Original research article

SOKOL IDEOLOGY OF CEDO MILIC

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SUMMARY

Sokol movement or Czech system of body exercise was founded in 1862 in Czech Republic. The Sokol idea on the territory of Herzegovina and Bosnia appeared in 1893 in Foca. The main goal of Sokol was to strengthen soul, body, moral and national awareness of people throughout physical exercise, for the liberation from the occupation. That is why the occupier from the period of first initiatives for founding Sokol in the territory of Bosnia and Herzegovina until the end of the First World War was trying to stop that kind of workout in every possible way. Cedo Milic was one of the most important Sokol enthusiasts of that time and one of the rare theoreticians of Serbian and Yugoslavian Sokol. He gave particular contribution to theory of Sokolism in villages of Bosnia and Herzegovina, what is the main subject of this work.

During writing numerous texts, correspondence and letters about theoretical aspects of Sokol, especially the ones regarding villages of Herzegovina, that Cedo Milic created during his life and work were reviewed and critically analyzed. Besides, numerous other literature and sources from other authors who dealt with Milic’s life and work were also reviewed. Based on aforementioned we extracted conclusions about certain theoretical settings about Sokolism, Sokols, village, etc. Our goal is to explore, highlight and present Sokol ideology of one certain period and one man who dedicated his whole life to Sokol work and his people.

Key words: Sokolism, Sokols, village, theory.

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INTRODUCTION

Sokol movement, or the Czech system of physical exercise, was created in 1862 in the Czech Republic at the initiative of Dr Miroslav Tyrš, with the main objective to develop soul, body, moral and national awareness of Czech people for liberation from the occupation. At the suggestion of Professor Emmanuel Toner, who was inspired by the epic Serbian poetry in which Falcon symbolizes strength, courage, freedom and nobility, the name "Sokol" (Falcon) was given to the Movement in 1864. Tyrš’s system quickly spread to every country inhabited by Slavic people, and on the territory of Bosnia and Herzegovina Sokol idea arose back in 1893 in Foca.2

Due to the unfavourable political situation at the time of the Austro-Hungarian occupation, it was almost impossible to found a society with national prefix, so the first one, which partly breaded the idea of Sokolism, was established in 1899 under the name Anti-alcoholic society "Fraternity." The first Serbian gymnastic society "Oblic" in Herzegovina was established in 1904, after what they proceeded to establish the same societies in other places. In 1909 in Sarajevo was formed the Serbian Sokol Union of Bosnia and Herzegovina (SSUBH) which was the alliance of all Serbian Sokol societies in Bosnia and Herzegovina. The union was officially approved by the National Government in May 1910. From that time onward started the common name "Serbian Sokol" for all Serbian gymnastics societies.3

After the assassination of the Austro-Hungarian Archduke Franz Ferdinand in 1914 a difficult time began for all Serbian Sokol Societies and their workers, and soon was also followed by the period of the First World War. After the War Sokol movement renewed its work and with termination of the Austro-Hungarian occupation entered a new period, a period of Sokolism in the Kingdom of Serbs, Croats and Slovenes (from 1929: Kingdom of Yugoslavia), which lasted until the beginning of World War II. After that the renewal of Sokol movement was not

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allowed, and its assets were taken over by the Society for physical exercise "Partizan".

One of the most important Sokol workers in Bosnia and Herzegovina was Cedo Milic from Mostar. From his youth began his great love for Sokol work and education of people. That marked most of his life and his work. In addition to his contribution to the practical development of Sokolism, especially in Herzegovina, he was also a great contributor to its theoretical analysis and the importance it had for the former residents, especially those who lived in the countryside.

Besides dr Lazo Popovic, Cedo Milic was one of the most important ideologists of Sokolism, as in the territory of Herzegovina and Bosnia, also in the territory of entire Kingdom. Nevertheless, he was one of the most important ideologists of Sokol movement and sokol idea regarding village and villagers, towards whom he cherished great love and dedicated most of his life, as also theoretical and practical work.

SUBJECT AND GOAL

This paper analyzes the ideology and theoretical and ideological interpretation of Sokolism by Cedo Milic. The goal is to critically analyze it and present his most important thoughts, opinions and theoretical views about: Sokolism in general and what it means to be a Sokol member, the Sokol work at countryside (in the villages), and the importance of coherence and unity of the village and the town.

METHOD

When writing we used: historical methodology and inductive and deductive methods. We performed the analysis of papers, documents, correspondence and other Milic’s sources which are related to its consideration of the various aspects of Sokolism, especially those that affected the villages and rural life.

RESULTS AND DISCUSSION

Short biography of Cedo Milic

Cedomir Milic was born from father Jovan Milic and mother Soka Milic (maiden Govedarica) on 23 March 1886 in Mostar, where he was educated and spent most of his life. He was known as Cedo Milic, how he will also be named in this paper.
During his youth Mostar was the center of cultural life of Herzegovina. As he became more mature, he was more interested in the political, religious, economic, cultural, and agronomy development. He loved to read about that, what provided him to be close to the highly educated people with whom he always loved to talk. In 1913 he married Ljubica Kadijevic, with whom he had six children, two sons and four daughters.

![Photo from Jovan Milic's Archive.](image)

*Photo from Jovan Milic's Archive.*

From an early age Milic started to work on the physical, spiritual and moral rebirth of Serbian people. He had a special love for the Herzegovinian village and the people who live there, and in particular to the creation of links between villages and towns, saying that "[...] the only way for national unity and a general revival is possible through the Sokol work in village"; and that "The village should spiritualize the town, and town should economically recover the village."6

He devoted his whole life to national work. Through Sokol and Fraternity societies he fought for mental and physical growth of nation. He was highly respected, not only by all Sokols and blood brothers, but also from the famous people of that time. Besides working in Sokol and Fraternity, as well as other Sokol workers of that time, he cooperated with the Cultural and Educational Society "Prosvjeta" from Sarajevo. However, because of its national work he was not a minion of the occupier, and therefore was persecuted and convicted.

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4 Photo from Jovan Milic's Archive.


6 Ibid, p. 15
During the First World War ensued a difficult time for the whole world and in our country especially for those who did not follow the occupying regime. Among them there were all Serbian Sokols, especially Cedo Milic, who was sentenced to death in notorious Banja Luka process in 1916. However, he managed to avoid the death penalty, which did not prevent him to continue with intense Sokol work after the war.

Between the two World Wars, much was done regarding Sokol Societies and Serbian, later Yugoslavian, Sokolism. It rapidly spread among the people, especially those who inhabited rural area, and it was very well accepted. United, they were intensively working on edification of the village and its closeness to the town, in what Cedo Milic had one of the most important roles.

However, his overwhelming love toward his people and hard work in difficult and painful years did not suit the Austro-Hungarian nor later communist authorities. According to Milic’s son Jovan, his father

“[...] was not involved in politics, and they presented him like quite a politician... [...] He was a great patriot. He helped wherever he could, and did not make any difference whether somebody is a Catholic, or a Muslim... He did not make any difference; the important was that somebody is a good man, wants’ to work, to do good...”

In 1916 Milic was able to escape death after the Banja Luka process, but it is not the only time. His life was again threatened in 1940 when he managed to survive the attack occurred in Imotski. Shortly after that, because of his own and security of his family, he was forced to retire in Montenegro, in Piva monastery, where he spent the last days of his life. His wife Ljubica together with their children was able to go to Belgrade, where they continued to live in a small apartment and where she remained until the end of her life.

According to previous research and writings of authors who dealt with his death, Cedo Milic was killed on 22 November 1941 in Montenegro. It was only in

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7 Interview with Jovan Milic: Belgrade, 20th August, 2012.
8 Василије Паранос: Успомене на Чеду Милића српског националног и соколског радника, самостално издање. Њујорк. 1982.
1942 when his body was found and buried near the church in the village Završnica.9

Sokol ideology of Cedo Milic

In his work Milic was paying special attention to theoretical deliberation of Sokolism, which, by his words, was "[...] nothing else but eternal work, the pursuit and the struggle between good and evil, between light and darkness. Sokolism is the tip to the sword. Sokolism to its homeland is the same as a sight to the eye."

According to him, the Sokol work "[...] was forever moving forward. Eternal progress and improvement," and Sokol life "[...] a living faith in good and progress. The belief in the victory of good over evil, the victory of truth over lie, the victory of labor over inaction. Sokol life is a song of faith in God and eternal life."

"[...] rise up to the spring of national life, to bade in the lunar flux, change clothes and spiritually reborn, and then lead the messianic Yugoslav people to the sun-tops of spiritual mountains, from which the Yugoslav people, united with Sokolism, through the village, will show the way to the unity of all Slavs."

From the very beginning of its Sokol work up to the last days of his life Cedo Milic was the epitome of a real example of what it meant to be a Sokol. He said that

"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

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11 Ibid, p. 56.
12 Ibid.
every place by word and deed preach the Sokol wisdom of life. Always and everywhere be a Sokol and a man. In a company, on the streets, in home, in joy and sorrow, always spread the Sokol idea, and with your deeds confirm the truth.” 14

According to him,

”[...] Faith in God, enduring labour and small needs were always, in the ordeal and a great history of our nation, the basic virtues with which our people have preserved their individuality and became the winner in all troubles.”15, and those three virtues should emulate each Sokol member.

**About village and Sokol work**

From the very beginning of Sokolism in Bosnia and Herzegovina, it started spreading in Herzegovina villages. After World War I, Sokol work in the villages continues and becomes most intense in Herzegovina. According to Popovic, for that there were two main reasons. One of them was that the well trained workers for work in the villages already existed in Herzegovina, ”[...] led by their apostle and predecessor Cedo Milic.”16 The second reason is that ”[...] the position of farmers and villages was so bleak and so hard that it simply provoked”17 Sokols to work and to improve it. In this way Sokolism enters Herzegovian village where there is ”[...] the best, freest, purest and most valuable peasant breed.”18

Cedo Milic dedicated most of his life to work in the countryside towards which he harbored a great love and respect, because according to his words ”to be every day better, wiser and more useful to themselves and their village is the greatest Sokol goal.”19

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17 Ibid.
18 Ibid.
19 Чедо Милић: Соколски часови, рукопис бр.16. Соколска жупа Мостар, Мостар, 1935, п. 56.
In one of many speeches inspired by that Herzegovinian village and Sokolism, among other things, he said:

"Organizing villages through Sokolism is like the cultivation and preservation of the roots of a large oak tree that will be able to resist all winds and weather disasters. Because wind, lightning or an axe can break and cut down branches and even the whole tree, but healthy and developed root rejuvenates all wounds from wind, thunder or an ax, and gives new life to young shoots of ruptured oak." 20

That very importance of the village became visible to people who have kept the spirit of the past and worrying about people’s future, cherished folk traditions, knowing that those beautiful "[..] customs and Christian morality are central force which was always in the history of our people the most important for the Easter or failure of our nation." 21 These domestic people knew that "[..] the farmer tied the sky to the ground, and the cross to the freedom" 22 and watered "[..] the vitality and enthusiastic optimism of the deep and inexhaustible rural source" 23, which carried inside "[..] all that the martyrs past gave and a great folk soul created, teaching us the wisdom of life more than any of the artistic creations of this world." 24

In addition to the spiritual people, all Sokols respected the village because to them, according to Milic, it represented "[..] the most valuable mine of living gold and a source of national defense force." 25

Aforementioned considerations were the precursor for entrance of Sokols, led by Cedo Milic, in the Herzegovina villages, where their work was always led by three main ideas: 1) To get to know the village, 2) To organize the village, and 3) By serving to the village rise Sokolism to the country’s national religion.

21 Ibid, p. 11.
22 Ibid.
23 Ibid.
24 Ibid.
25 Ibid.
As far as the first thought - To get to know the village, people say: "What is not known, it cannot be loved; what is not loved, it cannot be sacrificed for." Guided by these wise words, the Sokols at the entrance to the village first got to know the farmers, their way of working, living, their customs, their soul strength, their needs, weaknesses, its neglect by state and city authorities, all that in order to make them fall in love and to sacrifice for them because of their progress. It was the hardest and most important Sokol task, because as Milic says: "Without knowing the village the greatest mind nor the greatest wealth cannot help the village or teach it something useful." 27

Milic believed that the village was one of the most important schools of Sokol life, and that it is the place where Sokols should learn about hard work, and only after that they can teach the farmers something better. If Sokols get to know the peasant and the village well, then they will be able to achieve Tyrsh thought: "Why did not come from the people, does not belong to the people. What people do not know, nobody knows and it does not exist at all!" 28

After getting to know the village and peasants, Sokols engaged in the organization of the village. This "organization of villages through Sokolism," according to Milic was similar to

"[...] the cultivation and preservation of the roots of a large oak tree that will be able to resist all winds and weather disasters. Because wind, lightning or an axe can break and cut down branches and even the whole tree, but healthy and developed root rejuvenates all wounds from wind, thunder or an axe, and gives new life to young shoots of ruptured oak." 29

Well organized village was the basis, the foundation for the national advancement. If a village is organized in "[...] the spirit of Sokol racial ideology," 30, it will be, as Milic considered, able to plant and raise enthusiasm and belief in the Sokol nicer and happier life. Milic also said that organization of village by Sokol way, among other things,

26 Ibid, p. 15.
27 Ibid.
28 Ibid.
29 Ibid, p. 16.
30 Ibid.
"[..] means to activate the most precious power and the most possible number of individuals in the Sokol movement to spread all advanced and useful institutions and ideas. In other words, to organize the village in Sokol spirit means to create an unprecedented, frequent and dense network of national centers and channels, through which all private and patriotic initiatives, initiatives of all directions, up and down, will feed the national body and encourage it with the soul of rural chivalry." 31

The aforementioned tasks Sokols could not achieve without unity and cooperation between town and village. This cooperation, inter alia, was visible through the fact that the village should "[..] spiritualize the town, and town should economically recover the village." 32 By organizing the village in the mentioned Sokol way, Sokols exercised their ideas and goals and become the main engine of growth and prosperity of the village.

The third guiding principle of Sokols, *enhance the Sokolism to the level of national religion by serving the village*, was related primarily to the spiritual education and uplift of villages and villagers.

About those spiritual and moral values, spiritual heights and valleys, the village culture and other phenomena, among other things, Milic said: "The man in the valley cannot see the valley as a whole, but from the top of the mountain he can see all mountains and all valleys. The same happens when the sun rises, because it first lightens the high peaks, and then the small and the slightest ones."

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According to him these physical laws were related to all spiritual and moral phenomena, and in spiritual terms he compared people with the mountains and the valleys:

"In every community, especially with our people, there were always individuals who look at life like from some spiritual mountain. They could be born in a physical valley, but in spiritual way they were at great

31 Ibid.
32 Ibid.
33 Ibid, p. 17.
heights. There was, and still happens, the reverse case. There are people in high mountains that see so little, as they've neglected the spiritual side and therefore became blind. For such people we say: "He is blind in the eyes, he looks but does not see!" Or better said: "It's in vain to wink to a blind man and whisper to a deaf one." 34

He said that the Sokol love is eyesight and the village is a window, and that the same as the light cannot pass through the dirty glass,

"[...] the impure heart without love does not accept the truth. The eye is the window or the glass to the soul. If the eye goes for the mud, the window gets dirty and the soul becomes blind, so the evil is in people and their delusions, not outside of them, in material things."

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For this reason, as Milic says, there were some notable people who felt that the culture of the people is measured only by the consumption of soap and silk. Sokols felt that "[...] the culture of people is measured by the level of organization and refinement of the village." 36 According to them, the village, "[...] from the national perspective, is the only window from where the town could properly and justly evaluate the value of the national soul." 37

Sokols from the town and the citizens must support the development and improvement of the village, so they could get from the village: the light, power, happiness and peace, as "[...] the juice for the oak from his stump" 38 arrives.

Among other things, thanks to the Sokol work in the countryside, the Sokol organization, in the opinion of Milic, became the biggest mountain everybody raced to climb at, and that "[...] from that largest Sokol observation, as a great

34 Ibid.
35 Ibid.
36 Ibid.
37 Ibid.
38 Ibid, p. 18.
leader of the people, we could see, learn and feel where the forces of the fatherland are threatened.\textsuperscript{39}

Milic compared Sokolism and village with two mountains. Sokolism is higher mountain than the village, ” [...] but the village is the greatest school of life. That is because Sokolism, as individuals, is not taught by those better in knowledge and property, but from those stronger and lighter in their spirit and morality.”\textsuperscript{40}

With these three guiding thoughts the Sokols went to the village, to work hard and to develop and improve the village and the villagers in the spiritual, cultural, educational, moral, economic, health and other aspects.

By working in villages and guided by the aforementioned views, Sokols had great benefits: they received more from a village than they gave him, they took the spiritual and gave the material, they ” [...] thrilled and reborn“\textsuperscript{41} themselves, got free of some misconceptions that have hitherto believed, as the one that ” [...] the material wealth is the source of human happiness“\textsuperscript{42} and were assured that the ” [...] villager is spiritually superior than the citizen“\textsuperscript{43}, and that its superiority derives from his small needs and a simple way of thinking. They also learned people’s wisdom that ”The poor is not the one who has little, but he who wants a lot“\textsuperscript{44}, and that a villager, ” [...] wants bread and peace“\textsuperscript{45} and the citizen ” [...] all kinds of things to choose.”\textsuperscript{46} According to Milic Sokolism located in village ” [...] a life-giving source for the extraction of the most extraordinary spiritual power.”\textsuperscript{47}

Milic believed that the village was the basis for the successful development of Sokolism. He compared rural Sokolism with pure, fresh and healing springs, while, according to him, citizen Sokolism, ” [...] living the urban life, lost much of its diversity, as the water loses its therapeutic properties with runoff from the

\textsuperscript{39} Ibid.
\textsuperscript{40} Ibid.
\textsuperscript{41} Ibid.
\textsuperscript{42} Ibid.
\textsuperscript{43} Ibid.
\textsuperscript{44} Ibid, p. 19.
\textsuperscript{45} Ibid.
\textsuperscript{46} Ibid.
\textsuperscript{47} Ibid.
source”⁴⁸ The village was, in his words, "[...] the greatest life school of suffering and wisdom"⁴⁹, and "[...] the forge of an active life and the foundation on which stands the life of the nation"⁵⁰.

According to Milic, Sokolism only upon entering the village got its "[...] true significance and the name worthy of national history"⁵¹, and "[...] arrived to the ancestral hearth, whence through severe trials the Sokol thought found its birth and life form, like a stroke of a spark in the stone."⁵²

By going into the villages Sokols were aware of their historical responsibility and therefore they embraced the "[...] gravest and most delicate national duty"⁵³, which by that time "[...] no other organization dared to embrace, nor could, for its substantiality."⁵⁴

Upon entering the villages and by working in the manner outlined above, the Sokols, as Milic says, began to build strong and large Sokol building and people's future that will stand "[...] on the hardest stone, the building that could not be threatened by the most terrible storm or any kind of external temblor."⁵⁵

**Milic's views on Sokol education, the host and the wife**

Guided by the wise people's thought "What home imbues, life nourishes"⁵⁶, Milic repeatedly stressed that a peasant house and its traditions have the most important and decisive role in the upbringing of children, and thus in education of Sokols. He said that "[...] the watchful eye of a father and soft heart of mother are raising a child, and the school teaches him the knowledge as a master the craft"⁵⁷, that a knowledge is better than the wealth, and that "[...] the knowledge is one of the most dangerous wolf's tooth for the human race if it is not supported by

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⁴⁸ Ibid.
⁵⁰ Ibid, pp. 6–7.
⁵² Ibid.
⁵³ Ibid.
⁵⁴ Ibid.
⁵⁵ Ibid.
⁵⁷ Ibid, p. 20.
⁵⁸ Ibid.
the noble Sokol heart"\(^5\)\(^6\), that the peasant’s house and family "[...] are the best school for the acquisition of life power and fundamental virtues"\(^5\)\(^9\); and that only they are able to educate and "[...] grow strong characters, working sons and ecstatic daughters."\(^6\)\(^0\)

In a peasant family the host has the highest authority, he is the head of the house, its biggest teacher, and "[...] by the tradition and custom the greatest sanctity of the family"\(^6\)\(^1\), he sees everything, "[...] he warns advice, reprehend and sometimes punishes, for he knows that if he does not cut the bad habit of children in the very beginning, after that all efforts of the school are in vain"\(^6\)\(^2\), and he knew that if the house and family of the child "[...] do not raise and grow the child with Sokol spirit all other efforts of schools and further education are pointless."\(^6\)\(^3\)

According to him, the woman (wife) in the family was the greatest worker, "[...] and watchful guardian of family and religious traditions"\(^6\)\(^4\), and right after the host she had the most important role "[...] worthy of greatest respect, because with her diligence and knowledge she was the same as national princess or queens, who also did all domestic chores by themselves, without any servants."\(^6\)\(^5\)

According to Milic, the home, the host and the family, with the morality based on three virtues: "Faith in God, diligent and hard work and small needs"\(^6\)\(^6\) were the cornerstone on which Sokols began their work in the village which, among other things, was "[...] inwrought with national knight games, which rural youth cherished for centuries."\(^6\)\(^7\)

His aforementioned Sokol ideology, particularly the part concerning the work in the villages, makes him, right next to dr Laza Popovic, one of the most important theoreticians of Serbian and Yugoslav Sokolism.

\(^{58}\) Ibid.
\(^{59}\) Ibid.
\(^{60}\) Ibid.
\(^{61}\) Ibid.
\(^{62}\) Ibid.
\(^{63}\) Ibid.
\(^{64}\) Ibid, p. 21.
\(^{65}\) Ibid.
\(^{66}\) Ibid.
\(^{67}\) Ibid.
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СОКОЛСКА ИДЕОЛОГИЈА ЧЕДЕ МИЛИЋА

САЖЕТАК

Соколски покрет, или чешки систем телесног вежбanja, настао је 1862. године у Чешкој, и на простору Херцеговине и Босне идеја соколства јавила се дане 1893. године у Фочи. Главни циљ соколства био је да се путем вежбanja развија и душа, и тело, и морал, и национална свест народа ради ослобођења од окупације. Због тога окупаторске власти које су се налазиле на просторима Босне и Херцеговине у периоду од првих иницијатива за оснивањем једнog националног гимнастичког друштва до краја Првог светског рата, на све начине су поуквањале то да спрече. Чедо Милић био је један од најначалнијих соколских радника тог времена и један од речних теоретичара српског и југословенског соколства. Дао је посебан допринос теоријском разматрању
соколства у селима Босне и Херцеговине, на шта ће бити усмерен и предмет овог рада.

За потребе рада су прегледани и критички проанализирани разни текстови, пренесени на бука жива и рада а који се тичу његовог теоријског разматрања соколства и соколовског рада, посебно у селима Херцеговине. Поред тога, прегледани је и друга бројна литература и извори других аутора који су писали о његовом животу и раду и на основу тога су донесени закључци о одређеном теоријским поставкама о соколству, соколима, селу и др. Циљ нам је да истражимо, осветлим и прикажемо соколску идеологију одређеног времена и једног човека који је цео свој живот посветио соколовском раду и свом народу.

Кључне речи: соколство, соколи, село, рад, теоријско разматрање.

ИДЕОЛОГИЈА СОКОЛЬСКОГ ДВИЖЕЊА ЧЕДЫ МИЛИЧА

РЕЗИЈУМЕ

Сокольско движение, или Чешская система физических упражнений, основано ое в 1862 году в Чешской Республике, а в пределах Боснии и Герцеговины сокольские идеи возникли еще в 1893 году в Фоче. Основная цель сокольства была развитие и душа и тела и нравственности с помощью упражнений, а также и национального самосознания народа за освобождение от оккупации. Поэтому оккупационные власти на территории Боснии и Герцеговины в период с первых инициатив по созданию национальной организации гимнастики до конца Первой мировой войны, пытались предупредить его. Чедо Милич был одним из знаменитых членов Сокола в то время и один из немногих теоретиков сербского и югославского сокольского движения. Он дал особый взлет в теоретическое рассмотрение сокольского движения в селах Боснии и Герцеговины а это и представляет предмет рассмотрения этой статьи.

В целях этой работы сделан обзор и критический анализ различных текстов, переписки и документов, которые Чедо Милич создавал в течение его жизнедеятельности и которые связаны с его теоретическими соображениями сокольского движения и труда, особенно в селах Герцеговины. Кроме того, сделан обзор и другой литературы, а также и источников других авторов, которые писали о его жизни и творчестве и на основе этого сделанные выводы по определенным теоретическим предложениям о "сокольстве", "соколам", деревне и т.д. Цель нашей работы изучить, выделить и показать Сокольскую идеологию этого периода времени и человека, который всю свою жизнь посвятил работе Сокола и его народа.

Ключевые слова: Сокольское движение, соколы, деревня, работа, теоретическое рассмотрение.