss of the battle and in bringing about the fate which Serbia suffered for a full 6 centuries.

Even if it were not so, from a historical point of view, it remains certain that the people regarded disunity as its greatest disaster. Therefore it is the obligation of the people to remove disunity, so that they may protect themselves from defeats, failures, and stagnation in the future.

This year, the Serbian people became aware of the necessity of their mutual harmony as the indispensable condition for their present life and further development.

I am convinced that this awareness of harmony and unity will make it possible for Serbia not only to function as a state but to function as a successful state. Therefore I think that it makes sense to say this here in Kosovo, where that disunity once upon a time tragically pushed back Serbia for centuries and endangered it, and where renewed unity may advance it and may return dignity to it. Such an awareness about mutual relations constitutes an elementary necessity for Yugoslavia, too, for its fate is in the joined hands of all its peoples. The Kosovo heroism has been inspiring our creativity for 6 centuries, and has been feeding our pride and does not allow us to forget that at one time we were an army great, brave, and proud, one of the few that remained undefeated when losing.

Six centuries later, now, we are being again engaged in battles and are facing battles. They are not armed battles, although such things cannot be excluded yet. However, regardless of

what kind of battles they are, they cannot be won without resolve, bravery, and sacrifice, without the noble qualities that were present here in the field of Kosovo in the days past. Our chief battle now concerns implementing the economic, political, cultural, and general social prosperity, finding a quicker and more successful approach to a civilization in which people will live in the 21st century. For this battle, we certainly need heroism, of course of a somewhat different kind, but that courage without which nothing serious and great can be achieved remains unchanged and remains urgently necessary.

Six centuries ago, Serbia heroically defended itself in the field of Kosovo, but it also defended Europe. Serbia was at that time the bastion that defended the European culture, religion, and European society in general. Therefore today it appears not only unjust but even unhistorical and completely absurd to talk about Serbia's belonging to Europe. Serbia has been a part of Europe incessantly, now just as much as it was in the past, of course, in its own way, but in a way that in the historical sense never deprived it of dignity. In this spirit we now endeavor to build a society, rich and democratic, and thus to contribute to the prosperity of this beautiful country, this unjustly suffering country, but also to contribute to the efforts of all the progressive people of our age that they make for a better and happier world.

Let the memory of Kosovo heroism live forever!

Long live Serbia!

Long live Yugoslavia!

Long live peace and brotherhood among peoples!

Source: http://cmes.arizona.edu/sites/cmes.arizona.edu/files/SLOBODAN%20MILOSEVIC_speech_6_28_89.pdf [Note that the text was taken directly from Milosevic's own website]