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**TOURISM
IN FUNCTION OF DEVELOPMENT
OF THE REPUBLIC OF SERBIA**

Tourism product as a factor of competitiveness of
the Serbian economy and experiences of other countries



**THEMATIC
PROCEEDINGS**

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**UNIVERSITY OF KRAGUJEVAC
FACULTY OF HOTEL MANAGEMENT
AND TOURISM IN VRNJAČKA BANJA**



INTRODUCING IT TECHNOLOGIES IN THE SERBIAN RELIGIOUS TOURIST OFFER

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Abstract

Cultural heritage improves the quality of the tourist offer for tourists who come to a certain destination for other reasons. In this paper surveys were conducted with employees in places of worship of two religions in Serbia in the immediate surroundings along the Ibar River. Given that IT certainly can improve the cultural tourism of Serbia, solutions need to be found so that tourist visits should not interfere with the daily activities of houses of worship. The aim of this paper is to determine how tourism affects residents and workers in monasteries, churches and mosques and to find out whether these facilities are willing to improve etourist offer by introducing modern technology. The aim is also to define opinions, attitudes and desires of residents at religious temples, their commitment to meeting the requirements of tourists and other visitors and to propose solutions that may facilitate the functioning of both sides.

Keywords: *religious tourism, Serbia, information technologies, cultural tourism*

JEL: 320, 390

Introduction

Cultural and historical heritage is significant for identity preservation of each nation. Places of suffering and monumental heritage, museums and memorials represent public places of collective memory, recognition and collective identification. These are the places which form the symbolical attitude of respect towards the past events that determined the history and still remain the centres of collective feelings and common memories as

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well as the places of paying tribute to the victims (Ministry of Internal Affairs of the Republic of Serbia, 2015). Today, there is an ongoing increasing trend of interest for cultural tourism products and World Tourism Organization predicts that cultural tourism market will be one of the five leading segments of tourism market in the future. Consequently, the aforementioned becomes increasingly important tourism form with multiple positive implications on the socio-economic level thus enabling the financial support for the preservation, revitalization and promotion of cultural heritage. It also contributes to financial and organizational independence of cultural institutions and organizations as well as to the process of culture decentralization.

Cultural tourism has a significant financial effect on the economic development of many countries, particularly developing ones. Its improvement has not only financial but also other effects such as raising awareness of people and care towards their own cultural values, cultural identity creation and a positive image of the community (Ćirković & Petrović, 2014).

Religious tourism has some specifics in relation to other types of tourist movements: group travels are highly represented, with participation of members of the same religion, accompanied by a priest or a professional guide; then these trips are organized by specialized travel agencies or by the church or religious organization (among Orthodox churches only the Serbian orthodox church has its own travel agency, i.e., tour operator Dobročinstvo). Religious tourism has no seasonal character. The concentration of tourists is more related to specific dates in the religious calendar (religious holidays), or to some special events (for example, the arrival of the Pope in a country or funeral of the late Pope) and, unlike other tourists, these tourist, pilgrims, following the religious beliefs of destination, behave piously and humbly (Isaković, 2016a).

The subject matter of this paper is the comparison of tourists' attitudes towards cultural monuments of various religious communities and their influence on the cultural heritage. Additionally, they are perceived from the perspective of those living and working in those facilities, i.e., it is perceived how tourists influence daily life of monasteries, churches and mosques. What is also assessed is the extent of their contribution to as well as negative influence on the peace and tranquility of monks and nuns. Last but not least, it is estimated whether the infrastructure of all

those objects is appropriate and properly used and, if not, what could be done to improve the state of affairs.

Having in mind that tourism may provide a great number of workplaces and launch many business activities, the Raska District may open a new “cultural and tourism” factory and use its treasure acquired centuries ago to the best possible purpose. It is necessary to take into account and satisfy all target groups and interested parties and all those economic factors that may benefit from such a development. In order to point out the significance of cultural and historical monuments, we have put an emphasis on the seven monasteries of the Raska School situated in the Ibar valley. In addition, our research is also extended to four mosques in the territory of Novi Pazar Municipality and the oldest church, also in the Novi Pazar territory.

The basic terms of cultural and religious tourism, i.e., pilgrimages are explained in the introductory part of the paper. Cultural and historical monuments in the Ibar valley as well as their beauty, significance, historical and cultural values are analyzed separately. The results also presented are those achieved from the surveys done on the location while being in touch with the monks and nuns, i.e., imams in the mosques and by interviewing them. The intention was to show the potentials and opportunities Serbia has in cultural tourism that should be used in an adequate way. For that purpose, it is necessary that interested parties act in compliance. The government and sectorial ministries should respond adequately, perhaps by unifying tourism organizations, in this case those of Kraljevo, Raska and Novi Pazar in one regional organization which would jointly promote cultural and historical heritage of the Ibar valley and thus launch the cultural tourism of this region which has the exceptional development prospects.

The aim of the collaboration would be to bring close the opinions, statements and wishes of inhabitants and workers in religious and cultural facilities and, on the other hand, to harmonize their obligations and necessities with the wishes of tourists. Subsequently, the functioning pattern of both sides should be planned. Since the cultural monuments are visited by tourists with different affinities, religious monuments of different religions should be included, combined and offered to tourists as a single package.

There are 830 cultural and natural heritage items on the List of World Heritage Sites which are considered to be of “outstanding universal value” by the UNESCO World Heritage Committee. The list includes 644 cultural, 162 natural and 24 mixed monuments from 132 countries of about two hundred members. The included monuments located in the territory of the Republic of Serbia are: Stari Ras with Sopocani (1979), Monastery of Studenica (1986), Visoki Decani monastery, Monastery of Gracanica, Church of Bogorodica Ljeviska and Pecka Patrijarsija (2006) (Group of authors, 2007).

The Offer of Cultural Tourism in Serbia

Lately, cultural routes have been a subject of great interest of scientists belonging to the domain of cultural tourism as well as of tourists themselves. In 1987 the Council of Europe engaged in determining the cultural routes with the following aims: raising awareness of the European cultural identity, promotion of intercultural and religious values and better understanding of the European history, preservation and improvement of cultural and natural heritage for the purpose of life quality improvement and socio-economic and cultural development. The official presentation of this country is certainly one of the activities of the National Tourism Organization which determined the following cultural routes: “Fortresses on the River Danube“, “Cultural Route of Roman Emperors“ and “Transromanica“ Cultural Route that has a great significance for this paper. This is the European cultural and tourism route connecting the monuments in Germany, Austria, Italy, France, Spain, Slovenia, and also the monuments in Serbia starting from November, 2007 (Transromanica, <http://www.srbija.travel/>,25 April 2016.).

Serbian medieval art is unique in terms of unifying the art of the West Europe and the East. Inflow and assimilation of Romanesque elements into the Serbian medieval art may be precisely traced precisely on the monuments of so-called Raska School. It arrived in Serbia through the South Italy and Adriatic Coast and is primarily visible in architecture and sculpture. Through its programme "Transromanica" shows the preserved churches and monasteries of the Raska School. The endowments of the rulers belonging to the Serbian medieval Nemanjić dynasty such as the monasteries of Zica, Studenica, Gradac, Djurdjevi Stupovi and Sopocani constitute part of this cultural and tourism route (Jovanovic, 2015).

Also, among the ten most beautiful monasteries in the world, singled in 2009 by the specialized travel site *World*, our Gradac monastery from the 13th century was chosen because of the unusual intersection of architectural styles - Gothic elements permeate the authentic Raska school. These particular cross-overs are not accidental because the Gradac monastery bears testimony in stone of the royal marriage between medieval Serbia and Western Europe (Isaković, 2016b).

Monasteries and Basic Characteristics of Raska School

In the history of art, architecture was named after the region or the country in which it origin at ednot only according to the general frame of creative work but also in terms of style. Specific desires or requirements of the patron partially changed the inherited programmes without significant influence on their basis. In the trends formed in this manner, the above mentioned work of patron was those which should have resembled the specific model. The reasons of ideological nature can be perfectly seen in the appropriate techniques. The main trend of monumental Serbian architecture, the Raska architecture, was developed according to the original concept of architectural space which was continually followed. The major respected pattern was that of domed single-nave church based on the idea of Byzantine origin and influenced by the Romanesque architecture in its exterior decoration. As a sepulchral endowment of the dynasty founders, Studenica was an outstanding model. The programme of architectural space, completed in Zica, was the base for building adjusted to the ideas of later patron only in details (Korać, 2004).

The Raska School got its name by the medieval Serbian region of Raska in which the largest number of monuments was built. The main architectural features of this school are: nave building with one dome, calm wall surfaces fragmented only by shallow pilasters, elongated sidelong vestibules later replaced by a low transept. On the west end of some churches there are two sidelong or one high tower - belfry (Sopocani, Djurdjevi Stupovi). The outside parts of the buildings of this style look like three-nave basilica representing a special phenomenon known as "false three naves", because the added choir chapels were sometimes covered by the common roof. All these buildings were mainly built of stone, sometimes coated with white or multicoloured marble (Studenica, Decani). Finely sliced carved stone which decorates the portal, windows, friezes of blind arcades and capitals of the columns is

also characteristic for this school. Apart from lush vines there are also various, fantastic animal and human figures as well as sculptural groups placed in timpani above the main portals (Vujovic, 2005).

Monuments of Islamic Culture in Serbia

Islam (the Arabic word meaning “lecture“, “submission“ to God) is the religion with the main characteristic of absolute monotheism and simple and radical view of the world indifferent to historical, social, cultural and racial specificities (Mozzati, 2010a). Islam and its language – Arabic – created an exceptionally strong ability to bring together different cultural traditions on the basis of an astonishing homogeneity which characterized the civilizations and spiritual and political experience of hundreds of millions of people and entire countries (Mozzati 2010b).

The Islamic religion was already noted in the territory of Serbia in the IX century. More significant presence of this religion in this territory was recorded in the last quarter of XIV century when Turks were arriving on the scene. In the period of Ottoman rule, a part of Serbian people were converted to Islam. Islam is one of the present-day religions in the Republic of Serbia.

According to the census conducted in 2002, one that did not include the province of Kosovo and Metohija, there are 240,000 citizens of the Islamic faith living in Serbia. According to the records of the Islamic community of Serbia, there are 225 mosques and masjids (mosques without a minaret), 120 of which in the Raska District (in Novi Pazar, Sjenica, Tutin, Prijepolje, Priboj, Nova Varos), and 60 in Presevo, Bujanovac and Medvedja (Group of authors "National Magazines" and Rijaset of the Islamic Community of Serbia, 2010). The most significant temples are Bajrakli Mosque in Belgrade, Altun-Alem Mosque in Novi Pazar, mosques in Sjenica, Prijepolje, Nis, as well as Muhadzir Mosque in Subotica. The monuments of Islamic culture in the Ibar valley to be analyzed are: Altun-Alem Mosque, Iskender Celebi Mosque or Melajska Mosque, Arab Mosque and Lejlek Mosque.

Before the foundation of Novi Pazar, the settlements of Parice and Potok, later becoming the constituent parts of the city, were situated in its today's territory. The founder of Novi Pazar is Isa-beg Isakovic who is credited with the formation of the first core part of the future city consisting of a mosque, later named Isa-beg Mosque, caravanserai, hamam and 56 trade

stores. The name of Novi Pazar was first recorded in a Dubrovnik document dating from 1461.

Description and goals of the research

The instrument used in the research is a survey questionnaire of mixed type, which consists of 13 or 14 questions. The survey questionnaire consisted of 4 parts.

The first part of the questionnaire, *general characteristics of tourists*, consists of 4 questions meant to be the introduction into the survey, that is, the insight into what kind of tourists come and visit these local places, age structure, time of visit, whether they are a group or individual tourists and whether there are any foreigners. The second part of the questionnaire, *General rule and dress code inside the monastery / mosque*, consists of 3 questions about a monastery and 2 about a mosque and tells us how the tourists and visitors should dress, how tourist workers should make sure visitors are adequately dressed for these religious and cultural establishments or whether monasteries have suitable capacities for admitting these tourists into inns - for staying overnight. Third part of the questionnaire refers to the *approach to tourists and new technology*. It consists of 4 questions that represent the core and main part of this research - do you and how many people you have in the monastery / mosque that can accept tourists and see them through the complex? Would you allow your monastery / mosque to have modern technology such as smart phone applications, multilingual audio tour guides and the like? Do tourists and their activities disturb the everyday life and the work of residents of these institutions? Have you ever had an unpleasant situation with tourists inside the monastery / mosque?

The fourth and the last part is the conclusion to the previous questions, it is a tour offer of a monastery / mosque which consists of 3 questions about the contents which tourists can use or visit, whether those extra contents are charged for and how much. The conclusion and at the same time the opinion of our interlocutors is the last question: "How to improve our tourism offer?"

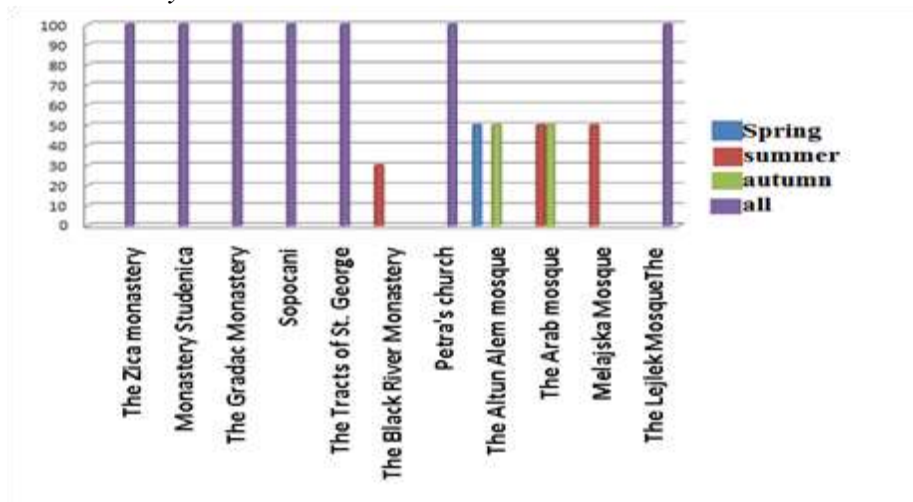
The poll was conducted on a deliberately selected sample, via interviewing monks and nuns in monasteries and imams in mosques; our interlocutors were: a nun Teodora from The Zica monastery, in Studenica we had a civilian named Milan Djokovic who was assigned to work with

tourists and at the monastery inn, in The Gradac Monastery there were Nina Nerandzic, an abbot mother, and nuns Febronija and Sanja, in Sopocani there were monk Zosima Jeremonah, in Djurdjevi Stupovi there was abbot father Gerasim, in Petra's church there was abbot father Tomislav Milenković and in the Crna Reka Monastery we talked to abbot father Hrizostom who belong to Raška's school and with imams of the Altun Alem mosque of Hafiz Irfan el. Malic, and Melajske mosque Asmir ef. Crnovrsanin, The Arab mosque Amar, Fahir -ef. Micevic from the Lejlek mosque situated in Novi Pazar region, about their opinions on the topic of introducing modern technology into these establishments.

Discussion

The first part of the questionnaire, *General characteristics of tourists*, gives us a short insight into what kind of tourists come and visit these local places, their age structure, time of visit, whether they are a group or individual tourists and whether there are any foreigners among them. It is possible to answer these questions easily and with precision because they are the multiple choice type of questions.

Chart 1: *Analysis of this survey's answers to the question number 1: "Which period of the year is the time when the tourists visit you the most, besides holidays and vacations?"*

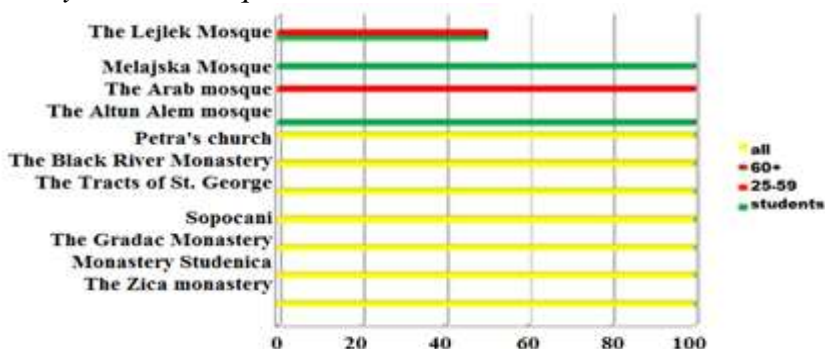


Source: *The author's own research*

The answer to the question number 2 in the survey in monasteries and churches was completely the same: both groups and individual tourists

visit equally, whereas group visits are more common in mosques. When it comes to the latter, they have a slightly better insight into separating believers from tourists.

Chart 2: Analysis of this survey's answers to the question number 3: "What is the age structure of the tourists that visit Your monastery/church/mosque?"



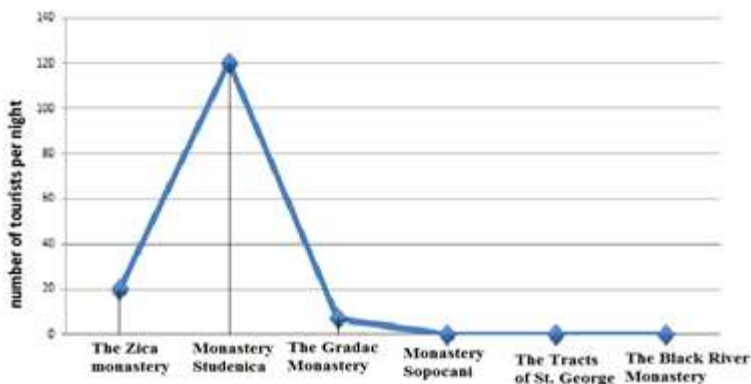
Source: *The author's own research*

The last question of the first part of the research every respondent agreed upon: foreign tourists are visiting, but they come from different countries. The second part of the questionnaire, *General rules and dress codes*, in monastery / church / mosque tells us how the tourists and visitors should dress and whether monasteries have suitable capacities for admitting these tourists into inns - for staying overnight. Mostly all establishments expect from tourists / visitors to understand the place that they are visiting and avoid being dressed inappropriately. The main rule is not to show too much skin and it refers to both sexes, not to wear shorts or skirts nor sleeveless T-shirts. This is tolerated in some establishments whereas wearing scarf is obligatory in mosques, and this is considered polite in monasteries and churches. The answer to the second part of the question, how many people can monastery / church / mosque host, is that the number is not limited. An excellent example of such monasteries is Studenica, which has an inn within its monastery complex, that is, in its vicinity.

The best solution for developing this type of tourism is to include monasteries into this kind of activities. However, opinions differ with some abbots, such as the attitude of abbot in the Crna Reka (Black River) Monastery, where they had some bad experiences with visitors who had stayed overnight. Now, their primary goal is looking after their

monastery. We also have the Gradac monastery, where it is only allowed to stay during one night and possibly if the visitor is blood related to some of the nuns. The Sopocani monastery is becoming similar to Studenica because it is in the middle of the lawsuit, disputing which monastery should the nearby hotel belong to.

Chart 3: *The analysis of the answer to the question: "How many people can the monastery's inn host?"*



Source: *The author's own research*

The third part of the questionnaire refers to the new technology and the approach to the tourists, which was the goal of this research.

You cannot assess whether the quality is equal in all monasteries, based on quantity alone. We have the Petra's Church as a good example for that. It has a person with sufficient knowledge in admitting domestic and foreign tourists and who speaks English. The elder of Petra's church is a graduated and licensed tour guide in the Russian language, also knowing and using the German language. What is more, the nuns of the monastery of Gradac are all highly educated and trained to work with visitors. Three sisters have daily duties to be hostesses and they change every day. The monastery of Zica has about ten sisters that can admit tourists and guide them through the complex, but there is one sister whose main duty is exactly that of welcoming tourists, with others ready to help. It is interesting that in the monastery of Studenica they have domestic people employed there and they are very polite and creative, able to adjust the stories to different visitors. In Sopocani, tourists can be shown the complex by two priests and volunteers - historians of art from Novi Pazar. When it comes to mosques, in most cases, even muezzin and, especially in Melajska mosque, the whole congregation board of six people.

The answers to the question "Would you allow your monastery / mosque to have modern technology such as smart phone applications, multilingual audio tour guides and the like?" differed. They depended on whether there were already some modern pieces of technology such as projector for showing the movie about the monastery of Zica and if they wanted to introduce audio guides, including the monastery of Gradac and all other mentioned mosques, and whether they would introduce these, given the opportunity and the offer. There are some preparations for publishing DVDs with photography in the Petra's church, as well as video records and short history in the Serbian, English and Russian languages. The answer was positive in Sopocani, at least for mobile phone applications, whereas the answer for audio tour guide was negative, the reason for it being unknown. And the answer of abbess Gerasima in Djurdjevi stupovi (Tracts of St. George) was that, when it comes to technology, they will introduce everything according to the need. "God gave the technology to be of some use to the mankind."

Studenica and Crna Reka avoid it and say that they feel no need for it, mainly because of the way of life they lead in the cloister. However, that would be of great significance for the monasteries of Studenica and Sopocani because they are visited by people of many nationalities and this would enrich their findings and would show various significant frescoes to the people who want to see and understand them, right there at the spot.

"Do tourists and their activities disturb you in your everyday life and work?" is the question to which only a few monasteries replied affirmatively, but each one had adequate explanations. For example, in the Arab mosque they have five daily prayers, prayers that tourists do not attend for the lack of space, because everything is full of believers, the central prayers are at noon and in the evening. But if they happen to be there, they are not forbidden to stay. At the monastery of Gradac, the cloister is not isolated from the church. Tourists and their activities disturb the monks at the monastery of Sopocani because it is not visited by believers only, but by a great number of foreigners as well, who cannot really behave and pay respects to the monastery as a religious institution. They also had a few problems with tour guides who spoke loudly to tourists about the monastery during the sermon.

Tourists and their activities do not disturb the everyday lives and work of people in the monastery of Zica because the visiting space is separated from the space where nuns live and work, contrary to the Gradac

monastery. After a short conversation, the nun said that they had problems with teachers or tour guides before all, those who use the part of monastery in the nave, which was intended solely for sermons. She states that it is slightly impolite, *as if you enter someone's house without the host's permission*. That is the example of disrespectfulness towards the house order, but there are no more serious problems. Behavior rules in significant religious and cultural establishments should be recreated and reinstated.

The Zica monastery is the victim to everyday thefts, but that is not the problem caused by tourists but by local residents who do not respect the establishment, whereas the Monastery of Crna Reka has issues with local residents because the village Ribariće next to it is of Muslim creed.

Tour guides, together with teachers, and above all parents, should explain their children how to behave in these cultural establishments. In a number of monasteries was claimed that the students from Vojvodina, Belgrade and Niš could not behave according to the monastery's rules and they disrupted the monastery's peace and quiet, whereas the children from smaller places and from the Republika Srpska were highly praised for their behaviour.

People from mosques stated that the only problem was clothes. Other establishment did not report the tourists' disturbances or any uncomfortable situations. When it comes to other contents that tourists can use or visit within these cultural establishments are very different and can be seen on the chart below.

Table 1: *Extra content of this religious establishment*

Religious establishment	EXTRA CONTENT
The Zica monastery	Souvenir shop, new complex, gallery, multifunctional square, library, multimedia center, open-door classrooms. Admission is charged 30 Serbian dinars for groups.
Monastery Studenica	Treasure room, admission for groups is charged about 100 Serbian dinars or 1€ for foreigners, souvenir shop, archeological excavation site, the hermitage of St. Sava, (upper and bottom), Sava's dining room.

The Gradac Monastery	Souvenir shop, archeological excavation site.
Sopocani	Souvenir shop, archeological excavation site (north part of the church), the inn, treasure room and museum (reconstruction in progress).
The Tracts of St. George	Souvenir shop, museum and cultural center in reconstruction and in building phases.
The Black River Monastery	Souvenir shop.
Petra's church	Admission is charged only for foreign tourists, 1€ per person.
The Altun Alem mosque	Islamic cultural center, a gallery and museum too if needed.
The Arab mosque	Nothing.
Melajska Mosque	Small gallery.
The Lejlek Mosque	Kindergarten for children, shop for covering Muslim females, nothing for tourists.

Source: *The author's own research*

Some establishments, that is, interlocutors, did not care about tourism and tourists, whereas some like Zica, Studenica and monastery of Gradac discussed that topic openly. The Zica monastery makes an effort to show off all the fortunes they possess. They believe that the main tourist attractions in Serbia are medieval monasteries. The monastery of Gradac believes that they need better cooperation with tourist organizations in the regions, municipalities, other tourist establishments, vintage households, etc. and the investment into infrastructure, more than anything else. In Studenica, they change their offer every day, and adjust it to tourists. The Sopocani monastery is currently in a lawsuit and negotiations to improve the offer. They need infrastructure, traffic and tourist investments from the state and other establishments above everything else.

It is necessary for the residents of these religious establishments to get some further information on what tourism can contribute and how it can provide help to these establishments. It is also expected from them to collaborate with some software companies which can develop applications or audio tour guides, because monasteries and mosques do not have a good understanding on how much their lives would be

improved if they introduced those products; their expenses would decrease and what is more, they would earn money.

Conclusion

The cultural 'products' are not only buildings or objects from the past, but it is also the way you interpret them. Cultural resources must be the source of emotions for tourists, they need to offer them a specific experience. It is not enough just to offer a sightseeing of cultural-historical attractions, museums, galleries and similar resources; tourists must feel 'the history' of these attractions and enjoy their visit. A lot of factors can influence that experience, from the concrete elements of the offer, service provided, expectations, behaviours and attitudes of the tourists themselves, up to a whole lot of uncontrollable and changing factors, such as crowded spaces during sightseeing, crowd at the roads leading to the entrance of the establishments, good and bad weather, etc. (Vrtiprah, 2006).

First of all, what is needed is a very good infrastructure, both traffic and tourist alike. There are many possibilities and prospects to be presented, possibilities that could contribute to the development of these cultural establishments. They need to raise the awareness of our citizens about the value of these cultural-historical establishments that our country has. The UNESCO showed the importance of these establishments in 1979, when it included the cultural heritage of Stari Ras with Sopocani onto World heritage list, in 1986, when it listed the monastery of Studenica and in 2004, when the Visoki Decani monastery was added. To be listed in the UNESCO's world heritage list is revered in the world, so this perk should be exploited to the fullest.

Thanks to new IT technologies the digital reconstruction - virtual / augmented reality is enabled, and so is the system of preserving cultural heritage of the world and its global presentation. For example, the three-dimensional reconstruction of the Syrian archaeological treasure located in war zones, and some sites and archaeological sites which were destroyed by the Islamic Army (two ancient temples in the city of Palmira under the protection of the UNESCO), are to be implemented and stored in a digital database of photos and 3D data, in the contemporary project of preservation of the Syrian heritage, later to be available globally on the Internet (Isaković, 2016c). In the field of preventive archeology, for the protection of archaeological findings, there is a CONTRA (Contributing

the Preventive Archeology) project, a kind of virtual reconstruction of everything that archaeologists find on the site. In Serbia, this project is implemented at the late Bronze Age site near Pančevo (Stari Tamiš), and the database of this and other archaeological researches are available to researchers in the region and in Europe. Similarly, it might be possible to gain access to the protection and presentation of the cultural heritage in Serbia. By using new IT technology, digitalization and applications, the heritage can be saved and restored at least in the virtual space, as one of the ways of preserving our heritage (Isakovic, 2016d).

The great advantage would be the cooperation with specific software companies that are able to produce applications or audio tour guides for religious monuments, because people in authority do not have a good understanding on how easier their lives can be if they introduced such products, that their duties would decrease, as well as expenses, and there are those who would definitely introduce them, if the offer were adequate. It would also be useful if the different monuments were assorted into one tour package. The name of the package and the presentation of this offer can be "Feel the Orient and the Middle Ages at the heart of Serbia's Lilac valley", with visiting some of these religious establishments mentioned in this paper.

It is necessary that many interested parties reach the agreement. The government and the relevant ministry should respond accordingly. Uniting tourist organizations, in this case organizations of Kraljevo, Raška and Novi Pazar, would produce a regional organization which could, in shared efforts, promote cultural-historical heritage of the Ibar valley. Starting to perceive cultural tourism of this region in that way helps cultural and religious tourism to develop and improve its rich potentials.

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