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DEVELOPMENT OF „DARK“ TOURISM IN THE CONTEMPORARY SOCIETY

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Abstract: The paper focuses on the development of „dark“ tourism as a type of special interest tourism. The study included analysis of the definition of „dark“ tourism, tourist motivations for this type of tourism, Stone' s typology of dark destination offers, and a portion is devoted to the role of „dark“ tourism in contemporary society. Also there are important „dark“ tourism destinations in the world as an example of this type of tourism development. The work includes a reference to the promotion of dark tourism in Romania, as a destination that has largely failed to impose itself on the world tourism market because this form of tourism promotion. In the first part special attention is paid to the special interest tourism, which is a new development that drives modern society. Modern tourists have a different kind of motivation when they are planning travel and tour operators need to focus on current trends. One of the trends relating to the development of „dark“ tourism and some of the countries at the national level is positioned as a destination which are distinguished by this kind of tourism. There is the space for this type of tourism development, but they require specific solutions that are distinctive to each country.

Key words: „dark“ tourism destination, „dark“ tourism, special interest tourism

Introduction

Theme of „dark“ tourism is becoming increasingly popular in a time when tourists have new needs and interests. In accordance with these tour operators adapt their supply and with their creativity they are trying to meet market needs. A journey through the history is the way of finding new „dark“ tourism destinations. Of course, without good promotion of various cultural and historical values for tourism states lose a lot. With promotion of the destination, country would gain much, but many of them do not make efforts in this field and the result is missing.

„Dark“ tourism is a selective type of tourism or special interest tourism. This is a special form of tourism for which exists interest and motivation of the tourists. In the field of „dark“ tourism Romania especially has made progress, with good

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marketing presented the story of Vlad Tepes Dracula, the Romanian prince from the Middle Ages. The space for the development of „dark“ tourism countries are characterized by significant cultural - historical heritage from the past which must be evaluated and tourist valorized, to get their offerings to be found in the global tourism market. The space for imagination and creation in this field is large and opens many possibilities, the most important thing is that the whole process depends only on the human factor. The subject of tourists interest who are interested in this type of tourism can be devastating consequences of the tsunami, earthquake or Chernobyl fallout. Also of interest may be trapped cause visited by ghosts or vampires as the original folklore motifs in many countries. Each story which is told by the people, that through the centuries passed, in the tourism industry leaves space for a good commercialization. Cemetery where famous people are buried in the past, as well as a military memorial museum may also be the theme.

The importance and role of the „dark“ tourism in contemporary society is an important issue, since the „dark“ tourism touches on a variety of scientific disciplines and their consolidation makes a unique product market.

Mass and special interest tourism

By the opinion of many authors growth and development of special interest tourism and tourism services, is reflect in constantly growing diversity of different relaxation, recreation and new adventures in post-modern society (Genov, 2008, p.13).

Tourist activity is increasingly assuming the identity of an industry that deals with the experience. Tourists looking for emotional stimuli, and they want to buy the „feelings“ rather than products. They now want to personalize the experience of intangible quality, looking for ambiance, aesthetics and atmosphere. The phenomenon called „special interest tourism“ appeared in 80-ies. Mass tourism, which is the opposite of special interest tourism began to develop immediately after recovery from the effects of World War II.

Poon (1993) defines the mass tourism as a phenomenon of large-scale, standardized packaging and selling services at a fixed price for a mass clientele (Novelli, 2005, p.2). TPI² is a complex phenomenon that is characterized by a flexible service delivery, market segmentation and technological advances which are affecting the management and distribution. Its feature is the small scale of operations, but tour - operators are still necessary for them. Labor-intensive

² Special interest tourism, hereinafter referred to as TPI

nature of the TPI's, is its tendency to employ highly qualified staff and with a creative approach between tourists and attractions, which are important issues for those entering this sector of tourism.

Hall & Weiler (1992) suggest that TPI occurs when the motivation and determination of passengers is primarily given by some special interest or focus on any activity on destination and circumstances. Swarbrook & Horner (1999) extend this definition by emphasizing two TPI's perspective. They find that the TPI tourists motivated by a desire to be left to an existing interest or develop a new interest in a new or a familiar location. It is mentioned that the TPI is different from activity tourism, by the fact that in their opinion TPI involves little or no physical exertion. Tourism, which includes physical efforts like the one in the sport or adventure, should be consider a form of TPI from the perspective of tourists. TPI is different from the mass tourism in the fact that there is a focus on new forms of tourism that have the potential to meet the needs of tourists and hosts, including rural tourism, adventure tourism, nature-based tourism, cultural tourism, heritage-based tourism and manifestation tourism. Derret (2001) states the definition of TPI, that is providing custom vacations and recreational experiences and the experience conducted by specifically expressed interests of individuals and groups (Genov 2008, pp. 14). Based on previously presented definitions, Genov (2008) states that TPI is the organization and provision of specific forms of rest, recreation experiences, experiences, and other specific content fueled by special interest groups or individuals. The World Tourism Organization believes that TPI provides more benefits to local communities than traditional forms of mass tourism. TPI is also seen as a mechanism for attracting high-spending tourists, its level is more suitable form of elite tourism in relation to the mass tourism that offers cheap packages (Novelli, 2005, p. 6).

TPI's activities can be organized as an activity at holiday and with special facilities arrangements or to destinations that are interest of some groups of people with special interest or affinity. Examples of selective forms of tourism are: ecotourism, rural tourism, urban tourism, cultural tourism, MICE³, nautical tourism, which includes organized cruises and individual travel of nautical tourists, followed by educational tourism, youth tourism, religious tourism, health tourism, sports tourism, „dark“ tourism, wine tourism, gastronomic tourism, camping tourism and volunteer tourism. The paper is focus on a „dark“ tourism, but in this division should be general remembering that the „dark“ tourism is a way of specific manifestations of cultural tourism, given that the

³ MICE – Meetings, Incentives, Conventions, Exhibitions

resources of cultural heritage and tourism are: religious monuments, public monuments, historic buildings, castles and palaces, parks and gardens, forts, archaeological landscapes, industrial archeology buildings. Also, the cultural tourism involves visits to different types of museums and the cultural and historical tours. Although the „dark“ tourism is derived from cultural tourism, cultural tourism is a broader term, a „dark“ tourism is only its subtypes and special form of expression. The ground on which base a cultural and „dark“ tourism is the same, and that are the cultural and historical themes, but in order that tourism could be characterized as a „dark“, he must bear the mark of death, which occurred in the immediate history in the appropriate place and which is itself contained elements of torture. So, between cultural tourism and the "dark" tourism is a direct connection, but „dark“ tourism insist on additional elements.

Defining of „dark“ tourism

The areas that have always, albeit to a limited extent, attracted people are the great tragedies, murders, accidents and grief. As horror movies always find their audience, so there is always a place for „dark“ tourism. The term „dark“ refers to content that is presented, which is by nature dark, gloomy or morbid. Stone (2005) states that „dark“ tourism involves visits to sites, attractions and exhibitions which as the main or one of the main themes have real or animated scenes of death, suffering, or in an appropriate manner displayed massacres. Death, accident, and filth in the form of tourism are becoming increasingly important feature in the region of contemporary tourism. „Dark“ tourism involves tourists who visit the sites of previous wars and battles, which were revived at the scene of previous violence, and their tour guides cite the examples of heroism, tragedy and personal suffering (Genov, 2008, p. 169).

The term „dark“ tourism was first mentioned by Foley & Lennon (1996) in a special article of the International Journal of Science of cultural and historical heritage. But their work didn' t first put into focus the relationship between tourist attractions and interest in death. Rojek (1993) first explained the concept of „Black Spots“ as a tourist attraction, or the commercial developments of grave sites and sites in which celebrities or large numbers of people have lost their life. He has three various explanation for the „black spots“. The first explanation is related to visits the accident site of James Din in 1995. year, then annual lighting of candles in memory of Elvis Presley at Graceland in Tennessee and the anniversary of the murder of Douglas Kennedy in Texas. These events he called postmodern spectacle, and they have been announced by the modern media. Another explanation is related to the national and military cemeteries, which are categorized as „nostalgic“ places. The last explanation is related to the

disaster sites, which separates from the „black spots“ as places of entertainment (Sharpley & Stone, 2008, p. 577).

Sites of „dark“ tourism attractions and exhibitions are often in front of governmental bodies and managers set complex of moral and ethical dilemmas. Other issues surrounding the dynamics of commercial development and exploitation, the nature of political ideology and heritage, and the act of remembering and the role of the media coverage of dark tourism. In the „dark“ tourism questions arise appropriate policy and management responses to a range of experience that is lived by visitors, local residents, victims and their relatives.

Stone's typology of „dark“ destination offer

Stone develops a typology of „dark“ destination, taking into account the existing supply in the „dark“ tourism. This author presents Seven Dark Suppliers in order to construct a conceptual framework in which they can be located and offer different partial products of „dark“ tourism. Offer different levels of „the brightest to the darkest“ destination is represented by the following schedule:

Dark Fun Factories - are entertainment focused sites which present real or fictional death and macabre events with commercial ethics. Stone brings out „Dracula Park“ in Romania as an example. Situated in the Medieval fortress, this entertainment-based site presents the myth of a bloodsucking aristocrat „Dracula“ and it presents the lightest form of Stone's dark spectrum.

Dark exhibitions - offering products related to death, often with commemorative, educational and reflective message. Despite the conservational ethic these sites encompass some tourism infrastructure and commercial focus. Dark exhibitions are often located away from the actual place of death. These exhibitions tend to provoke rather than narrate. For example, the world-wide „Body Worlds“ exhibition aroused ethical conversation about displaying corpses preserved through a technique called plastination in the name of health education, anatomy and physiology. (Stone 2006, p.153).

Dark dungeons - presented the former prison sentences and restoring judicial systems in the history back through tours and settings that await visitors. This place could be the center - ground of the Stone spectrum, having both dark and light elements. For instance, the Galleries of Justice in Nottingham, UK, promoted as the „Family Attraction of the Year“, is created from buildings originally used as prisons and courts. Entertainment and education as a core product, the Galleries of Justice invites the visitor to partake in a particular kind of heritage with a marketing line „Feel the Fear“ (Stone 2006, p.154). London

Dungeon is a conceptual dark fun factory and a typical example of light-spectrum of „dark“ tourism. Dungeon belongs to Merlin Entertainments Group Ltd based in England, which is the second largest visitor attraction operator after Disney. Merlin Entertainments has 58 visitor attractions in 12 countries, served almost 33 million customers in 2007, employs up to 13,000 staff in peak season. Merlin Group, in addition to the London dungeons provide dungeons services in York, Hamburg, Amsterdam and Edinburgh. Each Dungeon offers a horror story related to their location or the main horrific events that are related to local history (Sharpley & Stone, 2009, p. 170).

There are also **cemeteries** as sites of „dark“ tourism destination. Perhaps the most famous cemetery as a „dark“ tourism site is a cemetery in Paris, Pierre Lashais with almost two million visitors a year. Association of Significant Cemeteries in Europe (ASCE) stresses that the cemetery remains a significant cultural heritage. People visit cemeteries primarily because of the respect and remembrance of loved lost ones, but also to study local history.

Dark Shrines are often situated very close to the site of death and within a short time period of the death occurring. Most Dark Shrines are non – purposeful for tourism and have very little tourist infrastructure. These sites have temporal nature and they work as an act of remembrance and respect for the recently deceased. Media has a big role in presenting sites. As an example Stone mentions the gates of Kensington Palace which became a focal point for millions of people at the time Diana, Princess of Wales was killed in 1997. Within a relatively short period of time, this site was dismantled and reconstructed - with tourism infrastructure – at Althorp House. (Stone 2006, p.155.)

Dark Conflict Sites are history-centric, connected with the theme of war and in fact are not recommended to be placed in the context of „dark“ tourism. These sites essentially have an educational and commemorative focus, although, Dark Conflict Sites often have strong political ideologies on the background. There are differences in the ways of displaying the history between battle sites based on the chronological distance, those battles which are beyond the living memory often take on a more romanticised orientation and, because of this, may be classified as lighter in the dark tourism spectrum.

Dark Camps of Genocide occupy darkest edge of the Stone's „dark“ tourism spectrum. Dark Camps of Genocide are located at the actual site of the death-event and have a high degree of political ideology attached to them. Sites like Auschwitz-Birkenau, known as a symbol of evil, which tell the terrible tales of human suffering. (Stone 2006, p.157.)

Many products of „dark“ tourism has several levels and they are perceived differently by people all over the world. Changes in the „dark attractions“ can produce manipulation in the „dark“ legacy for political purposes, such as entertaining and adding elements in the „dark“ exhibition, which may cause the situation to get this attraction so slowly away from the range of „dark“ tourism and grow into something else. Also, many products can be mixture of the various contents, so it can not be subsumed under one framework. (www.publications.theseus.fi).

Death and Contemporary Society

Contemporary society has been conserved almost exclusively with the problems of life, rather than with the subject of death (Mellor & Shilling, 1993). Berger (1967) believes that the neglect of the death is to ignore one of the few universal parameters in which both the collective and individual self is constructed. Whilst the negation of religion and an increased belief in science may have provided people the possibility of exerting a perceived sense of control over their lives, it fails to provide values to guide lives, leaving individuals vulnerable to feelings of isolation, especially when contemplating death and an end to life projects (Weber 1948).

Medicine has helped to relocate the death away from the community into a closed private world of doctors, nurses and specialists (Byock, 2002). Never before have people died as noiselessly and hygienically as today, and never in social conditions fostering so much solitude (Elias, 1985). Moreover, death is often represented in terms of its medical causes, so that people are no longer „dying of mortality“ (Bauman, 1992). Medicalization of death by the authors Mellor & Shilling (1993) is combined with the professionalization of the death industry, which the organization provides a „menu“ of funeral services.

However, topics related to death are present through television, news, movies, music, art, etc. There is obviously a paradox. On one side is the absence of death through the privatization of its meaning, the medicalisation of death and its apparent professionalism, while on the other side the death is present in popular culture. This is perhaps because the death occurs institutionally hidden but not prohibited. By rendering death into humour and entertainment, we effectively socially neutralize it, it becomes innocuous, and thus less threatening. (Durkin, 2003). Bryant (1997) suggests that death, dying and the dead are traumatic and anxiety producing topics, and can be better confronted if they are socially neutralised. „Dark“ tourism takes the role in social neutralisation of death. (Sharpley & Stone, 2008, p. 584).

Making absent death present

„Dark“ tourism with its main product - death is a prominent feature in the popular social panorama. The phenomenon of „dark“ tourism can be regarded as a fascinating, educational, sometimes humorous, depending on the social and cultural context (Stone, 2006).

„Dark“ tourism allows the reconceptualisation of death and mortality into forms that stimulate something other than primordial terror and dread. Tercier (2005) suggests that, although people are now spectators to more deaths than any prior generation, driven by both real and represented images, with the slogan „We see death, but we do not „touch“ it“. Individuals are left isolated in the face of death and thus have to call upon their own resources when searching for meanings to cope with the limits of individual existence. „Dark“ tourism in its various manifestations allows individuals an easy way to satisfy their curiosity and fascination with themes of death in socially acceptable environment (Sharpley & Stone, 2008, p. 586).

With a degree of infrastructure that surround the supply of „dark“ tourism, albeit on varying scales, the increasingly socially acceptable gaze upon death and its reconceptualisation either for entertainment, education or memorial purposes. The enormous diversity both of dark tourism sites and of the needs, experience and expectations of visitors, in addition to various socio-cultural circumstances of individuals, allows almost infinite consumption of „dark“ tourism as a mechanism of confrontation, understanding and acceptance of death (Stone, 2006).

Contemporary visitors to Auschwitz and other Nazi camps can visit these attractions before out of curiosity or because it is a way to spend time, without understanding that this visit was an important process (Tarlow, 2005). Dark tourists can entirely remove from their visit the motive for seeking the meaning of death and mortality.

Individual visiting to the „dark“ destinations include various motives for them to choose and different incentives. The level of mortality meaning to the individual will no doubt depend upon their own socio-cultural background and, of course, to the varying „intensities of darkness“ perceived in any given dark tourism product or experience. (Sharpley 2005; Stone, 2006).

„Dark“ tourism can offer the revival of death in the public domain, making the absent death present, where private death transfers in the public sector, and social frameworks from which it originates. For this reason, dark tourism may

offer a new social institution whereby the functional value of death and mortality is acknowledged, and efforts to assure ontological wellbeing and security become a source of not only humour and entertainment but also education and memorial. „Dark“ tourism allows individuals to confront and contemplate their own mortality through some kind of thanatopsis by gazing upon macabre illusions and images (Seaton, 1996). Sharpley & Stone (2008) note that within dark tourism, death once again becomes a „real“ for the individual. (Stone, P. & R. Sharpley, 2008, p. 589).

Motivations of „dark“ tourists

Understanding the motivations of tourists participating in the „dark“ tourism is of great importance, especially due to the sensitivity of the subject matter they visit. Some of the „dark“ tourism is slowly decaying, and visitors play an important role in their preservation. Without proper management, the influx of tourists may further distort the location or cause more conflict with local residents. The knowledge of the dark tourism managers can also provide the necessary means and methods for proper regulation of relations with different stakeholders. Frequently assumed that the interest in death and disaster comes only from the morbidity of „dark“ tourists, but also it is involved a number of factors ranging from the interest for history and heritage, education and reminders of the past and the suffering.

Table 1. Age Distribution of Visitors to the Holocaust Museum Houston

Age respondents	%	Respondents	Age respondents	%	Respondents
18 – 24	2.1	39	50 – 54	18.3	34
25 – 29	5.4	10	55 – 59	2.2	4
30 – 34	8.1	15	60 – 64	5.4	10
35 – 39	15.6	29	65 – 69	2.7	5
40 – 44	5.4	10	70 – 74	0	0
45 – 49	16.1	30	75+	0	0
Total score	52.7	133		28.6	53

Source: <http://repository.tamu.edu>

In **Holkaust Museum in Houston** is conducted a survey that was supposed to determine who actually are the „dark“ tourism attraction visitor, or which segment of tourists they are belonging by their age and level of education. Survey data have shown the following table. From the data of Table 1 it can be concluded that as the target segment are people from 18 - 24 years, and a 45 - 54, since they have the highest percentage in the survey. From the data of Table

2 it can be concluded that the percentage is represented by people who have a university degree or who are in the process of studying.

Table 2. Education Distribution of Visitors to the Holocaust Museum Houston

Grade Level	%	Respondents	Grade Level	%	Respondents
Eight Or less	0	0	Some College/University	6,6	68
Some High School	2.2	4	College Graduate	3.7	44
High School	0	0	Post-Graduate	6,9	50
Total score	2.2	4		17.2	162

Source: <http://repository.tamu.edu>

Tarlow (2005) points out that there are four basic emotions which interact on a dark tourist's psychological state. These are: **insecurity, gratitude, humility and superiority**. Visiting a „dark“ attraction can raise multiple feelings as well as dark tourism can be seen in various ways. Feelings of romanticism can be aroused from visiting a battlefield, where the visitor can imagine fighting for a specific cause in different historical periods. Sites of barbarism make a visitor feel compassion for the victims and superior to the perpetrators by demonstrating how cruel humans can be. Tarlow (2005) gives a Nazi concentration camp as a typical example where such barbarous crimes took place. Many such places are part of national identity and can provide a sense of pride because the enemy is defeated and the people are free from such crimes. Visiting a tragic place can raise a sense of mysticism, especially when there is a connection between the visitor and the victims. The closer the relationship the stronger the experience. Wider than mystical experience is a sense of spirituality which is based more on a common sense of humanity than on the connection to the spot (Tarlow, 2005).

According to Moutinho (2000) comes a new generation of tourists, which this author calls the **tourists seekers** who find motivation in the willingness to see different cultures and to learn about the area of psychological legacy and the cultural identity of the country and the people. People who experience less stimulation in their lives than they desire, tend to search for stimulation on a holiday. Of course, overly stimulated people will look for a more peaceful holiday with the possibility of relaxation. This situation is called optimal arousal and the considering excitement of finding the optimum level between their own lifestyle, ie. between lifestyle stimulation and stimulation on a holiday. It might be that a visit to a dark attraction raises stimulation by providing often educational and strongly emotional aspects. Visiting, for example, the House of

Terror in Hungary may be motivated by the quest for knowledge and curiosity, but also may provide the opportunity to explore the history of Hungary and as well as the influence of his dark past to the present.

Based on Plog’s socio - psychographic model⁴ Tarlow states that a person who is seeking tourism nostalgia more likely to be found from the group of dependable, psychocentric travelers. To be attractive for venturer travelers, history should be presented with a mix of adventure and physical activity with sentimental emotions. Tarlow underlines that this doesn’t mean that venturers would necessarily shun dark tourism sites – nostalgia can touch anyone along Plog’s continuum. Tarlow reminds us of the importance of the effect of media on dark tourism visitors. In fact, in contemporary society it is possible to be concerned about the tragedies that are quite distant from us, with help of television, Internet and films. For reasons of concern and suffering, tourists can visit „dark“ tourism sites. It seems that tourists are protected from everything if the distance of time or space from the tourists exists. For that reason they can have a greater desire to visit such places, more than people who were directly exposed to the tragedies, or are still under the influence of the tragic events. Tarlow this defining symbolically explained as a principle - “We come, we see, we leave”. In this way he wanted to explain that curiosity of the visitors who visit „dark“ tourism sites, but with sense of protection from past events, whether from the perspective of time or space (www.publications.theseus.fi).

Tourist traffic based on „dark“ tourism

In 1998, **the Anne Frank House** in Amsterdam calculated that 822,700 people passed through the swinging bookshelf into the annex that once hid eight Jewish refugees during World War II. **Place Alamo in San Antonio**, Texas, was seen by 2.5 million visitors. At this point 179 people have died fighting for Texas independence. **Museum exhibition at the National Maritime Museum in Greenwich in England** was visited by 720 000 people the 1994th, which referred to the tragedy of Titanic. Also, **the Maritime Museum in Halifax** in Nova Scotia who also had exhibited the Titanic in 1997. visited the 112 600 people, and in the next 1998th visits has grown of 244 000 visitors. Museum exhibition **Auschwitz-Birkenau** in 2000. was visited by 434 000 visitors. Table 3 shows the number of visits to Auschwitz Birkenau Museum by the place of visitor origin.

⁴ Plogov model division has several plog tourists personality types that are taking into account:
-allocentric tourists – those who look for unique and unforgettable adventure in their lives
-psychocentrics tourists - seeking safety and comfort when they on the destinations
-half - centrics tourists (www.publications.theseus.fi).

Table 3. Visits to the Museum of Auschwitz-Birkenau by place of visitors origin

Country/year	1996.	1997.	1998.	1999.	2000.	2001.
Poland	282.675	266.570	285.026	224.996	160.737	142.281
France	19.456	18.350	18.881	15.493	16.289	15.250
Denmark	10.929	8.416	8.650	5.661	5.924	4.231
Holland	10.969	10.362	11.004	6.674	7.566	5.107
Total score	324.029	303.698	323.561	252.824	190.516	166.869

Source: www.repository.tamu.edu

Visit of tourists with particular origin who prefer a specific „dark“ tourism location is motivated by a firm connection with historical events and a sense of connection with their ancestors. The fact that Americans increasingly visited their museums can be said that this is because of their strong national feelings (www.repository.tamu.edu).

Some museum exhibitions in Serbia, which can be classified in the „dark“ tourism supply occupied the attention of the significant number of visitors. First of all there is the memorial park Šumarice visited annually by about 25 000 people (www.blic.rs). Skull Tower visit 30,000 to 50,000 people per a year, which is a serious candidate for the UNESCO list of world heritage (<http://www.spc.rs>).

Destinations of „dark“ tourism in the world

Yad Vashem is the memory of each of the six million Jews who perished, through documents, commemorations and educational activities in Israel and worldwide. On the 107 walls there are registered of 5,000 deaths Jewish community, and there are an International School for Holocaust Studies. This school was formed in 1993. and has an interdisciplinary approach to the holocaust problem through art, music, literature, theology and drama. This is the only school of its kind in the world and has 17 classrooms, a multimedia center, pedagogical center, library, museums, visual and research center. History professors who come mainly from European countries⁵ in this school are

⁵ There is a program for holocaustu education in Europe which was formed in 1998 and since 2003 to the Yad Vashem seminars come the history teachers of European countries. At the seminar in March 2008. the Serbian history teachers have participated (www.mp.gov.rs).

performing various seminars with the aim of raising awareness of contemporary forms of anti-Semitism, xenophobia and all forms of hatred. The seminars also include a visit to the memorial complex, which consists of: the Historical Museum, Hall of Remembrance, Museum of Art Holocaust, the visual centers, Education Centres, Archives, Research Department, Multimedia Center and Synagogue (www.mp.gov.rs).

Also in the area of „dark“ tourism is one of the **Darvi**, slum in Mumbai, which became known after the Oscar-winning movie „Slumdog Millionaire“. This is the largest slum not only in India but across Asia. In this area there are about a million people in dire poverty, dying in severe infectious diseases and are in desperate living conditions. It is difficult to predict whether an influx of money from tourists to fix the conditions in which these people live, but reports indicate that most of the revenue goes directly to the community that will now have to take care that people still look poor and that the conditions have not been repaired, if they wish to retain this kind of tourism.

Chu Chi tunnels in Sajagon in Vietnam are „dark“ tourism attraction. They are long 120.7 km and are underground, namely below the Chu Chi District of Vietnam. These caves were used by the Vietnamese freedom fighters to hide from U.S. forces. Chu Chi tunnels were full of deadly spiders and scorpions. There is little space, and with the unbearable humidity. There is a lot of passes with traps to capture prey. This place is an example of a former war projects which could become a major tourist attraction. For one dollar you can shoot the AK-47 that was used during the Vietnam war and deal with the food that the guerrillas in the Vietnam War ate.

Toul Sleng Genocide Museum is located in Phnom Penh, Cambodia. The Museum of Genocide local people are called - the murderous fields. Ruthless Khmer Rouge regime has turned this former high school in security prison 1975th. It was used for torture and execution of undesirable by the regime. Residents of Cambodia despite that the museum resembles to the Khmer Rouge regime, enthusiastically welcome tourists who are talking about thousands of skulls and bones that are found in the museum.

Devil's Island in French Guiana, where Napoleon III stayed in the 1852nd, is also an interesting „dark“ tourism destination. The smallest and northernmost island of the Iles du Salut archipelago north of French Guiana housed the most notorious penal colony in the world until 1952. Most convicts sent to the Devil's Island never made it out of the ghastly, inhospitable environment it provided. Nowadays the Devil's Island is the first tourist attraction in French Guiana and the

well-known „dark“ tourism attractions. Visitors have access to the cells where prisoners were dying, the seats where the prisoners were sent to cemeteries are filled with people who had been driven to the island.

Bridge On The River Kwai is also a „dark“ tourism destination from the Second world war. Some parts of Asia were under Japanese occupation since 1942. to 1943., and plans invade India. To achieve the goal, the Japanese troops were stationed in Burma⁶, but there was no suitable infrastructure, so the decision was made to build a rail road that would connect Kanchanabury in Siam⁷ with West Burma's Moulmein. Asians are held captive from America, Germany and people from the Commonwealth who have worked together to build the bridge. Camps where people are forced to work were built on both sides, the Burma and Siam. The prisoners were malnourished and because of lack of medical help were suffering from malaria, cholera and tropical ulcers, which are specific to this area. Construction of 416 km long railway line lasted 16 months and during the debilitating construction prisoners died and their bodies were left where they fell. Today, tourists can visit the three museums that contain graphics photos and tools that are used by prisoners to build the railroad. Cemetery where was buried 7000 prisoners located in the immediate vicinity. It is also possible to drive the train on the railway, for which lot of prisoners gave life.

Graund Zero is a dark site in New York which exists as a result of the attack on the World Trade Center building with two planes and that claimed the lives of 3,000 people. In modern history, this is one of the most important and best known attack in the world. This destination is one of the top ten „dark“ destinations in the world (www.vacationideas.me).

Battelfield tourism

Battlefields are certainly one of the most visited „dark“ tourism sites. But the visitors of the battles whould not called themselves „dark“ tourists. Many would be horrified to think that academia places them in the same category as, for example, those who travel to witness the sites of disasters or visitors to sites of murder or execution. Soldiers in battle are licensed to break one of society's profound rules and are potentially murderer and victim in the service of their community. We do not treat soldiers in the same way that we would other killers

⁶ Burma is nowadays Myanmar

⁷ Siam is nowadays Thailand

or their victims. This fact has an impact on our attitudes to visits to battlefields, memorials and war graves and the business of battlefield tourism.

Undoubtedly, the first and most enduring example of **batlefield tourism** is Waterloo, where, according to Seaton (1999), three sequential groups of tourists can be identified: those who witnessed the actual battle on 18 June 1815, those who visited the site in its immediate aftermath and recreational tourists (Seaton, 1999, p.136), who, to the present day, have continued to visit the site in large numbers. Local tourism is developed enough to meet the needs of visitors, but at the same time tour operator born in the UK industry leading tours to Brussels and Waterloo. (Swinglehurst, 1974).

Some of the findings of the survey commissioned by the Royal British Legion in 2006 tell us about the interest of tourists for batelfild tours. Based upon a sample of 1000 respondents across the UK, this found, among other things, that:

- 28%** of people have visited the battlefields or war memorials overseas.

- 34%** of men and **11%** of women said that they were interested in military history.

- 43%** of women and **30%** of men said they were interested in events from family history.

- 32%** of people interested in family history and **46%** of people interested in military history, had visited a battlefield grave or war memorial overseas.

- About **6%** of men and **4%** of women said they definitely planned to visit an overseas battlefield, **25%** men and **20%** of women said they possibly planned to make such a visit.

- No significant differences were identified between social class or regional background with

respect to interest in battlefields on the basis of the survey. However, there was a difference in practice, visits to sites of battles, namely **47%** of adult respondents from socio-economic classes, which include senior / middle management, administrative or professional elite had visited a overseas battlefield, war cemetery or war memorial, which indicates that layer of the wealthy population had the advantage.

It is useful to distinguish between two forms of the visit, a pilgrimage and batlefield tour. The dictionary defines a pilgrimage as a journey of religious enterprise, comfort or spiritual enlightenment, and includes topics that are directly related to the „spiritual“ dimension of contemporary tourism (Timothy

& Olsen, 2006). Pilgrimage is defined as travel to and visitation of battlefield memorials for remembrance, the focus being on the spiritual value of visiting a grave. The purpose of a battlefield tour, conversely, is to understand what happened and why. This too can be an act of remembrance, but through understanding what the people had done and why they did it. Thus, the difference between the pilgrimages and battlefield tours is blurred in practice, although of course it is possible that some pilgrims have no interest in history, on the other hand, it is possible to visit the battlefields without elements of pilgrimage (Sharpley & Stone, 2009, p. 190).

People visit the site where the battle took place to determine exactly spot and foremost ground on which the battle took place, in order to better understand the flow of historical events, what's on the day of the battle happened and why the battle developments went in specific way.

Site of the Battle of Waterloo is a typical example which explain battlefield tourism with many memorials, it is site where the battle took place 1815th. In the years after the battle, memorials were erected for individuals such as Colonel Alexander Gordon. The Dutch have erected a memorial to his Crown Prince at one of the most visible parts of the battlefields, the famous Lion Mounds. The most numerous memorials are to the French. Many of these were erected many decades after the battle. For example, Victor Hugo's column and the Dying Eagle. These are memorials that were erected by a later generation of French in memory of their ideals. Memorials provide a reason for people to visit battlefields; they provide a focus for public and private remembrance. This is particularly true of the memorials to the missing. They also provide better evidence on the ground of the battle, without memorials, visitors can be disappointed when visiting destination. They may also possess an aesthetic quality that attracts visitors. For example, the memorials to the missing by Lutyens, Blomfeld and Jagers and the Canadian memorials at Vancouver Corner and Vimy Ridge are stunning pieces of sculpture and architecture and, hence, attractions in their own right. However, the proliferation of memorials can make it harder to understand the battle itself, what happened and why. The Lion Mound at Waterloo was built from the soil on the Allied position. This resulted in lowering the ridge by some 1–2 metres and making it harder to interpret the battle. The Lutyens memorial to the Missing of the Somme was built in the centre of the German position at Thiepval, a key part of the battlefield. It is an eye-catching landmark visible for miles, a vast memorial arch set in a park of trees. However, park and trees obstruct the view from the monument, which makes it difficult to understand why Thiepval was so important (Stone, P. & R. Sharpley, 2009, p. 204).

Promotion of „dark“ tourism in Romania

After the era of communism in Romania, which ended with the toppling of the dictator Ceausescu in Romania's bloody revolution 1989th, there was the real turning point in Romania compared to the communist past and is beginning to seek positions on the world market based on commercial projects, which are competitive with other countries in the region.

The „Count“ Dracula project is strongly positioned Romania as a „dark“ tourism destination in the minds of European and world nations. **Transylvanian Society of Dracula** is a cultural and historical organization that is established in 1991. in Bucharest, with the aim to connect people around the world who are interested in the historical and mythical Dracula, and to promote the development of **dracula tourism**. The official tourism organization of this society is a travel agency **The mysterious traveling** which organized special program and a seven-day „**Classic Dracula tours**“ that include visiting Bucharest, the Targovishte, fortress Poinar, Borgo pass, town of Sibiu and other destinations related to Count Dracula. For tourists are organized „Demonic trial“, „Halloween in Dracula castle“, a competition for Miss Transylvania - Countess Dracula. „Dracula's most loyal fans“ after the mandatory tests and travel in a fortress in Brasov can become „members of the order Transylvanian knight and lady“ (<http://www.anthroserbia.org>).

With the exception in 2003. year, in Romania since 2002. had recorded significant growth in international arrivals, indicating that its new orientation in promoting the country contributed to the increase of tourist trade.

Table 4. International arrivals in Romania from 2002 -2010

Year	International arrivals	I = 2002 (%)
2002.	699.346.706.0	100%
2003.	689.864.349.4	98,64%
2004.	760.583.138.5	108,75%
2005.	804.928.286.6	115,09%
2006.	850.177.029.4	121,56%
2007.	908.053.936.7	129,84%
2008.	924.092.811.1	132,14%
2009.	884.555.529.3	126,48%
2010.	941.643.169.6	134,64%
Total score	6.645.978.416.6	

Source: <http://data.worldbank.org>

On the promotion of „dark“ tourism in Romania long before organized efforts of Romania, was influenced by horror films with themes that are particularly Dracula was present in the western world and America. However, before all these movies this part of the world was influenced by Irish writer Bram Stoker and his book „Dracula“ in 1897., which was stirred the English literature and set romanticized nature of Dracula, thereby endowing in mystery the whole Transylvania (Florescu, 1988).

The research which was made in December 2010 - January 2011. in order to assist the development and identification in the process of elaborating destination marketing strategies and to identify and point out the perception of domestic population from different regions of Romania that are associated with micro-destination of Transylvania, was performed on a sample of 1887 young people aged 20-24 year.

According to the classification form designated by the WTO (World Tourism Organisation) in 1979., which manages the motives for visiting a particular destination, the participants of the survey determined the main forms of tourism in the micro region of Transylvania (<http://store.ectap.ro/articole/596.pdf>).

According to this survey, a large percentage of participants (24.2%) believes that cultural tourism in the region of Transylvania is on the second place, after the holiday tourism. Actually, within the cultural tourism subsumes the concept of „dark“ tourism, because the entire region is actually celebrated the myth of Vlad Tepes Dracula, who is the brand across the region.

Memorial Park Šumarice as an example of „dark“ tourism attractions in Serbia

Memorial Park Šumarice was created directly after the Second World War to the post of Kragujevac October permanently preserved and cherished for future generations. Through the planned construction on the basis of the general urban plan for the conservation of nature and monumental design, the entire space is transformed into an architectural - urban area and the memorial complex. It contains 30 mounds of executed, while the remaining three are in the surrounding villages Grošnica, Ilic and Marsic (Andric, 1983, p. 5).

Memorial Museum „21 October“ was presented to the thirty-three verticals date in the national style of the Serbian medieval builders and represent thirty-three mounds, reverse „wells“ without windows facing into the blue space evoke 7000 hopelessness people, despair, and their eyes turned towards the sky. Moving through the museum exhibition is followed by musical oratorio „A lot

of the world one Šumarice“, with text structures and lighting effects. Linking of certain historical subject matter and their manner of presentation of the permanent museum exhibition, with a chronological exposition was audio visual and psychological interpretations of the past Kragujevac. Artistic sculptures in the open air are thematically associated with the individual mounds, each with its own message. The oldest sculpture „**Monument of pain and defiance**“, was built next to the graves of 250 workers where was shot a student Nada Naumović. (Andric, 1983, p. 6).

„**Monument to the executed students and teachers**“ is one of the most original solution in our post-war art. Roman numeral „V“ is the general for all students of higher grades of the then high school. When viewed from a distance, especially at sunset, silhouette monuments resemble cut down the wing, the character „V“ is the initial letter of the English word victory, was the symbol under which the Allied armies fought a war against fascism. „**Crystal Flower**“ is a sculpture dedicated to the small shoe cleaners who were shot 1941st. White flower is a symbol of moral purity, bud is a symbol of childhood and the dark color of the bowl is a metaphor for the color of Romani children. „**Stone Sleeper**“ was erected on the spot where the group of peasants and workers of the Military Technical Institute were shot. With the help of a series of concrete columns varying in size, circular areas and sculptures reminiscent of a rural household, is represented by a small landscape that can be seen on almost every hill in the gentle and quiet Šumadija. From its center is track just as it was in reality the 1941st when innocent civilians are taken from rural yard to be shot at.

Name of the monument, „**Hunderd for one**“ symbolic statement is taken from the German Minister Plenipotentiary General in Serbia Franz Bohme, which is based on the orders of the German High Command ordered for the suppression of the uprising that for every German soldier shoots a hundred prisoners. Memorial Museum 21st October, the art of sculpture in the open air and mounds executed in the territory of the Memorial Park are connected by a circular path, over 7 km long, naturally integrated into urban and suburban communication (Andric, 1983, p. 7). Memorial Park was protected in 1970., and was categorized as a place of great importance 1979th year (Radic, Pajkic, 2006, p. 234).

Conclusion

„Dark“ Tourism is a very extensive area and tour - operators of each country will relate to a serious task, in particular the promotion of „dark“ tourism attractions. The „Dark“ tourists as been established in survey research in work belong to a younger population and middle-aged tourists, who have higher education and that in accordance with the general level of awareness and

knowledge of history and literature or local legends have the drive visit to the „dark“ tourism attractions.

Space for action of tour - operator is wide from „dark fun factory“ to „genocidal camps“ but there is scope for expansion of supply of this type of attraction, especially in the area of batelfild tourism and many other subspecies of „dark“ tourism that require additional attention and studing the phenomenon. The problem that arises when we analyzing the „dark“ tourism destination is that there are no clear indications of income from this type of tourism, mainly for the following reason, and to the fact that the dark tourism attraction and destinations are complementary tourist values, in package tours there are not purpose themselves, with the exception of Romania, who set a world brand in this field. It shows a constant increase in international arrivals in 2002 on the territory of Romania. Statistical data for this type of tourism also are not unified, considering that the tourism industry is still in its infancy. There are the conditions for this type of tourism development in today's society with the fact about tourists oversaturated by standard mass tourism package tours holidays without offering additional content, which would break the monotony of the journey.

The demand for package tours of mass tourism and modern is oversaturated and tour - operators need to open up new market niches. „Dark“ tourism supply on the state level is diverse, and while some economies are unable to separate investment funds for this type of tourism, the other lifted the monumental memorial places or „dark fun factory“, such as Dracula park in Romania or Jork, London, Amsterdam and Edinburgh Dungeon. Television and film to a large extent define the term „dark“ tourism destinations and determine the number of visitors, while visits to the World Trade Center in New York are in large numbers, on the other side the tragedy in African countries are ignored. In contemporary society, television provides a constant involvement in the events and people today want to show concern about specific events and to present their views by visiting the appropriate sites. This is a key area where are „dark“ tourism destination meeting with modern tourists and the promotion should be insisted upon that. The benefits of good promotions will be great if properly valuate attraction and if the supply is properly set on the market.

Memorial Park Šumarice is the memorial complex in Serbia, which by size and importance can be compared with other memorial complex in the world, the dynamics of space is well designed and fits in a place full of tragedy from the time of World War II. Also significant attraction of „dark“ tourism is the Skull Tower in Nis, which has significant number of visitors. Reasons for lower traffic of „dark“ tourism destination in Serbia, compared to other destinations in

Europe and the world's is current non actualization of press and through written media, which is essential information for visitors of „dark“ attraction. Media coverage and the actualization of a particular place is a defining for all „dark“ tourism destination.

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