

## Do Existing Motivations Adequate in Dark Tourism? Comparison Drawn from South-Asian and Non- South Asian Tourists

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***Abstract:** This study endeavours focusing on tourists' motivations to both south Asian and non-south Asian tourists visiting diverse dark tourism sites around the world. Qualitative research methodology was addressed with depth interviews through online platforms such as zoom, skype. Participants were collected through dissimilar social media pages or platforms based on dark tourism. Thematic template analysis was then used to analyse the data. The research outcomes showed that tourists visiting diverse dark tourism sites have different types of motivations and a few harmonies too. South Asian and non-Asian tourists' travel motivations form a constructive assorted pattern including psychological, socio-cultural, and personal categories, worthwhile contributions to the accessible literature in this arena. As a consequence, this result is unique since the scope of dark tourism platforms might offer tourists memorable and meaningful tourism experiences to both south Asian and non-south Asian tourists.*

***Keywords:** Dark Tourism, Motivation, South Asian tourists, Non-south Asian tourists*

### 1.0 Introduction

Existing research indicates that visitation, motivation, and tourists' experiences in dark tourism are getting research priorities by researchers (Iliev, 2020). The growth of dark tourism research has been published and renowned by multidisciplinary academic opportunities at present (Stone, 2018). Visiting heritage locations associated with death along with suffering has been considerable academic attention (Ivanova and Light, 2017). Several tourism sites around the world such as Pearl Harbor in Hawaii or Ground Zero in New York had massive devastation and death related histories due to war and terrorism, and these kinds of sites are attracting billions of tourists each year right now (Yan et al., 2018). Earlier academicians also identified different tourists and their motivations (curiosity, obligation, learning and understanding, leisure, and emotional reasons) for visiting dark tourism sites (Chang, 2017; Yan al et., 2018). That is why the matter is whether it is appropriate to address visitors to places of death as 'dark tourists' is

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assuming focusing significant. Several researchers already been argued that dark tourists are a bit different from heritage tourists (Stone, 2018). The occurrences of death and death related disasters are increasing worldwide. In this regard, when the visitors' attentions and needs are realised and the plan of interaction and practise in dark tourist attractions are integrated, visitors could obtain introspection and inspiration from negative events. The experience of dark tourism might gain constructive benefits of physical and psychological experiences and educational introspection and so on that are evolving in the few years. In 2018, twelve lacs twenty-five thousand nine hundred seventy-six (1,225,976) tourists (Museum Annual report 2018, 2021) visited Anne Frank House in Amsterdam, Netherlands (where once hid eight Jewish refugees during the Second World War). In 2019, two million tourists (Cavazos, 2019) visited the Alamo in San Antonio (Texas, USA) (where approximately 179 of the defenders for their dream of an independent Texas). In 2019, 2 million 320 thousand visitors (News / Museum / Auschwitz-Birkenau, 2020) entered the Auschwitz-Birkenau Memorial and Museum (Poland) where nearly one and half million people were massacred during the Second World War. Thus, tourists are intended to visit these kinds of dark tourism sites along with different dimensions or motivations. Only two decades ago the concept of dark tourism developed or established in tourism field and since then the academicians started giving their attention on it. The following table shows the evolution of definitions and explanations of dark tourism:

**Table 01: Evolution and explanation of dark tourism**

Sl. No.	Author	Year	Concept
1	Foley & Lennon	1996	The consumption or commodification by tourists of death and disaster sites
2	Foley & Lennon	1997	Visiting the sites associated with death, disaster, and tragedy in the twentieth century for remembrance, education and also for entertainment
3	Lennon & Foley	1999	Tourism site what is associated with death, disaster, and depravity
4	Tarlow	2005	Visitation to sites where tragedies or any kind of historical noteworthy death had been occurred and that have also continuous impact on peoples' lives
5	Preece & Price	2005	Tourism visitation what associated with death, disaster, acts which is related to violence, tragedy, scenes of death and crime what is also against humanity

Sl. No.	Author	Year	Concept
6	Stone	2006	Travel associated with death, sufferings and macabre
7	Ashworth	2008	Where the tourists' experiences are included with pain, death, horror or sadness, infliction of violence what is not associated with any kind of entertainment experience
8	Sharpley	2009	Tourists' total experiences are associated with death and sufferings
9	Robb	2009	Violence is the main attraction of tourists' visitation or attraction
10	Light	2017	The term 'dark tourism' is used as an umbrella what is somehow associated with death, atrocity, tragedy, crime, and suffering

Dark tourism consumption incorporates blend of tangible, intangible and functional components and it also indicates symbolic, emotional, and subjective aspects too (McEvoy, 2016). But still there is deficiency of understanding of such experience in dark tourism (Clarke and McAuley, 2016). Most of the research related to tourists' motivations on dark tourism used very little pragmatic information, they mainly emphasis on conceptual frameworks and arguments (Isaac and C, akmak, 2014). Above mentioning recent statistics showed that demand and consumption of dark tourism have been grown significantly over the years. Therefore, it is imperative to find out the visitors' motivations ensuring that their needs and expectations would meet adequately and further would conceptualize the phenomenon of dark tourism.

## 2.0 Literature Review

This literature review maps onto the existing research on dark tourism, in terms of motives for visiting dark tourism sites; constraints or barriers visiting dark tourism sites; and dark tourism from a south Asian perspective. Several research papers would address, and the gaps in existing literature will be revealed on the journey towards developing the research objective.

### 2.1 Dark tourism:

According to present literature, there are a few definitions of dark tourism (Lennon & Foley, 2000). Indeed, the term itself is also referred to by some other names such as 'war tourism' (Dunkley, Morgan & Westwood, 2011), 'politics-oriented tourism' (Brian, 2011), 'thanatourism' (Lee, Kyle & Scott, 2012) and 'atrocity tourism' (Podoshen & Hunt, 2011). Those academics are undertaking research on dark tourism typically conceptualise it as tourism

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associated with any death related incident (Light, 2017). Research has found that tourists visit dark tourism locations for education, remembrance and entertainment (Lennon & Foley, 2000). Dark tourism is also focused on historically noteworthy death-related incidents (Tarlow, 2005), and involves experiences which may be related to historically and politically important deaths. The elaborate concept of dark tourism states tourist attractions that are considered as heritage sites. This is specifically concrete for what Stone (2006) termed darker conflict locations (such as war places of the two World Wars) and darkest sites/camps of genocide (e.g. Auschwitz, camps in Rwanda and Kosovo). Therefore, it is advised that an alternative approach to the understanding of the tourist experience at sites of death must consider on heritage tourism studies. Seaton & Lennon (2004) supported the idea when they noticed that dark tourism locations such as heritage sites comprise ideological and political issues. A few researchers pointed out a link between individual's perception of the location as personal heritage and a variety of behaviours, such as motives to visit, happiness with the visit, and likings towards on-site understanding (Light, 2017). Individual perception is an evident in focusing on death-related sites such as Fort Siloso in Singapore and Ground Zero in New York, researchers highlighted between ordinary and personal connection towards the sites (Muzaini, Teo and Yeoh, 2007). Light (2017) identified two types of tourists on the aspects of Buchenwald concentration camp; first, the types of tourists who have do not have any personal attachment to the site and visit the sites as leisure and second one, the types of visitors who carry usually personal reasons (relatives, family members who identify with the heritage presented). Personal reason is their primary motive. So, individual perception about the sites conceptualises dark tourism and heritage tourism.

**2.2 Motivations associated to visit dark tourism:***2.2.1 Experiences of adventure:*

Adventure tourism is growing in popularity; it includes physical activity, cultural exchange, and nature activities. Adventure tourism is not only activities such as base jumping and scuba diving but can also include experiences from dark tourism sites (Messham-Muir, K. 2004). Adventure tourism might attract the thrill seeker and dark tourism sometimes might generate the thrill (Cole, 2000). Thus, experiencing thrill as well as adventure might be considered as one of the motives for visiting dark tourism sites.

*2.2.2 Effective interpretation:*

Without the help of proper interpretation, tourists usually do not get any context of understanding about their visit (Frew, 2012). Effective interpretation might provide valuable information to tourists, especially for the dark tourism aspects. This is because dark tourism generates emotions

such as empathy, meaning tourists might want to know all the aspects relating to a given site (Kang, Scott, Lee & Ballantyne, 2012). Proper interpretation will help tourists to experience the emotional and empathetic feelings they are looking for. This reflects the fact that tourists may want to buy feelings rather than goods (Cole, 2000).

### *2.2.3 Respect to object of dark tourism:*

Since dark tourism is related to death and disaster, there are many tourists who really want to visit dark tourism sites to show their respect. Tourists in this case might want to visit dark tourism locations to remember and commemorate those who died for moral reasons. So, showing respect would be a possible motive to visit dark tourism locations.

### *2.2.4 Power of faith:*

Some tourists might visit any of the dark tourism places only because they are feeling the power of faith (Bittner, 2011). They may believe that death can bring hope to some extent and that is why they really want to visit those death related locations; to bring hope to themselves.

### *2.2.5 Incidental visit:*

Tourists might have joined a bus tour and that tour may be included in visiting a place which place would be a dark tourism location, this kind of visit for tourists could be considered as incidental visit (Cohen, 2011). So, it would be appropriate to research whether visits to a dark tourism site are for dark tourism motives alone or for any other motives.

### *2.2.6 Emotional response to black metal:*

Another very interesting motivational component of dark tourism concerns black metal fans, or lovers of the emotion that comes with black metal performances (Hatfield, Cacioppo, and Rapson, 1992). In an example of emotional contagion amongst an audience, emotion is basically transferred from one person to another. Emotion works simultaneously with sensory engagement and black metal sensory emotion may carry visitors to an emotional platform. Thus, black metal is considered sometimes as more than recreation. Interestingly, tour operators in Norway (where black metal originated) carried the visitors not necessarily to the places where black metal artists wrote their songs, but to the places where violence happened amongst black metal artists.

### *2.2.7 Stimulation from media:*

Usually, tourists are driven by two factors; one is landscapes (i.e. the scenery) which they see from other tourists' visits by means of social media and the other is the impressions which they perceive from books, media or films (Reijnders, 2011). Showing dark tourism through several types of

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media is a very much influential stimulant at present and may be a strong source of motivation to tourists to visit places, but there is a lack of empirical research based on South Asian countries in this context (Pritu, 2018).

*2.2.8 Influence by educational components:*

Dark tourism relies on explicit and implicit educational, political and many more historical messages (Podoshen, J.S. 2015). Education related to dark tourism might provide thought, authentication and meaningful to tourists (Moscardo & Ballantyne, 2008). Education broadcasts political and historical messages to tourists and this might influence tourists to visit sites related to war, death or genocide. For example, Yad Vashem in Jerusalem is one of the most visited dark tourism sites related to the Holocaust (Shoah, in Hebrew) (Cohen, 2011). Shoah is a French documentary film reflecting the Holocaust (1985). Yad Vashem was an important location in this documentary, meaning Shoah acted as an educational factor for driving dark tourism (Kozak, 2002).

*2.2.9 Deep personal or individual value to pilgrimage:*

Another part of dark tourism is pilgrimage, which is defined tourists visiting places they value highly and deeply, and with which they identify significantly (Morinis, 1992). However, it is not necessary that all the visitors should be religious, many non-religious visitors may visit those locations for their own personal reasons (Hyde & Harman, 2011), For example, visits to dark tourism sites of dramatic historical importance might be considered as pilgrimage, as could visits to the gravesites of celebrities and sites of prominent political incidents (Margry, 2008). This is why identification of motives for visiting these kinds of pilgrimage locations are very much important to the tourism industry. From this kind of research, there is a possibility to gain knowledge which may contribute greatly to the tourism sector. It is assumed that the core motives for visiting these kind of pilgrimage locations may be leisure tourism (Singh, 2005).

*2.2.10 Spiritual motivation:*

A theory of leisure motivation may help to find out the motives for visiting dark tourism locations in South Asian (Ryan & Glendon, 1998) since the theory considers intellectual reasons, social motives and so on. Mostly, the motive for a religious pilgrimage is, ultimately, a life changing phenomenon, embodying heavy religious values, divine touch, spiritual thirst etc. (Digance, 2003). Motives for visiting the holy lands of Palestine and Israel are of an emotional and spiritual matter (Bittner, 2011) because of the belief that Jesus used to walk through these places.

*2.2.11 Intense feelings on battlefield tourism:*

Battlefield tourism is itself can be put under the umbrella of dark tourism (Dunkley, Morgan and Westwood, 2011) and it is surely the core part of

thanatourism. Thanatourism is focused around three motivations: education, entertainment and, mostly, remembrance (Lennon & Foley, 2000). On the other hand, Tarlow (2005) discussed that thanatourism is a means of showing respect and fulfilling the desire to do this amongst thanatourists. There is a thanatourism motivational model and it shows 12 categories such as empathy, passionate, interest, authenticity and curiosity for the morbid, etc. (Dunkley, 2011).

### **2.3 Diverse aspects of dark tourism research:**

Research into dark tourism has become widened and includes different angles such as supply side, demand side and holistic perspectives. Researchers identified a noticeable classification of dark tourism into shades such as dark, darker and darkest tourism sites. Dark tourism and commodification of death are considered as widespread aspect at present (Singh, 2005). In Western secular society, conventional death is confiscated behind medical facades and unexpected death is recreated for recognised consumption (Rice, 2009). Thus, dark tourism reconciles a possible social filter between life and death (Rice, 2009). Ultimately dark tourism is a new mediating institution which not only concerns about a physical place to connect the living with the dead, but also provides a cognitive plot to formulate current ontological meanings of mortality (Stone, 2010). Stone (2006) indicated that there is a huge difference between places where deaths took place and places related to, but distant from, the actual site of death and related suffering. An example would be the difference between visiting Auschwitz (Poland) and the United States Holocaust Memorial museum in Washington DC, USA. This is because Auschwitz is the site of death and surrounded by it, whereas the memorial museum is physically removed from that site. That is why, Stone (2006) created six levels of dark tourism: lightest, lighter, light and on the other hand dark, darker and the darkest. The darkest side refers to actual places of death-related suffering places. The lightest side denotes places associated with death but not located at the sites where the deaths or suffering occurred. Stone (2006) also highlighted seven types of dark tourism suppliers: fun dark tourism, exhibition-based dark tourism, dungeons-related dark tourism, dark resting places, dark tourism shrines, conflict sites of dark tourism, and finally dark tourism genocide sites. Sharpley (2005) and Stone (2006) contributed a lot of motives for dark tourism in their work, but more insight is needed on how such work might apply in developing countries.

### **2.4 Global relevance of dark tourism:**

There has been a huge growth in the number of tourists in recent years. For example, in 2010 the Jewish Museum, Berlin received nearly 800000 tourists nearly, while Anne Frank House and Alcatraz Prison received approximately one million visitors annually (Digance, 2003). In Virginia, Arlington

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National Cemetery received more than four million tourists (Arlington National Cemetery, 2011). The most identifiable and iconic dark tourism site; Auschwitz concentration camp (a Holocaust site in Poland), recorded approximately 1400,000 visitors in 2011 (Auschwitz-Birkenau Memorial and Museum, 2011). Visitors to Auschwitz numbered involving dark tourism, 0.5 million in 2001 and 1.2 million in 2009, showing a rapid rate of increase. Another example is Ground Zero in New York which has 3.5 million visitors annually (Kang, Scott, Lee & Ballantyne, 2012). Pilgrimage is another type of attraction to tourism for European people and is part of dark tourism if it comes in terms of death and death-related issues (Stone, 2010). During the First World War, there was a large number of casualties amongst Australia and New Zealand troops at Gallipoli: a battlefield in Turkey which has become psychologically and culturally important to Australia and New Zealand troops at Gallipoli: a battlefield in Turkey which has become psychologically and culturally important to Australia and New Zealand (Slade, 2003). Another war landscape, Gettysburg, is the site of one of the bloodiest battles that took place during the American Civil War and tourists use this site to show their emotions towards patriotism and national unity as well (Chronis, 2005). People from non-south Asian locations such as US, Europe, New Zealand and Australia are attracted to dark tourism and they have their own reasons to visit those dark tourism locations.

**2.5 Comparison of south Asian and non-south Asian tourists' attitude regarding dark tourism:**

In a broader aspect, tourism focuses on foreign exchange, creating employment opportunities, transferring new technology and also managerial efficiency. Travel and tourism are not similar and do not carry the same meaning, such as people may travel for the purpose of trade, economic transaction, religion, war and so on (Tarlow, 2005). Furthermore, modern concepts of the tourism concept came basically after the Second World War, when the airlines became available for people to travel in very quick and easy ways (Singh, 2005). Average spending on tourism purpose in the UK was equivalent to 17% of household income in 1998 (Ryan & Glendon, 1998). It is evident that tourism has become a growing industry all over the world. Several visitors from different countries identify different types of priorities for visiting places such as Asia, Europe, Oceania, and North America; and their motives may also have been different (Hui, Wan and Ho, 2007). Tourists from North America first think about cost, accommodation and food, tourists from Europe think about attractions, and tourists from Asia think about the culture of the place they visit (Hui, Wan and Ho, 2007). A significant number of respondents had no opinions on willingness to visit in dark tourism sites in south Asia, maybe it is due to limited awareness of dark tourism and visiting dark tourism would be attributed to a few motivating factors such as remembrance, history,



education (Bhati et al., 2020). Also, the same research was revealed that south Asian dark tourism visitors are broken down by gender such as most of the south Asian tourists prefer to travel in dark tourism sites for recreation, day off rather than the other significant reasons what non-south Asian tourists really have been preferring (Bhati et al., 2020). It is also noteworthy that duration of visiting dark tourism varies in the perspective of male and female travellers. Male of south Asia prefer to stay longer at dark tourism sites rather than to female. Also, south Asian tourists are showing more emotional expression (Parkins, 2021). South Asian tourists avoid dark tourism due to personal fear and interestingly they try to avoid dark tourism sites what are situated outside of their countries (Zheng et al., 2016). South Asian tourist have more superstitious compared to western tourists especially based on dark tourism sites, they carry taboo such as just after the tsunami in Phuket, Khao Lak and Phi Phi in Thailand, Asian tourists avoid their trips to there since they considered that as bad luck or ghosts (Rittichainuwat, 2011). On the other hand, tourists of non-south Asian background have very positive attitude to visit dark tourism sites, though most of them considered these kinds of dark tourism sites as historical places before (Kennell and Powell, 2020).

### **2.6 Purpose of this study:**

The purpose is mostly to find out the motives and other motivational factors and experiences for visiting dark tourism locations and to find similarities and differences between South-Asian tourists and non-south Asian tourists. The prime objectives of this research are:

- To pinpoint potential motivational aspects of visiting dark tourism sites between South Asian tourists and non-south Asian tourists
- To provide unique contribution towards literature and managerial aspects to elaborate dark tourism dimensions around the world

### **3.0 Methodology**

In inductive research, research relies on specific observations, in-depth interviews and from this the researcher can develop theories (Gioia, Corley & Hamilton, 2012). Thus, in this research the approach is inductive since in-depth interviews were conducted through online platform such as skype, zoom since field work primary data collection was not possible due to Covid-19 pandemic and made a conclusion after doing the data analysis and addressed existing literature. This is how, it was able to achieve the research objective.

It has been focused on a comparison of tourists' motivations between South Asian tourists and non- South Asian tourists. So, it was needed to find out what tourists' (as participants) were doing, how they were thinking and

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reacting on their motives for visiting dark tourism locations. The best research methodology for researching dark tourism is qualitative, using a combination of in-depth interviewing and observational methods, because these methods are able to show the basic anthropological, sociological and human psychological motives of tourists towards dark tourism (Light, 2017), but the information of this study was collected only through depth-interview due to Covid-19 Pandemic situation around the world. There is a claim that previous dark tourism research was dominated by positivism, underpinning a mostly quantitative approach (large samples surveyed by questionnaire), but researchers from the discipline of dark tourism have criticized this quantitative research methodology since it might not account for the social, cultural, and political contexts of dark tourism studies (Podoshen & Hunt, 2011). Thus, it would firstly like to follow the qualitative approach with in-depth interviews (Brian, 2011). Research on dark tourism have been addressed more than twenty years and it is basically based on qualitative as well as experimental methods where four studies were shown to reveal the bidirectional mind-body synchronization to dark tourism (Sun and Lv, 2021). Here, before starting the interview, the consent from the interviewee were given and collected as well. An unresolved fact of qualitative sampling is the ideal sample size (Bernard, 2011). The ideal gold standard of a qualitative sample size is to do interviews to redundancy, which is the process of eventually conducting interviews until all expected answers are repeated multiple times without any kind of major repetition (Bernard, 2011). A similar approach is to do interviews to saturation, which when all questions have been explored in detail and no new themes emerge in subsequent interviews (Schensul and LeCompte, 2010). Qualitative research gives theoretical results while quantitative approach produces a specific number (Bernard, 2011). So, an appropriate sample size in a qualitative approach is achieved through a process. Thus, in this research, interviews had been continued until it would get multiple repetitions of the answers from respondents.

Convenience sampling which is a type of nonprobability sampling method where respondents from that target population have to meet firm and practical criteria such as being easy to access, availability when you need them, and willingness to participate in the interview. In this research area, data were collected from tourists who already visited dark tourism sites and were willing to take participation in depth interviews through online platforms such as zoom, skype. A data collection urge was given to various social media groups such 'Dark tourism photography', 'The mirror caught the sun'. Eight (08) south Asian participants and nine (09) non-south Asian participants agreed to participate in depth interviews and all of the participants received consent forms from the researcher before starting the depth interviews. And all of the interviews were recorded with their consents.

Then the researcher made the transcripts of the depth interviews and tried to read, re-read, then modified those. Then the researcher should follow a rigorous and systematic method of qualitative data analysis in order to produce effective, meaningful outcomes (Attride-Stirling, 2001). Then template analysis would be considered the most suitable (Birkinshaw, 2011). Template analysis refers a precise way of thematically analysis the qualitative data. The data is usually gathered from interview transcripts. In template analysis, data is coded as 'template' what summarises themes by the researchers. Template analysis develops coding 'template' what summarises themes recognised by the researcher on the basis of importance from the data set and consequently organises the data set in meaningful and convenient manner (Birkinshaw, 2011). Data analysis starts with finding a priori codes what develop themes relevant to the analysis. These codes might be changed if these codes do not prove to be meaningful or suitable to the actual data received. Once a priori themes are identified, then the first step would be to start reading through the data, collecting any segment what appear relevance to research objectives. Where such relevance appears to a priori themes, these would be coded as it is. Otherwise, new themes need to be defined including relevant components and again organised an initial template what usually undertaken after primary coding of a sub-set of the data. Then the primary template would apply to the total data set and would modify in the light of conscious consideration of each and every transcript. When all the transcripts are coded, then the template would serve or ready as researcher's interpretation of the data set and thus the findings would come up.

#### **4.0 Data Analysis and Findings of the Study**

The research on tourists' motivations of dark tourism still has deficiencies in aspect of south Asian tourists and non-south Asian tourists. In these situations, a few reasons for dark tourism visitations had been focused (Light, 2017) such as desire for education, connection of family legacy, interest in history, influence of media. Some more motivations would come such as remembrance or memory work, geographies of death, peoples' moral duties and empathies, interest in morbid curiosity, desire to respect the ancestors and interest to visit famous sites associated with death and disaster. Therefore, tourists' (both south Asian and non-south Asian) motivations what were uncovered from depth interviews are revealed in below:

##### **4.1 Desire for Education:**

A number of tourists visit dark tourism sites due to personal reasons, such as opportunity for education (learning, understanding) and want to know what happened during that period in that site (Biran, Poria, & Oren, 2011; Isaac & Cakmak, 2014, 2016; Kang, Scott, Lee, & Ballantyne, 2012). Also,

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according to Light (2017) and desire in learning about past events is the most testified motive of visiting dark tourism. And thus, motivations to dark tourism may educate tourists about the past events such as the reasons behind that unfortunate event. Eventually, tourists could educate themselves when they come to know the history of dark tourism sites. This past and present history-oriented learning associated sharply with that tourist who visited dark tourism site (T-21; interrogation centre in Cambodia):

*'Yes....I studied history in my A-levels....and I think it is important to understand history, it would give us where we are today....because everything is just a continuation of what happened before... 'I think it's important to learn from history, it is very easy to know that it is happened, and this thing happened very far away, long time ago. I think if we think of it like that way- there is the possibility of these things can return. Society is much more fragile; we believe it to be! We are in normal life, but atrocity is happening like that...um... I think- it is important to keep that in mind.....there is an issue in UK that migrants are coming to the UK by boat, I think if we do not remember the example from the history then we could not stop doing terrible things again.'*

*(Non-South Asian 01)*

Here it is evident that tourists can educate themselves to know history visiting dark tourism sites; hence, tourists who visit dark tourism sites do not just only educate themselves but may also have idea of future consequences what mentioned above about UK migrants. It indicates that people would able to know more about history of atrocities, society's flaws and possible corrective actions for future. So, the potential capacity of dark tourism has historical as well as educational touristic contexts. In this study, the role of education in visiting dark tourism sites is not theorised within current dark tourism conceptual frameworks, but also revealed and represented. Basically, dark tourism sites are aimed at educating visitors about the past what happened behind the unfortunate events or how victims were coped with (Chang 2017). Visitors may be driven understanding the truth of the event and felt the need to acknowledge the genuine existence of a person or place (Ivanova & Light, 2018). One of the south Asian tourists remarks that the Government of Germany wants to expose their activities in second world war due to educate people about their past events. Second world war started when Hitler's Nazi force, Germany attacked Poland. Germany was allied with Italy, Hungary, Bulgaria and Romania whereas the main powers in Europe were Great Britain, SU (Soviet Union) and France and US (United States) helped later to defeat against Hitler. After achieving power, Hitler just smashed the nation's democratic spines and converted Germany into a war state due to conquer Europe for the betterment of Aryan race. Hitler's attack of Poland in 1939 sparked the Europe phase of second World War. Hitler

was closely involved in military operation throughout the second world war and he was responsible of the Holocaust, the genocide of about 6 million Jews and millions of different victims. The south Asian tourist avers regarding Auschwitz; dark tourism site in Poland:

*‘.....Yes, Government and general people.....both.... look, I asked one of friends that how would you think about it? He said me that we do not feel good about our past, about second world war. They feel shame..... that is why, Germany is trying to show everywhere that they have humanity and they have morality..... They are regretful..... They do not want to keep this history quiet, or silent..... They want to open this incident to all, so that next generation would know this cruelty clearly and could learn the things what they should not do..... (South Asian- 06)*

So, dark tourism sites provide the opportunities simply knowing immense human tragedy and lessons from those sites. This is a common phenomenon across the world. So, it would be same for south Asian and non-south Asian tourists too. Dark tourism sites also help not to erase brutal history and pretend as if these events never been happened. Consequently, dark tourism acknowledged the incidents and conveys necessary dimensions and platforms of the wrongs which could have been perpetrated. So, people sometimes visit dark tourism sites to confront something unpleasant, wrong and dark part of the history. People may want to expose themselves to a form of identified evil. A non-south Asian tourist affirms:

*‘I wanted to see how many people died and also, I wanted to know the background knowledge, what happened during that time, and to find out what happened with people in Germany at that time and ultimately what happened with Hitler’ (Non-South Asian- 05)*

She visited Auschwitz in Poland in person due to realise the smashed sites and brutality what was generated by Hitler who purposely expelled the Jews from the Greater German Reich since Hitler’s had ambition for territorial expansion to reunify the German peoples. Hitler basically wanted German economically self-sufficient and militarily secure. This is history and people have desire to see in person, because dark tourism sites may provide valuable educational resource to people. It is a common phenomenon that each year a huge numbers of school students or youths or educators participate different activities at dark tourism sites as a part of their educational tasks (Hartman, 2013) such as students and young people usually visit Holocaust museums (Cowan & Maitles, 2011), Hiroshima and Nagasaki (Irikura et al., 2017) and Guba Genocide Memorial Complex and these sites are considered as learning platforms about historical events. One of the respondents of this study affirms the same feeling about the dark tourism sites, Auschwitz; dark tourism site in Poland:

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*'I personally don't want what happen, I am... kind of biased.... cause I do have polish upbringing....and I had polish Jewish Grandmother, but I recommend others go as well. You know, there is educational aspects to it obviously, you know you are learning about holocaust, there are so many people still do not know about it, even I do not have idea about to say, ....I know one of students fifteen years back- her head teacher took them some holocaust locations to let them know the history, so again that's pretty amazing' (Non-South Asian- 07)*

So above mentioning statement clearly advising a visit as part of education and it is also implied that those who introduce dark tourism sites to others might get a personal level satisfaction from the knowledge of a difficult past is being shared more widely. Thus, educational trips to dark tourism sites would be significant to meet specific learning outcomes (Cowan & Maitles, 2011) and could also play a vital role in informing specific areas to dark tourism sites. Thus, it could specify that non-south Asian tourists have intense desire to be educated visiting dark tourism sites around the world comparing to south Asian tourists. South Asian tourists might not have prior preferences to be educated, maybe they receive education after visiting the sites.

**4.2 Stimulation from Media:**

Prime reasons behind motivations of dark tourism for tourists in Western European countries or communities came from media such as newspaper or book or film, television series, documentaries. But surprisingly research on motivations of south Asian tourists' regarding dark tourism sites is slim though gradually media is trying to light it. Many well-known books regarding history or related to dark tourism have been formatted into film or documentaries or television series. And many films and television series owe their existence to literature (Busby et al., 2019) and that is how these famous books gained higher level of recognition such as Notting Hill, Beatriz Potter and Harry Potter, Anne Frank. And successively researchers discussed about the motivations visiting dark tourism sites after film or television series had been come to the scene and ultimately motivated many tourists to visit such as Schindler's Ark/List (Book-1983, Film-1993, Location- Auschwitz), The Boy in the Striped Pyjamas (Book-2006, Film-2008, Location- Auschwitz), Pearl Harbor (Film-2001, Location- Pearl Harbor). It would happen that relating to dark tourism perspective, the 'attraction' from tourists' points of views are already there. In addition, film or media is just another way of knocking and making tourists aware of what were occurred there:

*'.....and HBO program for Chernobyl, and me and my friend were talking, ok.. where you want to go now.... honestly it would be HBO where I watched the series, it was called Chernobyl, it was many series like Netflix, 4 or 5 series, it was interested to me, what happened and how human error, ....how*

*the people were affected, when it was evacuated, massive like abended, just interested me, my friend; his background science and engineering, so he wanted to see the site, because they are going to do something protecting the radiation, maybe one or two years after you won't able to visit that site again for a long time. So, we found a tour group and we did lot of research on the site they went. That was quite informative' (Depth Interview, Non -South Asian, 04).*

So, here it is evident that television channel HBO motivated tourists taking decision to visit Chernobyl what is renowned dark tourism site in Ukraine, Soviet Union. Chernobyl disaster was occurred by a nuclear accident on April 1986 in the Chernobyl Nuclear power plant near Pripyat city in Ukraine. It was a severe nuclear disaster in history rated at seven on the international nuclear event scale. People were died and got cancer after the incident. Since 2011 Chernobyl has been open for tourists to visit when the authorities confirmed the site safe to visit and tourists cannot visit site without registered human tourist guide. The guides have to carry a Geiger counter while walking or visiting there to measure radiation. Andrei Tarkovsky made a film named 'Stalker' in 1979 what was about spiritual journey into a forbidden Zone and in the story is about Chernobyl disaster. Consequently, the incident of Chernobyl had become entrenched such as a few video games were brought in the market (Shadow of Chernobyl and Call of Pripjat) and another movie also released named 'Chernobyl Diaries'. With increasing numbers of media dedication to Chernobyl created demand for toxic holidays and that is why perhaps the government of Ukraine sanctions tourism to that dead zone.

The government of Ukraine showcased Chernobyl's dark heritage to foreign visitors of EURO 2012 football tournament and this tournament also co-hosted by Ukraine. So, production of media drives consumption what provides life experiences. Thousands of people undertook this Chernobyl tour over the past decade and in addition, this highly regulated tour offers an attractive life experience for the tourists to feed deformed catfish what reside in cooling pond of nuclear power plant. Tourists literally enjoy this toxic adventure in that dead zone. In addition, tourists usually meet the residents who lived in that dead zone and like to explore their life experiences in the world's most radioactive ecosystem. So, tourists received tales or information from media, then they explore the dark sites out of their desires what basically provide them media. Therefore, media driving motivation to dark tourism is quite usual practice. Reflecting above mentioning Non-south Asian tourist's statement, respondent SA03 stated:

*'At first...um... I want to say that I watched a movie directed by Angelina Jolie; Hollywood actress where this killing incident in Cambodia was shown and I came to know about this site and....um... I planned to visit there'*

*( South Asian 03)*

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Hence, from the depth interview, this tourist (SA, 03) sensibly felt to visit the Killing Field of Cambodia after watching that Hollywood movie what was shot in Killing Fields, Cambodia. Basically, Killing Fields are sites in Cambodia where 1.38 million people collectively were killed and also buried during 1975-1979 after the end of Cambodian Civil War. In global context, significant numbers of film media tourism have been commenced to enhance the reputation of film destination or visitor awareness and research also found that these kinds of films increased the image of destinations in tourists' minds as well as tourists' engagement toward the tourism sites. Here, it is evident that tourists' motivations would come from media; hence, films or documentaries or any other medium could create awareness, interests, desires in tourists' minds to visit dark tourism sites and both south Asian and non-south Asian tourists of this study responded similarly regarding film media as a motivational influence for dark tourism. Consequently, the incident of Chernobyl had become entrenched such as a few video games were brought in the market (Shadow of Chernobyl and Call of Pripjat) and another movie also released named 'Chernobyl Diaries'. With increasing numbers of media dedication to Chernobyl created demand for toxic holidays and that is why perhaps the government of Ukraine sanctions tourism to that dead zone.

It is true that media initiates perceptions by showing the incidents what associated with dark tourism sites, and successively it is going to affect visitors' experiences. Here key examples would be the destruction of the World Trade Centre what captured significant attention and create massive interests to many (Lennon & Foley, 2000; Stone, 2009). The twin Towers of the World Trade Center were popular part of New York in USA. On 11 September 2001, one extremist group hijacked four aeroplanes what flying above the USA and two of the aeroplanes were flown into the twin Towers of World Trade Center in New York in USA. That is how, disaster was transformed and almost 3000 people were died. After that the US authority ornamented that site as a symbol of remembrances for the victims and named that site as Ground Zero. This destruction is still a burning discussion in media. One of the non-south Asian tourists of this study firmly stated:

*'Yes, I knew lot about it. Very sadly I was able to see the disaster of television when it was live, So, I know a lot about it. I visited there, once before the disaster and once after.'* (Non-South Asian 08, )

So, it is evident that the tourist continuously observed the media, and he visited the site twice, before the incident and after the incident. Throughout the data collection (Depth Interviews) of this study, it is evidenced that tourists; both south Asia and non-south Asia genuinely were motivated through different sources of media.

### **4.3 Peoples' Sense of moral duties and empathies:**

Moral judgements in experiencing dark tourism sites are common dimensions between tourists and dark tourism sites (Biran et al., 2011;



Podoshen, 2018). Moral geographies refer those different tourists might have different types of moral judgements in response to different types of dark tourism sites. Thus, tourists get the opportunities of creating spatial narratives, can form a sense of moral responsibility. Morality obviously does not have any fixed characteristics, but it comes from structured social or political contexts. That is why, visitations to dark tourism sites might offer new moral configurations to tourists and that can help them to develop a set of moral values (Stone, 2009). Consequently, these moral values might bring new possibilities for every single tourist's individual thinking perception. Therefore, it could say that dark tourism sites are symbolic sites for moral values, emotions and individual experiences in which tourists might form their individual morality related identities. That is how a south Asian tourist stated his empathy:

*'....It was also out of respect and admiration for Sheikh Mujib's legacy..... I have been there when I was a kid, but it was closed down after the incident took place. But later on, in 1977, I was able to visit again. It was indeed an overwhelming moment for me.....my father was a freedom fighter and a close ally of Bangabandhu Sheikh Mujibur Rahman. We grew up watching him lead the nation. We have also been part of many campaigns and protests before our independence. So, there is a lot of history, emotions and memories associated with that place' (South Asian 05, Depth Interview)*

Bangabandhu Sheikh Mujibur Rahman was Prime Minister of Bangladesh in south Asia and he was killed along with his most of family members (13 family members) in his personal residence at Dhaka, Bangladesh in August 1975. And six years on 12th June 1981 the house was handed over to surviving family member to Sheikh Hasina who is the present prime minister of Bangladesh. On 14th August 1994 the house has been transformed into the Bangabandhu Memorial Museum keeping all the household stuffs and assassination related marks as it is. Everyday national and international tourists visit the museum and show their empathy to them who were assassinated. It is one of the mentionable dark tourism sites of Bangladesh in south Asia. In this regard, the above mentioning south Asian tourist was very much empathetic to his leader who was killed, and memories related to that leader made him emotional since he has love, respect and affectionate to his leader. It is usual that tourists who actively involved in the incidents or with the victims show respect for that historical brutal incident and for the victims too (Lennon & Foley, 2001). Mostly tourists showed respect in this study for the past incidents and the victims since they put themselves in the solemn atmosphere of the dark tourism sites. Also a few tourists became empathic while they noticed some other tourists were regarded the sites as pilgrims. In contrast, one of the non-south Asian respondents of this study complained while he found disrespectful behaviour from other tourists in Berlin wall, Germany:

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*'.....I was embarrassed people were playing..... in one hand I am happy that I was managed to see that, and, in another hand, I was thinking that people were blamed, yaa I had kind of mixed feeling. ....I had never been told that people were actually shot when they were crossing, .... the beginning was little bit emotional to feel how terrible the situation was that somebody was shot to crossing the wall, and it is soloistic attitude and only the touristic action, so people were taking pictures you might have that feelings that ....oh!.. my God I am just taking pictures where people were shot!!!!, I do not know whether you got what I am saying....., it is kind of mixed feelings, ya....!!!' (Non- South Asian- 03, Depth Interview)*

So, tourists want to visit dark tourism sites so that they could show their respect and empathy to the sites or victims instead of taking photos or selfies at dark tourism sites such as Auschwitz since it is considered as lack of empathy and respect. The act of taking selfies or photos reflects emotional detachment or digital narcissism what was not showed up in this study. Respondents or tourists of this study opined specifically about showing respects and empathy of dark tourism sites and mostly they visited paying respects to victims or the incidents. Instead of showing negative behaviours such as taking photos or shouting loudly or climbing on the statues, tourists might have specific attitudes towards dark tourism sites what is acceptable or unacceptable behaviours for visitors, so that they could maintain a solemn and sacred atmosphere. So, the indication is that tourists maintain a certain level of behaviours what only reflect respect, empathy and encouragement to dark tourism sites as like as another non-south Asian tourist stated during depth interview of this study:

*'....no,..... it is not meant to be a tourist place....., it's not somewhere enjoying yourself, or going to be a tourist, it is a place of memorial for death and other activities..... it is a place of respect' (Non- South Asian 06, Depth Interview)*

The above mentioning statement had come from a non-south Asian tourist who visited a war cemetery in USA, and he did not visit that dark tourism site for enjoyment, he visited out of respect or sense of empathy. So, non-south Asian people might have sort of extra ordinary attractions to death and disaster sites what possibly bring empathy and a desire to show respect to the victims (Ashworth & Hartmann, 2005). Therefore, visiting dark tourism sites would be habitual for them because of showing respect or empathy to ancestors who were died or victims instead of mentioning it as enjoyable sites (Biran et al., 2011) and non-south Asian tourists also consider the visitation as powerful sense of duty of morality (Sharpley, 2012). But south Asian tourists do not address visiting dark tourism sites as duty of morality, maybe they feel empathy instead of duty of morality. Duty of morality comes obviously out of respect. So, tourists of south Asia and non-south Asia might be empathized while visiting dark tourism sites.

#### 4.4 Remembrance:

Remembrance is considered as one of the motivational aspects at the onset of this study. It became possible because family members or friends or new generation of victims who visit the dark tourism sites to remember. A high number of this type of visitor might visit in dark tourism sites around the world. People find the ways of keeping their souls in peace while they visit the dark tourism sites where their family members or ancestors were buried. This is kind of pilgrimage associated with death of victims and acts as remembrance (Lennon & Foley, 2000) and it already captures tourists' minds. These perceptions harmonise sharply with a few participants of this study:

*'...I would say I am not someone who would purposely going to war cemeteries, I am interested, but I haven't planned specifically, I have got family, my grandfather; .....he was lost like that, So, I have got lots of interest and I know certain area where he was, .....I would like to visit at some stage, to see that areas and I am sure there is lot of memorials would be there as well. If we visit those areas, we normally go for those locations... cemeteries as well' (Non-South Asian 06).*

Here it is evident that the above mentioning south Asian tourist visited a war cemetery what motivates him due to demise his family members and it is remembrance. Every society has a belief system of afterlife or reincarnation (Lennon & Foley, 2000) and tourists pay their concentrations to this kind societal belief system. Tourists remember the incidents such as genocides or Holocausts in different way and it is worth to mention that remembrance is not memory remembrance is kind of commemoration of those whose sufferings may not personally witnessed but mediating and significant with victim's death (Cheal, F., & Griffin, T., 2013). Hence, tourists might have intentions to remember their peer groups while visiting dark tourism sites and instantaneously their commemorations come. And in aspect of non-south Asian tourists would be same such as family members' demises and their memories and remembrances would bring them visiting dark tourism sites. So, here significant differences from both; south Asian and non-south Asian tourists were not generated through this study.

#### 4.5 Major and additional findings of the study:

Motivations of both the south Asian and non-south Asian tourists who participated in this research had a few similar attitudes, there were also some significant differences too. The motivations of Non-south Asian tourists mainly categorised as education or learning, media stimulation, historical consciousness, patriotism, participation in commemoration ceremonies, nation state activities, duty of morality and cultural identity whereas south Asian tourists visit dark tourism sites due to family ties, day-off, media or

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reference groups, patriotism, and empathy. It is notified that both push and pull motivational factors encourage both kind of the tourists visiting dark tourism sites around the world.

**5.0 Conclusion and Recommendations**

The unique contribution of this study is comparative studies in the perspective of south Asian tourists and non-south Asian tourists regarding dark tourism visitations. And the outcome of this research would be able to provide comparative motivational factors in one umbrella. In addition, motivational factors and travel behaviour in different segments might help future researchers in different contexts too. Practical unique contribution would help the concerning authorities of tourism and travel agencies to generate pull and push motivational factors for tourists, create awareness of promoting Dark tourism. Also, the cornering authorities of tourism would make marketing efforts for Dark Tourism attractions what could produce wonderful historical aspects and revenues as well. Furthermore, they could also bring experiential and educational aspects for tourists too. Research on dark tourism has been gaining momentum recently and according to Podoshen et al. (2018), there should have more research on tourists' experiences with dark tourism sites since there is a dearth of research on dark tourism. Dark tourism basically a praxis contingent on diversity (Podoshen et al., 2015), not homogeneous platform of collective meaning and experiences as well. Tourists have their own perspectives of the site which might reflect their motives to visit.

**6.0 Further Scope**

This study deals with motivational aspects mainly. Future research would be done other aspects of dark tourism such as reflection, managerial outcomes, promotional aspects of dark tourism sites and so on. And instead of online platform data collection, future researchers could collect data from field such as dark tourism sites (battlefield sites, war cemeteries, earthquake sites, war museums and so on) and it may provide them different range of data what might bring different dimensional tourists' perception towards dark tourism.

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