

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 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 - has been hanging like a sword over their heads all the time. Internal and external enemies of such communities are aware of this and therefore they organise 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 the 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 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 co-operation and even national equality.

Modern economic and technological, as well as political and cultural development, has guided various peoples towards each other, has made them interdependent and increasingly and mutually equal [Serbo-Croat: medjusobno ravnopravni]. Equal and united people can above all become a part of the civilisation towards which (?we are) moving. If we cannot be at the head of the column leading to such a civilisation, 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, six centuries later, they are looking at the stars again, (?waiting) to conquer them. On the first occasion, they could allow themselves not to be unified 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 disunited, let alone other planets, unless they live in mutual harmony and solidarity.

Therefore words devoted to unity, solidarity and co-operation among people (?have no greater significance) anywhere on the soil of our homeland 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 six 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 people in Serbia achieved [words indistinct] 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 is a tragic [words indistinct] and that renewed unity may advance it and may return dignity to it [Words indistinct] constitutes an elementary necessity for Yugoslavia, too, for its fate is in the joined hands of all its peoples.

The Kosovo battle contains another great symbol. This is the symbol of heroism. Poems, dances, literature and history are devoted to it. The Kosovo heroism has been inspiring our creativity for six centuries [words indistinct] and does not allow us to forget that at one time we were [word indistinct] brave and [word indistinct], one of the few that entered the battle undefeated.

Six centuries later, now, (?we are engaged in) battles and (?quarrels). 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 civilisation in which people (?will enter 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 worthy) can be achieved remains unchanged and remains urgently necessary.

Six centuries ago, Serbia 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 endeavour to build society in an equal and democratic way, 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.

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[Note: Tanjug reported (in Serbo-Croat 1300 gmt 28 Jun 89), that about 2,000,000 people had attended the Gazimestan rally.