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THE ROLE OF SAVA VLADISLAVIĆ IN THE AFFIRMATION OF SERBIAN IDENTITY

The first part of the paper contextualizes the formation of Serbian identity on the basis of the socio-historical position of Serbs in Dalmatia. The identity of Sava Vladislavić and Serbs under the Venetian Republic is analyzed as paradigm of Serbian national identity. Then, based on the attempts to deconstruct Serbian identity, through the analysis of stereotypes, personal and collective identity is considered. The aim of this paper is to point out the survival of identity in different historical circumstances and cultural environments. The diversity and multifaceted activity of Vladislavić indicates the richness and ability of a soul that, in consistency with its identity, is not a stranger wherever it is in the world, as the spirit of cosmopolitanism is expressed in the fullest way. In the conclusion of the paper author states that the characteristics of Sava Vladislavić's personality are the basis for the paradigm of Serbian identity.

Keywords: Sava Vladislavić, identity, identity deconstruction, stereotype, culture, cosmopolitanism.

Introduction

The social position of the Serbs in Dalmatia is one of the most striking historical examples of how Serbian identity manifested itself and the many ways in which its continuity was hindered². The geographical posi-

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tion of the Serbs in Dalmatia, their dependent relationship with the major states, especially in the 17th and 18th centuries, and their existence within the Roman Catholic sphere of influence show that maintaining Serbian identity was a challenge. The most important role of the Serbs in Dalmatia was, with brief interruptions, warfare on behalf of the Republic of Venice. In this region, they “were the bearers of warfare and military history of Venice, as they formed a significant part of the population in Dalmatia and the Bay of Kotor and participated in three wars between the Republic of Venice and the Ottoman Empire: the Cretan War (1645-1669), the Morean War (1684-1699) and the war of 1714-1718. During the Cretan and Morean Wars, the Serbs enjoyed a certain degree of self-government within the Venetian state under the leadership of their commanders (*serdar*) and brigand gangs (*harambaša*)” (Jačov, 1984, p. 7).

For their proven bravery and military achievements, the Serbs received land and a few prominent personalities received estates and titles. However, despite this role, the influence of Orthodoxy (as the most significant marker of Serbian identity at the time) was systematically pushed back, because “until the Cretan War (1645-1669), the land in Venetian Dalmatia was owned by large landowners, including the Roman Catholic Church” (ibid., p. 105). As a reward for their military service, Serbian peasants were given the right to cultivate land, but under restricted conditions, including taxation and other obligations.

The social situation of the Serbs in Dalmatia was never favorable, mainly because of their inability to provide for themselves, the frequent years of poor harvests, and the loss of their warrior status (after the end of three wars). The inertia of the Venetian Republic in the face of the fact that many families in Dalmatia were dying of hunger left them powerless in the face of levies and injustices. They were “the *exploited sudicio*³ of Venice — having lost their status as warriors, they were unable to resist oppression. Fifty years of peace gradually and finally led the once untamed warrior to secure his existence through agriculture, fishing and trade. Rebellions and uprisings, as were common at the beginning of the 18th century, therefore failed to materialize. Instead, emigration to other countries became the response to injustice and intolerable conditions” (Jačov, 1984, p. 105). *The people of Dalmatia were exploited by everyone, and “the Venetian authorities in Dalmatia treated their subjects ruthlessly” (ibid., p. 105).*⁴

3 *Sudicio*, (ital. unclean, dirty, indecent), *Italian-Croatian or Serbian dictionary*, Školska knjiga, Zagreb, 1980.

4 The hostility towards the Orthodox Serbs was also felt in Dubrovnik during this time, as their burial policy shows: “In fact, the Dubrovnik government did not allow Orthodox Serbs to be buried on Dubrovnik territory until the 19th century out

The level of education and the opportunities for Serbs in Dalmatia to receive a formal education were also extremely limited. During the almost constant wars between the Republic of Venice and the Ottoman Empire in the 17th century, there was no systematic schooling and no “organized Serbian schools”. However, the clergy took on the role of educators and ensured the continuity of literacy, “as each priest and monk passed on to the youth what he had learned himself” (Jačov, 1984, p. 117).

In addition to the unresolved economic issues, “Venice did not solve the question of religious freedom for its Orthodox subjects” (ibid., p. 131). There were no schools under Venetian rule, apart from a few village schools that were introduced during the Austrian occupation and were exclusively Italian. Nobody protested against this, “the Serbian element, which also did not protest against these conditions in the country, was nevertheless concerned about its church” (Bakotić, 1938; 1991, p. 16-18). The Orthodox Church was not officially recognized, and the Serbs did not have “their own bishop in the country, instead they were subject to the authority of a bishop in Venice. Furthermore, Catholic bishops took part in the administration of the Orthodox Church in Dalmatia, under the pretext of legitimate guardianship. (...) Moreover, during the rule of the Venetian Republic in Dalmatia, an active campaign was conducted aimed at converting the Serbian-Dalmatian population to Catholicism” (ibid., p. 17).

The Serbs in Dalmatia were deprived of a favorable socio-economic status, the right to a broader education and the free practice of their Orthodox faith, while at the same time they were constantly faced with pressure on their identity and survival. However, “despite all the hardships endured by the Serbs in Dalmatia (...) they welcomed the fall of the Venetian Republic with strength”, as they took care of education and sent capable young men to continue their studies in “the great cultural centers of Europe (the Age of Enlightenment)” (Jačov, 1984, p. 131).

Characteristics of Sava Vladislavić’s identity as part of the Serbian identity

To explore a few definitions that define what identity is, we looked in two dictionaries in search of an answer. In everyday language, but also in public discourse and beyond, this word — and many others — is often used in a slightly different sense. For example, the *Dictionary of the Serbian Language* (Matica srpska, 2011) says about identity: “A set of char-

of religious exclusivity; instead, the deceased were taken to Herzegovina for burial” (Dučić, 2020, p. 68).

acteristic features that distinguish and differentiate one person or object from others”. Similarly, the *Dictionary of Serbo-Croatian Literary and Vernacular Language* (Volume VII, SANU, 1971) contains an almost identical observation regarding the meaning of this word (under 1. a.): “The sum of characteristics that distinguish and differentiate a person or object in general from others”.

A more detailed analysis of all the characteristics of Sava Vladislavić’s identity would require a more extensive study, so here we will only highlight the most important social roles and characteristics that indicate that Sava Vladislavić is an indispensable historical figure for the affirmation of Serbian identity. In the personality of Sava Vladislavić (1660[?]-1738), a Herzegovinian from the Gacko region, the most rebellious part of this country under Turkish rule, and in the spiritual framework in which he grew up, the best characteristics of Serbs were embodied, characteristics that can still be seen in some places today.

Vladislavić’s stay and activities in Constantinople can be reconstructed, as Dučić writes, on the basis of his connection to Luka Barca, an important Dubrovnik diplomat, who “refers to Sava in Edirne and Constantinople several times in his letters to the Dubrovnik government” (Dučić, 2020, p. 78).

“(…) Luka Barca and Sava Vladislavić were in close and frequent contact in Constantinople and certainly also collaborated, which could have been of great importance during the Morean War, when Dubrovnik and Herzegovina were also at stake. (...) The people of Dubrovnik were benevolent towards Turkey during the Morean War and supported it against the Christian and cultured Venice, of course for their own understandable state reasons, while Sava Vladislavić, as we shall see, on the contrary, worked for the downfall of Turkey, although (ibid., p. 79) he did not wish Venice success in Herzegovina and Dalmatia, which were also threatened by the same Republic of Sant Marco” (ibid., p. 80).

The cosmopolitan spirit of a polyglot with a broad education is also reflected in his work as a translator. After Mauro Orbin, a native of Dubrovnik, had written *The Kingdom of the Slavs* (1601) in Italian, Count Sava Raguzinski published an abridged translation of this work into Russian in St. Petersburg in 1722. The translation “was available to Slavic historians at the time when they were shaping the current picture of European history and the place of Slavic peoples in it, but it did not help much to avoid the predominant insignificant role of Slavs in the picture of the ancient and medieval world” (Antić, 2016, p. 7). Sava Vladislavić’s interest in translating the famous work by Mauro Orbin, *The Kingdom of the Slavs*, from Latin into Russian, as well as his later role in uniting the Serbs

in Dalmatia and Montenegro with Russia, show that Vladislavić wanted to emphasize that only the unification of the Orthodox lands could improve their position and make the Serbian identity independent from the pressure of powerful states. The basic idea of Sava Vladislavić was therefore the unification of all Slavs in the war against Turkey with the help of Peter the Great and thus the liberation of Serbian identity.

Sava Vladislavić was a versatile personality who was well versed in various fields: geography, military (military strategy), intelligence, diplomacy and negotiation, communication and even financial matters. Particularly noteworthy is his diplomatic activity, which is summarised in the book (report) *Secret Information on the Strength and Condition of the Chinese State* (Vladislavić, 2022), which emerged from his diplomatic mission to China and the success of this mission, for which he was responsible as a high-ranking diplomat and advisor to the Russian Emperor, as he managed to secure the Treaty of Kyakhta, which was the guarantor of peace between the two great powers for almost two centuries (Dučić, 2020). In *Secret Information on the Strength and Condition of the Chinese State* Vladislavić proves his excellent writing qualities, his analytical skills and his ability to gather all the necessary facts about the Chinese Empire. Moreover, through this diplomatic activity we get the first maps of the Chinese and Russian empires, detailed descriptions of the representatives of Chinese dynasties, diplomatic customs in this part of the world, power struggles and conflict resolution, the division of provinces and even vivid observations about the city of Beijing, descriptions of houses and how they were built, where servants lived and where lords and their wives resided. This report by Sava Vladislavić can be categorised as a comprehensive sociological analysis of the social and state conditions of a country.

A true cosmopolitan with a deep affiliation to his Serbian roots, he had unusually good language skills, a keen sense of following important social events in any European or Turkish environment and acquired friendships with prominent people from the courts. Due to his position and status in Russia, he was undoubtedly the right-hand man of Emperor Peter the Great on various occasions, and in 1725 Empress Catherine I awarded him the title of Count (Дучич, 2009; Dučić, 2020). He was a “loyal friend and collaborator of the Emperor” and at the same time a “patriot of Russia and its enslaved Herzegovina” (Dučić, 2009, p. 2). Vladislavić lived in the imperial palace, which is now one of the buildings of the Hermitage, the Russian empresses were godmothers to his children at their baptisms, and he was buried in the imperial crypt (Tepavčević, 2017, p. 22; Dučić, 2020).

As an advisor, Vladislavić was a negotiator in Peter the Great's (Russia) war with Turkey. He also had the role of a negotiator as an advisor to

the Russian Emperor when he travelled to Dubrovnik in 1716 and was absent for six years to see his family and deliver a letter from Peter I the Great to the Dubrovnik Senate. During these six years, one of Sava Vladislavić's most important missions was "negotiating with Pope Clement XI to settle the relations of the Catholic Church in Russia, as they had reached an untenable situation" (Dučić, 2020, p. 239). At that time, his campaign to build an Orthodox church in Dubrovnik failed, and after unsuccessful attempts to build a church, the Dubrovnik Senate did not allow it, so Vladislavić "took his family to the Bay of Kotor, i.e. he left Dubrovnik and never returned to the city of St. Blaise" (Dučić, p. 248).⁵

The letter from Emperor Peter I, which Vladislavić delivered to the Dubrovnik Senate, was of great political importance, regardless of the issue of the Orthodox Church in the city of St. Blasius: "It is considered the first contact of Imperial Russia with the Republic of Dubrovnik (...) this beginning of relations, which did not break off almost until the disappearance of the Dubrovnik state, was established solely by the merit of the Serb Sava Vladislavić" (Dučić, 2020, p. 249).

Before moving on to the next chapter on stereotypes about Serbian identity, let us give an overview of the interpretation of the term *Illyrian*, since Sava Vladislavić also used *Illyrian* as part of his name. Also in the *epistle* of St. Paul to the Romans, it is mentioned: "by the power of signs and wonders, by the power of the Spirit of God, so that from Jerusalem and all around as far as Illyricum I have fully preached the gospel of Christ" (Bible, 2019).

Then, in the first chapter "The Origin of the Serbian people in Croatia and Slavonia" (Grujić, 1989, p. 13–87), important data on the conditions under which the Serbs lived in this area are presented. At this point, we will only refer to historical data on the term *Illyrian*.

Based on secret information from Cardinal Leopold Count Kolonić (Primate of Hungary) about a petition from the Serbian Patriarch Arsenije III. Čarnojević, which was submitted to the imperial court in 1706 "for the confirmation and protection of national privileges", the cardinal writes in a negative tone about the Orthodox and states, among other things: "(...) It is therefore necessary to make an effort, but without much noise and offense, to gradually unite this *Illyrian or Rascians (Serbian) people* with the Roman Church, from which it is not very different anyway."⁶ Elsewhere,

5 On the other hand, an important fact is that Vladislavić demonstrated religious tolerance towards the Catholics in Russia, because "in Russia he was a true father to the Catholic emigrants there and their community", for which he was honored by the Pope (Dučić, 2020, p. 253).

6 Grujić refers: "Orig. in Latin, in the Court War Archives in Vienna, under no. 151 ex 1707"

as one of the many proofs that the people of Bosnia were considered as Serbs, it is mentioned that “we have two excellent records for the Serbian name in Bosnia from the history of the Dalmatian Serbs” and that around 1744 Bishop Matija Karaman wrote against the Orthodox Serbs in Dalmatia: “(...) at the time of the The Great Turkish War (in Serbian: *Bečki rat*) there was no *Serbian bishop* in the area of Zadar, but the entire upper area was inhabited by Serbs (*di Serviani*) who had come from *Bosnia* at that time.” In 1759, the Orthodox Serbs from Dalmatia asked the Venetian Proveditore General for Dalmatia and Albania to grant them a bishop “of our *Slavic-Serbian language* (people)”, and they explained how they were: “*Slavic-Serbs* from many provinces, especially from *Bosnia and Herzegovina* and from all of *Illyricum*” (Grujić, 1989, pp. 23–24).

The author provides data on the widespread use of the Serbian language at that time and the fact that the Serbian language was not only the official and vernacular language of Serbia and Bosnia, but also the diplomatic language of the Turkish, Hungarian and Romanian courts in the 15th and 16th centuries.⁷ It is emphasized that “when negotiating something with the people of Dubrovnik or among themselves, they always had two scribes (*gřakā*) in their community — one for Serbian and one for Latin” (*ibid.*, p. 37). The same work also mentions variations of the name: “until the so-called ‘age of nationalities’, from which time we were always referred to as Serbs in official documents — as we had been called since the 17th century, but very rarely and usually always in connection with the name Rascians or Vlach, and later with Illyrian” (*ibid.*, p. 37).⁸

7 Grujić refers to V. Jagić, *Historija književnosti*, p. 146.

8 With regard to the pressure on language and identity, the case of Dubrovnik is also interesting, which Mitrović cites in his book *Srpstvo Dubrovnika* (The Serbian Identity of Dubrovnik): “When it was decided to suppress the Serbian identity in Dubrovnik and its surroundings, measures were taken in several directions. The main goal was to colonise Dubrovnik with Croatian settlers. Of course, this also affected Konavle, the cradle of Serbian tradition and the Serbian language in this part of the Serbian land. The parish priest of Grude, the central village of Konavle, Jozo Crnica, had the task of turning the inhabitants of Konavle into Croats and proving to them that they had no connection to the Herzegovinians and Montenegrins, although many of the inhabitants of Konavle knew exactly from which places their ancestors had come to the Konavle field. This Croatianization even affected the Institute of St. Jerome in Rome, which suddenly lost its *Illyrian* name and was replaced by a *Croatian* one. A protest against this change came from Dubrovnik and the surrounding area, signed by almost 400 Serbian Catholics (Mitrović, quoted from *Dubrovnik* 1901, no. 38). This number of Serbian Catholics in Dubrovnik is the best proof of their national strength even at the beginning of this century. What’s more, the Pope returned the institute to its old name, even though some Croats threatened to convert to Orthodoxy.” (Mitrović, 1992, pp. 245-246).

Until the end of his life, Vladislavić did not forget the spiritual framework from which he came and his roots. He donated and supported Orthodox monasteries (Dučić, 2020), and at the end of his life, the Count and high-ranking diplomat of Imperial Russia Sava Raguzinski (as he was called after Ragusa [Dubrovnik], from where he came to Russia via Turkey) and Sava Illyricus officially requested that his rightful surname —Vladislavić — be recognized and returned to him. “(...) Sava himself was designated on all official documents (marriage certificate), the decree on the Russian title of count and finally on his tombstone in Petrograd as Sava Lukić Vladislavić, i.e. as the son of Luka (...)” (Dučić, 2020, pp. 46–47).⁹

Stereotypes about Serbs and Serbian identity: attempts of (de)construction

As mentioned in the previous chapter, although the Serbs in Dalmatia formed the backbone of the Venetian army in three wars, the Venetian Republic did not allow “enthusiasm” among the Serbs towards the potential highlighting and separation of the Serbian identity in the religious and cultural sense. After the wars and the loss of a significant part of the population, the process of deconstruction of identity began; the Serbs in Dalmatia were to be reduced to peasants and shepherds who were forced to lay down their arms and pay taxes (Jačov, 1984).

The experience of being a person worthy of respect is the way in which resistance to annihilation and individual and collective reactions to negative stereotypes that are not based on real facts is formed. Only through dialogue¹⁰ is it possible to rethink both one’s own stereotypes and stereotypes about the “other”. Without this identity component, there is no way to understand positive and negative stereotypes, because stereotyping is in fact a reduction of several characteristics of a people to a single simplified figure that is supposed to represent its essence. However, when there is a

9 The fact that Empress Anna Ivanovna had him embalmed by her personal physician after his death and that he was subsequently buried with full honors in the Church of the Annunciation of the Alexander Nevsky Monastery, where members of the Romanov dynasty and several Russian dignitaries also rest, testifies to the esteem and prestige that Sava Vladislavić enjoyed in Russia. Empress Anna Ivanovna and Princess Elizabeth Petrovna, the younger daughter of Peter the Great and future empress, attended the solemn funeral and paid their last respects to Sava Vladislavić (Tepavčević, 2017, p. 146).

10 For more on this, see: A. Vuković, “Dijalog kao manifestacija moći”, in *Svet i Srbija – izazovi i iskušenja*, S. Grk (ed.), Institute of Social Sciences, 2017.

negative essentialization of the “Serbian mind” and thus of Serbian history, the Serbian people and Serbian society, together with the repetition of the main negative stereotypes about Serbs, which become entrenched as negative autostereotypes, the only consequence can be the demand for a change of identity, as an escape from the fatalistic determinism of the “wrong” origin and culture (Vuković, 2024). Yet “surely only those who have a personality and feelings of their own know what it means to escape them” (Eliot according to Gavrilović, 1963, p. 41). But it should be noted that “certain nations are not natural (spontaneously formed) entities, but have been created (produced, constructed) by certain people — politicians, soldiers, merchants or clergymen (intellectuals).” Those who created them can also dismantle (deconstruct) them again (Antonić, 2024, p. 80).

We will highlight some negative and positive stereotypes about Serbian identity in the context of the given historical period. An example of the formation of very negative stereotypes about Serbs (Serbian identity) in Dalmatia and a strong role in their deconstruction was expressed in the actions of Vićentije Zmajević, the Archbishop of the Roman Catholic Church in the Republic of Venice. He attended the *College of the Congregation for the Propagation of the Faith* in Rome, where he completed his studies in philosophy and theology, and was later ordained a priest. Pope Clement XI appointed him Archbishop of Bar and apostolic visitor of the Catholic Church in Serbia, Albania, Macedonia and Bulgaria in 1701 (Bartl according to Jačov, 1984, p. 42).

Signs of the deconstruction of Serbian identity are highlighted in his work *The Mirror of Truth*. In it he declares that the Serbs are “apostates”, “Dalmatia is contaminated by the arrival of the Serbian people” and “the Serbian faith is worse than all heresies”, the eighth chapter of Zmajević’s writing refers to the “errors of the Serbian schism” (Jačov, 1984, pp. 42-56). When analyzing the history of the Serbian people, Zmajević writes about the characteristics of Serbian identity: “The Serbs are ancient Serbs or Servi. After fleeing from Asian Sarmatia, Emperor Heraclius took them in as servants of the state in the Mediterranean part of Illyricum, which was later called Serbia. A cruel and bloodthirsty people, dark and savage by birth, passed from darkness into the light of the Gospel during the reign of Emperor Basil the Macedonian, replacing their darkness enslaved by birth with the noblest light that came from baptismal regeneration and faith in Christ. In their fortunate early days they were Catholics and Romans. But when, with the changes in the Eastern Empire, they became masters instead of servants, they became negligent in religion; they became as unfaithful to the ruler as they were traitors to the faith. Continuing in their weakness, sometimes united with the Greeks, sometimes with

the Latins, always flamboyant and always unstable, they finally succeeded in establishing a patriarchy in their empire and in further infecting the state with clumsy and weak persons in teaching authority. Ignorance has always prevailed in the Serbian clergy, a fertile source of black smoke that would obscure the beautiful splendor of the Church of God. Serbia has never had schools, sciences or books, except those for ecclesiastical use” (Jačov, 1984, p. 45). Given the fact that Vicentije Zmajević was Archbishop of Bar and apostolic visitor of the Catholic Church in Serbia, Albania, Macedonia and Bulgaria, his influence and contacts with dignitaries of the Republic of Venice, the Republic of Dubrovnik and the Roman Catholic clergy made his writings a powerful tool in the deconstruction and intention to completely eradicate the Serbian identity in Dalmatia.

The process of deconstruction and disappearance of identity implies an understanding of the relationship between the present and the future; “the difference between the present and the past, however, lies in the fact that the conscious present represents the consciousness of the past to an extent and in a way in which the past can never show that it is conscious of itself” (Eliot according to Gavrilović, 1963, p. 36).

There is not much data in the archives about the everyday life of the Serbian population in Dalmatia. Jačov has highlighted and written several important entries on the positive stereotype of Serbian identity and folk customs in Dalmatia: Hospitality and dignity; the home and life in it; songs and gusle; blood revenge; superstitions at the burial of the dead; proposal of a girl and weddings; traditional clothing (men and women).

Considering the topic and the limited space in the paper, we will only mention what was recorded about hospitality and dignity as a positive stereotype of Serbian identity¹¹, “Serbs ‘consider it their duty to lose for friendship even their life’ because ‘they highly value their honor’”. Their most important characteristics are ‘sincerity and seriousness.’ They ‘never humiliate themselves to the point of begging anyone who passes through their country.’ It is enough to ‘treat them humanely to receive all possible attention and warm friendship from them.’ Fortis often got lunch from someone he had never seen before and whom he could not imagine ever seeing again.” Like the people, the monks of the Krka monastery proved to be ‘very hospitable.’ ‘Orthodox Serbs came to this monastery with great respect, although their poverty did not allow them to bring rich gifts’” (Jačov, 1984, pp. 122-129).

11 Jačov uses the following sources for this information: *Giustiniana Winne contessa degli Orsini e Rosenberg, I Morlachi, Padova, 1798* and *Fortis Alberto: Viaggio in Dalmazia I-II, Venezia, 1774*.

The positive stereotypes about Serbs also include the description by Benedikt Kuripesić, a traveler in Bosnia, from his travelogue *Across Bosnia to Constantinople*, which was written in German. He speaks of the characteristics of the Serbs: “*The same Serbs whom we met as Christians* showed us much love”, and although they “groan” in “the heavy Babylonian captivity and centuries of servitude”, “they are so strong in spirit that they even encourage and uplift the imperial envoys: “We ask you to be steadfast in the Christian faith, to act as we do, who hold fast to our law in every adversity” (Grujić, 1989, p. 32). Of course, Sava Vladislavić, who was highly respected and distinguished by the outstanding qualities of the Serbian people, refuted these negative stereotypes through his merits and deeds.

Conclusion

If we consider identity as a fundamental signpost through existence and the affirmation of one’s own integrity and meaning, then Sava Vladislavić stands as one of the most remarkable examples of this in the context of European cultural heritage. Both individually and collectively, the preservation of identity is synonymous with the defense of life itself — a life that may be temporarily lost but eternally gained, echoing the earliest Christian ideals. Indeed, the preservation of identity represents the most profound defense of life, rooted in faith, honor, integrity, the preservation of traditions, and the rejection of compromises born of momentary weakness. Equally significant is the fact that identity is deeply interwoven with truth, which enriches its meaning and purpose and elevates it to the highest ranks of human dignity. In society — understood as a balanced and organized whole — and before the individual, identity occupies a place of utmost value. The question of identity is neither a fleeting whim nor the product of aimless mental wanderings. It is not a frivolous game, an instrument of manipulation or a populist means of mobilizing people for ephemeral goals. Above all, identity is a constant and essential guide — both for the routines of daily life and for the upheavals of extraordinary social movements. The diverse and multifaceted work of Sava Vladislavić reveals the depth and capacity of a soul that never feels as a stranger anywhere in the world. In harmony with its identity, this soul embodied cosmopolitanism in its truest sense. Taking into account all the characteristics we have highlighted—the intertwining of personal and collective identity—Sava Vladislavić emerges as a pivotal figure in the history of the Serbian people and one of the most distinguished personalities to have contributed to the affirmation of Serbian identity.

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