

RELIGIOUS TOURISM AS POST-MODERN TOURISM ON THE TERRITORY OF FRUSKA GORA

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Abstract. Fruska gora (Alma Mons) is a mountain (538 meters high - 78 kilometers long) in the south- west part of Vojvodina European region, in the north of Serbia. Its northern border is the Danube River. One part of Fruska gora is the National park (25,348 hectares). The territory of Fruska gora is an attractive and developed tourism destination. It is rich in different natural and cultural tourism resources, which are in perfect harmony. Within Fruska gora (500 squares kilometres), there are 16 middle century monasteries - centres of religious tourism. Monasteries were built in the 15th century as centres of culture and spirituality and all of them are revitalized. They are important cultural monuments of unique architecture with invaluable middle century icons from the artistic point of view that are preserved in religious libraries. Religious tourism in all monasteries is uprising and has the multicultural dialog mission- civilization epoch, cultural styles. Religious tourism is initiated by individuals, families, and tour operators. We presented qualitative characteristics of religious tourism on this territory: tourist profile, socio-cultural, marketing, management, weakness and opportunities. Religions tourism on Fruska gora is in expansion and is improving the territory in many ways.

Key Words: religious tourism, monasteries, Fruska gora, territory

INTRODUCTION

Religious tourism is one of the newer forms of tourism in our country with a tendency to develop. In the last ten years especially, it has been triggered by a general recovery of practicing religious customs and Christian beliefs in our country. Whereas the secularization process has been present in some countries (Hamilton, 2003), religious processes in our country are quite the opposite.

Religious education has been introduced as an optional subject in the primary school syllabus (for children aged 7 to 15). This has encouraged the “recovery” of Christianity in families. In a wider sense, this has initiated higher interest in visiting monasteries and growth of religious tourism.

On Fruška Gora, a mountain in Vojvodina - northern Serbian province (map 2), there are 16 medieval monasteries, which are becoming ever more important centres of religious tourism. Fruška Gora has been one of the most attractive tourism regions in Serbia for: cultural tourism, religious and pilgrimage tourism, weekend tourism, recreational tourism, vine tourism, excursion type of tourism, hunting tourism, spa tourism, and in the last four to five years, congress tourism.

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The author of this paper has published the research about religious and pilgrimage tourism in the monasteries of Fruška Gora and the results will be presented here for the very first time.

LOCATION OF FRUŠKA GORA AND THE MONASTERIES

Fruška Gora (Lat. Alma Mons) is a mountain in the southeast part of Serbian province of Vojvodina (Srem) (Map no 1, Map no 2).

Fruška Gora is a horst mountain in Panonic Plane (Davidoviæ, R. at 1998), which intensifies its attractiveness in terms of tourism. Fruška Gora stretches in the direction of east-west, with the length of 78 kilometers and the largest width of 15 kilometers. Its highest peak is 538 meters and it covers a surface of 500 kilometers. (Maps no 1, 2, 3).

Thanks to the exceptional value of the ecosystem, it was turned into a National Park in 1960. The total area of the Fruška Gora National Park is 25,393 hectares and of the Protected Zone of the National Park is 47,905 hectares.



Map no 1. Position Fruška gora in Europe

Fruška Gora and the monasteries have an exceptionally favourable position in terms of tourism and geography.

Northern and northeast border of Fruška Gora is the Danube, one of the most prominent rivers in Europe. (Map no 1, 2, 3). Fruška Gora marks this sector of the Danube area with its specific natural features and it is named “Fruška Gora Danube Area”. (Vidic, 2007), (Map no 3). The paths to western monasteries of Fruška Gora lead through this attractive tour route of the Danube area.

Southern sides of Fruška Gora merge with the land-plateau of Srem (Map no 2, 3)

The international river, the Danube, and the international traffic and tourism route Corridor 10, on the mountain's eastern sides, make the mountain important in international tourism. (Map no 1, 2, 3). The Corridor 10 connects European countries: the countries of Northern and Central Europe are connected with the south of Europe, Greece and Asian countries, Turkey.



Map no 2. Location of Fruška gora in Serbia

Tourism-related and functional characteristics of this tour route have been favourable for visits to the monasteries of Fruška Gora, as it has been showed in the published research.

What is important for the position of Fruška Gora and the monasteries in terms of tourism is, apart from Corridor 10, traffic and tourism route that passes through the central part of Fruška Gora and further on, through western parts of Serbia and Montenegro, leads to the Adriatic Sea (Map no 2).

Out of 35 monasteries in the past, there are 16 medieval monasteries in Fruška Gora today: Privina glava, Šišatovac, Jazak, Krušedol, Đipša, Kuveždin, Ravanica, Rakovac, Beočin, Bešenovo, Novo Hopovo, Staro Hopovo, Petkovica, Mala Remeta, Velika Remeta and Grgeteg (Map no 3).

The monasteries were built in the cultivated area of Fruška Gora, in meadows, in the rich forests of Fruška Gora (tilia, horn-beam, oak). Their micro location was set at the source of 16 springs, out of 51 in total.

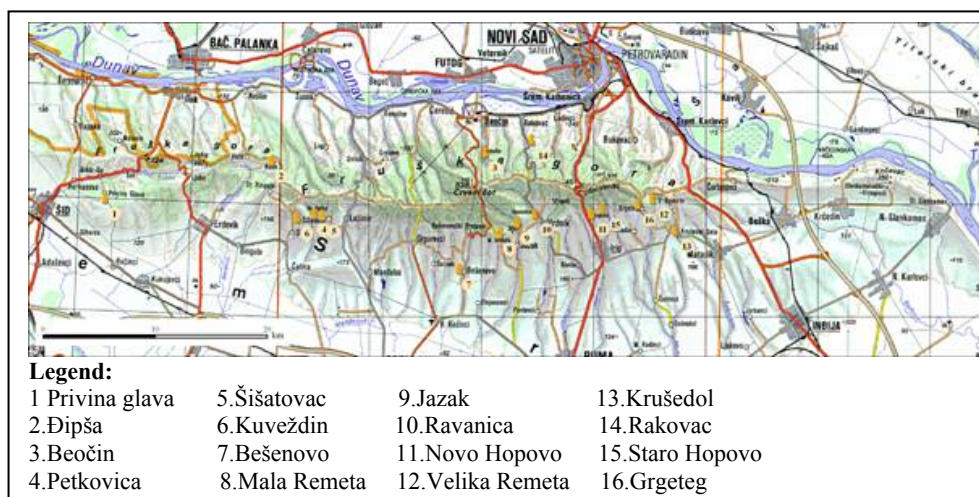
The monasteries are incorporated in the traffic system quite well, but the quality of the roads is not of a satisfactory quality.

THE MONASTERIES OF FRUŠKA GORA – RESOURCES OF RELIGIOUS TOURISM

Fruška Gora is the unique mountain in our country with such a large number of monasteries. Their density is 1/ 31.5 sq km. All the monasteries are set in the radius of about 50 kilometers.

This “dense” spatial presence of the monasteries is an important factor of their capitalization in the sense of tourism and it also represents a specific tourism value for the tourism region of Fruška Gora.

The monasteries of Fruška Gora were built in the 15th century, in its second half and at the end, and according to their architectural features, they were built according to medieval Serbian monasteries’ style. The monasteries that originate from that period are: Ravanica, Jazak, Staro Hopovo, Velika Remeta, Rakovac, Bešenovo (Davidov, 2007).



Map no 3. Location of monasteries on Fruška gora

In the second half of the 18th century, some late-Byzantine churches were pulled down “in order to create new buildings instead – Mala Remeta, (1738 - 1739), Pribina Glava (1740 - 1760), Jazak (1758), Šišatovac (1758 - 1778), Grgeteg (1770 - 1771), Beočin (1801 - 1811), Kuveždin (1815 - 1816), with elements of Baroque and Classicism. (Medakoviæ, 255)

Some of the greatest enterprises of the time were the constructions of the bell towers in Baroque style in: Krušedol (1726), Velika Remeta (1733 - 1735), Jazak (1736), Mala Remeta (1739), (Davidov, 250).

At the beginning of the 19th century, new churches of the following monasteries were built from the very ground: Ravanica – Vrdnik (1801 - -1811), Kuveždin (1875 - 1816) in the style of Classicism and Bidermayer. (Davidov 2007).

In the 18th and at the beginning of the 19th century, the monasteries of Fruška Gora represented big fresco-artistic workshops and great spiritual centres as well.

In the period 1941-1945, the monasteries were more or less damaged and burned. In the last 15 years, with support from the state and donation funds, these monasteries have been revitalized (pictures 1-16).

According to expert projects prepared for every monastery, the monasteries were revitalized in architectural sense, preserving, thus, their original cultural and artistic authenticity.

The monasteries are the most monumental, the most important and the most cultivated resources of Fruška Gora. These monasteries are becoming increasingly important centres of cultural and religious tourism.

In the structure of tourism attractiveness of the monasteries of Fruška Gora, we distinguish the most general factors that influence their state of being activated in tourism.

a) Cultural and historical importance of monumental heritage of the monasteries:

- The churches of the monasteries with the iconostases and the iconography
- The treasures of the monasteries
- Valuable libraries with precious library funds, with unique religious and literary manuscripts
- Well-known individuals – archimandrites, who were in charge of the monasteries, writers who lived there, zoographers
- Monumental, cultural and historical individuality of the monasteries.

b) Functional factors of the activation of the monasteries of Fruška Gora

- The position of the monasteries in terms of tourism and geography
- Infrastructure: traffic, accommodation resources
- Management, marketing

* * *

a) Cultural and historical importance of monumental heritage of the monasteries

The monastery complexes comprise:

- Monastery churches in which Christian rituals are practiced: liturgies, prayers, baptisms, events related to church – bringing of holy relics, celebrations of the Day of the Patron Saint of monasteries
- Monastery treasures with unique objects and documents: bills, donators
- Valuable libraries with precious library funds, with unique religious and literary manuscripts
- Monastery dormitories – built around churches. There are monastery cells for sleeping, big common dining room, kitchens, storerooms, warehouses, libraries, reception rooms,
- Monastery properties (0.58– 28 hectares) that are ploughed by monks and where they produce food not solely for their own needs, but some products are sold like authentic product: monastery brandy, honey, candles, as well.

According to the architectural style, the churches of the monasteries of Fruška Gora belong to Raška stylistic group (12th – 13th century), to Morava stylistic group

(14th - 15th century), with a strong influence of European architecture – of Renaissance and Baroque (A Deroko, 2007).

The monasteries were mainly foundations of the nobility from the family of Branković from Srem. They provided a shelter for monks in medieval Serbia, and that yielded architectural and artistic connections of monasteries in Fruška Gora and in Balkans.

The monasteries of Fruška Gora are one-storey buildings with bell towers and the apses. In some of them, outer additional buildings - exonatrexi were constructed. The roofs are two-sided. The interior of churches is plentifully decorated with frescoes of exceptional value, and iconostases are works of some of the most famous iconographers².

The interior of churches is plentifully decorated with frescoes: pirata, arches, walls, domes. The complex artistic process of iconography has its roots in workshops in Ukraine and Russia where the iconographers were from. The monasteries of Fruška Gora established not only temporal, but the intercultural dialogue, too, between European, Balkans and even Euro-Asian regions - Russia.

The monasteries of Fruška Gora were well-known art workshops. Some of the most important iconographers were: Dimitrije Bačević (Krušedol, Jazak, Šišatovac), Teodor Karaëun (Beoëin, Hopovo), Janko Halkoznović (Mala Remeta), Jakov Orfelini and Uroš Predić (Grgreteg (1904)), Dimitrije Avramović (Ravanica (1852 - 1853)), Pavle Simić (frescoes in Kuveždin), and Stevan Aleksić (Bešenovo).

There are frescoes “carved in wood, with shiny frames...” in the monasteries of Fruška Gora, and the fact they are often mentioned proves the existence of lively relations of Fruška Gora and Mount Athos, where this technique of carving crosses in the wood and panagijara, flourished in the 16th century (Medaković 2007).

“Painting in the 18th century was the golden age of contemporary Serbian art that had its best manifest in the monasteries of Fruška Gora” (Medaković 2007)

“The very technique in the body of a fresco was changed, primarily in the drawing, the way of modulation, artistic facture and thus in iconography (225) - the complex artistic process could be mastered in art schools in Russia, Ukraine, where the iconographers were from.”

Life in a monastery is in a special way determined by the abbot. Not only does this hold for the distant past, but for this modern period, too, although some historical conditions have changed. The archimandrite of Grgeteg monastery was Dimitrije Ruravac....

Morava stylistic group is characterized by triconchal cross-in-square structures, with simple exterior decoration. On the windows, there are small blind arcades, and the walls are embellished by shallow incisions.

A special characteristic of the monasteries of Fruška Gora is that, together

² Raška stylistic group – according to this the architectural concept, churches are in the form of one-storey building, with the dome and narthex on the west side. Under the dome, there are square apses. In some of them, an additional, outer building was constructed.

with the monasteries, monastery villages, the so called prnjavori, were also founded (Vidiæ, 2007). Prnjavori provided homes for people who lived nearby and worked on the monastery fields.

The prnjavori are named after the corresponding monasteries, thus there are: Krušedol, Jazak, Grgeteg, Bešenovo, Velika Remeta, Mala Remeta, Rakovac, Ravanica, Šišatovac, Beočin, Kuveždin, Đipša, Privina glava.

Prnjavori are especially convenient as accommodation resources. However, they have not been used for such purpose, although this would encourage their rural revitalization.

In changeable historical conditions, the monasteries had their ups and downs, what consequently yielded the present architectural features and the cultural importance and capitalization in terms of tourism.

The importance of every monastery in terms of monumentality and tourism is in their diversity: there are different architectural characteristics and the entire monumental heritage.

We are going to provide rather elementary and systemized data for every monastery, as it can be of immense importance in understanding religious tourism.

1. The monastery of Privina glava is the most western (H/180 meters) monastery. It is dedicated to the Holy Archangels Michael and Gavriilo. Were trustee Priba and Jovan and Đorđe Brankovic (Fig. no 1).

2. The monastery of Đipša (H=172 meters) is north-west of the monastery Privine glava (Fig. no 2). Despot Jovan Brankovic was trustee.

The church and the residential buildings were dedicated St. Nicholas and they were built in 1743. Ten years later, in 1751, the iconostasis was built. (Fig. no 2). It became an active nuns' monastery.

3. The monastery of Beocin (H= 186 m) is dedicated to the Ascension of Jesus Christ. The present church was built on the basis of a church dating from 1732-1740.

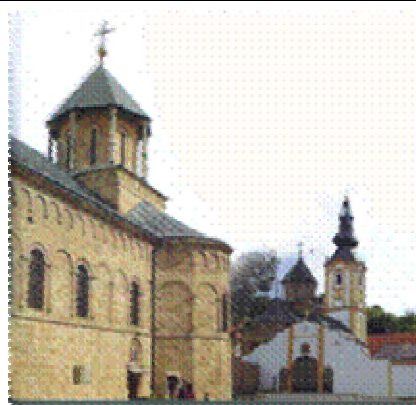


Fig. no 1. The monastery of Privina glava



Fig. no 2. The monasterv of Đipša

The monks of Raca (western Serbia) to Reconstructed. The residential buildings dates from 1728-1771 and the iconostasis from 1756. It is a nuns' monastery (Fig. no 3).

4. The monastery of Petkovica (H = 190 meters) is dedicated to St. Petka. Despots Jelena Štiljanovic was trustee of this monastery. The church was built about 1556, the iconostasis dates from 1735. There is a fishing pond near of Monastery. It is a nuns' monastery (Fig. no 4).

5. The monastery of Šišatovac (H = 205 meters) is dedicated to Nativity of the Mother of God.

The monks founded the monastery Zica About in 1520 and the present church dates from 1778, the 18th century, which is a cultural century. It is a nuns' monastery (Fig. no 5).

6. The monastery of Kuveždin (H= 190 meters) have a church dedicated to St. Sava and St. Simeon

Despot Stevan Štiljanovic was trustee between 1566 and 1569. The present church was built in 1816 and the residential buildings in 1810. It is a monks' monastery (Fig. no 6).

7. The Monastery of Bešenovo (H = 210 meters) is dedicated to St. Archangels. King Dragutin was trustee.

The fresco was painted in 1467. The residential buildings dates from 1730-1771, as well as the iconostasis. The monastery was destructed and then reconstructed (Fig. no 7).



Fig. no 3. The monastery of Beocin



Fig. no 4. The monastery of Petkovica



Fig. no 5. The monastery of Šišatovac



Fig. no 6. The monastery of Kuvezdin



Fig. no 7. The monastery of Besenovo

8. The monastery of Mala Remeta (H = 250 meters) is dedicated to the Protecting Veil of God's Mother. King Dragutin was its trustee. The present church was built in 1739, while the first in 1697. The belfry is out of the church. It is a nuns' monastery (Fig. no 8).

9. The monastery of Jazak (H=210 meters) is dedicated to Holy Trinity and it was built in 1522.

Despot Jovan Brankovic was its trustee. The church dates from 1736. The baroque iconostasis was made in 1769. It is a nuns' monastery (Fig. no 9).

10. The monastery of Ravanica –Vrdnik (H= 217 meters) is south of Fruska gora.



Fig. no 8. The monastery of Mala Remeta



Fig. no 9. The monastery of Jazak



Fig. no 10. The monastery of Ravanica-Vrdnik

It is dedicated to the Ascension of Christ and it was built on the basis of a church from 1697. The present church was built in 1801-1811. The residential buildings dates from the same period, while the iconostasis from 1853. It is a monks' monastery (Fig. no 10).

11. The monastery of Novo Hopovo (H = 250 meters) is dedicated St. Nicholas. Despot Đorđe Brankovic was its trustee when it was built in 1516. The residential buildings were built in 1728 - 1771, while the iconostasis in 1776. It actives as a nuns' monastery (Fig. no 11).



Fig. no 11. The monastery of Novo/New/Hopovo

12. The monastery of Velika Remeta (H = 240 meters) is dedicated to St. Demetrius. His trustee was King Dragutin. The church was built in 1534 and then rebuilt in 1735.

The church was built in 1534 and then rebuilt in 1735. In these monasteries, there functions the Museum of Serbian spiritual music, with the support of SANU. It functions as a monks' monastery (Fig. no 12).



Fig. no 12. The monastery of Velika Remeta

13. The monastery of Krušedol (H = 182 meters) is dedicated St. Annunciation of the God' Mother.



Fig. no 13. The monastery of Krušedol

Despot Djordje Brankovic and mother Angelina were the trustees. The church was built in 1509-1514, the dormitories in 1745, and the iconostasis in

1745. In the Monastery, there are tombs of important persons who supported the monastery: the head of the church, the king. It functions as a nuns' monastery (Fig. no 13).

14. The monastery of Rakovac (H = 175 meters) is dedicated to Holy Healers Cosmas and Damian. Raka Milosevic was its trustee. The church dates from 1545 and the iconostasis from 1763. In 2007, new dormitories were built (Fig. no 14).

15. The monastery of Staro Hopovo (H = 270 meters) is dedicated to St. Panteleimon. Despot Djordje Brankovic was its trustee.

The first church was built in 1496-1502. This monastery method of the monastery Novo Hopovo.

16. The monastery of Grgeteg (H- 280 meters) is dedicated St Nicolas. Despot Vuk Brankovic was trustee. The church and the dormitories were built in 1471 and reconstructed in 1901. The first iconostasis dates from 1774. It functions as a nuns' monastery (Fig. no 16).

The monasteries are especially architectural values, with invaluable important effigy paintings that are protected by the state, with costly cultural monuments. The monasteries are revitalized (Fig. no 16).

In the cultural heritage of Fruška gora's monasteries, we mention the artifacts about civilization, history, cultural arts, buildings experience, accumulated in over eight centuries. Fruška gora's monasteries are complex tourist resources with attractive power. Independent tourism attractions (Map no 3).

b) Functional factories for tourist activities of monasteries within the Fruška gora

The location of the monasteries, as we previously mentioned, represents an important factor for tourism activities. *We will to observer, theirs correspondents and need to know location of monasteries.*

With regard to their location within the territory of the National park of Fruška gora, from 16 monasteries (map 3), there are:

➤ in the National park, there are monasteries: Grgeteg, New Hopovo, Old



Fig. no 14. The monastery of Rakovac



Fig. no 15. The monastery of Staro/Old Hopovo



Fig. no 16. The monastery of Grgeteg

- Hopovo, Jazak, Little Remeta, Ravanica-Vrdnik, Rakovac,
- in the Protected area of the National park, there are: Krušedol, Big Remeta, Bešenovo, Beočin, Šišatovac, Privina glava, Petkovica.

In contraction area of Fruška gora and of monasteries are disperses centuries: Novi Sad and Beograd, with gravitation sphere.

From the limiting factories, in tourism presentations of Fruška gora monasteries, we mention:

- Insufficient quality of the lines of communications, but they are fit to be connected
- Imperfect capacity for accommodation, staying too long in the monasteries has a negative impact.

We have no management of tourist visits in the monasteries. Tourism agencies plan their own routes and establish their own program.

The monasteries, which represent an important part of our cultural heritage, are not very well promoted: monographs, prospectuses, post cards, and internet presentations. Tourists' visits are the best option for promoting tourism within the region.

RELIGIOUS TOURISM WITHIN FRUŠKA GORA-MULTICULTURAL DIALOG

Religious tourism to the monasteries within Fruška gora is part of cultural tourism and represents a multicultural dialog. It can be successful as it presents a different civilization, different cultural styles, the historical-cultural processes and changes that took place within the area. But, tourism should protect the heritage of the monasteries.

We will further present the results of our researches regarding religious tourism within Fruška gora.

The research developed between March 15, 2008 and April 15, 2008. We mainly used the questionnaire for our "face on face" research. The researches were made with the support of the Agency "The Saints in campaign", belonging to the Serbian Orthodoxy Church.

In the questionnaire, we asked a question about the social and religious background of the tourist: the motives or factors that make them visit the monasteries, the frequency of their visits.

178 tourist religious answered to this question. 84.8 percent of them were female subjects and 15.2 percent male subjects (table 1).³

Table no 1

Religious tourist on genders

	Frequency	%
masculine	27	15.2
female	151	84.8
total	178	

³ No statistical data about religious tourism

The results of researches showed, that religious tourists were 50.8 years old on average. The youngest religious tourist had 17 years old and the oldest 77 (Table no 2).

Table no 2

Religious tourists' age				
	Number	Minimum	Maximum	Mean
Age	170	17	77	50.84
Valid N (list wise)	170			

From all 170 religious tourists, who answered this question, 31.5 percent are between 51 and 60 years old (Table no 3).

20.8 percent are between 41 and 50 years old, 11.8 percent between 61 and 70 years old, 10.7 percent between 21 and 30 years old, 10.1 percent tourists older than 70. The group 31-40 years old holds 8.4 percent, the lowest rate belongs to the group under 20, 2.2 percent (Table no 3).

Table no 3

Religious tourists on age groups		
Age	Frequency	%
to 20	4	2.2
21- 30	19	10.7
31 - 40	15	8.4
41 - 50	37	20.8
51- 60	56	31.5
61 - 70	21	11.8
more from 70	18	10.1
Total	170	95.5

53.4 percent of the religious tourists had middle education, 19.7 percent higher education, 19.1 percent high education, and 5.6 percent primary education (Table no4).

Table no 4

Religious tourists according to the education level

Level education	Frequency	%
primary	10	5.6
middle	95	53.4
higher	35	19.7
high	34	19.1
total	174	97.8

Research showed that 42.7 percent of the tourists religious were employed, 39.3 percent retired, 10.7 percent unemployed, 6.2 percent students, and 2.2 percent pupils (Table no 5).

Table no 5

Religious tourists according to occupation

Profession position	Frequency	%
pupil	1	6.0
student	11	6.2
employed	76	42.7
unemployed	19	10.7
pensioner	70	39.3
total	177	99.4
missing system	1	6
total	178	100.0

The results of our research demonstrate that 95.5 percent of the religious tourists are Orthodox, 1.1 percent Catholic, 1.1 percent have other religious orientation, and 0.6 percent were atheists (Table no 6).

Table no 6

Religious tourists – confession

Religion	Frequency	%
Orthodox	170	95.5
Catholic	2	1.1
Other	2	1.1
Atheist	1	0.6
Total	175	98.3
Total	178	100.0

The believer tourists had also to answer a question about the level of faith. Thus, the answers depended on their personality and they had to choose between four possible answers, with the scale values from 1 to 5 (Table no 7).

Table no 7

Tourists according to their religious devotion

Possible answers	Frequency	%
Devoted to religion	4	2.2
Basic usage and events of religion	44	24.7
Many devoted to religion	96	53.9
Absolutely devoted to religion	32	18.0
Total	176	98.9
Missing System	2	1.1
Total	178	100.0

The believer tourists' answers can be classified into the following groups:

- I. Believer tourists who are deeply devoted to religion;
- II. Believer tourists who are absolutely devote to religion;

III. Believer tourists who perform the orthodox sacraments;

IV. Believer tourists who are not devoted (Table no 7).

Thus, of the 178 questioned tourists, 96.6 percent were believers and 2.2 percent were not devoted (Table no 7).

Besides the research regarding the degree of consecration to religion, we also focused on identifying their motives for visiting the monasteries. In the questionnaire, there were five possible answers, with the scale values from 1 to 5 (Table no 8).

Table no 8

Motives to visited the monasteries within Fruska gora

Motives to visits the monasteries	Number / %	Mini mum	Maxi mum	Mean
Cultural important-cultural monuments	158 / 88,76	1	5	4.44
Religious and spiritual importance	165 / 92,69	1	5	4.81
Religious events and manifestation	153 / 85,95	1	5	4.41
Pilgrimage	155 / 87,07	1	5	4.59
Curing	160 / 89,88	1	5	4.56
Valid N (list wise)	165			

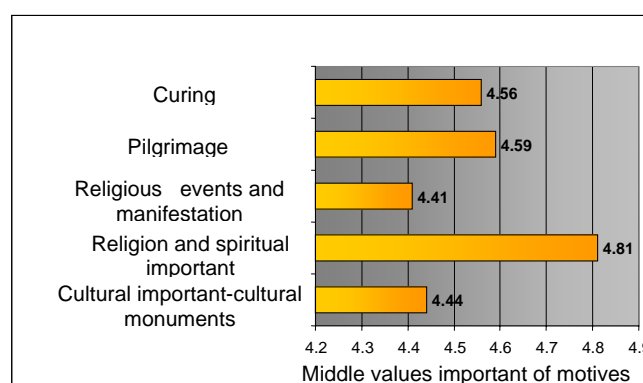


Fig. no 17. Motives to visit the monasteries

The results of the research showed the following situation:

- 92.69 percent Religion and spiritual important
- 89.88 percent Curing
- 88.76 percent Cultural important-cultural monuments
- 87.07 percent Pilgrimage
- 85.95 percent Religious events and manifestations (Table no 8).

On a scale from 1 to 5, there was registered the following situation at the evaluated monasteries: religious motives 4.81, pilgrimage 4.59, curing 4.56, religious events 4.44, and cultural importance 4.44 (Table no 8, Fig. no 17).

It is important to underline that all of the monasteries were visited.

The highest number of visits was registered at Monastery Krušedol (364 visits), followed by the monasteries Velika Remeta, Grgeteg, Novo Hopovo, Beočin, Šišatovac, Petkovica, Ravanica, Rakovac, Đipša, Jazak, Mala Remeta, Staro Hopovo, Kuveždin, Privina glava i Bešenovo (35 visits) (Fig. no 18).

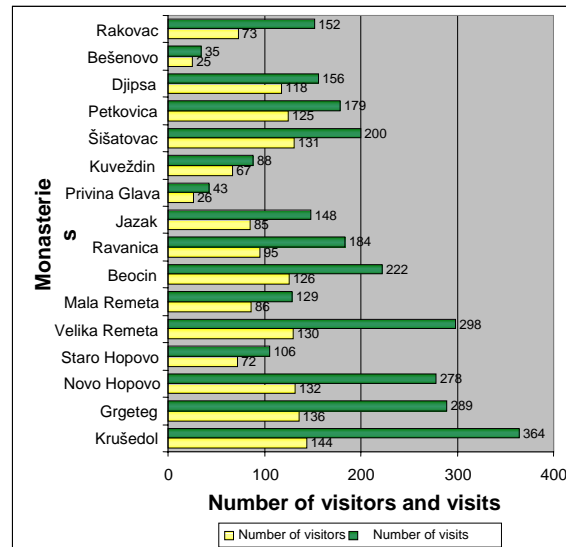


Fig. no18. Number of visits in the monasteries within Fruška gora

This research emphasized that many believer tourists visited some monasteries, 23 many times Monastery Velika Remeta, 20 many times Monastery Krušedol and Monastery Ravanica (Table no 9).

This number of visits to the monasteries proves the power of religious tourism within Fruška gora.

Religious tourism is part of cultural tourism and it has a big strength to connect the Christian feelings of the religious tourists, art, and all the spiritual values of monasteries. It is about a powerful spiritual experience as believer tourists come here especially for the religious –cultural value of these places.

From all the 16 monasteries within Fruška gora, included in the present study, the greatest number of visits was registered by Monastery Krušedol, 364 visits, followed by Velika Remeta, Grgeteg, Novo Hopovo, Beočin, Šišatovac, Ravanica, Petkovica, Jazak, Đipša, Mala Remeta, Staro Hopovo, Kuveždin, Privina glava, Bešenovo (Table no 8).

All to visits in religious tourism of monasteries on Fruška gora, to begin prayers tourist's believers.

On these travels, there were televised movies about of monasteries.

In the first monasteries included in tourist tour, the tourists listened to liturgies.

Table no 9

Number of visits to the monasteries within Fruška gora: maximum, sum, mean

monasteries	max	sum	mean
Number of visits			
Krusedol	20	364	2.26
Grgeteg	13	289	1.77
NovoHopovo	10	278	1.72
Staro Hopovo	5	106	0.64
Velika Remeta	23	298	1.82
Mala Remeta	6	129	0.78
Beocin	10	222	1.31
Ravanica	20	184	1.11
Jazak	12	148	0.90
Privina glava	5	43	0.25
Kuvezdin	5	88	0.52
Sisatovac	12	200	1.19
Petkovica	10	179	1.07
Djipša	11	156	0.92
Bešenovo	5	35	0.21
Rakovac	15	152	0.91

Some of believers made presents food, drink, handmade objects.

Religious tourism in the monasteries of Fruška Gora conveys their entire spirituality, monumental importance and it improves the region of Fruška Gora:

- It encourages the preservation and revitalization of the monasteries, as they represent an important cultural resource;
- It incites socialization between tourists;
- Friendship relation between monks, nuns and the visitors are established and visitors also contribute to various activities like, for instance, the organization of the celebration of the Patron Saint Day, the bringing of the sacred relics etc.;
- It is an important educational factor. Although the tourists may visit all the monasteries more than once and although they have gained certain knowledge regarding the history of the monastery construction, their cultural role in the development in our civilization, they listen attentively to the stories told by monks who present the historical heritage of the monasteries. The fact that the monumental heritage of the monasteries is presented by monks makes every visit authentic and endows these visits not only with religious, but with authentic cultural meaning as well.

The visits made so far have shown certain limiting impediments that need to be overcome in the future. Some of these are:

- Lack of accommodation, which could be overcome by:
 - turning monastery dormitories into objects for such purpose;
 - Involvement of prnjavor households around the monasteries.
- Lack of management specialized only in religious and pilgrimage tourism in

- the monasteries of Fruška Gora;
- Improvement of traffic infrastructure;
- The need for a more contemporary and comprehensive marketing material;
- Lack of specialist support of the tourism specialists in terms of overall tourism presentation and activation of the religious and historical heritage of the monasteries.

CONCLUSION

Fruška Gora, a horst mountain in the southeast part of northern Serbian province of Vojvodina, in the Panonic Plane, with a total surface of 500 sq km, length of 78 kilometers, and the highest peak of 538 meters, is home to 16 very important medieval monasteries (Maps no 1, 2, 3, Fig. no 1-16).

Fruška Gora is one of the most attractive locations in Serbia in terms of tourism with developed cultural tourism, religious and pilgrimage tourism, weekend tourism, recreational tourism, vine tourism, excursion type of tourism, hunting tourism, spa tourism, and in the last four to five years, congress tourism.

There are 16 medieval monasteries of great importance within Fruška Gora (Maps no 1, 2, 3, Fig. no 1-16). The monasteries represent objects of immense architectural value, with unique and precious instances of iconography protected by the state, as they represent precious cultural monuments that have been revitalized and adapted.

As a form of cultural tourism, religious tourism in Fruška Gora has been developing in the past years and it will have a tendency to develop further in the future.

The research about religious tourism that the author has done for the first time proves that religious motivation in visiting the monasteries is very strong (92.69 percent of the tourists in this survey are religious).

Religious tourism in Fruška Gora protects and preserves the monumental value these monasteries have and it improves the area.

These improvements of the Fruška Gora area should be even more visible in the future since all the impediments to the trend of development of religious tourism in Fruška Gora should be removed:

- The need for marketing research of all the intricacies of religious tourism;
- A new approach in the management of the monasteries' resources;
- Restoration and additional elements in infrastructure in terms of tourism: accommodation, better roads;
- More complex and stronger expert support from tourism specialists and their stronger initiative.

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