Yugoslav National Day

YUGOSLAVIA celebrates her national day on November 29th. On this historic day in 3943 the foundations of the new State were laid at the second session of the AVNOJ (Anti Fascist Peoples Liberation Council of Yugoslavia).

Developments in Yugoslavia are of special interest to us in India for a number of reasons. The most important reason for this interest is that Yugoslavia and India have been on the friendliest terms since the very birth of "new India. Also, both the countries have pledged themselves to evolve a socialist pattern of society, although Yugoslavia is perhaps already committed, more or less firmly, towards a particular course of action in the political and economic spheres. The approach in India is experimental and it is not considered essential for the achievement of socialist goal to commit ourselves firmly to communist, capitalist or mixed economy courses of action. On the political plane however, India too is committed to a particular form of government, viz, Parliamentary democracy.

What makes Yugoslavia different from other communist countries is that in spite of her avowal of broad communist principles the emphasis on centralised direction which almost typifies communist economic policies is not only not adhered to in Yugoslavia but the Yugoslavs are particularly averse to centralised direction. In fact, centralised direction in the earlier years is stated to have been responsible for lopsided development of the country's economy, and one of the problems that Yugoslavia's Plan for the period 1957 to 1961 seeks to tackle is to mitigate disparities in the development of various regions.

We in India would watch with particular interest the Yugoslav experiment in balanced regional development as also their experiment in the de-centralisation of administration and economy under which the management of factories and other enterprises has been transferred to the workers. The forms of management evolved in such factories, which ensure both active participation of the workers in management as also satisfactory productive results, would be worth studying on the part of enthusiasts in India for greater workers' participation in industrial management.

Soviet Veto on Kashmir

MALIK FEROZ KHAN NOON's outburst over the announced decision of the Soviet delegate to the United Nations to veto the Anglo-American resolution on Kashmir is easily understandable. But it may not be a premature inference that the Soviet threat of veto seems to have forced the main sponsors of the resolution to concede, by implication the realities of the situation. It is yet too early to reach any firm conclusion. But the fact that the Security Council has adjourned without taking a vote on the Kashmir resolution suggests that the main sponsors may have, on second thoughts, realised the futility of their policy. Their reluctance to pursue the issue, in the face of the Soviet threat to veto the resolution, is in contrast to their persistent policy in February last. Then also the Kashmir resolution was vetoed by Russia. But the sponsors of the original resolution immediately introduced another resolution for sending the Jarring Mission, which was adopted by the Security Council, with the Soviet Union abstaining. Could it be that the present hesitant policy of the main sponsors of the Kashmir resolution reflects a possible shift in their attitude to the Kashmir issue?

Some might deplore that there had to be a Soviet threat of the veto to shock the main sponsors of the Kashmir resolution into a sense of proportion. But that cannot obscure the logic behind the arguments advanced by Russia for threatening to veto the resolution. In his report, Mr Jarring had warned the Security Council that "implementation of international agreements of an ad hoc character which has not been achieved fairly speedily may become progressively more difficult because the situation with which they had to cope has tended to change". And yet, the Russian delegate argued, the Council is "being asked to embark on a course of action which reality has demonstrated to be useless—that is, to carry out the recommendation of the UNCIP." No less logical was the Soviet delegate's other main argument that, as India had not accepted the proposal, it could not be called a compromise formula. This is a point which needs to be stressed. As India had declared that the resolution was unacceptable, it would have been unjust for the Security Council to insist on a solution which militates against the Charter principle of peaceful settlement of issues in dispute. It cannot be too strongly emphasised that even the Security Council has no legal or moral authority to impose a solution on any one of the parties in the dispute.

A solution of the Kashmir dispute is of course desirable. However, those interested in an amicable settlement of the Kashmir issue should not try to impose any solution, but should seek to foster conditions in which the two parties in the dispute can directly negotiate and reach an agreement.

'Dravidian' Day-Dream

THAT the crazy fringe of society, however small, can, if unchecked in time, be a source of considerable embarrassment all round, is being proved in the south. There-an organisation called the Dravida Kazhagam, basing its ideology and even action on ill-digested history, delusion and even downright fantasy, has been bobbing up ever and anon with one piece of tomfoolery after another to the annoyance of some and the bewilderment of others. If it were farce pure and simple it might have been wholly ignored or left to the normal attention of the police; but it is farce that is mixed up with politics and with racial myths. The assumption of some of the Kazhagam leaders has been that India, dominated once by the Aryans, which term is interchangeable with Brahmins in the Kazhagam view, is again coming, or is already, under their sway. The Aryans are supposed to be species confined largely to the north with a few representatives in the shape of upper caste men in the south, which part of the country is believed to be a sort of untouched, unspoilt island of Dravidians pursuing a way of life that is altogether its own.

This theory has to be only stated to show how ludicrous it can be