

## SERBIAN SOKOL MOVEMENT IN SELECTED PUBLICATIONS OF PETAR D. PAVLOVIC

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### SUMMARY

As one of the pioneers of a scientifically based research of the history of Serbian Sokolism in Herzegovina, Professor Petar D. Pavlovic with his work in this area made a significant contribution to the history of Sokol movement and physical culture in this territory, but also in the territory of former Kingdom of SCS, Kingdom of Yugoslavia, United States of America (USA) and the whole of Bosnia and Herzegovina. Through his research he laid the foundation for current and future researchers in this field. Not only engaged in the field of History of Physical Culture, and because of the abundance of published scientific papers and other publications also in the field of *Theory of Physical Culture*, at the center of the authors' analysis in this paper are some of the first written publications of Full Professor Petar D. Pavlovic in the field of *History of Physical Culture* that have guided his scientific path in the following years, but also some publications which in recent studies have confirmed and expanded his pioneering steps in the study of history of Serbian Sokolism in Herzegovina, but also in other mentioned areas. In this paper, using the methods of Theoretical analysis and Content analysis, the authors present to readers some of, by their opinion, most significant publications of Ph.D. Petar D. Pavlovic regarding the mentioned field.

**Key words:** Herzegovina, Sokol movement, Serbian Sokolism, physical culture, Pavlovic

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## INTRODUCTION

The Sokol movement originated in the territory of today's Czech Republic, more precisely in Prague, when in 1862 Miroslav Tyrš formed the *Gymnastic Society of Prague*. The idea of the Sokol Movement, as a national exercise movement that was a characteristic representative of ethnocentrism, was to fight for liberation from Germanization and to strengthen the national consciousness of the Czech people. To achieve this, Sokol movement was not only focused on physical strengthening of its members, but also on spiritual strengthening and rising of the national consciousness of Czechs. This was primarily a movement with a national character, and as such, it quickly spread to all areas where Slavic people lived, so it is no coincidence that it reached the territories of Herzegovina as well.

The first initiative to establish such a society in Herzegovina emerged in the late 19<sup>th</sup> century in Foča, but the former Austro-Hungarian authorities did not allow the establishment of the society with national denomination, so the first *Serbian Sokol Society* in that time was actually established in Sremski Karlovci in 1904, and in Herzegovina some few years later. However, the creators and founders of the society in Foča did not give up their ideas, so in various ways and through other associations they tried to realize their original idea, the idea of Sokol movement. What is important and in specific kind of way a topic of interest in this paper as well, is that despite the unfavorable conditions at the very beginning, the Serbian Sokolism began to flourish, develop and expand to all areas where Serbs lived. In addition, in one period of its development, it was the most numerous organization in the territory of Herzegovina, the Kingdom of SCS and later the Kingdom of Yugoslavia. The Sokol movement in the mentioned area existed until the beginning of World War II, and it was restored in the Republic of Srpska only in the early 1990s, but unfortunately not to this extent.

The Sokol idea of all Slavic nations was inspired, it might be said, by the idea of pan-Hellenism, because it aspired to create an all-Slavic movement, which, although created in the time of ethnocentrically oriented movements of physical culture, was in some way the precursor of the theanthropocentric approach to human being and physical and spiritual exercise, which seems to be an urgent need of the 21<sup>st</sup> century as well.

In his broad field of interest, probably for the stated reasons, most of his scientific work Petar D. Pavlovic devoted precisely to the Serbian Sokol movement, which is the main subject of the authors of this paper. However, in addition to scientifically based work, Professor Pavlovic indeed lived a Sokol way. This way of life was best exemplified by the words of one of the most significant Sokol personalities in Herzegovina, Cedomir Milic, often quoted by the professor, who described Sokols in the following way:

“To be Sokol means to feel the sun light, which does not know anything else but to shine bright. To be Sokol does not mean to reason much in an official Sokol hour, but always and continually live the Sokol way, and in every place by word and deed preach the Sokol wisdom of life. Always and everywhere be a Sokol and a human. In a company, on the streets, in home, in joy and sorrow, always spread the Sokol idea, and with your deeds confirm the truth.”<sup>1</sup>

## **METHOD, SUBJECT AND GOAL**

The authors used the method of theoretical analysis and content analysis. The subject of this paper is the Serbian Sokol movement in selected works of University professor Petar D. Pavlovic, with the aim of analyzing and presenting to readers some of his most significant editions in relation to the mentioned area.

## **RESULTS AND DISCUSSION**

### **Short biography of Petar D. Pavlović**

Petar Pavlovic was born from father Danilo and mother Vukosava (maiden Drakul) on July 12, 1951 in the village of Mazoce, Foca municipality. He finished elementary and high school in Foča, and then in 1969 he enrolled at the Faculty of Physical Education in Belgrade, which he completed in 1973. In September 1973, he got a job as a professor of physical education at a Foca Gymnasium. He enrolled in postgraduate studies at the Faculty of Physical Culture in Belgrade in 1977 and received his magisterial degree in 1980, when he received the academic title of Magister of Science in Physical Culture. He applied for his doctoral dissertation at the Faculty of Physical Culture in Novi Sad and successfully defended it in 1990 and obtained a Ph.D. in Physical Culture.

He participated in the renewal of the Faculty of Physical Culture (University of Serbian Sarajevo, Republic of Srpska) where he worked from 1995 to 2002; in the establishment of the Department of Physical Culture at the Faculty of Philosophy in Niksic (University of Montenegro), where he taught classes in the History and Theory of Physical Culture, from its founding in 1999 to 2005; in the founding of the Faculty of Physical Education and Sports (University of Banja Luka) where he

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<sup>1</sup> Cited in: Kristina M. Pantelic Babic and Petar D. Pavlovic, “Sokol ideology of Cedo Milic”, *Physical education and sport through the centuries*, 1 - 1 (2014): 121 - 122.

worked from Faculty's inception until his retirement. Petar D. Pavlovic passed away on October 28, 2019 in Banja Luka.

In his 46 years long work time, Petar D. Pavlovic worked as a professor of physical education and since 1995 as a University Professor in subjects *History and Theory of Physical Culture*. During his work at the University he published over 90 scientific, professional and other papers, mostly in the field of Theory and History of Physical Culture, of which: 36 in scientific and professional journals, 35 in proceedings of scientific and international scientific conferences and 24 in other publications of national and of international importance.<sup>2</sup> He's been a reviewer in several scientific books, participated in over 35 scientific and international scientific conferences and has been a member of several organizations including the *Balkan Association for the History of Physical Education and Sports (BAHPES)*, the *International Organization of Physical Education (FIEP)* and the *Knight Organization "Serbian Sokol"*.



**Figure 1:** Professor Pavlović with his colleagues, historians and theoreticians of physical culture, in Novi Sad in 2012 on a meeting with Dean of Faculty of Sports and Physical Education

(From left to right, all PhD: Violeta Šiljak, Sladjana Mijatović, Petar D. Pavlović, Dejan Madić (Dean), Nenad Živanović and Zoran Milošević).<sup>3</sup>

<sup>2</sup> University of Banja Luka Electronic Archives, <https://zaposleni.unibl.org/sciPregledSviRezultati.do>

<sup>3</sup> Photo from authors' personal archive.

In his works he dedicated the most of his attention to the Sokol movement in Herzegovina, but he also wrote about significant personalities for the development of sports and overall physical culture in the Kingdom of SCS and Kingdom of Yugoslavia. Working at the *Serbian Dictionary of Foreign Words in Physical Culture*<sup>4</sup>, he made a great contribution to the preservation of the Serbian language in our profession and science.

In the focus of interest of the authors of this paper are some of the first written publications of Ph.D. Petar D. Pavlovic, that guided his scientific path in the years to come, but also works from his broad oeuvre, which in recent research have confirmed and expanded his pioneering steps in the study of Serbian Sokolism, and therefore represent unique works of this type. The authors will present following publications: *Physical Culture of the Serbian People in Bosnia and Herzegovina until 1918* (1998), *Serbian Soko* (1999), *Sokol poems* (2015) and *Beginnings of Serbian Sokolism in America* (2017).

### **Serbian Sokol Movement**

Although not only engaged in the field of History of Physical Culture, and because of the abundance of published scientific papers and other works in the field of *History*, but also *Theory of Physical Culture*, at the center of the authors' analysis in this paper were found some of the first written publications of full professor Petar D. Pavlovic in the field of *History of Physical Culture* that have guided his scientific path in the years to come, but also some publications which in recent studies have confirmed and expanded his pioneering steps in the study of the history of Serbian Sokolism in the territory of Herzegovina, but also in other areas where Serbian Sokolism expanded and developed. Particularly interesting is the collection of *Sokol poetry* released in 2017, which will also be discussed in the following text.

Already in his first published book *Physical Culture of the Serbian People in Bosnia and Herzegovina until 1918* (1998), a significant part was devoted to gymnastic, sokolism and brotherhood societies, but also to significant personalities for the development of physical culture, most of whom were prominent Serbian sokols. After the introductory part, which outlines the geographical and political definition of the territory of Bosnia and Herzegovina, the development of the physical culture of the people in Bosnia and Herzegovina is presented from the period of the primordial human community until 1918, with special reference to the teaching of physical education (gymnastics) in elementary and secondary schools in Bosnia and Herzegovina during the Turkish and later Austro-Hungarian occupation.

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<sup>4</sup> Three volumes of dictionaries have been published so far: A-B, V-G and D-Đ.

The book also discusses the establishment of the first international societies, the first Serbian physical exercise society and gymnastic societies. After the work on the emergence and development of sokolism, brotherhoods, the emergence of sports and the establishment of the first sports clubs, Pavlovic concludes his first edition with part dedicated to notable individuals for the development of physical culture of the Serbian people in Bosnia and Herzegovina. Speaking about Vaso Pelagic as the founder of the Theological Seminary in Banja Luka in 1866, in which gymnastics was compulsory and not only that, but one of the most important subjects that students had to attend, he concluded: "Unquestionable and great is Pelagic's credit for the beginning of development of physical culture with Serbian people in BiH, and it can be said that he laid the foundation for the further, successful, development of physical education of the young generation of Serbs."<sup>5</sup> Why Pavlovic paid special attention, among other things, to Vaso Pelagic, who was primarily an Orthodox priest, not a gymnastics teacher or Serbian soko, can be seen from a part in which he talks about Pelagic's conception of physical exercise, in which he says: "As a crown of Pelagic's thoughts regarding the importance of physical exercise for the human body can be taken his sentence, still relevant today 'Don't ever forget that our children's happiness depends on their physical exercise'."<sup>6</sup> The way Pelagic perceived the relationship between science and physical exercise Pavlovic presented in paper *Vaso Pelagic, the first theorist of physical culture in Bosnia and Herzegovina*: "He equated his love for science with his love for gymnastics, as confirmed by his words: 'As much as you, my brothers, care for science, with same passion you should care for gymnastic exercise as well, because there is no use of science within poor and sick body'."<sup>7</sup> In this way Petar D. Pavlovic presented Vaso Pelagic from another point of view, thus confirming his importance in the field of physical culture as well.

Presenting the information on life and work of Dimitrije Matejić, one of the favorite gymnastics teachers of that period, he recorded an important part of the development of physical culture in Sarajevo and its surrounding. In the section dedicated to this significant personality, Pavlovic presents important data related to Matejic's life and work, amongst:

"In addition to his work in schools, Matejic worked tirelessly to establish Serbian sokol and gymnastic societies,

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<sup>5</sup> Петар Д. Павловић, Физичка култура српског народа у Босни и Херцеговини до 1918. године [Physical culture of Serbian people in Bosnia and Herzegovina until 1918], Факултет физичке културе Универзитета у Српском Сарајеву, Српско Сарајево, 1998, p. 193.

<sup>6</sup> Ibid, p. 194.

<sup>7</sup> Petar D. Pavlović, Nenad Živanović & Kristina Pantelić Babić: Vaso Pelagic, the first theoretician of physical culture in Bosnia and Herzegovina, Proceedings, Anthropological aspects of sports, physical education and recreation, Faculty of physical education and sport, Banja Luka, 2013, doi: 10.5550/SP.4.2012.07, p. 67.

and for the rest of his life he worked in them, passing his great knowledge and experience in the field of physical culture to young generations. He was one of the main initiators and founders of the Serbian Gymnastics Society `Dušan Silni` in Sarajevo in 1906, and was his first teacher (chief, leader). At his initiative, in 1907, gymnastics was introduced into the fourth grade of the Serbian Primary School in Sarajevo.”<sup>8</sup>

In addition to Vaso Pelagic and Dimitrije Matejic, Petar D. Pavlovic in this section pays also considerable attention to lawyer Vojislav Besarevic, Ph.D., who in addition to his sokol work, was a prominent political and public figure in the time he lived and worked. According to Pavlovic, Besarovic was one of the most prominent Sokol workers before the start of the WW I and between the two wars and the first Senior of the *Serbian Sokol Parish of Bosnia and Herzegovina*. Besides Besarović, inevitable is the name of Stevan Žakula, who during his life was: “... a great propagator of the Sokol idea, the initiator and founder of many Serbian gymnastic and sokol societies, and until his death he worked tirelessly and with great zeal and enthusiasm in Serbian and after World War I in Yugoslav Sokolism.”<sup>9</sup>

With this structure and systematic knowledge of the problem defined in the very title of this book, Petar Pavlovic announces the presence of a serious and very systematic historian of physical culture, who will in his future research and editions confirm and deepen the quality of his work, but also scientifically investigate and remove from oblivion one important and insufficiently explored area of human zeal.<sup>10</sup>

The following calendar year, the same author continues the path of exploring Serbian Sokolism by publishing his next edition, *Serbian Soko* (1999), a monograph dedicated to the Serbian sokol movement, in which the author writes, among other things, about the rules of the Serbian Sokol organization, the founding of the first Serbian Sokol Society in Sremski Karlovci, the Sokol Movement in Bosnia and Herzegovina from its earliest beginnings to 1918 and the restoration of the Serbian Sokol in that area from 1991 to 1999. Very interesting is the information presented by the author in the section *St. Sava and St. Lazars' orientation of the Serbian Sokols*, in which he discusses the idea for the name of the

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<sup>8</sup> Петар Д. Павловић, Физичка култура српског народа у Босни и Херцеговини до 1918. године [Physical culture of Serbian people in Bosnia and Herzegovina until 1918], Факултет физичке културе Универзитета у Српском Сарајеву, Српско Сарајево, 1998, р. 199.

<sup>9</sup> Ibid, р. 204.

<sup>10</sup> See more: Петар Д. Павловић, Физичка култура српског народа у Босни и Херцеговини до 1918. године [Physical culture of Serbian people in Bosnia and Herzegovina until 1918], Факултет физичке културе Универзитета у Српском Сарајеву, Српско Сарајево, 1998.

Tyrs Sokol system, created in the territory of the Czech Republic in 1862. Regarding this Pavlovic says:

“Professor Emanuel Toner, reading Serbian epic poems in which the word ‘hawk - soko’ signified all that was heroic, free-spirited, just and noble, came up with the idea of giving this Society the name ‘Sokol’. And two years later, in 1864, at his suggestion, this company was named ‘Sokol’.”<sup>11</sup>

In the same publication author writes about dr Laza Popovic as the father or founder of the Serbian Sokol in Sremski Karlovci. Although there were earlier initiatives to establish a Serbian Sokol Society in Bosnia and Herzegovina, during that period Serbian sokolism was not accepted by the Austro-Hungarian authorities at that time, so the establishment of the Serbian Sokol in Sremski Karlovci was very important for the further development of this movement for physical and spiritual strengthening of people. In the part where he discusses in more detail the founding of this Society, after all the hardships and difficulties that occurred in the Serbian Sokols after the assassination of Franz Ferdinand on Vidovdan in 1914, Pavlovic concludes that in his ten years of existence “Serbian Soko” from Sremski Karlovci contributed to the complete achievement of Serbian sokols idea:

“Work mentally and physically; force yourself to physical effort to humble, sober and moral life. To practice together, and with mutual effort approach your neighbor as a man to a man, without intake and vanity. By working silently and according to a single commandment, listen without a word; beat your anger, lust and laziness. Become sociable, active, open and courageous; to love people and hate selfishness and lies.”<sup>12</sup>

Furthermore, he discusses the first attempts to establish a Serbian Sokol in Bosnia and Herzegovina, in which he presents Risto Jeremic, a student of medicine, as the initiator and actuator of that idea emerged in Foca in 1893. But the first official document regarding these activities dates from 1984. In the following text, based on available sources, Pavlovic concludes:

“Analyzing the petition and the Rules, it can be concluded that the official initiatives for the founding of the Society were

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<sup>11</sup> Петар Д. Павловић, *Српски Соко [Serbian Soko]* Витешка организација Српски Соко, Српско Сарајево, 1999, р. 21.

<sup>12</sup> Cited in: Петар Д. Павловић, *Српски Соко [Serbian Soko]* Витешка организација Српски Соко, Српско Сарајево, 1999, рр. 58 – 59.

started in 1894 and the unofficial one in the summer of 1893, by Risto Jeremic, a student of medicine (studied in Graz, Austria), when he was in Foca, at the time of his school break. He probably drafted the Society's rules according to the similar societies abroad with which he was acquainted, although his name does not appear in the petition signatories."<sup>13</sup>

In addition to the provided and analyzed information, the edition *Serbian Sokol* also contains the names of Serbian sokol members arrested and sentenced after the assassination of Austro-Hungarian crown prince, as well as the available names of those who were persecuted and interned by the Austro-Hungarian authorities. Also, the author has collected and published available names of Serbian sokols participants of the Balkan wars and WWI. In addition, the publication contains many authentic photographs of Serbian sokols and sokol activities. In the second part, Petar Pavlovic deals with the reconstruction of the Serbian Sokol in the Republic of Srpska from 1991 to 1995 and from 1995 to 1999.<sup>14</sup>

This edition of Petar D. Pavlovic presents a unique monograph of this type, which is at the same time its greatest importance and contribution to the study of the history of Serbian Sokolism and, consequently, of physical culture in Bosnia and Herzegovina and Republic of Srpska.

This kind of approach to research confirmed the previously mentioned work and the systematic methodological work of Professor Pavlovic in the field of the history of Serbian Sokolism and by that the history of physical culture as well.

In addition to the publications already mentioned, the bibliography of Petar D. Pavlovic contains a number of scientific papers dedicated to this topic, including: *First Serbian Gymnastics Society in Sarajevo (1996)*, *First Serbian Gymnastic Associations in Bosnia and Herzegovina during the Austro-Hungarian governance (1997)*, *Establishment and work of the first physical education organization in Bosnia and Herzegovina during the Austro-Hungarian governance (1997)*, *Physical education in Serbian and Public schools in Bosnia and Herzegovina until 1918 (1998)*, *Appearance of sport with Serb people in BIH until 1918 (2000)*, *Sokol in Herzegovina until 1918 (2004)*, *The Beginnings of Serbian Sokolism in BIH (2006)*, *Contribution of dr Vojislav Besarovic to development of sports in Bosnia and Herzegovina (2007)*, *Sports in Herzegovina during the Austro-Hungarian occupation (2012)*, *Sports life in Herzegovina from 1918 to 1941 (2013)*,

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<sup>13</sup> Петар Д. Павловић, *Српски Соко [Serbian Sokol]* Витешка организација Српски Соко, Српско Сарајево, 1999, п. 61.

<sup>14</sup> See more in: Петар Д. Павловић, *Српски Соко [Serbian Sokol]* Витешка организација Српски Соко, Српско Сарајево, 1999.

*Establishment and work of the Mostar Sokol Parish (2013), "Serbian Soko" and the Sarajevo Assassination (2013), Herzegovina Sokols in the World War I (2014), Herzegovina rebels and sports (2016), etc.*

After a considerable number of published scientific papers, Pavlovic turned his attention to recording and preserving another important segment of the history of Serbian Sokolism – gathering and publishing a collection of sokol poetry named *Sokol poems*, which after many years of preparation, as a unique publication of its kind, became available to readers in 2015. Together with co-author Kristina M. Pantelic Babic, Petar D. Pavlovic in this unique collection, gathered, edited and published 172 sokol poems, and in that way permanently recorded and took from oblivion this important part of Sokol philosophy and history. Among these poems are some by the famous poet Aleksa Santic, a member of the Serbian Sokol Society in Mostar. One of them is a poem dedicated to Serbian Soko Danilo Ilc and his comrades, who were hanged after the assassination of Austro-Hungarian Crown Prince Franz Ferdinand.

TO DANILO ILIC AND HIS FRIENDS

Grey Sokols! You were the storms  
Bringing the news of sunny days,  
Where once we'll listen the nightingales  
From proud flower of motherland branches.

From your heights landed white  
Angels, to announce with trumpets:  
Bright weeks and blue horizons  
And gather all people in brotherhood temple.

From your hearts - living volcanoes,  
Erupted fires beautiful and great,  
Like early dawn from peak of grey highland.

And every heart was filled with warmth,  
And in dungeons blind and cold  
Settled down a song of Spasovdan<sup>15</sup> bells.

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<sup>15</sup> Literal translation of word Spasovdan is Day of salvation.

Aleksa Santic<sup>16</sup>

s.s.s. Mostar

Sarajevo, State Hospital, March 8<sup>th</sup> 1921

The importance of this unique collection has been best recognized by reviewers, who wrote, among other things, about the Sokol efforts to cope with the temptations before them, saying that:

“This beautiful book, which sums up the wonderful poems of Sokols and about the Sokols, bears witness to such an endeavor. It testifies about their strong *faith*, great *hope*, sincere *love* for their nation. It is a witness of their belief and need to turn away from the archetype of the western man, to whom money is a value that makes everything and everyone worth of sacrifice.”<sup>17</sup>

In addition to the words of Nenad Zivanovic, in text “The Sokol Wing” regarding sokolism and sokol poems, Ratko Markovic Ridjanin said that they are:

“... an expression of love. Expression of freedom. Expression of joy. Twinning and winging in the joy of being, as well as complicit with the weak. Sokol is more than a symbol. The Sokols are with their being ready for sacrifice, ready for self-overload, for chivalry, for persistent work. The moral strength of sokolism is in understanding of freedom for all the people of the world. Sokolism is an expression of struggle, first and foremost, with oneself. Mastery of body and mind. Managing of power according to the sense of the divine path. Sense of the brotherhood. Congregation and collisions with all the forces that disturb the human being in himself and in the environment. Sokolism is a historical phenomenon that has only one sole purpose: purity of body and mind.”<sup>18</sup>

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<sup>16</sup> Алекса Шантић: *Данилу Илићу и његовим друговима [To Danilo Ilic and his friends]*, in: Споменица Данила Илића, Штампарија Петра Н. Гаковића, Сарајево, 1922, р. 9.

<sup>17</sup> Ненад Живановић: *Кад анђели буде звона [When angels wake up bells]*, in: Петар Д. Павловић & Кристина М. Пантелић Бабић, *Соколске песме [Sokol poems]*, „Филип Вишњић“, СПКД „Просвјета“ Гацко & FIEP Europe, Section for history of physical education and sports, Belgrade, 2015, р. 13.

<sup>18</sup> Ратко Марковић Риђанин: *Соколово крило [Sokol wing]*, in: Петар Д. Павловић & Кристина М. Пантелић Бабић, *Соколске песме [Sokol poems]*, „Филип Вишњић“, СПКД „Просвјета“ Гацко & FIEP Europe, Section for history of physical education and sports, Belgrade, 2015, р. 14.

As stated in the Introduction, the Serbian Sokol movement did not settle only in the territory of the former Kingdom of SCS (from 1929: the Kingdom of Yugoslavia), but Serbian Sokols, by the emigrational circumstances, transferred the idea of Serbian Sokolism to the American continent, more precisely to the United States of America. Regarding this specific topic, Petar D. Pavlovic together with his co-authors, wrote in the edition *Beginnings of Serbian Sokolism in America* (2017), in which they, once again with a pioneering feat, recorded and permanently preserved the facts about the formation and work (until the beginning of World War I) of ten Serbian Sokol societies (in: Cincinnati, Detroit, Gary, Akron, Barberton, Chicago, Indiana Harbor, St. Louis, Butte and New York), the formation and work of the Serbian Sokol Parish in America and the first Serbian Sokol Slet (Gatering) in America in 1912.

For each of these societies, according to the available sources, information was given on the establishment, work of the society until the beginning of the World War I, and where the sources allowed, were also given the names of all members, which is of particular importance today to their descendants. Regarding the establishment of the first Serbian Sokol society in America and the period after that, in edition *Beginnings of Serbian Sokolism in America* Pavlovic et al. say:

“At the beginning of 1909, Serbs in America<sup>19</sup> began to embrace Serbian Sokolism, as a way of physical exercise and assembly, and for the sake of spiritual and physical strengthening of their people, especially the young ones. The first initiatives for the establishment of Serbian Sokol Societies are beginning to emerge. These initiatives came to realization and in the middle of that year the foundation of the first Sokol Societies began. By the end of 1909, two societies were formed, in states Ohio and Michigan. The Serbian Sokol Society was founded in Cincinnati (Ohio) at the end of May, and in Detroit (Michigan) in early October 1909.

In the following years, the establishment of new societies continued in other places of America where Serbs lived. By month of May 1914 more than 40 societies were founded and operated. In addition to Serbs, other Slavic nations began to establish their own Sokol societies as well: Czechs, Slovaks, Croats, Russians, etc.<sup>20</sup>

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<sup>19</sup> America – used term refers to the territory of USA.

<sup>20</sup> Petar D. Pavlović, Nenad Živanović, Kristina M. Pantelić Babić and Danilo P. Pavlović: „Beginnings of Serbian Sokolism in America“, *FIEP Bulletin, Journal of the international federation of physical education*, volume 85 – N 1-2, 2014, pp. 6 – 12.

The first Serbian Sokol Society in America, according to Sasa Nedeljkovic, was founded on May 30<sup>th</sup>, 1909 in Cincinnati, Ohio. In the reviewed sources we did not find more information about its founding, as well as about its work until the beginning of October 1911, so it remains unknown for now who were the initiators of the founding, who was in the first management of the Society, who was the first elder, how many members they had, where they practiced, what activities they practiced, etc. The task for new researchers in the field of Sokol history is to try to investigate this.”<sup>21</sup>

Similar data were provided for each successive society founded by the end of 1911, as well as for the establishment and operation of the Serbian Sokol Parish in America and the holding of the First Serbian Sokol Slet (Gathering) in America in 1912. In addition to the information provided in this issue, about the founding of the Serbian Sokol Parish in America (SSPA) and its work by the end of 1911, Pavlovic and his co-authors have been writing in the eponymous paper published in the scientific journal *Physical Education and Sport through the Centuries*:

“In mid-1911 began initiatives for representatives of the theretofore established s.s.s.to gather, hold a meeting and agree for further common work towards achieving the Sokol goals. From Serbian Sokols from Cincinnati, Gary and by other individuals was received the initiative for representatives of all s.s.s. in America to gather during 1911 and agree on the most important tasks for the continued work of Serbian Sokols throughout America. [...] The first meeting of the Serbian Sokols in America was held on October 1, 2 and 3, 1911, at the premises of s.s.s. in Gary”<sup>22</sup>

when was established and started to work the SSPA, which immediately began actively planning and organizing the future joint activities of all Serbian Sokols in America, including the holding of the First Serbian Sokol Slet in America:

“At the first meeting of the Serbian Sokols in America, they decided to organize the First Serbian Sokol Slet in America in

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<sup>21</sup> Петар Д. Павловић, Ненад Живановић, Кристина М. Пантелић Бабић & Данило П. Павловић: *Почеци српског соколства у Америци [Beginnings of Serbian Sokolism in America]*, МАКОPRINT printing Banja Luka, FIEP Europe, Section for history of physical education and sports, СПКД „Просвјета“ Гацко, Banja Luka – Nis – Gacko, 2017, pp. 23 – 24.

<sup>22</sup> Petar D. Pavlovic, Kristina Pantelic Babic, Danilo Pavlovic and Danica Pirsl: “Establishment of the Serbian Sokol Parish in the United States and its functioning till the end of 1911”, *Physical education and sport through the centuries*, 1 (2), 2014, p. 44.

the first Sunday after Vidovdan in 1912, and at the first session of the Parish a special committee was composed of: Luka Grković, the Parish elder; Petar Sekulovic, Deputy Chief; Savo Jaksic and Dusan Celovic, whose task will be "[...] to find and book a field for slet in June 1912, in Chicago, IL."<sup>23</sup>

In addition to the presented ones, the aforementioned paper provides a lot of significant information on the founders of the Parish and its members, the present Sokol delegates and other Sokol workers, as well as the way of work, where, for the first time in a scientific paper, the names of individuals who gave contribution to the development of Serbian Sokolism in the United States. In other papers related to this topic, the author Pavlović, together with his associates, researched and studied the formation of other societies. Although in some cases there was very humble information provided in the reviewed and available sources, the authors were able to credibly reconstruct the work of particular societies in that territory. An example is cited in the scientific paper on the founding of the Serbian Soko in Chicago (Illinois): "Serbian Sokol Society in Chicago was founded during 1910, but the sources reviewed did not allow us to find the exact date of the society's establishment, as well as the initiators and other details regarding its work until the founding of the SSPA in 1911."<sup>24</sup>

In addition to the fact that a lot of interesting data remained permanently recorded through the mentioned and other papers in this field, another significance of the monograph *Beginnings of Serbian Sokolism in America* is presented by the words of reviewers, PhD Zoran Milosevic and PhD Veroljub Stankovic:

"... the enthusiasm and love of our people for their birth land from the early 20<sup>th</sup> century, when the black clouds of the Great War loomed over it, will remain on the pages of this book. That is why the authors of this beautiful and valuable book deserve every commendation for the research effort they have put into collecting and presenting interesting data on the development of Sokolism in America. Thanks to them, we have in front of us a beautiful book that contains, in one place, people who lived in both 19<sup>th</sup> and 20<sup>th</sup> century. They are a small but significant part of our, but also sokol history. Some future generations behind us, along with the pages of this book, will be able to better understand the history of the

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<sup>23</sup> Ibid, p. 51.

<sup>24</sup> Petar D. Pavlovic, Nenad Zivanovic, Kristina M. Pantelic Babic and Danilo P. Pavlovic: "Serbian Sokol in Chicago (Illinois)", *Physical education and sport through the centuries*, 2 (2), 2015, p. 6.

Serbian nation and our people, wherever they may be. They will also be able to understand the desire not to forget your Serbian kindred. Even *Somewhere far, far from the sea...*"<sup>25</sup>

Prof.dr Petar D. Pavlovic ended his working carrier at the Faculty of Physical Education and Sports of the University of Banja Luka in 2019 as a full professor.

As one of the pioneers of the scientifically based research of the history of Serbian Sokolism from its beginnings, primarily in the area of Herzegovina, University Professor Petar D. Pavlovic, with his works regarding this area made an immeasurable contribution to the history of Sokol movement and physical culture in the aforementioned area, as well as in the area of the former Kingdom of SCS, the Kingdom of Yugoslavia, the USA and the whole of Bosnia and Herzegovina. Through his research, he laid the foundation for current and future researchers in this field.

Already in the first published works, as aforementioned, throughout his systematic and methodologically accurate way of work, he announced the presence of a serious and high-quality scientific worker in the field of history of physical culture, which he confirmed with works created afterwards. In addition to his work in field of history, Pavlovic spent his working and scientific life researching also basketball in the former Yugoslavia, the beginnings of football, table tennis and volleyball in Bosnia and Herzegovina, sports during the Austro-Hungarian occupation, and many other similar topics. Besides history, significant part of his scientific work was related to the field of *Theory of Physical Culture*, where, among other things, he wrote about: Vaso Pelagic as the Anatoly on the West and as the first theoretician of physical culture in Bosnia and Herzegovina; Phenomenological aspects of sport; about play, about the importance of preserving the Serbian language in physical culture, etc., which may be the subject of interest of authors in some future studies.

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<sup>25</sup> Зоран Милошевић & Верољуб Станковић: *Тамо далеко. [Far away...]*, in: Петар Д. Павловић, Ненад Живановић, Кристина М. Пантелић Бабић & Данило П. Павловић: *Почеци српског соколства у Америци [Beginnings of Serbian Sokolism in America]*, МАКОПРИНТ printing Banja Luka, FIEP Europe, Section for history of physical education and sports, СПКД „Просвјета“ Гацко, Banja Luka – Nis – Gacko, 2017, p. 10.



**Figure 2:** Petar D. Pavlović with the statue of one of his most respected personalities of second half of 20<sup>th</sup> and beginning of 21<sup>st</sup> century, Serbian Patriarch Pavle, taken during the scientific conference in Kosovo and Metohia in 2018.<sup>26</sup>

Throughout his works and published books in both fields, he made an immeasurable contribution to the preservation of the history of physical culture, especially the history of Serbian Sokolism, which in this way remained permanently recorded and torn away from oblivion, and also a great contribution to the development and preservation of the theory of physical culture. Evangelical message to his students and the guiding principle of all his lectures, directed towards the very basics of our profession, HUMAN and all his goods, was *to always act as human, never as inhuman*, and always strive towards truth in both research and life, no matter what this truth is, because the truth is one, only and unchangeable.

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<sup>26</sup> Photo from authors' personal archive.

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## СРПСКИ СОКОЛСКИ ПОКРЕТ У ОДАБРАНИМ ДЕЛИМА ПЕТРА Д. ПАВЛОВИЋА

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### САЖЕТАК

Као један од пионира научно утемељеног проучавања историје српског соколства на простору Херцеговине универзитетски професор Петар Д. Павловић својим делима у овој области дао је немерљив допринос историји соколског покрета и физичке културе на том простору, али и на простору некадашње Краљевине СХС, Краљевине Југославије, Сједињених Америчких Држава (САД) и целе Босне и Херцеговине. Својим истраживањима поставио је темеље садашњим и будућим истраживачима ове области. Иако се није бавио само Историјом физичке културе и због бројности објављених научних радова и других дела из области *Теорије физичке културе*, у средишту анализе аутора овог рада пронашла су се нека од првих писаних дела проф.др Петра Д. Павловића из области *Историје физичке културе* која су усмерила његов научни пут у годинама које су дошле, али и она дела која су у новијим истраживањима потврдила и проширила његове пионирске кораке у истраживању историје српског соколства, посебно на простору Херцеговине, али и на другим поменутих просторима. У овом раду аутори ће путем методе теоријске анализе и анализе садржаја читаоцима приказати нека од, по њиховом мишљењу, најзначајнијих издања проф.др Петра Д. Павловића у вези с поменутом облашћу.

**Кључне речи:** Херцеговина, соколски покрет, српско соколство, физичка култура, Павловић.

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## ДВИЖЕНИЕ СЕРБСКОГО СОКОЛА В ИЗБРАННЫХ ПУБЛИКАЦИЯХ ПЕТАРА Д. ПАВЛОВИЧА

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### АННОТАЦИЈА

Будучи одним из пионеров научно обоснованного исследования истории сербского Сокола в Герцеговине, профессор Петар Д. Павлович своими работами в этой области внес значительный вклад в историю движения Сокола и физической культуры на этой территории, а также на территории бывшего Королевства СКС, Королевства Югославии, Соединенных Штатов Америки (США) и Боснии и Герцеговины, в целом. Своими исследованиями он заложил фундамент для нынешних и будущих исследователей в этой области. Авторы выделяют факты, которые интересуют Петара Д. Павловича в области истории физической культуры, и подчеркивают обилие опубликованных им

научных работ и других публикаций в области теории физической культуры. В центре авторского анализа в данной статье представлены некоторые из первых письменных публикаций профессора Петара Д. Павловича в области истории физической культуры, которые указали научный путь для последующих исследований, а также некоторые публикации, которые в недавних исследованиях подтвердили и расширили его новаторские шаги в изучении истории сербского Соколизма не только в Герцеговине, но и в других упомянутых областях. В данной статье, используя методы теоретического анализа и контент-анализа, авторы представляют читателям некоторые наиболее значимые, по их мнению, публикации кандидата технических наук Петара Дмитриевича Павловича по указанной тематике.

**Ключевые слова:** Герцеговина, движение Соколизма, сербский Соколизм, физическая культура, Павлович.

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