

skog naroda, u kome je učešće muslimanskog i hrvatskog seljaštva bilo malobrojno. Učešće gradskog stanovništva u ustanku bilo je, uglavnom, uravnoteženo. U toku ustanka bili su vidljivi elementi građanskog rata, koji je izazvala politika okupacionih sila i ekstremna građanska politika u Jugoslaviji. KPJ je vodila politiku bratstva i jedinstva. Ta politika je u toku ustanka 1941—1942. dala izvjesne rezultate. Donekle su nadvladani nacionalni šovinizam i vjerska isključivost, a većina naroda akceptirajući pozitivne tradicije, ubijedila se u istovetnost osnovnih interesa. Otupljena je oštrica bratoubilačkog rata i donekle spriječeno nacionalno i vjersko razračunavanje i međusobno uništavanje. Otvoren je proces zblizavanja Srba, Hrvata i Muslimana i znatno raširena ideja narodnooslobodilačke borbe. Počev od septembra 1941, u partizanske jedinice je stupao veći broj Muslimana i Hrvata nego do tada. Na drugoj strani, srpsko stanovništvo je u toku ustanka 1941—1942. postepeno uvidalo da su njegovi neprijatelji, pored ustaša, njemački i talijanski okupator, a ne muslimansko i hrvatsko stanovništvo, kao što su tvrdili četnici D. Mihailovića. Osim toga, to stanovništvo je tokom ustanka sticalo negativna iskustva sa četnicima. Slijedeći ideju narodnooslobodilačke borbe, ono se sve više opredjeljivalo za NOP.

Rasim Hurem

THE PEOPLES OF BOSNIA AND HERZEGOVINA TOWARDS THE UPRISING OF 1941—1942

Summary

The peoples of Bosnia and Herzegovina, Serbs, Croats, Moslems — due to national and confessional relationships which were not regulated in a satisfactory way, and which by the 1941 occupation of the country became even more burdened with suspicion and distrust due to unequal position of these peoples within the so-called Independent State of Croatia, did not have the same attitude to the uprising of 1941—1942. As far as village population is concerned, the uprising was the doing of the Serbian population, the participation of the Moslem and the Croat village element being rather small. However, the participation of the town population was more or less ballanced. In the course of the uprising were visible elements of civil war, provoked by the policy of the invader forces and the extreme bourgeois policies of the pre-war Yugoslavia. The Communist Party of Yugoslavia promoted the policy of brotherhood-unity, which in the course of the 1941—1942 uprising yielded some positive results. National chauvinism and confessional intolerance were to some extent surpassed, and the majority of population, accepting the positive traditions, was convinced of the sameness of

the basic interests for all the three peoples. This helped to reduce the fratricide war, and the inter national warfare was to some diminished. The process of mutual trust between the Serbs, the Croatis and the Moslems was opened and the idea of the peoples' liberation struggle got pretty widespread. Beginning with September 1941, the number of Croats and Moslems in partisan units started increasing. On the other hand, in the course of the 1941—1942 uprising, the Serbian population gradually became aware of the fact that its enemy were, besides the Ustaši, the German and the Italian invaders, and not the Croat and the Moslem population, as the Četniks of Draža Mihailović claimed. And besides, the Serbian population acquired negative experience with the Četniks. Following the idea of the peoples' liberating struggle, it opted for the PLM.