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**Original research article**

# SOKOL MOVEMENT IN VOJVODINA FROM 1869 TO 1945

**Velimir Sesum<sup>1</sup> and Zoran Milosevic<sup>1</sup>**

<sup>1</sup> Faculty of Sport and Physical Education, University of Novi Sad

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## SUMMARY

In the introductory part of the paper discusses the basic concepts in Sokol, in order to more adequately researched presentation of concepts and events, in order to avoid certain ambiguities and imprecision that characterized the Sokol movement in Vojvodina, from 1869 to 1945. Then, studied the historical problems of Sokol movement in Vojvodina and then introduced, first as part of the Austro-Hungarian Empire from 1869 to 1918, then as a part of Serbia, Kingdom of Serbs from 1918 to 1929 and at the end of the Kingdom of Yugoslavia from 1929 to 1945th...

*Subject research* In this paper a study of organizational forms of the Sokol movement in parishes and societies in Vojvodina in the period from 1869 to 1945. years, with all its characteristics (concept, work organization falconry companies and parishes, the system of physical exercises and methodology of physical training, competitions, public performances, events and match), as an integral part of the history of physical education in Serbia. *Циљ истраживања би, дакле, био да се овако сублимира историјска грађа представи широј стручној јавности као део историје физичке културе у Србији, област Војводине. У раду је коришћен Историјски метод.*

The *results of the work* are presented in the form of final considerations or conclusion, all the results compiled by components of the applied theoretical models, and these are the beginnings and duration Sokolism on the territory of Vojvodina from 1869 to 1945.

The *discussion* gives criticism explored and interpretation of historical facts in explaining Sokolism as a movement in Vojvodina.

**Key words:** Sokol, Sokol society, district

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### Correspondence author

Velimir Sesum  
velimirsesum@gmail.com

## INTRODUCTION

After the abolition of Bach's absolutism, when the great upheaval in the political, economic and social field affected all the countries of the Habsburg monarchy, a social-liberating movement and an organisation for physical practice appeared in the Czech Republic in 1862. As an economically the strongest, politically the best organized and nationally the most conscious republic, the Czech Republic was an example of national liberation to other Slavic countries. Slavic nations were not able to organize military formations and they, therefore, used the only permissible forms of pressure: the formation of national gymnastic societies.<sup>1</sup>

The Sokol movement was a folk-educational organization which was dedicated to his people by the founder Miroslav Tirs, PhD. That was the original system of gymnastics that appeared in the Czech Republic half a century after the appearance of the main bourgeois systems of gymnastics in Europe. Founded for the Slavic nations to fight against "Germanisation" and for liberation and national unification, the Sokol movement spread across all the Slavic countries immediately after its establishment in 1862, except imperial Russia.<sup>2</sup> Given the population and the vastness of Russia, it can be concluded that the Sokol movement in Russia was never as strongly introduced as expected<sup>3</sup>. According to Tirs, the Sokol movement was designed for all the classes in society, it meant the physical and moral education of the whole nation, "... its upbringing towards strength, bravery, nobility and higher resistance, and, therefore, must aspire for all the people to eventually enter the Sokol circle."<sup>4</sup>

The founders of the Sokol, the first Czech Gymnastics Community in Prague, were Miroslav Tirš, PhD, a professor of aesthetics at the Czech Polytechnic College and Jindrich Figner, a wealthy and respected merchant. Tirs gave the idea to the community, organized that community and made fit for life, whereas Figner gave all of his wealth by building a beautiful Sokol Building.

Professor Emanuel Toner suggested the community's name "Soko" (falcon) during one of the first Parliament sessions of the Czech gymnastics community,

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<sup>1</sup> B. Protic Gava, "The origins and development of the sport of gymnastics in the territory of Vojvodina until 1991" (PhD thesis, Faculty of Sport and Physical Education, 2005), 33

<sup>2</sup> *Encyclopedia of Physical Education* (Zagreb: Yugoslav lexicographic Institute, 1977), 2 P-Z, 278

<sup>3</sup> Jevdja A. Jevdjevic, *Commemorative Kragujevac sokol 1907-2007*, (Kragujevac: Sokol society Kragujevac, 2008); 16

<sup>4</sup> Engelbert Gangl, "Slovenian country-home Sokol". *All-Slavic Sokol movement*. Belgrade: Union of the Falcon of the Kingdom of Yugoslavia), (1930): 6

which was accepted. During the 1860's, at the height of establishing the Gymnastics Society in Prague, Serbian folk songs, collected by Vuk Stefanovic Karadzic, were still popular. It is a well-known fact that the Serbian folk songs were translated into almost all languages at that time and that the whole literary Europe was amazed by them. The aforementioned Professor Toner was one of the lovers of our folk poetry, was fond of reading it and interpreting it into the Czech language. He noticed that the bird falcon from the folk songs was the epitome of heroism, rapidity, beauty and courage for the Serbian people. When the minstrel sings about the lovely voice of heroes', he compares it with the "clicking of a falcon"; the Jugovic mother has "nine sons, nine falcons"; Bosko Jugovic "dispels the Turks, just like a bird falcon does to pigeons" in Kosovo; and when Banovic Strahinja dresses up, "one Serbian falcon becomes decorated."<sup>5</sup>

"... Following an unusual insight of Dr Tirs and his associates, the Czech philologists, a very good gymnastics terminology was formed, which can be used to describe and create every gymnastic exercise correctly. A professional writing of Dr Tirs "Zaklady tělocvik" (the basics of gymnastics) represented the baseline of an independent system of gymnastics – the Sokol system..."<sup>6</sup>

The Slavic exercising movement, which was in the process of development since 1862 in all Slavic countries, except in imperial Russia (where only some communities were formed and where the Alliance was not formed until the World War I), represented, in fact, a defense of the Slavic peoples against the denationalization and a fight for political, cultural and economic rights in the Austro-Hungarian Empire. Thus, the Sokol movement and Vojvodina had a noticeable nationalistically defensive meaning and a character of the awakening national awareness and a fight for human rights in the period up to 1918.

The most important elements of Tirs's system were a unified terminology for the exercises, exercises themselves and the exercises with the equipment in the gym. This system received its final name "the Sokol system".

Until 1871, the new organisation forced its way through. Some new communities were formed in other places and the body exercises were also meant for women. That same year, Miroslav Tirs published a newspaper called "Soko" along with the first introductory editorial article "Our mission, direction and purpose", as well as his master work "Temelji telovezbe" (Foundations of the Body Exercises).

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<sup>5</sup> Ante Brozovic, history Sokoli (Belgrade: Union of the Sokol of the Kingdom of Yugoslavia, 1930); 10 th

<sup>6</sup> Ibid., front page and page 9

The first competition for the 54 sokol athletes was organised by Miroslav Tirs in 1873. The First all-sokol rally organized and led by Miroslav Tirs in Prague in 1882. The rally was a manifestation of the power and value of the Sokol movement, which was attended by 1600 members from 76 Czech sokol communities. This rally had an outstanding importance in the history of the Sokol movement since it represented the first practical validation of the newly created system's value. The Sokol communities from Slovenia and Croatia, which had already been formed, attended the rally. Tirs's system spread onto other countries as well.

The Sokol system of the body exercises by Dr Miroslav Tirs contained all the exercises divided into four groups. The first group were exercises without the equipment nor the help of the assistants. Those were some simple exercises which, according to Tirs, included walking and running. The second group included the exercises that were performed by the gym equipment, whether those exercises were performed with the equipment or on the equipment. The training processes were performed so that the devices were thrown or pulled up (shot put, javelin, discus, hammer, etc.). The equipment-including exercises were: the loom, the shaft, circles, the horse, the goat, ladders, beams, the long rope, a variety of climbing devices, then the bike, sleds, skates, skis, the paddle boat and boards for jumping into the water and all the other equipment for body exercising. The third group included the exercises without or onto the equipment or devices. The fourth group included martial exercises with or without the equipment. Wrestling, boxing and alike included no devices. Shelf fighting, sword fighting, foil fighting, knife or gun fighting and dagger fighting were the exercises with the devices. Dances and games, and all the games with no exceptions, were also included in all of these groups or in some of them.

The Sokol system contained, therefore, all the body exercises and all their spheres and branches and gave the broadest choice and allowed the complete balance. However, the emergence of sport within the movement was viewed upon conservatively. Also, the exercises were mainly performed using the equipment indoors, which was left as a result of the past policy of the Sokol members' persecution. Authorities banned all public gatherings and exercising so they practised indoors. They stepped further away from the basic idea and from the versatile and diverse performance in the open air.

The "South Sokol" was founded in 1863 in Slovenia, but then in 1867, the "Polish Sokol" was founded in Galicia. In Croatia, the first Sokol organization appeared in 1874 and in the last decade of the twentieth century, its organization in Belgrade started as well, i.e. in Serbia. The first Sokol organisations in Vojvodina, the "Serbian Sokol", was founded on 19 January 1904 in Sremski Karlovci, Vojvodina, from which Sremska Sokol parish was formed in 1906. However, the first Sokol steps and initiatives for initiating the Sokol movement in

Vojvodina were made way back in 1869 at the Fourth Assembly Session in Kikinda, Vojvodina, when the envoy of the Czech Sokols, Hibshman Valerius, attended it as a guest, who personally advocated for the similar communities to be formed in Serbian countries.

After the World War I, during the Parliament session in Novi Sad, Vojvodina, the "Yugoslav Sokol Association" was formed in 1919 which was entered by the Serbian, Slovenian and Croatian associations. In 1929, the "Law about the Establishment of the Sokols of the Kingdom of Yugoslavia" was passed, which united all the Sokol organisations in Yugoslavia.

The Czech-Slovakian, Polish, Russian and Yugoslav Sokol movements united as the "Union of the Slavic Sokol Movement" which was founded in Warsaw in 1925.

The Sokol movement and the body exercising were supposed to preserve the Slavic peoples' strength and health, alive spirit and noble patriotism, then to create the backbone of the whole army of national fighters in all fields of human activity, in all circles of society and to prepare the fighters for the future of independent and free life of the Slavic people in free Slavic countries.

The Sokol movement was not meant to only physically educate the members. It was a broader concept of physical exercising and of physical development. It wanted a versatile and complete development of individuals and, thus, of the entire nation. The movement involved the physical, moral and mental "breeding" that was consistent and brought to the highest level.

## THE METHOD

*The Historical method* was used in the process as the primary method in search for the historical sources in the second half of XIX century and the first half of XX century.

*The topic of the research* presented in this paper, in the broadest sense, are the origins, creation and development of the Sokol movement on the territory of Vojvodina in the period of 76 years, i.e. from 1869 to 1945 – or, better to say, the occurrence and development, organization, system and methodology of physical exercising within this movement. Given the nature of the research, the primary and secondary sources were used, i.e. the available archival materials, as well as the available documentation from some sports associations and organizations and Sokol communities in which the Sokol ideology was cherished.

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***The aim of the research is:***

- To determine the beginning of the establishment of the Sokol movement in Vojvodina as well as the circumstances in which it originated and evolved until 1945 using the relevant and primary historical sources;
- To determine the development of the established communities and their impact on the overall development of the Sokol movement in Vojvodina in the period from 1869 to 1945;
- To determine the development of the Sokol communities in the places where they were founded within different Slavic ethnic groups (Serbian Sokol, Croatian Sokol, Slovak Sokol and Russian Sokol).

This work in this way has a certain way of contribution to the study of the history of physical education in this region of Serbia, that is – Vojvodina.

***The research hypotheses are:***

- The Sokol movement in Vojvodina appeared as a result of the development of the Sokol movement within the Slavic peoples. It was Pan-Slavically oriented and it excluded any national, religious or class distinction, which basically characterised the Sokol movement of the Slavic peoples;
- The Sokol movement in Vojvodina, from 1869 to 1945, followed the path of development of the Yugoslav Sokol movement with its liberal character;
- The Sokol movement in Vojvodina, from 1869 to 1945, with its variable consistency was (not) supported materially nor morally by the competent government and educational authorities, which contributed to a weaker status at first, yet a better status of the Sokol movement in this region later on;
- The Sokol movement in Vojvodina left a lasting impact on the development of the physical education in general, and particularly on the emergence and development of certain sports disciplines; The Sokol movement had a significant impact on the development of school physical education in Vojvodina, especially in the period from 1918 to 1941.

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## RESULTS

Based on the results obtained during this research, the following conclusions can be reached:

The research of the onset and development of the Sokol movement on the territory of Vojvodina from 1869 to 1945, in the broadest sense, consists of the beginnings, creation and development of the Sokol movement on the territory of modern Vojvodina from 1869 to 1945, that to say – the occurrence and development, organisation, system and methodology of physical exercising within this movement. It was found that the basic orientation of the study was the search of the origins of the Sokol movement or, better to say, its emergence and establishment. Based on an extensive review of previous overall research and a constructed theoretical model of the research, the following basic research objectives were reached: the onset of the founding of the Sokol movement was determined on the territory of Vojvodina from 1869 to 1945 as well as the circumstances in which it appeared and developed; also, the conclusion of the development of the Sokol movement was reached within independent Sokol organisations from 1869 to 1945.

Based on the set of basic objectives, some specific objectives evolved based on which it was concluded as follows: historical, social-political and cultural, as well as the material conditions were determined in which the Sokol movement was created and also developed; the development of the basic Sokol communities in Vojvodina in the period from 1869 to 1945 was determined; the development of the Sokol communities in the places where they were established and within various Slavic groups (Serbian Sokol, Croatian Sokol, Russian Sokol and Slovak Sokol) was determined.<sup>7</sup>

Following the studied and systematised data about the origins and development of the Sokol movement on the territory of modern Vojvodina from 1869 to 1945 and after a critical review of the sources of the research, the presentation of the established results followed. On the basis of the topic and the research objectives, the results obtained were summarised in accordance with the established hypotheses and the following was noted: the Sokol movement in Vojvodina was created as a result of the development of the Sokol movement of the Slavic peoples; it was Pan-Slavically oriented and it excluded any national, religious and class distinctions, which, basically, characterised the Sokol movement of the Slavic peoples, i.e. the hypothesis (H1) is accepted; the Sokol

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<sup>7</sup> V. Sesum, "Sokol movement of Vojvodina from 1869 to 1945" (PhD thesis, University of Novi Sad, Faculty of Sport and Physical Education, 2014), 246

movement in Vojvodina from 1869 to 1945 partly followed the path of the development of the Yugoslav Sokol movement with its liberal character. The original Sokol communities, as well as the Sokol movement itself, initially developed following the development of the national identity from the appearance in 1869 until 1919. Since 1919, the Sokol movement started to lose its national identity and started to receive the idea of the Yugoslav movement, i.e. the hypothesis (H2) is partially accepted; the Sokol movement in Vojvodina from 1869 to 1945, with variable consistency was (not) supported on material and moral terms by relevant government and educational authorities, which first contributed to a weaker status and later to a better status of the Sokol movement in this region, i.e. the hypothesis (H3) is accepted; the Sokol movement in Vojvodina left a lasting influence on the development of physical education in general and particularly on the emergence and development of certain sports disciplines, i.e. the hypothesis (H4) is accepted; the Sokol movement had a significant impact on the development of school physical education in Vojvodina especially in the period from 1918 to 1941, i.e. the hypothesis (H5) is accepted.

The general conclusion of the research is reflected in the identification of the origins and emergence of the Sokol movement on the territory of modern Vojvodina as well as in the identification of the most important centres of development of the Sokol movement as a first step towards determining the chronology of major events related to the Sokol movement in Vojvodina from 1869 to 1945. Thus, for the first time in our country, the phenomenon of emergence and development of the Sokol movement in Vojvodina is explained more thoroughly. The basic theoretical value of this work lies between the discovery of the “timid” requests for the establishment of the “Sokol communities” under other names and the establishment of the Sokol organisations.

The majority of previous studies of the origins and development of the Sokol movement, usually through various monographic studies of the Sokol communities, were mostly focused on individual Sokol communities which were rather limited in a timely manner.

The practical significance of the work and the research in general is that it represents a type of roadmap for the future researchers in the field of history of physical education.

It is the conclusion and the fact that the Sokol movement in Vojvodina in one period of its development kept up with the Sokol movement worldwide, and with the adopted ideas and organisation, it was ahead of all former republics and provinces in the Socialist Federal Republic of Yugoslavia, which tells us that the importance of the Sokol movement in Vojvodina more than a century ago was primarily understood as a phenomenon of health and then as a phenomenon of preservation of culture and the civilisation level of the Slavic peoples.



## DISCUSSION

One of the objectives of this paper is to put together the historical material and present it to the wide professional public as part of the history of physical education in Serbia, in the area of Vojvodina. This was successful eventually.



**Photograph Number 1:** *The first Serbian Sokol community*

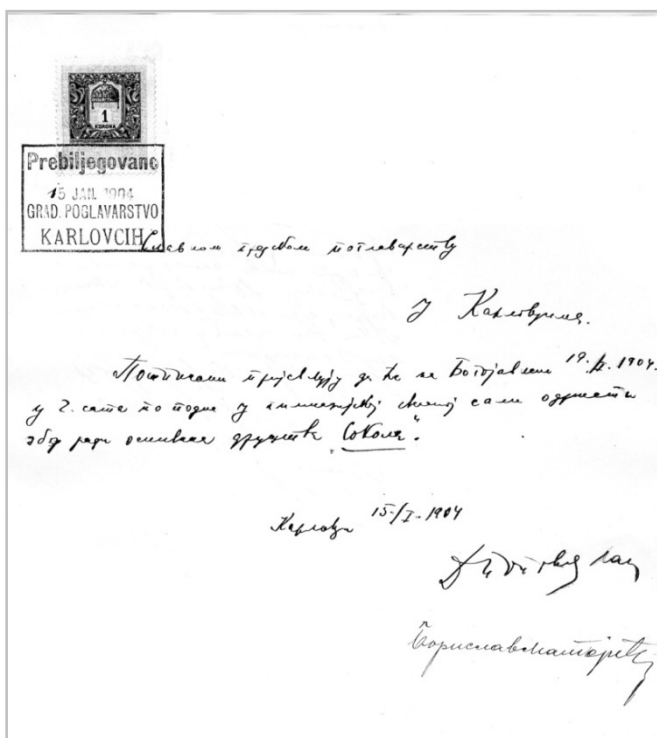
*“The Serbian Falcon”, Sremski Karlovci, 1904<sup>8</sup>*

The Sokol movement in Vojvodina could develop in the same manner as in other countries of the former monarchy. The first attempts to set up the Sokol communities in Vojvodina, which were related to the general movement of the Slavic countries in the Austro-Hungarian Empire, date back to the mid-nineteenth century. Serbs in Vojvodina were not allowed to be called the Falcons (Sokols) because “Soko” (a falcon) was a synonym of a revolutionary at that time. Hungarian authorities struggled vigorously to stop any attempt of establishing the Sokol communities so the communities presented themselves under other names (firefighting, gymnastics, etc.). In 1913, the government approved the name of Soko to a community in Kikinda, Vojvodina and after that, other communities in Big Beckerek (modern Zrenjanin), Novi Sad, Novi Becej, Sentomac (modern Srbobran) and even in Budapest, Pancevo, Novo Milesevo and Sombor took the name, but they were not connected to each other in terms of organisation.

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<sup>8</sup> Archives of Serbian Academy of Arts and Sciences, 1904, Sremski Karlovci

The first Sokol communities in Vojvodina began in Srem. The reason for the establishment of the first one was the Youth Assembly which was held in Sremski Karlovci in 1903.<sup>9</sup> године. After the Assembly session what remained were the words of Dr Laza Popovic talking about the needs of young people for the establishment of any fencing, football or similar community. This idea was especially supported and helped by a Czech named Joseph Kraus, who was in Sremski Karlovci at that time for a treatment by Dr Laza Popovic.<sup>10</sup>



**Photograph Number 2:** A letter to the Magistracy in Karlovci, p. 2, from January 15, 1904 by Dr Laza Popovic with which he informed them about the Meeting for establishing the community of the "Sokols" in Sremski Karlovci.<sup>11</sup>

<sup>9</sup> Zarko Dimic, *Commemorative Karlovac sokol 1904-2014*. (Novi Sad: Little Historical Society Novi Sad, 2014), 27

<sup>10</sup> Z. Savic, "Sokol movement in Serbia from 1903 to 1945" (PhD thesis, University of Belgrade, Faculty of Physical Education, 2004), 35

<sup>11</sup> Ibid., 1904-1905/201 I.

At the request of Dr Laza Popovic, Joseph Kraus received the Sokol rules from the Czech Republic from his brother and sent them to Dr Laza Popovic. At the initiative of Dr Laza Popovic, the Serbian Soko was founded in 1904 in Sremski Karlovci, which was the centre of the Patriarchy and patriotic, wealthy artisans and traders.

Backa "Sokol" Parish was formed in Novi Sad and covered entire Backa. The Parish was named "Sokol parish Novi Sad" according to the Law of the Sokols of the Monarchy of Yugoslavia (December 5, 1929). This name remained until 1941. Zivko Bajazet was the first Elder over a short period of time until 1921 when Dr Ignat Pavlas became the Elder until 1941. Jovan Totovic was chosen to be the first chief of the Parish and that position belonged to Milan Todorovic from 1920. During the formation of the Parish, there were 12 Sokol communities. By 1941, the number of communities reached 59. Physical activities within the Parish were very important. The rally in Subotica was held in 1922, whereas the provincial rally, also held in Subotica, took place in 1936. The selected members of the Parish took part in all provincial and other "Sokol" rallies in Belgrade, Ljubljana, Prague and Sofia.

The Parish of Novi Sad was very large. Data show that there were 58 communities and 29 rural troops within the Parish. Until 1914, the following communities were active: Sremski Karlovci (1904) with 780 members; Novi Sad (1905) with 1577 members; Ada (1913) with 203 members; Mol (1913) with 203 members; Petrovaradin (1913) with 638 members; Stari Becej (1913) with 1386 members, Stari Futog (1907) with 216 members and Srbobran (1910) with 613 members.

After 1919, all the other communities were formed: Titel, Tovarisevo, Subotica, Sombor, Zabalj, Vrbas, Backa Palanka. In 1920, the Sokol organisation in Curug, Senta, Backo Gradiste and Backi Petrovac were formed. All the other Sokol communities were formed in the period from 1920 to 1935. The oldest rural troops in Backa, which were formed after 1925, were the following: Deronje (1926), Svetozar Miletic (1931), Sonta (1930) and Stepanovicevo (1930).

Back then, the Sokol communities could not associate and cooperate publically because the authorities would abolish them. Therefore, they were left on their own. Without moral and material support, they were not able to develop nor act as a strong organisation and the First World War was approaching. At that time, the Serbian Soko from Kikinda decided to hold a rally of all Sokol communities in Banat on Vidovdan in 1914. The result of this rally was the arrest of the communities' Elders and the dissolution of the Sokol communities.

During the Vidovdan Sokol Assembly Session in 1919 in Novi Sad, the Sokol movement was revived as even stronger.<sup>12</sup> After the war, the Sokol movement in Banat became numerically stronger. The Banat Sokol Parish was established in Veliki Beckerek in 1920 uniting 25 communities in order for their number to drop to 17 in 1927. This large number of the Sokol communities did not mean that all of them were equally strong and successful. Due to the lack of technical conditions, homes and, primarily, the Sokol workers, most communities were not active.

The Banat Parish was divided into three districts: Veliki Beckerek, Velika Kikinda and Vrsac. Only one community had its Sokol home during this period, while the rest of them performed their activities in schools, reading rooms, restaurants and private homes. Many communities had theatre departments, orchestras, choirs or the “tambura” sessions.

In its great activity that included physical, moral and social education, the Sokol movement entered all the layers of life. It paid special attention to children and young people, starting from the point that only a healthy organism acquired the value in life's struggle and gave a guarantee for a better development of the nation. The Sokol movement together with its programmes included the development of children and the young in all spheres of life, trying to instill the elements of the Sokol ideology in their minds even at the young age, that is – the sense of all that was beautiful, good and noble. Special attention was paid to their upbringing regarding being well-informed and regarding the istillment of the real truth about life, homeland, society, the notion of being of Slavic origin and about humanity. The Sokol movement, therefore, shaped future conscious citizens.

The Sokol movement expected, and also received, the greatest support and assistance from schools. Using their authority, teachers and professors gained the young's trust about entering the organisations where special attention was paid to harmonic education of body and soul. The Sokol organisation had the great significance in terms of appearance and the beginnings of competitions in sports gymnastics. It also played a very important role in the upbringing of the competitive spirit among the young who demonstrated all the beauty of the spirit of physical health and abilities during the rallies or public classes and at academies.

The gymnastics Sokols from former Yugoslavia made their first significant results during international competitions in sports gymnastics and brought a handful of medals back home. The Sokols of Vojvodina contributed significantly to

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<sup>12</sup> Dusan Cvetkovic, *Sokol and Sokol meeting 1862-1941*. (Belgrade: Knjigoprom, 1999), 44

those events. Within the Sokol Association of Yugoslavia, the Sokols of Vojvodina were one of the first sports organisations in Yugoslavia that were the members of an international alliance but also one of the first members of the FIG since 1907.

In the period from 1929 to 1941, The "January 6" Dictatorship of King Alexander (1929) marked a new phase of development of the Yugoslav and, therefore, the Sokol movement of Vojvodina, which, on the whole, lasted until 1941. In this period, physical exercising weakened considerably no matter the rise in the number of all categories due to lack of quality and setbacks of the body exercising which, according to the previously proven Sokol principles, was the only one that had to connect the membership with society, and the relationships inside the organisation weakened increasingly as well.

Therefore, the Sokol organisation had a dual major role: the importance of the phenomenon and the beginnings of the competitions in sports gymnastics. We may conclude that the role of this organisation was of the paramount importance to the beginnings of the gymnastics competitions on the territory of Vojvodina.

After the Second World War, the activities of the Sokol communities weakened since it was banned. Since 1946, the DFVR "Partizan" was formed, which included gymnastics clubs but the activities of the Sokol communities in a true and genuine meaning of existence and operation no longer existed.

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## СОКОЛСКИ ПОКРЕТ У ВОЈВОДИНИ ОД 1869 ДО 1945. ГОДИНЕ

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### САЖЕТАК

У уводном делу рада износе се Основни појмови у соколству, ради адекватнијег презентирања истраживаних појмова и догађаја, како би се избегле одређене нејасноће и непрецизности које су карактерисали соколски покрет у Војводини, од 1869. до 1945. године. Потом, проучена је историјска проблематика соколског покрета у Војводини а затим је и представљена, најпре као делу Аустроугарске од 1869 до 1918., потом као делу Србије, Краљевине СХС од 1918. до 1929. и на крају Краљевине Југославије од 1929. до 1945.

*Предмет истраживања* у овом раду је истраживање организационих форми Соколског покрета по жупама и друштвима у Војводини у периоду од 1869-1945. година, са свим својим карактеристикама (концепцијом рада, организација соколских друштава и жупа, систем телесних вежби и методика телесног вежбања, такмичења, јавни наступи, манифестације и утакмице), као саставног дела историје физичке културе у Србији. *Циљ истраживања* би, дакле, био да се овако сублимира историјска грађа представи широј стручној јавности као део историје физичке културе у Србији, област Војводине. У раду је коришћен *Историјски метод*.

У *резултатима рада* су представљени у форми завршних разматрања или констатација, сви добијени резултати обједињени према компонентама примењеног теоријског модела, а то су почеци и трајање соколства на територији данашње Војводине од 1869. до 1945. године.

У *дискусији* се даје критика истраженог и интерпретација историјских чињеница у објашњењу соколства као покрета у Војводини.

**Кључне речи:** соколи, соколско друштво, жупа

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## СОКОЛЬСКОЕ ДВИЖЕНИЕ В ВОЕВОДИНЕ с 1869 по 1945 год

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### РЕЗЮМЕ

В предисловии освещены основные понятия о сокольстве для адекватной презентации исследуемых понятий и событий, чтобы избежать определённых неясностей и событий, которые характеризовали сокольское движение в Воеводине с 1869 по 1945 год. Позже, была изучена историческая проблематика сокольского движения в Воеводине, а затем и представлена сначала, как заслуга Австро - Венгрии с 1869 по 1918 год, затем, как Сербии, Княжества СХС с 1918 по 1929 и в конце концов - Королевства Югославии с 1929 по 1945 г.

*Предметом исследования* в этой работе, послужило изучение организационных форм сокольского движения по районным обществам в Воеводине в периоде с 1869 по 1945 год, со всеми своими характеристиками (концепция работы, организация сокольских обществ в районах, система физических упражнений и их методика, соревнования, публичные выступления, мероприятия и матчи), как составной частью физической культуры в Сербии. Целью исследования является предоставление исторического материала широкой публике и специалистам, как неотъемлемой части истории физической культуры Сербии, в крае Воеводина. В работе исследования использована историческая литература по физической культуре (документация, факты).

В результатах работы представлены формы заключительных исследований или констатаций. Все полученные результаты объединены по компонентам применяемой теоретической модели, а это начало и продолжение сокольства на территории сегодняшней Воеводины с 1869 по 1945 год.

В дискуссии дается критика исследуемого и интерпретация *исторических данных* в объяснении сокольства, как движения в Воеводине.

**Ключевые слова:** сокол, сокольское общество, район (жупания)

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