

TURISTIČKA VALORIZACIJA SAKRALNIH OBJEKATA U CRNOJ GORI

TOURIST EVALUATION OF RELIGIOUS BUILDINGS IN MONTENEGRO

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Pregledni članak

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APSTRAKT

U radu se apostrofira vrijednost sakralnih objekata kao resursa za razvoj kulturnog i vjerskog turizma. Opisano je postojeće stanje sakralnih spomenika, njihova spremnost da u postojećim uslovima budu funkcionalni činioci turističke ponude. Za istraživanje se koristi kvalitativno-kvantitativna metoda, kojom se opisuju priznati elemente turističke valorizacije: turističko-geografski položaj, ambijent, atraktivnost i prepoznatljivost, uređenost i opremljenost prostora i uklopljenost u turističko bogatstvo. Potom se kvantifikuju svi segmenti valorizacije kroz ocjenu najreprezentativnijih sakralnih spomenika u Crnoj Gori. Radom se želi ukazati na vrijednost ovog nasljeđa i njegove mogućnosti da relativno lako postane prepoznatljiv resurs kulturnog i vjerskog turizma. Želi se istražiti koji segmenti turističke valorizacije mogu biti unaprijeđeni, pa na temelju toga i inkorporirani u sistem turističke ponude.

Ključne riječi: valorizacija, sakralni objekat, resurs, vjerski turizam

ABSTRACT

In this article value of sacred objects like a resource for development of cultural and religious tourism is being emphasized. It is being described the current state of religious monuments, their willingness that in existing conditions be functional factors of tourist offer. For research it is being used: qualitative and quantitative methods with which are being described recognized elements of tourist valorization: tourism-geographical location, ambience, attractiveness and identity, decoration and equipment of the space in tourist wealth. Then, the segments of valorisation are being quantified through evaluation of the most representative religious monuments in Montenegro. With this work, we want to draw attention to the value of this heritage and its ability to relatively easily be recognized as a resource of cultural and religious tourism. It is being wanted to explore which segments of tourist valorization can be improved, so on the basis of it and incorporated in a system of a tourist offer.

Keywords: valorization, sacral objects, resource, religious tourism

UVOD

Crna Gora svojim geografskim položajem, te rijetkim sklopom prirodnih i antropogenih vrijednosti na relativno malom prostoru, atraktivna je za turističke dolaske i boravak. Elementi turističkog proizvoda: atraktivnost, aktivnost, prijatnost, dostupnost i ljudski resursi (Collier, 2007: 22) opredjeljuju budućnost Crne Gore na turističkom tržištu. U tom smislu proizvodni, opšti, infrastrukturni i turistički faktori daju joj prednost u odnosu na njenu konkurenciju. Za kreiranje jedinstvenog turističkog proizvoda Crne Gore poseban značaj ima širok opseg kulturnih resursa na teritoriji cijele države. Svojim se mjestom, misijom, značenjem i ljepotom izdvajaju sakralni objekti, pa je pitanje njihove valorizacije od posebne važnosti za razvoj kulturnog i vjerskog turizma.

Na prostoru Crne Gore nalaze se sakralni objekti koji predstavljaju reprezentativni dio kulturne baštine nacionalnog, regionalnog i univerzalnog značaja. Spomenici su velike graditeljske vrijednosti i umjetničke kreacije, te predstavljaju svjedoke minulih epoha iz kulturološke i istorijske vizure. Predstavljali su jezgra duhovnosti epoha u kojima su nastajali, djelovali i djeluju tokom vremena. Osim toga, aktivno su uticali na širenje pismenosti i književnog stvaralaštva, te afirmisali likovnu i primijenjene umjetnosti. Osim toga, ovo su bila mjesta okupljanja lokalnog stanovništava, gdje su predstavnici naroda donosili važne odluke o organizovanju odbrane, političkom djelovanju i aktivnostima koje će opredijeliti njihovu sudbinu. U socio-kulturološkoj ravni možemo govoriti o njihovom značaju za formiranje identiteta i vrijednosti koje baštini tradicionalna i dijelom savremena Crna Gora. Duhovna vertikala naroda koji živi na ovim prostorima rezultat je vjekovnog sažimanja autohtonih tvorevina sa uticajima osvajača kojima je ovo područje strateški bilo izuzetno

INTRODUCTION

Geographical position and a rare compound of natural and anthropogenic resources across a relatively small area are the features that make Montenegro attractive for tourist visits. Tourism elements, such as attractiveness, level of activity, pleasantness, availability, and human resources (Collier, 2007: 22) define future of Montenegro on the tourism market. In that respect, its production, general, infrastructure and tourism factors are what provides it an advantage over its competitors. A wide range of cultural resources distributed throughout the country are particularly important for creation of a unique tourism product of Montenegro. Religious buildings tend to stand out in terms of their location, mission, meaning and beauty, so the question of their evaluation is of particular importance for the development of cultural and religious tourism.

Montenegro is a home to religious buildings that represent the cultural heritage of national, regional and universal significance. They pose as artistic creations and monuments of significant architectural value, and are witnesses of the past epochs from the historical and cultural point of view. They represented the spirituality cores of eras in which they were built, operated and have been operating over time. In addition, they actively contributed to the spread of literacy and literary creations, asserting the establishment of the fine and applied arts. Moreover, these were the gathering places of local population, where the representatives of the people would make important decisions about the organization of defence, political actions and activities that would decide their fate. At the socio-cultural level, we can talk about their importance in the formation of identity and values inherited by traditional and to a certain extent - modern state of Montenegro. High level of spirituality of people living in the region is the result of centuries of merging indigenous creations with the impacts of invaders who found this area strategically very interesting.

zanimljivo. Brojnost te teritorijalna izmiješanost sakralnih objekata u Crnoj Gori govori u prilog suživotu tri konfesije: pravoslavne, katoličke i muslimanske. Ovi objekti sa aspekta turističke valorizacije različitog su značaja, stanja i očuvanosti. Jedan dio njih inkorporiran je u turističku ponudu, a drugi, ne mali broj, objekata bi mogao uz veću ili manju pripremu biti ravnopravno zastupljen u turističkoj ponudi Crne Gore. Imajući u vidu činjenicu da prema projekcijama VTO do 2020.godine 15% ukupnih putovanja biće motivisana vjerom, pitanje valorizacije sakralnih objekata na teritoriji Crne Gore važno je za analizu.

1. SAKRALNI OBJEKTI NA PODRUČJU CRNE GORE

Ostaci sakralnih objekata na teritoriji cijele Crne Gore svjedoče o različitim civilizacijskim uticajima u različitim epohama. Iz predslovenskog perioda datiraju ostaci manastira u Doljanima s kraja V vijeka, trikonhosa u Baru iz VI vijeka, te ostaci nekoliko crkava u podgoričkom naselju Zlatica iz VI vijeka. Iz perioda preromantike i dolaska Slovena ostaci su nekoliko zdanja: stara crkva Sv.Jovana u Zatonu kod Bijelog Polja, crkva Sv.Petra – centralna benediktinska opatija u Šuranju nadomak Kotora, manastir Sv.Arhangela Mihaila na Prevlaci i Manastir Bogorodice Ratačke nadomak Bara. Po mišljenju Čilikova najmonumentalnija bazilika preromantike u Crnoj Gori otkrivena je na Martiničkoj gradini blizu Danilovgrada (2011:18).

Iz perioda mirnijeg srednjeg vijeka pravoslavni manastiri, crkve i utvrđenja izmiještani su na skrovitija i branjena mjesta (Nikolić,2000:227), kako bi bili sačuvani od najezde turskih, mletačkih i drugih osvajača. Ova epoha izuzetno je plodna, pa veliki broj spomenika koji od tada datira izuzetno je interesantan. Sakralne građevine sa stilskim osobinama preromantike, romantike i gotike svjedoče o snažnom uticaju i prisutnosti evropskog duha toga vremena.

The number and territorial intermingling of religious buildings in Montenegro speaks in favour of coexistence of the three religions: Orthodox, Catholic and Muslim. In terms of tourist evaluation, these facilities are of varying importance, status and preservation level. A part of them is incorporated into regular tourist sights, whereas the other, which is by no means a small number, could be equally represented in the list of tourist sights of Montenegro, provided that more or less adaptation is done. Given the fact that, according to World Tourism Organisation (WTO) projections, by 2020 15% of all travel will be motivated by religion, it is important to assess the issue of evaluation of religious buildings in Montenegro.

1. RELIGIOUS BUILDINGS IN MONTENEGRO

The remains of religious buildings across the territory of Montenegro testify about different civilizational influences across different epochs. The remains of the monastery in Doljani from the end of the fifth century, trefoil in Bar from the sixth century, and the remains of several churches in the Podgorica settlement of Zlatica from the sixth century date back to the pre-Slavic period. The remains of several buildings bear witness to the pre-Romance period and the days of arrival of the Slavs: the old church of St. John in Zaton near Bijelo Polje, the Church of St. Peter - a central Benedictine abbey in Šuranj near Kotor, Monastery of St. Archangel Michael on Prevlaka and the Monastery of Our Lady of Ratac near Bar. In the opinion of Čilikov, the most monumental basilica from pre-Romance period was discovered in Montenegro in the Gradina Martinička near Danilovgrad (2011: 18). In the more peaceful period of Middle Ages, Orthodox monasteries, churches and fortifications have been moved to the more hidden and better defended localities (Nikolić, 2000: 227), in order to be saved from the Ottoman, Venetian and other invaders. This epoch is extremely proliferant, as a large number of monuments dating from the time tends to be remarkably interesting. Religious buildings with features of pre-Romance, Romance and Gothic period testify to the strong influence and presence of the European spirit of the times.

Od početka XV vijeka evidentan je dvostruki umjetnički uticaj na područje današnje Crne Gore, posebno kada je riječ o sakralnim objektima duž ove teritorije. Jedan vezujemo za primorski region i barokni stilski krug, kao evidentni uticaj Zapada. Arhitektura, zoografski i ikonografski umjetnički izraz pravoslavnih hramova u zaleđu uticaj je Vizantije.

Najezdom Otomanske imperije i islamska će kultura ostaviti pečat i trajno nasljeđe na ovo područje. Posebno je zastupljen u gradovima koji su nastajali u eri njihovih osvajanja. Pokretno i nepokretno kulturno blago odiše snažnim islamskim uticajem kroz brojne sakralne građevine: džamije, medrese i pomoćne objekte u njihovoj službi.

Kulturni prostor crnogorske države odlikuje se izrazitom multikulturalnošću, slojevitošću civilizacijskih krugova i epoha. Kulturno nasljeđe, pa i sakralni objekti nalaze se, sa većom ili manjom koncentracijom, na teritoriji cijele države. U registru zaštićenih spomenika kulture nalazi se popis zaštićenih urbanih cjelina, strarih gradova, sakralnih i profanih spomenika, arheoloških nalazišta, etnoloških zaostavština, te tehničkih i memorijalnih spomenika, njih ukupno 357. Imajući na umu činjenicu da od ovog broja najveći procenat pripada sakralnim spomenicima, tačnije 57%, govori o njihovoj zastupljenosti, mjestu i značaju za crnogorski kulturni identitet.

Na prostoru Crne Gore nalazi se 865 sakralnih objekata pravoslavlja, preko 230 katoličkih i 105 džamija (prema Radović, 2010: 192). Pod zaštitom države nalazi se 205 zaštićenih sakralnih spomenika koji su u najvećem broju duhovno aktivni. Od toga pravoslavnih zaštićenih spomenika ima 155, katoličkih 38, 10 islamskih i dva spomenika ostalih vjeroispovjesti. Kada je u pitanju kategorizacija 18 sakralnih spomenika pripada prvoj kategoriji, 78 drugoj i 109 trećoj kategoriji zaštite.

Na osnovu Izvještaja o stanju kulturne baštine Ministarstva kulture Crne Gore

A dual artistic impact has been evident in the area of today's Montenegro ever since the beginning of the fifteenth century, especially when it comes to religious buildings within the territory. One is related to the coastal region and Baroque style, as a symbol of evident influence from the West. Architecture, zoographic and iconographic artistic expression of Orthodox churches in the hinterland were influenced by the Byzantine empire.

The invasion of the Ottoman Empire brought the Islamic culture and its lasting legacy to the region. It is particularly distinguished in the towns created in the era of their conquest. Personal and real cultural goods bear a strong Islamic influence through a number of religious buildings: mosques, madrasas and ancillary facilities in their service.

The cultural space of the Montenegrin state is characterized by a pronounced multiculturalism, layered civilizational circles and epochs. The cultural heritage and religious buildings are, more or less concentrated across the entire country. In the register of protected cultural monuments there is a list of protected urban areas, ancient cities, religious and secular monuments, archaeological findings, ethnological legacies, as well as 357 technical and memorial monuments. The fact that the highest percentage of the aforementioned number belongs to the religious monuments, 57% to be more precise, speaks for itself of their presence, position and importance for the Montenegrin cultural identity.

In Montenegro there are 865 Orthodox religious buildings, over 230 Catholic and 105 mosques (according to Radović, 2010: 192). 205 religious monuments most of which are spiritually active, are under state protection. Out of that number there are 155 Orthodox protected monument, 38 Catholic, 10 Islamic and two monuments of other religions. When it comes to categorization, 18 religious monuments belongs to the 1st category, 78 to 2nd and 109 to 3rd preservation category.

Based on the Report on the State of Cultural Heritage from Ministry of Culture of Montenegro from 2005, the religious buildings are threatened by natural factors, due to

iz 2005.godine, sakralni objekti su ugroženi uticajem prirodnih faktora, nebrigom i neodržavanjem, nestručnim i nelegalnim radovima, te drugim faktorima devastacije. Prema istom izvoru od svih kulturnih spomenika u Crnoj Gori najugroženiji su upravo sakralni objekti i to u procentu od 71% u odnosu na sve ostale, ili 99 ugroženih sakralnih objekata u odnosu na 138 devastiranih spomenika na nivou države.

Tabela 1: Pregled devastiranih sakralnih objekata na teritoriji Crne Gore

Pravoslavni objekti	/	Orthodox facilities	79
Katolički objekti	/	Catholic facilities	15
Islamski objekti	/	Islamic facilities	5
Ukupno	/	Total	99

Izvor: Izvještaj o stanju kulturne baštine Ministarstva kulture Crne Gore, 2005.

Prema podacima koji su dostupni javnosti, a koje je moguće dobiti u Upravi za zaštitu kulturnih dobara, najizrazitiji primjeri devastacije narušili su vizuelni identitet, originalni izgled, ambijentalnu cjelinu, arhitektonsku i estetsku dimenziju prvobitnog zdanja sakralnih objekata, pa su sadržinska i funkcionalna namjena dovedena u pitanje. Riječ je o sanacionim radovima na budvanskom manastiru Podmaine, Cetinjskom manastiru, manastirskom kompleksu Dobrilovina i Ostroškom manastiru.

Na jednom broju sakralnih objekata prvobitni izgled je narušen ugrožavanjem i nestručnom restauracijom fasada, kupola i zvonika, ikonostasa, podova sakralnih objekata i konačno nastročnim oslikavanjem i doslikavanjem unutrašnjih fasada.

Kada se svi navedeni činioci uzmu u obzir, na osnovu podataka Izvještaja Ministarstva kulture, možemo izvesti zbirnu ocjenu o nivou očuvanosti sakralnih objekata na području Crne Gore.

Tabela 2: Ocjena stanja sakralnih objekata u Crnoj Gori

Stanje/Condition	Pravoslavni/Orthodox	Katolički/Catholic	Islamski/Islamic	Ostali/Others	Ukupno/Total
Dobro/Good	37	11	2	2	52
Osrednje/Medium	53	10	7	0	70
Slabo/Poor	37	5	0	0	42
Loše/Bad	27	12	1	0	40
Izgubio svojstva Lost its properties	1	0	0	0	1
Ukupno/Total	155	38	10	2	205

negligence, lack of care and maintenance, improper and illegal works, as well as other factors of devastation. According to the same source, religious buildings, which comprise 71% of all the endangered cultural monuments are the most endangered type of monuments in Montenegro as compared to all other, or 99 endangered religious buildings compared to 138 devastated monuments at the state level.

According to the information available to the public, and which may be obtained from the

Table 1: Summary of devastated religious buildings in Montenegro

Source: Report on the state of Cultural Heritage from the Ministry of Culture of Montenegro, 2005.

Directorate for the Protection of Cultural Property, the most outstanding examples of deterioration have ruined the visual identity, original appearance, surrounding environment, architectural and aesthetic dimension to the original religious buildings, therefore having substantive and functional purposes brought to Question. It is the rehabilitation works at the Podmaine Monastery in Budva, Cetinje Monastery, the Monastery complex Dobrilovina and Ostrog Monastery.

On a number of religious buildings, the original appearance was marred by jeopardizing and inadequate restoration of facades, domes and bell towers, the iconostases, floors of religious buildings and finally, by incompetent painting and decorating of interior facades.

When all of the above factors are taken into account, based on data from the Report of the Ministry of Culture, we can perform a summary assessment on the level of preservation of religious buildings in Montenegro.

Table 2: Assessment of condition religious buildings in Montenegro

Na osnovu analize ukupnog stanja sakralnih spomenika kulture na području Crne Gore, možemo zaključiti da su oni u najvećem procentu osrednje ocijenjeni (34,14%), nešto manje odlično 25,36 % i loše 19,51%.

1.1. SAKRALNI OBJEKTI U CRNOJ GORI KAO TURISTIČKI RESURS

Sakralni spomenici u Crnoj Gori su vrijedna kulturna dobra. Kao takvi, važni su turistički resursi koji nisu u funkciji turizma u poželjnoj mjeri. Kao takvi dominantno privlače turiste sa visokim interesovanjem za kulturnu ponudu. Ako se tome doda podatak da u svijetu ovih turista ima ukupno 5-10% (Alat za razvoj kulturnog turizma, 2008:12), srazmjerno godišnjem broju dolazaka u Crnu Goru, uvidjećemo da je riječ o relativno malom broju turista. Na drugoj strani, turisti prosječnog interesovanja ne biraju destinaciju na osnovu kulturne ponude. Ona može biti sekundarna i uz zabavu može biti komplementarni turistički sadržaj. Na osnovu zaključaka istraživanja Stavovi i potrošnja turista u Crnoj Gori (Kukalj, Lazović: 2014) ovih turista ima najviše.

Crnogorske manastire posjećuju i spiritualno motivisani turisti. Oni to u najvećem broju rade u okviru pokloničkih putovanja kroz Crnu Goru kao „destinaciju autohtonih svetaca kojima se pripisuju čudotvorstva (sveti Vasilije Ostroški, sveti Petar Cetinjski i sveti Leopold Mandić)“ (Pasinović, 2006:85).

2. TURISTIČKA VALORIZACIJA

“Turistička valorizacija predstavlja utvrđivanje ili procenu vrednosti turističkih atraktivnosti, odnosno procenu turističkih atraktivnosti svih onih pojava, objekata i prostora koji imaju, pored ostalih karakteristika i svojstvo da su atraktivni (interesantni) za turiste i da kroz njih turisti mogu zadovoljiti svoju turističku (kulturnu ili rekreativnu) potrebu” (Ahmetović-Tomka: 1994, 156). Po Čomićevom mišljenju pod turističkom val-

Based on the analysis of the overall condition of religious cultural monuments across the territory of Montenegro, we can conclude that they are mainly evaluated as being in medium condition (34.14%), with slightly less number of buildings in excellent condition 25.36% and 19.51% of the poor ones.

1.1. RELIGIOUS BUILDINGS IN MONTENEGRO AS A TOURIST RESOURCE

Religious monuments in Montenegro are a valuable cultural asset. As such, they are important tourist resources that are not a function of the development of tourism in a preferred extent. Thus, they dominantly attract tourists highly interested in culture. If we add the information that these tourists make a total of 5-10% on a world scale (Alat za razvoj kulturnog turizma (eng.: „Tool for the Development of Cultural Tourism“, 2008: 12). Put into proportion to the annual number of visits to Montenegro, we will find that this is a relatively small number of tourists. However, average tourists do not choose a destination based on its cultural sights. The sights can be a completely secondary matter and can, in addition to entertainment, act as a complementary activity for tourists. Based on the conclusions of the research „Attitudes and expenditures of tourists in Montenegro“ (orig. Stavovi i potrošnja turista u crnoj gori) (Kukalj, Lazović: 2014) such tourists are the majority.

Montenegrin monasteries are also visited by spiritually motivated tourists. Their visits are mainly forms of pilgrimages through Montenegro as a “destination of indigenous saints who performed miracles” (St. Basil of Ostrog, St. Peter of Cetinje and St. Leopold Mandić)” (Pasinović, 2006: 85).

2. TOURIST EVALUATION

“Tourist evaluation represents the assessment of tourist attractiveness, i.e. evaluation of tourist attractiveness of all those phenomena, facilities and areas that have, inter alia, features and properties making them attractive (popular) for tourists, and that the tourists can meet their own tourist (cultural or recreational) needs.” (Ahmetović-Tomka: 1994.156). Based on Čomić’s opinion, tourist

orizacijom podrazumijevamo vrjednovanje, tj. kvalitativnu i kvantitativnu procjenu turističke vrijednosti svih resursa, kao i ostalih konstitutivnih elemenata turističkog potencijala (turističke opreme) (1990:170). Drugim riječima, turističkom valorizacijom utvrđujemo turistički potencijal date destinacije sa aspekta ocjene mogućnosti za turističko privređivanje.

Jedinstveni metod turističke valorizacije nije definitivno utvrđen niti prihvaćen od strane naučne javnosti. Za tu se svrhu uglavnom koriste metode drugih disciplina prilagođenih zahtjevima i specifičnostima turizma. Metoda Hilari du Kros je veoma efikasna kod valorizacija jednog resursa ili kompleksnog resursa na jedinom mjestu (stari gradovi na primjer). Stoga se pribjegava kvalitativno-kvantitativnoj metodi ocjenjivanja kroz numeričku i deskriptivnu ocjenu.

Za ocjenu turističke valorizacije sakralnih objekata na području Crne Gore koristi se upravo kvantitativno-kvalitativni metod, a ocjenjivani su oni sakralni objekti za koje je ocijenjeno da su adekvatan resurs kulturnog turizma. Kao osnova za turističku valorizaciju sljedeći činioci se smatraju relevantnim:

- **Turističko-geografski položaj** – položaj u odnosu na saobraćajnice, matično mjesto turista i pristupačnost;
- **Ambijent** – uređenost, specifičnost, očuvanost prostora;
- **Atraktivnost i prepoznatljivost** – privlačnost za turiste;
- **Uređenost i opremljenost prostora** – stepen zastupljenosti turističkih objekata u neposrednoj blizini: odmorišta, česme, informativne table;
- **Uklopljenost u turističko bogatstvo** komplementarni sadržaji u istoj destinaciji.

evaluation implies the evaluation, i.e. qualitative and quantitative assessment of the tourist value of all the resources, as well as other constituent elements of the tourism potential (1990:170). In other words, the tourist evaluation determines tourist potential of a given destination in terms of assessment of opportunities for tourism economy.

A unique and unified method of tourist evaluation has not yet been definitively established, nor accepted by the scientific community. For this purpose, the methods from other disciplines tailored to the requirements and specificities of tourism are generally used. The Hillary du Cros method is a very purposeful, but effective method for the evaluation of a single resource or a complex resource at one place/location (old towns for example). Therefore, the qualitative and quantitative methods of evaluation through numerical and descriptive assessment are used. The aforementioned quantitative and qualitative evaluation method is used for the assessment of tourist evaluation of religious buildings in Montenegro. The buildings that were evaluated were the ones that were deemed as adequate resource of cultural tourism. As a basis for tourist evaluation the following factors are considered as relevant:

- **Tourist-geographical position** - the position in relation to the roads, the focal location of tourists and its accessibility;
- **Ambiance** - arrangement, specificity, maintained space;
- **Attractiveness and identity** - attractiveness for tourists;
- **Decor of the area** - the amount of tourist facilities in the vicinity: rest areas, fountains, information panels;
- **Incorporation in the tourist assets** - complementary facilities within the same destination.

TURISTIČKO-GEOGRAFSKI POLOŽAJ

Pristupačnost resursa se sagledava na osnovu blizine aerodroma, luka, željezničkih pruga i puteva koji do njih vode. Dakle, što je veći broj saobraćajnica i frekvencija saobraćaja, veća je ocjena turističke valorizacije. Saobraćajnice do sakralnih spomenika u Crnoj Gori imaju uglavnom dobar kolovoz, što svakako ima vrlo pozitivne efekte na turističku valorizaciju. U neposrednoj blizini najvećeg broja sakralnih spomenika nalaze se magistralni i regionalni putevi. Prema mišljenju jednog broja autora (Blažević i dr, 1988:172) saobraćajna izolovanost Crne Gore je prestala izgradnjom Jadranske magistrale. Ova saobraćajnica ima neprocjenjiv značaj za valorizaciju sakralnih objekata na crnogorskom priobalju. Oni su veoma dobro povezani na cijelom području krajnjeg juga i to dominantno doprinosi dostupnosti sakralnih objekata smještenih u blizini obale.

Za valorizaciju sakralnih spomenika u centralnom dijelu Crne Gore (manastir Ostrog, manastir Piva i dr) najveći značaj ima saobraćajnica Podgorica – Nikšić – Plužine – Foča – Sarajevo, odnosno sve saobraćajnice koje povezuju Crnogorsko primorje i Podgoricu. Saobraćajnica je veoma frkventna u ljetnjim mjesecima kada turisti koji su u tranzitu u najvećem broju posjećuju manastir Ostrog i nešto manjem broju manastir Pivu.

Sjeverni region i sakralni spomenici koji se u njemu nalaze dostupni su za turističku valorizaciju prije svega zahvaljujući magistralnom putu Bar – Beograd. Po privrednom značaju, ovo je najznačajnija i najfrekventnija crnogorska saobraćajnica. U ljetnjim mjesecima ogroman broj turista koji su u tranzitu prema Crnogorskom primorju posjećuju sakralne objekte smještene u ovom dijelu (posebno manastir Moraču). Takođe, tokom tranzita u zimskim mjesecima, na putu prema zimskim turističkim mjestima, turisti takođe posjećuju ove sakralne objekte. Od velikog su značaja putevi Bijelo Polje (Ribarevine) – Berane

TOURIST-GEOGRAPHICAL POSITION

Accessibility of resources is perceived based on the proximity of airports, harbours, railways and roads leading to them. Thus, the higher the number of means of access (roads) and traffic frequency, the higher the tourist evaluation score. Roads to religious monuments in Montenegro generally have well maintained driveway, which certainly has a very positive impact on the tourist evaluation. In the near vicinity of the majority of religious monuments are the main and regional roads. In the opinion of a number of authors (Blažević et al., 1988: 172) traffic isolation of Montenegro came to an end by upon finalization of construction of the Adriatic Highway. This road is priceless for the evaluation of religious buildings on the Montenegrin coast. They are very well connected throughout the far south and it predominantly contributes to the availability of religious buildings situated near the coast.

For the evaluation of religious monuments in the central part of Montenegro (Ostrog Monastery, Piva Monastery, et al.), the road Podgorica - Nikšić - Plužine - Foča – Sarajevo is of the highest importance, in addition to all the access routes that connect the Montenegrin coast and Podgorica. The route is very frequent in the summer months when transiting tourists predominantly visited monastery Ostrog and to a lesser extent - Piva Monastery.

Northern Region and religious monuments located within are available for tourist evaluation primarily due to the highway Bar - Belgrade. In terms of its economic importance, this is the most important and busiest Montenegrin road. In the summer months a vast number of tourists in transit to the coast of Montenegro visit religious buildings located in this part (in particular manastir Morača). Likewise, during the transit in winter, on their way to winter resorts / tourist areas, tourists also visit these religious buildings. The roads of great importance are Bijelo Polje (Ribarevine) - Berane and Mojkovac - Đurđevića Tara - Pljevlja,

i Mojkovac – Đurđevića Tara – Pljevlja, kao i niz manjih saobraćajnica i lokalnih puteva koji vode do samih spomenika.

Kapitalni projekat izgradnje puta Bar – Boljare zvanično je započeo 2015.godine i kako se planira, završetak je predviđen za 2019.godinu. Završetak radova na ovom autoputu doprinijeće unaprjeđenju ukupne privrede, time svakako i turizma. Željeznički saobraćaj na relaciji Bar – Beograd doprinosi unarijeđenju turističke privrede i valorizaciji turističkih resursa. Pored navedenog, u Podgorici i Tivtu se nalaze aerodomi koji su direktnim ili indirektnim letovima povezani sa cijelim svijetom. Trajektna linija Bar-Bari sa manjim prekidom u radu 2016. i polovini 2017.godine realizuje pomorski putnički saobraćaj između dvije zemlje.

Veliki broj sakralnih objekata na području Crne Gore ima odličan ili veoma dobar turističko-geografski položaj. Kako se najveći broj sakralnih spomenika nalazi u primorskom dijelu, gdje je ujedno i najgušća koncentracija turističko-ugostiteljskih objekata, sakralni objekti u ovom dijelu nalaze se u blizini ili u samim turističkim jezgrima. U centralnom i sjevernom dijelu Crne Gore turističko-ugostiteljski objekti su relativno blizu sakralnih objekata, a u neposrednoj blizini nekih izgrađeni su i grade se manji ugostiteljski objekti: restorani, pansioni, moteli (Ostrog i Morača). U nekim sakralnim objektima receptivni kapaciteti postoje ali su veoma ograničeni. Po Radovićevom mišljenju nedostatak ovakvih kapaciteta i neadekvatan marketing glavna su prepreka razvoju religioznog turizma (2010:192).

AMBIJENT

Jedinstvena osobina svih sakralnih objekata na području Crne Gore je pažljivi odabir lokacije, u skladu sa pejzažnim karakteristikama njihovog mjesta nastanka. „Gledano kroz dugi istorijski hod, prirodne odrednice geografske sredine i strategijski položaj imali su presudnu ulogu na utvrđivanje lokacije i graditeljsko oblikovanje ovih spomenika“ (Nikolić, 2000:228). Odabir

as well as a number of minor roads and local roads leading to the monuments themselves.

Capital project for construction of highway Bar - Boljare was officially started in 2015 and according to the plan, completion is scheduled for 2019. The completion of works on the highway will contribute to the improvement of the total economy, and therefore certainly – of tourism.

Railway traffic on the route Bar - Belgrade contributes to the improvement of tourism and evaluation of tourism assets.

In addition, airports in Podgorica and Tivat are via direct or indirect flights connected to the entire world. Ferry line Bar-Bari with minor operational disruption in 2016 and half of 2017 has contributed to maritime passenger traffic between the two countries. A large number of religious buildings in Montenegro have an excellent or a very good tourist-geographical position. As the largest number of religious monuments is located in the coastal area, which is also the area with the densest concentration of tourist facilities, religious buildings in this region are located in the vicinity or in the very tourist core. In the central and northern part of Montenegro, tourist and accommodation facilities are relatively close to religious buildings and near some of them smaller catering facilities, such as restaurants, hotels, motels (Ostrog and Morača) have been completed or are still being constructed. Some religious buildings do have accommodation capacities but are very limited. Based on the opinion of Mr. Radović, lack of such capacity and inadequate marketing are the main obstacle to the development of religious tourism (2010: 192).

AMBIANCE

The unique feature of all religious buildings in Montenegro is a careful site selection, in line with the landscape features of their place of origin. “Perceived through a long historic span, natural determinants of the geographical environment and strategic position had a decisive role in determining the location and architectural design of these monuments.” (Nikolić,

mjesta sakralnih lokaliteta koji se ne nalaze u gradskim jezgrima ili gusim naseljima locirani su tako da izuzetno pogoduju meditaciji i duhovnom miru. Građeni su na zaštićenim i skrovitim mjestima, često utvrđeni zidinama, u blizini morske obale, na obali jezera ili malim jezerskim ostrvima, dolinama rječnih tokova Morače, Pive, Lima i Tare. U nekim manastirima prirodni ambijent nije pogodovao odbrani pa se pribjegavalo izgradnji masivnih zidina i kupola (Pododstog, Stanjevići, Starčevo).

Savršeno uklopljeni u prirodno bogatstvo, zavisno od regije gdje se nalaze, okruženi su voćnjacima, maslinjacima, pašnjacima organizovanim u crkvene ekonomije. Lokacija sakralnih objekata unutar gradskih jezgara pogodovala je duhovničkoj misiji i vjerskim obredima u ovim sredinama. Njihov vizuelni identitet u savršenom je saglasju sa izgledom starih gradova. Uklopljeni sa objektima profane arhitekture, diskretno se izdvajaju ljepotom i time daju pečat cjelokupnom ambijentu.

Ambijentalne cjeline manastirskih kompleksa savremene urbanističke tendencije su djelimično derogirale. Izgradnjom modernih saobraćajnica kojom se doprinijelo valorizaciji ovih objekata, na drugoj strani, trajno se ugrozilo prvobitno jedinstvo prirodnih i antropogenih elemenata za doživljaj ambijenta sakralnih objekata. Tako je Jadranskom magistralom odsječen dio manastirske ekonomije Praskvice, a šumski kompleks Savine je prepolovljen. Još je jedna tekovina savremenog doba promijenila sudbinu tri crnogorska manastira: Kosijerevo, Piva i Dubočica. Kako navodi autorka Pejović (2011:30), izmještanje manastira inicirala je potreba za ustupanjem prostora za vode akumulacionih jezera.

Ambijent crnogorskih manastira značajno je ugrožene nestručnom i nasmotrenom izgradnjom objekata u njihovoj neposrednoj blizini. Neki su potpuno, a neki djelimično izgubili vizuelni identitet i time bitno umanjili doživljaj zdanja kao duhovnih centara, ustupajući primat komercijalnoj i lukrativnoj svrsi.

2000: 228). The locations of sacred sites located outside of town centres or densely populated settlements were selected so that they beneficially contribute to meditation and spiritual peace. They were built in protected and hidden places, often with fortified walls, near the sea coast, on the shores of lakes or small lake islands, valleys of rivers Morača, Piva, Lim and Tara. In some monasteries the natural environment is not favorable for the defense, which is why the settlers resorted to the construction of massive walls and domes (Pododstog, Stanjevići, Starčevo).

Perfectly blended with the natural environment, depending on the region they are located in, surrounded by orchards, olive groves, pastures, all integrated in the church economy. Location of religious buildings within the city core favoured spiritual missions and religious services in these areas. Their visual identity is in perfect harmony with the appearance of old cities. Integrated with facilities of profane architecture they discreetly stand out by their sheer beauty, thus leaving a mark onto the overall environment.

Ambient compounds of contemporary urban townscape monastery complexes have been partially derogated. The construction of modern roads, which contributed to the evaluation of these buildings, on the other hand, permanently jeopardized the original unity of natural and anthropogenic elements in terms of the experience of religious buildings. Thus, Adriatic highway has cut off a section of the Praskvica monastery's economy, whereas the forest complex of Savina monastery has been cut in half. Another achievement of the modern age has changed the fate of three Montenegrin monasteries: Kosijerevo, Piva and Dubočica. According to the author Pejović (2011: 30), the relocation of the monasteries was initiated by the requirement for ceding space to the water reservoirs.

The ambiance of Montenegrin monasteries was significantly affected by unprofessional and careless construction of facilities in their immediate vicinity. Some of them have been completely and some partially devoid of their visual identity, thereby significantly reducing the experience of the buildings as spiritual centres, giving primacy to commercial and lucrative purposes.

ATRAKTIVNOST I PREPOZNATLJIVOST

Atraktivnost sakralnih objekata odgovara stepenu zadovoljenja turističkih potreba turista koji ga posjećuju, odnosno vrijednosti kojom objekti odgovaraju motivima za njihovu posjetu. Sa druge strane, stepen korištenja resursa zavisi od karaktera resursa i potreba turista (Pasinović, 2008:69). Za potrebe valorizacije najoperativniji pojam je pojam atraktivnosti sa elementima: estetske vrijednosti, kuriozitetnosti i znamenitosti. Te vrijednosti ili atributi sakralnih spomenika variraju u zavisnosti od stepena složenosti atraktivnosti, razuđenosti i nivoa (prema: Jovičić, 1986). Estetski atributi ogledaju se u arhitektonskoj i likovnoj vrijednosti, umjetničkoj vrijednosti enterijera i eksterijera sakralnog objekta. Kuriozitetna vrijednost odnosi se na rijetkost i neponovljivost objekta, njegovog okruženja i riznice (mošti svetaca i njihovi djelovi, rijetke ikone i ikonostasi, mobilijer, knjige, krune i ostali vrijedni sadržaju riznice). Znamenitost se ogleda u odnosu na sakralni objekat i njegov istorijski, kulturni, politički i društveni kontekst. Stepenu složenosti navedenih atributa u srazmjeri je sa atraktivnošću samog objekta, ili što je stepen ovih atributa veći, objekat je atraktivniji.

Po svojoj atraktivnosti na prostoru Crne Gore izdvajaju se: manastir Ostrog, Cetinjski manastir, manastir Savina, katedrala Svetog Tripuna, manastir Morača, manastir Piva, manastir Đurđevi Stupovi, manastir Svete Trojice i Husein-pašina džamija. U posljednje vrijeme za turističke posjete sve su atraktivniji manastiri na Skadarskom jezeru: Starčevo, Beška i Moračnik.

UKLOPLJENOST U TURISTIČKO BOGATSTVO

Veliki problem za ovo istraživanje predstavljala je zatvorenost predstavnika svih konfesija u Crnoj Gori da dijele informacije o broju posjeta sakralnih objekata. Procjene Nacionalne turističke organizacije Crne Gore te lokalnih organizacija samo su djelimično otklonili

ATTRACTIVENESS AND IDENTITY

The attractiveness of religious buildings corresponds to the fulfilment level of needs of tourists who visit them, i.e. to the level which buildings correspond to the motives for their visit. On the other hand, the level of utilisation of such resources depends on the features of such resources and needs of tourists (Pasinović, 2008: 69). For the purposes of evaluation, the most operative term would be a term „attractiveness“ with the elements of aesthetic value, oddity and notability or relevance. These values or attributes of religious monuments vary depending on the complexity level of their attractiveness, dispersion and category (according to Jovičić, 1986). The aesthetic attributes are reflected in the architectural and visual value, artistic value of the interior and exterior of the religious building. Oddity refers to the rarity and uniqueness of the building, its surroundings and the treasury (the relics of saints and their parts, rare icons and iconostases, equipment and furniture, books, crowns and other valuable content of the treasury). Notability relates to the religious building and its historical, cultural, political and social context. The degree of complexity of those attributes is in proportion to the attractiveness of the building itself, or the higher the level of these attributes, the building is more attractive.

In terms of attractiveness, notable religious buildings in Montenegro are as follows: the monastery of Ostrog, Cetinje Monastery, Savina Monastery, the Cathedral of St. Tryphon, Morača Monastery, Piva Monastery, Tracts of St. George Monastery, Holy Trinity Monastery and Husein Pasha Mosque. Recently, the monasteries increasingly interesting for tourist visits are the ones on Skadar Lake: Starčevo, Beška and Moračnik.

INCORPORATION INTO TOURISM ASSETS

A major problem for this research was the lack of cooperation from representatives of any confession in Montenegro to share any information on the number of visits to religious buildings. Estimates of the National Tourism Organization of Montenegro, as well as of local organizations only partially contributed

ovaj nedostatak. U skladu sa njima, manastir Ostrog je posjetilo tokom prošle godine preko milion turista. Najveći procenat turističkih posjeta je u ljetnjim mjesecima, tokom sezone i velikih pravoslavnih praznika. Od kraja maja do kraja avgusta Cetinjski manastir organizovano posjeti više od dvije hiljade turista dnevno, ne računajući individualne posjete. Prema podacima koje smo dobili u Turističkoj organizaciji Kolašin, broj posjeta manastira Morača je nemoguće utvrditi. Naveli su, ukoliko bi sa analizirali motivi za dolazak u Kolašin, da bi procenat posjeta manastiru Morača, po njihovim pretpostavkama, bio veći od onih motivisanih zimskim sportovima ili planinarenjem. Prizor desetina parkiranih autobusa na obližnjem parkingu uobičajen je u ljetnjim mjesecima, a gotovo da nema organizovane turističke grupe koja u tranzitu mimoide Moraču. Veoma veliku posjećenost Morača ima i od individualnih posjeta koje su svakodnevne, nezavisno od turističke sezone. Na području opštine Pljevlja dva sakralna objekta su najposjećenija: manastri Sv. Trojice i Husein-pašina džamija, i to posebno u ljetnjim mjesecima. Podrumijske crkve i manastiri na području barske opštine bilježe dobru posjećenost u ljetnjim mjesecima i to, prema podacima lokalne Turističke organizacije, od oko 6.000 turista u ljetnjoj sezoni. U vrijeme velikih praznika i vjerskih manifestacija manastir Savina bilježi najveću posjećenost, kao i za vrijeme Praznika mimoze. Od kotorskih sakralnih objekata najveću posjećenost, prema podacima TO Kotor, ima katedrala Svetog Tripuna.

Duhovno motivisani turisti posjećuju aktivno dio crnogorskih manastira, držeći ih za centre pravoslavne duhovnosti, posjećuju iz vjerskih razloga. Ovakva putovanja brižljivo su organizovana uz predviđenu pratnju obučenih vodiča. Mlada populacija najčešće dolazi đaćkim i studentskim ekskurzijama, a najveći broj posjetilaca sakralnih objekata čine to u periodu godišnjih odmora.

to resolving this issue. According to them, the monastery of Ostrog was visited over one million tourists in the past year. The highest percentage of tourist visits is in the summer months, during holiday season and on major Orthodox holidays. In the period from late May to late August, Cetinje monastery is visited by more than two thousand tourists a day. According to the data obtained in the Tourist Organization of Kolasin, number of visits to the monastery Morača is impossible to determine. They noted that if one should analyse the motives for visiting Kolasin, the percentage of visits to the monastery Morača would, by their assumptions, be higher than the ones motivated by winter sports or hiking. The sight of tens of buses parked on a nearby parking lot is common in the summer months. In addition almost no organized tourist groups failed to visit Morača on their transit route. Morača can also boast with a large attendance in terms of daily individual visits, regardless of the tourist season. As for the municipality of Pljevlja, two religious buildings stand out as the most visited ones: Holy Trinity Monastery and Husein Pasha Mosque, particularly during the summer months. Churches and monasteries of Podrumija in the municipality of Bar record a high number of visitors in the summer months and, according to the local Tourist organization, about 6,000 tourists during the summer season. At the time of major holidays and religious events, monastery Savina has the highest attendance, as well as during the Mimosa Festival. As far as the religious buildings of Kotor are concerned, the Cathedral of St. Tryphon is visited the most, according Tourist Organisation of Kotor. Spiritually motivated tourists actively visit a part of the Montenegrin monastery, being considered as the centre of Orthodox spirituality, they are visited for religious reasons. Such trips are carefully organized with the provided accompanying trained guides. Young people mainly visit the locations as a part of their pupil and student group tours, whereas the largest number of visitors to religious buildings do so during the holiday season.

UREĐENOST I OPREMLJENOST PROSTORA

Većina sakralnih objekata na području Crne Gore su dobro opremljeni. Putokazne table su postavljene na vidnim mjestima, ispisane na ćirilici i latinici, nerijetko na dva strana jezika: engleskom i/ili ruskom. Odmorišta i česme su takođe uobičajeni u okolini sakralnih objekata, dok su oni u gradskim jezgrima drugačije organizovani, u skladu sa urbanističkim rješenjima samih gradova.

Kod sakralnih objekata na Crnogorskom primorju i Cetinju nivo komplementarnih sadržaja turističkog bogatstva je izuzetno visok, dok u kontinentalnom dijelu sakralni spomenici imaju nešto niži stepen uklopljenosti sa manjim brojem komplementarnih turističkih sadržaja. Tako je i opremljenost prostora oko sakralnih spomenika na južnom i centralnom području Crne Gore nešto veća u odnosu na njen sjeverni region.

Ocjena valorizacije izvedena je na osnovu ocjena dodijeljenih svakoj sakralnoj jedinici i to: ocjena 5 – odličan kvalitet, ocjena 4 – vrlo dobar kvalitet, ocjena 3 – dobar kvalitet, ocjena 2 – zadovoljava i ocjena 1 – ne zadovoljava. Ocijenjeni su oni sakralni spomenici koji se odmah ili sa manjim pripremanjima mogu staviti u funkciju efektivnog razvoja vjerskog turizma.

Tabela 3: Ocjena valorizacije sakralnih objekata na području Crne Gore

Sakralni objekat	Položaj	Umjetnička vrijednost	Ambijen	Uređenost	Smještajno-ugostiteljski kapaciteti	Turističke vrijednosti	Pristupačnost	Ocjena
Manastir Savina – Herceg Novi	5	5	5	5	4	5	5	4,8
Katedrala Sv. Tripuna – Kotor	5	5	5	5	5	5	5	5,0

DECOR OF THE AREA

Most religious buildings in Montenegro are well equipped. Direction signs are placed at easily accessible locations, printed in Latin and Cyrillic scripts, often in two foreign languages as well: English and / or Russian. Rest areas and tap water are also common in the vicinity of religious buildings, whereas those in the town centres are organized differently, according to the development plans of the cities themselves.

When speaking of religious buildings on the Montenegrin coast and in Cetinje, the level of complementary tourist assets is extremely high, whereas religious monuments in continental region have a slightly lower level of incorporation with less complementary tourist facilities. Thus, the decor and equipment of the area in the vicinity of religious monuments in the southern and central part of Montenegro is slightly higher in comparison to its northern region.

Evaluation rating was derived on the basis of markings assigned to each religious unit as follows: grade 5 - excellent quality, grade 4 - very good quality, grade 3 - good quality, grade 2 - satisfactory, 1 - unsatisfactory. The marking was made for religious monuments which can, immediately or with minor preparations, effectively contribute to development of religious tourism.

Table No.3: Evaluation rating of religious buildings in Montenegro

Crkva Nikole Kotor	Sv. –	5	4	5	5	5	5	5	4,8
Bogorodičin hram Prčanj		5	5	4	3	4	3	5	4,1
Crkva Đorđa Gospa Škrpjela	Sv. – od	4	5	5	4	4	5	4	4,4
Crkva Ivana - Budva	Sv.	5	4	5	4	5	5	5	4,7
Crkva Trojice Budva	Sv. –	5	4	5	4	5	5	5	4,7
Manastir Podostrog		4	3	4	4	4	4	4	3,8
Manastir Praskvica		5	4	4	4	4	4	5	4,3
Manastir Reževići		5	5	5	5	3	4	5	4,6
Manastir Gradište		4	4	5	5	3	4	4	4,1
Manastir Beška		3	3	5	4	2	3	3	3,2
Manastir Starčevo		3	3	5	4	2	3	3	3,2
Cetinjski manastir		5	5	5	5	5	5	5	5,0
Ćipur		5	4	5	5	5	5	5	4,8
Manastir Dajbabe		4	5	5	4	3	3	3	3,8
Manastir Ostrog		5	5	5	5	5	5	4	4,8
Crkva Vasilija Ostroškog Nikšić	Sv. –	5	4	5	5	4	3	5	4,4

Manastir Piva	5	5	4	4	3	3	5	4,1
Manastir Morača	5	5	5	5	3	5	5	4,7
Crkva Sv. Petra – Bijelo Polje	5	4	3	3	5	3	5	4,0
Manastir Đurđevi Stupovi	5	5	4	5	4	5	5	4,7
Manastir Sv. Trojice	4	5	5	4	4	4	3	4,1
Husein Pašina džamija	5	5	5	5	5	3	5	4,7
Careva džamija - Plav	5	4	4	4	4	5	5	4,4
Srednja vrijednost	4,64	4,4	4,68	4,4	4,0	4,16	4,52	4,4

Sakralni objekti u Crnoj Gori su prepoznati sa aspekta turizma kao značajan resurs za njegov razvoj. Ipak, od ukupnog broj sakralnih objekata (207), samo 25 se uspješno ili relativno uspješno turistički valorizuje. Na Primorju i Cetinju nalazi se 15 sakralnih objekata koji su se pokazali kao turistički atraktivni i podobni za proces turističkog valorizovanja. Najviše ocjene (5,0) dobili su Cetinjski manastir i katedrala Sv. Tripuna u Kotoru, a veoma visoke ocjene dobili su manastir Savina, crkva sv. Ivana i sv. Trojice u budvanskom starom gradu i Ćipur na Cetinju. Takođe, visok nivo turističke valorizacije pokazao je paštrovski manastir Reževići.

U kontinentalnom dijelu kao izuzetan resurs za razvoj kulturnog turizma pokazao se manastir Ostrog i dobio najvišu ocjenu u ovom dijelu Crne Gore (4,8). Slijedi manastir Morača (4,7), Đurđevi stupovi u Beranama (4,7) i Husein Pašina džamija (4,7).

Religious buildings in Montenegro have been identified as an important resource for development of tourism. However, only 25 religious buildings of the total number of 207 are successfully or relatively successfully valued from the aspect of tourism. The coastal area and the town of Cetinje contain 15 religious buildings which have proved to be attractive for tourists and appropriate for the process of tourist evaluation. Highest marks (5.0) were given to the Cetinje monastery and the Cathedral of St. Tryphon in Kotor, whereas very high grades were given to Savina monastery, Church of St. Ivan and St. Trinity church in Budva's Old Town, as well as Ćipur in Cetinje. Likewise, Monastery of Reževići has been granted a high level of tourist evaluation. As for the continental part, Ostrog Monastery has proven as an excellent resource for the development of cultural tourism, with the highest score in this part of Montenegro (4.8), followed by Morača Monastery (4.7), Tracts of St. George Monastery in Berane (4.7) and Husein Pasha Mosque (4.7).

ZAKLJUČAK

Sakralni objekti na teritoriji Crne Gore predstavljaju veoma važne spomenike kulture. Sagledani kao duhovni centri, istorijska i kulturna jezgra minulih epoha, posjeduju izrazitu evokativnu vrijednost. Osim toga, zbog ljepote i ambijentalne uklopljenosti, ističu se estetskim vrijednostima i značenjem. Edukativnost sakralnih lokaliteta doprinosi njihovoj visokoj vrijednosnoj pozicioniranosti kao resursa kulturnog i vjerskog turizma.

Zahvaljujući kvalitativno-kvantitativnoj analizi utvrđeno je da bi se sakralni objekti u Crnoj Gori mogli relativno lako inkorporirati u turistički proizvod.

S obzirom na zbirnu ocjenu, vrednovani reursi pokazuju da se bez velikih ulaganja mogu odmah staviti u turističku upotrebu. Srednje vrijednosti elemenata valorizacije ukazuju na nešto niže ocjene neporedne blizine turističko-ugostiteljskih objekata. Takođe, nižu od prosječne ima zbirna ocjena komplementarnih turističkih sadržaja u blizini sakralnih objekata. Kako je riječ o generalnoj ocjeni, analiza svakog objekta u pažljivom planiranju razvoja kulturnog i vjerskog turizma, doprinijela bi povećanju navedenog segmenta valorizacije. Visoke zbirne ocjene položaja sakralnih objekata, ambijenta i pristupačnosti ohrabrujući su podaci za postavljanje osnove efikasnijeg razvoja ovih selektivnih turističkih grana.

CONCLUSION

Religious buildings in Montenegro act as highly important cultural monuments. Perceived as spiritual centres, historical and cultural cores of bygone eras, they carry distinct evocative value. In addition, due to their beauty and incorporation into the ambience, their aesthetic value and meaning clearly makes them stand out. Educational function of religious sites contributes to their high positioning of as a resource of cultural and religious tourism.

Thanks to the qualitative and quantitative analysis, it was found that the religious buildings in Montenegro could relatively easily be incorporated into assets of tourism.

Given their cumulative score, evaluated resources have shown that they can be incorporated into a tourist offer without major investments. Mean values of evaluation elements point to somewhat lower marks regarding their vicinity to tourist establishments. Likewise, lower-than-average cumulative score was noted with respect to complementary tourist facilities near the religious buildings. As this is a general assessment, analysis of each building or facility, as a part of careful planning of the development of cultural and religious tourism would contribute to the increase of the given evaluation segment. High aggregate marks for position of religious buildings, ambient and accessibility represent encouraging data for laying the foundation of efficient development of these selective branches of tourism.

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