

DEVELOPMENT OF DARK TOURISM

Dr Ranbir Singh*¹

¹Institute of Hotel & Tourism Management, M.D.University, Rohtak, Haryana, India.

ABSTRACT

Evergreen destinations of heritage tourism are getting support from the sites related to human beings which have been named as sites of dark tourism. In literature, there is a crucial paucity or explanation of concept, its dimension and typology. The findings indicate that future of research related to the concept will prove very significant in development or dark tourism. Finding of this paper also witnessed that there is a need to expand the boundary or dark tourism beyond traditional disciplinary borders.

Keywords: Dark tourism, definition, concept typology, relevance.

INTRODUCTION

Tremendous growth in tourism has motivated the researches. Evernew dimension have emerged with firm practical groundings. Dark tourism is one of them which have attracted significant number of researcher since 2001. This academic attention is welcomed but a need to understand this concept. Present paper tries to analyse this concept, discuss the definition, various dimension and the typology development of theory always support industry by providing it better understanding of market as well as trends in market share.

DARK TOURISM

Dark tourism which is also known as 'Thana tourism' was first time used by Foley and Lennon (Richard Sharpley and Philip Stone 2008:574-595) and is indicated as —"tourism involving locations associated with death and great suffering" (Dirk C. Gibson 2006:20).. Heterogeneity in motivations of tourists comes with their unique fascination towards the sites associated with pain, death and horror. Though ages, human being has always shown this tendency. In the way of dark tourism promotion, ethical points are faced which asks whether it is morally right to provide and promote the sites of dark tourism for general consumption and commercialization. Publicity of some places which are meant for mourning is main issue of ethical dimension. In 1996, dark tourism word was coined by Foley & Lennon (1996) in his article of the International Journal of Science of cultural and historical heritage. 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". Tarlow (2005,p. 48) identifies dark tourism as "visitations to places where tragedies or historically noteworthy death has occurred and that continue to impact our lives". This focused on tourists' motivation which seems to exclude many dimensions of this type of tourism but it does not mean that it excluded disaster and

death (Miles, 2002; Stone, 2006). In Philip R. Stone's article Marcel (2004) investigated whether or not "death makes a holiday" and propagated that "dark tourism is the tourism industry's dirty little secret". Stone (2006) also discussed the explanation given by Blom (2000) who writes that "morbid tourism" is centre of attraction for those who shows their interest in real or artificial death (Stone 2006, 148.). It is also true that tragic incidents happened on sites of dark tourism effects our lives politically and socially (Tarlow 2005, 48-49). A number of other studies related to visits to graveyards and cemeteries (Seaton, 2002), Holocaust sites (Cole, 1999; Beech, 2009), places of atrocity (Ashworth and Hartmann, 2005), prisons (Strange and Kempa, 2003; Wilson, 2008), and slavery-heritage attractions (Dann and Seaton, 2001; Rice, 2009) also devoted to this specific type of tourism. Cohen (2011) indicated location aspect by considering geographically authenticity while Biran et al. (2011) discussed the benefits of dark tourism (Jamal and Lelo, 2011) also explored construct of dark tourism in social point of view. Seaton (2009) in his study stressed on the management of dark tourism sites.

TYPOLGY OF DARK TOURISM DESTINATIONS

Seven dark suppliers" presentation by stone (2006) is base for the following discussion of typology of dark tourism.

- 1) Dark Fun Factories:** The attractions provide entertainment based on real or fictional death by with commercial ethics. The author puts example of "Dracula Park" which is highest form dark tourism attractions.
- 2) Dark Exhibition:** These exhibition provides death related attraction but for educational, commemorative and reflective messages. These sites are also consists some basic infrastructure for tourists and sometime these sites also becomes victim or conversational ethics. These sites present corps for health education, physiology and anatomy.
- 3) Dark Dungeons:** The sites with "feel the fear" in this category consists education and entertainment. These sites present penal and justice codes for presentation of present penal and justice codes for presentation of through acts and tours for tourists. Dark dungeons exist in the middle of light and dark intensity or spectrum.
- 4) Dark Resting Places:** The places includes cemetery sites which revolves around commemorative and history centric ethics. These sites are visited primarily for respecting the loved lost ones. Focuses of these sites are commercial.
- 5) Dark Shrines:** Most of these sites are non-purposeful for tourists because closeness to real death. These sites are also characterized by very little tourism infrastructure. Emphasis remains on respect and remembrance of recently demised people. The example presented by "stone" is the gates of Kensington Palace where Princess Diana was killed in 1997.
- 6) Dark Conflict Sites:** These sites reflects strong political ideologies on background and originally non-purposeful in dark tourism context. History centric by nature, these sites are attracting business of tour operators and becoming more and more commercialized with passage of time.
- 7) Dark Camps of Genocides:** Reflects the actual sites of sufferings resulted by atrocity, catastrophe and genocide. Being darkest edge of dark tourism involves political ideology of

high degree. Example mentioned in this category is Auschwitz-Birkenau which is well known as symbol of evil.

CONCLUSION

Analysis of extensive literature indicates that knowledge production of dark tourism should go beyond conservative dogma. Increased research output, which is basically commoditization of death for development of tourism industry for future, agenda for dark tourism research should be post-disciplinary in nature. Researchers can focus on conservations of these historic sites. This paper has fulfilled its objectives by discussing the concept dark tourism in detail and relevance of its typology for development of tourism industry.

REFERENCES

- Ashworth G, Hartmann R. *Horror and Human Tragedy Revisited: The Management of Sites of Atrocities for Tourism*, Cognizant Communications Corporation, New York, 2005.
- Beech J. 'Genocide tourism', in Sharpley, R. and Stone, P.R. (Eds.): *The Darker Side of Travel: The Theory and Practice of Dark Tourism*, Aspect of Tourism Series, Channel View Publications, Bristol, 2009; 207–223.
- Biran A, Poria Y, Oren G. Sought experiences at (dark) heritage sites. *Annals of Tourism Research*, 2011. available at <http://doi:10.1016/j.annals.2010.12.001> (accessed on 01 June 2011).
- Blom T. Morbid tourism: a postmodern market niche with an example from Althorpe. *Norwegian Journal of Geography* 2000; 54(1): 29–36.
- Botterill D. The epistemology of a set of tourism studies. *Leisure Studies* 2001; 20(3): 199–214.
- Cohen EH. Educational dark tourism at an In Populo Site: the Holocaust Museum in Jerusalem. *Annals of Tourism Research* 2011; 38(1): 193–209.
- Cole T. *Selling the Holocaust*, Routledge, New York, 1999.
- Dann GMS, Seaton AV. *Slavery, Contested Heritage and Thanatourism*, Haworth Hospitality Press, New York, 2001.
- Dark Tourism*, Aspect of Tourism Series, Channel View Publications, Bristol, 145–163.
- Foley M, Lennon J. JFK and Dark Tourism: A Fascination with Assassination. *International Journal of Heritage Studies* 1996; 2: 198–211.
- Foley M, Lennon J. Editorial: Heart of Darkness. *International Journal of Heritage Studies* 1996; 2: 195–197.
- Jamal T, Lelo L. Exploring the conceptual and analytical framing of dark tourism: from darkness to intentionality, in Sharpley, R. and Stone, P.R. (Eds.): *Tourist Experience: Contemporary Perspectives*, Routledge, Abingdon, Oxon, 2011; 29–42.
- Jessop B, Sum NL. Pre-disciplinary and post-disciplinary perspectives. *New Political Economy* 2001; 6(1): 89–101.
- Miles W. Auschwitz: museum interpretation and darker tourism. *Annals of Tourism Research* 2002; 29(4): 1175–1178.

- Pagliari B. From a death-defying to a death-defying to a death-deriding society. *Catholic New York Online, Catholic Charities Research* 2004; 29(4): 1111–1137.
- Rice A. Museums, memorials and plantation houses in the black atlantic: slavery and the development of dark tourism, in Sharpley, R. and Stone, P.R. (Eds.): *The Darker Side of Travel: The Theory and Practice of Dark Tourism*, pp.224–246, Aspect of Tourism Series, Channel View Publications, Bristol, 2009.
- Seaton A. Thanatourism's final frontiers? Visits to cemeteries, churchyards and funerary sites as sacred and secular pilgrimage. *Tourism Recreation Research* 2002; 27(2): 73–82.
- Seaton A. Purposeful otherness: approaches to the management of thanatourism, in Sharpley, R. and Stone, P.R. (Eds.): *The Darker Side of Travel: The Theory and Practice of Dark Tourism*, Aspect of Tourism Series, Channel View Publications, Bristol, 2009; 75–108.
- Seaton A, Lennon J. Thanatourism in the early 21st century: moral panics, ulterior motives and alterior desires, in Singh, T.V. (Ed.): *New Horizons in Tourism – Strange Experiences and Stranger Practices*, CABI Publishing, Wallingford, UK, 2004; 63–82.
- Sharpley R, Stone PR. Life, death and dark tourism: future research directions and concluding comments, in Sharpley, R. and Stone, P.R. (Eds.): *The Darker Side of Travel: The Theory and Practice of Dark Tourism*, Aspect of Tourism Series, Channel View Publications, Bristol, 2009; 247–251.
- Sharpley R, Stone PR. Representing the macabre: interpretation, kitschification and authenticity, in Sharpley, R. and Stone, P.R. (Eds.): *The Darker Side of Travel: The Theory and Practice of Dark Tourism*, Aspect of Tourism Series, Channel View Publications, Bristol, 2009; 109–128.
- Siegenthaler P. Hiroshima and Nagasaki in Japanese guidebooks. *Annals of Tourism* 2002.
- Slade P. Gallipoli thanatourism: the meaning of ANZAC. *Annals of Tourism Research* 2003; 30(4): 779–794.
- Stone P, Sharpley R. Consuming dark tourism: A Thanatological Perspective, 2008.
- Stone P. A dark tourism spectrum: Towards a typology of death and macabre related tourist sites, attractions and exhibitions. *Tourism: An Interdisciplinary International Journal* 2006; 54(2): 145–160.
- Stone P. A dark tourism spectrum: Towards a typology of death and macabre related tourist sites, attractions and exhibitions. *An Interdisciplinary International Journal* 2006; 54(2): 145-160.
- Strange C, Kempa M. Shades of dark tourism: Alcatraz and Robben Island. *Annals of Tourism Research* 2003; 30(2): 386–405.
- Tarlow P. *Dark Tourism*. Novelli, M. (edited) *Niche tourism: Contemporary issues, trends and cases*. Oxford: Elsevier Buterworth-Heinemann, 2005.
- Wilson JZ. *Prison: Cultural Memory and Dark Tourism*, Peter Lang, New York, 2008.