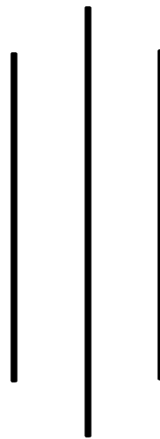




**AALBORG
UNIVERSITET**

Master Thesis

**Ethical Dilemma in Dark Tourism; A case of Auschwitz-
Birkenau Concentration Camp – Poland**



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Abstract

This research has aimed to explore into the complex ethical challenges stemming from the commercialization of Auschwitz-Birkenau Concentration Camp within the context of dark tourism. Through semi-structured interviews with six people which comprises 5 local residents and an employee from Tourist Communication Office Auschwitz. An in-depth discussion with the communication department, and a survey administered to 15 tourists who were visiting the site, this study has navigated the complex interplay of ethical dilemmas associated with visitor behavior and commercialization. Informal conversations with a tour guide have also provide a qualitative layer to this research, offering a nuanced insights into the behavioral dynamics at site. The major research objectives comprise an investigation of chief ethical problems arises in the Auschwitz-Birkenau due to visitors' behaviors, an analysis of stakeholder perceptions regarding ethical implications, as well as an evaluation of potential guidelines and strategies to address challenges in dark tourism. Case by Case or Individual analysis has been employed as a methodological framework to disclose the patterns and themes within the data, ensuring a comprehensive understanding of the ethical landscape. Similarly, the findings of this research have not only shed light on the ethical challenges faced by Auschwitz-Birkenau but has also contributed to the broader conversation on responsible and sustainable engagement with historically significant sites within the spectrum of dark tourism industry and the possible ethical challenges.

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Chapter 1

1. Introduction

1.1 Background

Dark tourism, which is also often referred to as thanatourism, is a phenomenon where people travel to visit sites that associated with death, suffering, or disaster, seeking a proper understanding of historical events filled with tragedy or injury (Lennon & Foley, 2000). For instances, destinations like Auschwitz concentration camp, Ground Zero in New York, and Chernobyl in Ukraine. Dark tourism often provides a distinctive perception on human history, allowing visitors to encounter the darker aspects of existence and witness the profound impacts of significant events (Stone, 2006). The current scenery of dark tourism reveals a flourishing industry which is witnessing a growing number of travelers drawn to sites of historical significance marked by tragedy, war, or catastrophe (Sharpley & Stone, 2009). The popularity of Dark tourism can be accredited to the existence of media representation, including documentaries and films, which has contributed to increase the interest of people in visiting these sites (Lennon & Foley, 2000). However, the ethical side of dark tourism is a crucial matter of concern. Some scholars argue that earning money from the place associated with tragedy may act as disrespect to the victims and their families, raising worries about exploiting suffering for profit. There is high risk of turning these sites tragedy and suffering into the forms of entertainment and commercializing human tragedy highlights the crucial need for a careful balance between educational goals and ethical considerations. While dark tourism has high potential to provides a unique way to understand historical tragedies, it also raises potential ethical questions. Responsible management and respectful visitor engagement are crucial to maintaining the dignity of these historical sites.

Ethical concerns in dark tourism are emerged when there arise the questions about what are the right and wrong sides of visiting places that are associated with tragic events, death, or suffering of mankind in the past. It's a highly complex issue that are tied to the moral implications of turning such sites into tourist attractions (Lennon and Foley 2000). In other words, an ethical problem in dark tourism stem from the complex considerations surrounding, the visit of sites associated with tragedy, death, or suffering, raising the questions about what is morally right or wrong in these contexts. Similarly, Dark tourism, by nature, involves the exploring of the places marked by historical atrocities. Auschwitz-Birkenau concentration and extermination camp is one of the and pioneer in heartbreaking illustration in the Holocaust. The ethical challenges emerge particularly after the commercialization of these sites, where there is a

excessive risk of transforming human pain and suffering into a form of entertainment for visitors.

Tourist behavior in dark tourism is characterized by visits to the sites associated with tragedy, suffering or the death has multifaceted phenomenon which is influenced by various motivations. Remarkably, dark tourism destinations, like Auschwitz-Birkenau or Ground Zero, are attracting visitors with diverse intentions, ranging from a genuine mission for educational experiences to a miserable curiosity about historical tragedies that has took place. This complex behavior has been explored by several scholars such as Stone (2006), who has investigated into the motivations behind dark tourism, similarly, Lennon and Foley (2000), have also examined the socio-cultural aspects of tourist behavior in such dark tourism sites. The ethical dimension of tourist conduct is dominant, as several inappropriate actions of the tourists, including disrespectful photography or insensitive conversations, can also endanger the sanctity of these locations of dark tourism sites. Hence, directing and comprehending the tourists' behavior in dark tourism impose a balanced approach which can considers both educational objectives and the imperative for ethical behavior of the visitors, supporting the research perspectives of these scholars.

The ethical dilemma in dark tourism always revolves around the delicate balance between the purpose of educational value of these sites and the preservation of the dignity and memory of the victims associated with these places. Many scholars such as Lennon and Foley (2000) have highlighted the need for and importance of addressing the ethical dimensions of dark tourism, with high emphasizing that the commercialization of the places connected with tragedy may lead to the exploitation of the memories of those who were victim and suffered. The ethical challenges in dark tourism always demand for careful management and considering, transforming a historical tragedy into a place of tourist attractions likely to raise major concerns about the potential trivialization of the events and there is always risk of disrespecting the victims and their families. Likewise, in directing these ethical concerns, responsible management practices, respectful behavior from visitors, and a focused emphasis on educational experiences become paramount. By addressing these ethical dimensions in dark tourism, we can endeavor to maintain the integrity of these sensitive historical sites and ensure that the educational aspects of dark tourism. Some dark tourism sites like Auschwitz – Birkenau Concentrations Camp has not only historical significance, but it also poses the emotional touch and regard of the local community that has occurred to their ancestors in the past which stand as a bitter truth of their past. For this reason, there are several people who prefer to conserve

and protect the norms of the site over the economic gain that can be obtained from the commercialization of these sites.

1.2 Auschwitz-Birkenau concentration

The Auschwitz-Birkenau concentration and extermination camp is a traumatic symbol of the Holocaust which has become a central focus point for dark tourism. The site attracts numerous visitors to who are fascinated with the historical brutalities that revealed within its confines (Stone, 2006). This site is one of the most notorious sites that are associated with human suffering and massacre during World War II. Similarly, Auschwitz-



Source, Free Media Repository, 2009

Birkenau has been able to draw a significant number of tourists who are looking for, to understand the extent of the Holocaust and pay respects to the victims of that place. However, this flow in tourist interest has given increase to a profound ethical dilemma within the territory of dark tourism.

The ethical complexities which arise from the delicate balance between educating the visitors about the emotional and historical significance of the site as well as the potential commercialization of misfortune, transforming the deep suffering of the victims of the site into a form of entertainment for other (Lennon & Foley, 2000). This tension between these issues raises critical questions about the responsibility of managing such sites, the respect owed to the historical memories of those who were perished, and the broader implications of turning profound historical tragedies into tourist attractions.



Source, Free Media Repository, 2009

Navigating the ethical aspect of Auschwitz-Birkenau as a dark tourism destination as a part of commercialization, needs a thoughtful concern to ensure that the integrity of the site is well preserved with its emotion, and the visitors who are engaged with it should behave responsibly, emphasizing the education over the sensationalization of the past.

Hence, this research seeks to explore into the complex ethical dimensions surrounding of dark tourism, with Auschwitz-Birkenau as a case study. Understanding the interplay between commercialization and visitor conduct is of paramount importance, as it can illuminate the ethical dilemmas at such sites and lead to informed strategies for preserving the sanctity and significance of these places. This inquiry is guided by three core research objectives: firstly, to inspect the extent to which visitor behaviors, including activities like photography, artifact interaction, and sensationalism, contribute to ethical quandaries in the context of dark tourism. Secondly, to evaluate the potential development of ethical guidelines and strategies that can address the challenges stemming from the commercialization of these sites and the behavior of their visitors. Finally, the research aims to analyze how various stakeholders, including tourists and site managers, perceive and navigate the ethical implications linked to commercialization and visitor behavior in the realm of dark tourism.

By investigating these critical dimensions, this research aims to offer understandings into the multi-layered ethical challenges connecting to dark tourism, fostering responsible and sensitive engagement with the past while preserving the memory of those who suffered at Auschwitz-Birkenau.

1.3 Research Gap

Although the current volume of literature presented by various scholars on dark tourism have provided a valuable understanding into the general ethical challenges that are associated with visiting sites of tragedy and suffering, however, there is a noticeable research gap while it comes to a specific and in-depth study of the commercialization of Auschwitz-Birkenau Concentration Camp. Especially, the efforts made by Lennon and Foley (2000) and Sharpley and Stone (2009) had laid a solid foundation for understanding the broader ethical implications of dark tourism. However, these studies conducted have significant shortage, especially, in a focused investigation of the unique context of Auschwitz-Birkenau. Auschwitz-Birkenau is a symbol of the Holocaust which is also associated deeply with the emotion of the local people that demands a deeper investigation into how the increasing flood of tourists, potentially influenced by media representations, affects the ethical landscape (Lennon & Foley, 2000). In

addition, the existing literature does not provide sufficient research into the particular behaviors demonstrated by the visitors visiting at Auschwitz-Birkenau and the extent to which these behaviors of tourists have contribute to ethical dilemmas in the site. The gap that has appeared is critical since, the ethical challenges that are faced by Auschwitz-Birkenau might be significantly different from that of encountered at many other dark tourism destinations.

Moreover, though the scholars have emphasized the importance of responsible management and the necessity of visitors to engage in respectful behavior in dark tourism sites (Lennon & Foley, 2000). Likewise, there is a limited amount of guidance on practical strategies and ethical guidelines which are personalized to the unique circumstances of Auschwitz-Birkenau. Addressing this gap will be an essential step for developing effective solutions that will balance the educational value of the site with ethical considerations and historical significance. Furthermore, the existing research leans to focus mostly in the ethical concerns that are associated to the commercialization of dark tourism sites without considering a deep committed investigation into Auschwitz-Birkenau as an individual case. Similarly, the unmatched historical significance of Auschwitz-Birkenau, both in terms of the Holocaust which hold emotional as well as historical value and as a existing dark tourism destination. Hence, there is a clear requirement for research specifically focused on this site to uncover its distinct ethical dimensions and problems.

Overall, the research gap that have been identified in this study will aim at highlighting the demand of more concentrated examination of the commercialization of Auschwitz-Birkenau Concentration Camp in recent time. This study will include a careful analysis of visitor behaviors contributing to ethical challenges and the need of development of practical guidelines and strategies for responsible management to ensure respectful tourist behave in the site. The following chapters of this research project will attempt to address these gaps through a comprehensive exploration of the research objectives, applying an appropriate and effective methodology and drawing on relevant literature and theories.

1.4 Problem Formulation

The commercialization of dark tourism sites has become increasingly prevalent in the global tourism industry. However, this trend raises significant ethical concerns regarding the treatment and preservation of these sites as well as the behaviour of visitors who engage with them (Stone, P. R. 2006). Dark tourism presents a complex web of ethical dilemmas related to exploitation, disrespect, commercialization, invasion of privacy, and cultural sensitivity. To address these concerns, it is imperative for dark tourism stakeholders, including operators,

governments, and tourists, to adopt responsible practices. It is essential to explore and understand the key ethical issues that arise from the commercialization of dark tourism sites and how visitor behaviors contribute to these challenges (White, R. H. & Frew, E. 2017). By investigating the intersection of commercialization and visitor conduct, this research aims to shed light on the ethical complexities surrounding dark tourism and provide insights into potential solutions and best practices for sustainable and respectful engagement with these historically significant sites. Similarly, in the context of **Auschwitz-Birkenau Concentration Camp (Poland)**, several ethical issues keep on arising in Auschwitz-Birkenau Concentration Camp due to the behavior of some tourists. While the site is open for the public to serve as an educational and memorial destination, some visitors occasionally exhibit their disrespectful and inappropriate conduct in the site, such as taking selfies, loud conversations, or trivializing the gravity of the place (Smith, 2010). This behavior often raises the concerns about the necessity of maintaining the dignity and the necessity of educating tourists on the sensitivity about the site that are required while visiting such a sincere historical site (Beech, 2013). Striking a balance between open access and ethical responsibility remains as a challenge.

Hence, the problem formulation for this research will be *"What are the key ethical problems arise in Auschwitz-Birkenau Concentration Camp (Poland) from the commercialization and how do the visitors behavior contribute to these challenges?"*

1.5 Research Objectives

The major research objectives of this research project are mentioned below,

1. To examine to how do the visitor behaviors and their activities contribute to ethical problems at **Auschwitz-Birkenau Concentration Camp**.
2. To analyze, how do the different stakeholders, such as tourists and local people perceive and navigate the ethical implications of commercialization and visitor behavior in dark tourism.
3. To propose strategies and recommendations for mitigating the ethical challenges associated with the commercialization and visitor behavior in dark tourism.

Dark tourism, a phenomenon characterized by visits to places associated with tragedy, suffering, or death, raises unique ethical challenges when commercialized. Auschwitz-Birkenau Concentration Camp, located in Poland, stands as one of the most prominent and haunting dark tourism sites in the world, known for its grim association with the Holocaust. The surge in visitors to Auschwitz-Birkenau has brought forth a pressing inquiry: What are the

key ethical challenges that emerge from the commercialization of this site and how does the behavior of visitors contribute to these challenges?

1.6 Structure of the Research Report

This research is divided into six parts: Introduction, Literature review, methodology, Data analysis and finding, Discussion and Conclusion and Recommendations

Chapter 1: In this chapter the background and the introduction of the research has been discussed which tries to introduce the reader to the main topic, along with the research objectives, and problem formulation.

Chapter 2: This chapter provide a wide range of literature review which has built the foundation for this research, some important topic has been discussed from the perspective of different scholars. This part aims at creating a clear understanding of foundations for the main issues that has been addressed in the paper.

Chapter 3: This chapter presents the methodological research approach where all the methods used to collect data has been discussed as well as includes discussions about research approach, strategy, and design.

Chapter 4: Chapter 4 includes detailed analysis of the collected data and all the findings from analysis of data which includes findings from mixed analysis.

Chapter 5. In this section of the research, various issues and subject matter has been discussed which further helps to justify the data analysis and finding of this research.

Chapter 6: In this chapter, is the conclusion of the research project which tries to summarize the outcomes of all research with some limitation and future recommendation for other scholars and stakeholders of dark tourism.

Chapter 2

2.Literature Review

2.1 Dark Tourism and its types

Nowadays many studies have been conducted by numerous researchers about dark tourism which is the site associated with death, atrocities, disasters or human sufferings (Mangwane et al., 2019). For a long time, people are fascinated by the places that have been the scene of wars, disasters, and death (Magano et al., 2023). Magano et al. (2023) states that "Although some authors consider dark tourism as one of the oldest forms of tourism, it only gained popularity amongst academics from the 1990s onwards, confirmed by the growing amount of literature published ever since, which includes an increasing number of empirical studies on the reasons for visiting those sites". The term Dark tourism was first mentioned by professors Malcolm Foley and John Lennon in 1996 (Mangwane, J., Hermann, U.P. and Lenhard, A.I. (2019) and Foley and Lennon (1996 cited in Mangwane et al., 2019) states that "dark tourism is the phenomenon which encompasses the presentation and consumption of real and commodified death and disaster sites". In addition, Tarlow (2005 cited in Jarl 2021) explains dark tourism as a place where historically significant tragic events or deaths have occurred and continue to influence our lives. Similarly, according to Hohenhaus (2023) travelling to the sites which are in some way related to death and disaster is considered as dark tourism. Furthermore, Stone (2006) explains that people have been always involved with death and tragedy of people they know or does not know, people are interested with the event. In addition to this, Boorstin (1964 cited in Garaus, 2021) said that people are so much fascinated with event like this that they went on tours to England to witness the hanging of criminals in 1838. Different scholar has different definition for dark tourism. Lippard (1999 cited in Cakar, 2020) provided a distinct perspective on the dark tourism phenomena by introducing the word "tragic tourism", while Blom (2000 cited in Cakar, 2020) introduced the phrase "morbid tourism" to clarify this concept. Sharpley (2005 cited in Cakar, 2020) used the term "grief tourism" to characterize the gloomy tourism phenomena, whereas to Clark (2010 cited in Cakar, 2020), this phenomena has been described as "trauma tourism". The idea has also been expanded upon by Miller and Gonzales (2013 cited in cited in Cakar, 2020), who define it as "death-tourism" in relation to dark tourism.

In addition, Hohenhaus (2023) explains that death and disaster can be direct where actual dead bodies of great communist leaders are on public display or it can be indirect, like sites of

volcanic destruction which does not involve direct death but give a dark appeal. Furthermore, Hohenhaus (2023) believes that dark tourism comes in a very wide variety of forms which include grave tourism which is visiting cemeteries of famous individuals, holocaust tourism, genocide tourism, prison and persecution site tourism, communism tourism, cult-of-personality tourism, cold war & iron curtain tourism, nuclear tourism, disaster area tourism, icky medical tourism. According to Stone (2006), Holocaust tourism is a key category of gloomy tourism, with destinations like Auschwitz-Birkenau luring tourists who want to learn about and remember the horrors of the Holocaust. This form of gloomy tourism entails a nuanced equilibrium between commemoration and instruction. Holocaust-related tourism includes trips to sites such as former ghettos, concentration camps, and houses of the Wannsee Conference in Berlin, which served as key hubs for Nazi planning. Memorial museums that are physically far from the Holocaust events, such as the US Holocaust Museum in Washington, D.C., also fall into this category (Hohenhaus, 2023). War tourism defined as locations connected to past battles and conflicts that are included in the category of war tourism. Destinations like the Vietnam War Memorial and the sites of World Wars I and II attract tourists who want to learn more about the human cost of war and feel more connected to the past (Stone, 2006). War tourism is generally related with battle and suffering scene which is nowadays visited as historical studying purposes and tourists deliberately visit those nations which are related to war to find out the evidence of the conflict (Fonseca et. al, 2016). Another tourism is disaster Tourism which is travelling to locations impacted by calamities, whether natural or man-made, is known as disaster tourism. Locations affected by earthquakes, tsunamis, or nuclear catastrophes are a few examples. According to Lennon and Foley (2000), visitors are driven by a desire to observe the aftermath, comprehend the consequences, and assist in the efforts of disaster recovery. Similarly, Hohenhaus (2023) explains that disaster region tourism refers to the act of visiting locations that have experienced either man-made or natural disasters, which may include nuclear incidents but are not limited to them. The latter includes places where volcanic devastation has occurred, like Pompeii, Montserrat, Mount St. Helens, etc., which are usually open for tourism for longer after the disasters, whereas afterwards of many other types of natural disasters, such floods, storms, fires, earthquakes, etc., often results in only temporary damages. Dark heritage tourism is another type of tourism which is the act of visiting and researching locations that have a dark and disturbing past, such as prisons, asylums, and execution sites. These sites arouse curiosity and a sense of morbidity, drawing tourists drawn to the gruesome parts of history (Stone, 2006). Furthermore, Cemetery Sites and Graveyards Tourism is Engaging in the practice of visiting graves and cemeteries, especially those that are

connected to well-known individuals or linked to distressing incidents, is a type of dark tourism. According to Lennon and Foley (2000), two examples of cemeteries where visitors interact with the history and symbolism are Highgate Cemetery in London and Père Lachaise Cemetery in Paris. In addition, Hohenhaus (2023) explains that cemetery tourism is the practice of visiting famous cemeteries, famous people's graves or magnificent mausoleums honoring those with strong personality cults, as Atatürk's mausoleum in Ankara, Turkey. Furthermore, creatively crafted ossuaries, such as the well-known Sedlec ossuary in the Czech Republic, might also be a part of this kind of travel.

2.2 Auschwitz-Birkenau: From Morbid Curiosity to Commercialized tourist destination. Through time, the idea of "dark tourism" has changed from being a morbid curiosity to becoming a business. Over time, dark tourism has evolved from a niche market motivated by morbid curiosity to a mainstream sector fueled by commercialization. In modernity, death and the loss of a loved one have typically been private experiences, but due to commercialization, they have progressively become a part of consumption (Giddens, 1991 cited in Chen & Xu, 2020). This history is an intriguing story that reveals the evolving dynamics of society interests, tourist practices, and the ethical concerns related to these sites.

Initially, dark tourism was commonly associated with a specialized set of tourists motivated by a morbid fascination with gruesome occurrences or historical disasters (Seaton, 1996). The main driving forces for dark tourism are often education, commemoration, the promotion of national identity, and a fascination and curiosity towards history (Cakar, 2020). On the other hand, the dark tourism environment changed dramatically, evolving from a morbid curiosity subculture to a profitable industry. Furthermore, the media not only transforms death into a spectacle but also exploits it as a tool to boost sales (Jacobsen, 2016 cited in Chen & Xu, 2020). Lennon and Foley (2000) further elaborated on this process of development, acknowledging the growing commercialization of locations connected to tragic events. With the increasing fascination of society in dark tourism, these locations have become appealing not only to the specific group of fans but also to a wider audience in search of alternative travel experiences. The incorporation of dark tourism into the mainstream tourism sector was a significant turning point, as it involved the monetization of these places (Seaton, 1996).

Auschwitz-Birkenau was a concentration and extermination camp used during the Holocaust, and it is one of the most prominent examples of this trend. While Auschwitz-Birkenau was first kept as a solemn memorial to the victims, it eventually became a commercialized tourist attraction. There has been a substantial rise in the number of people interested in Holocaust

sites. With the increase in tourists visit, commercialization of the site has also increased and factors that commercialize Auschwitz-Birkenau include several elements such as educational and emotional experiences, curiosity and interest in history and heritage tourism, which led to improved worldwide connection (Cakar, G, 2020). The Auschwitz-Birkenau State Museum, for instance, reports that between 1947 and 1957, the concentration camp was visited by two million individuals (Auschwitz-Birkenau State Museum, n.d. cited in Garlick, 2022). The Auschwitz-Birkenau monument was visited by more over two million tourists in a single year in 2019, according to the Auschwitz-Birkenau State Museum (2020).

Since the 1940s or 1950s, there has been a significant shift in the public's attitude of the issue of enabling the camps to continue to exist. Some of the structures began to degrade, and the curators were afraid that they might collapse (Auschwitz-Birkenau State Museum, n.d. cited in Garlick, 2022). This was due to the fact that there was very little financing for the exhibitions or for upkeep. To maintain the site, financial help is also needed which led to commercialization of the site.

Moreover, Cakar (2020) explains that advancements in accessibility, and a larger cultural movement toward Auschwitz-Birkenau increased commercialization. However, one of the most important questions that has to be answered in relation to dark tourism is whether or not it is moral to promote and commercialize sadness and death for the purpose of attracting visitors (Stone, 2011a). This is because death entering the arena of consumption gives birth to a range of moral problems and concerns. The commercialization of these places can produce income and improve accessibility, but it also raises ethical considerations surrounding the preservation of historical memory and the possibility of unethical visitor behavior.

In addition, according to Garlick (2022) the location witnessed a change throughout time that resulted in it becoming a popular tourist attraction as well as a commercialized site of memory. Stone (2006) explains that the necessity of preserving the integrity and dignity of these locations while striking a careful balance between commercial interests is called into question by this change. Maintaining historical authenticity while maintaining economic interests requires careful consideration in order to keep these locations revered and significant.

However, death entering the field of consumption gives rise to a variety of moral controversies and issues, and a key question to be answered regarding dark tourism is whether it is moral to promote and commercialise grief and death for the consumption of tourists (Stone, 201

2.3 Stakeholder perspectives (local communities, tour operators, survivors, and memorial organization)

As per Asgary, Badri, Rafieian, and Hajinejad (2006 cited in Wright, 2014), a stakeholder is an individual, team, organization, or system that has a potential impact on reconstruction, necessitating their support or opposition to reconstruction plans, policies, or projects. The perception and navigation of ethical implications in dark tourism's commercialization and visitor behavior can vary among different stakeholders, including tourists and local people. Here is an analysis of their perspectives. Views and perspectives about the moral ramifications of commercialization and tourist conduct may differ between travelers to dark tourism destinations such as Auschwitz-Birkenau. Some visitors could put their own interests ahead of the site's ethical considerations to find amusement or excitement. Different types of tourists will behave in somewhat different ways. Therefore, to anticipate the wants and behaviours of tourists more accurately, it is crucial to comprehend why they are visiting. For instance, Seaton (2006 cited in Chang 2017) found that visitors drawn to WWI sites do so because they are interested in learning the truth and because they are familiar with the history of the era.

Likewise, others who understand its historical relevance and the necessity for moral behavior could approach it with a sincere desire to learn and show respect. There can also be travelers', though, who are unaware to or uninterested in the moral dilemmas. On the other hand, local people who live close to places associated with dark tourism can have special insight into the moral ramifications of commercialization and tourist behavior. They could view the location differently because they have a stronger connection to its cultural value and history. Sharpley (2014 cited in Wright, 2014) notes that the early awareness of tourism's negative effects is where an important amount of information about citizens' impressions of the industry originated. Certain residents may perceive commercialization as a favorable economic prospect, endorsing its advancement for the betterment of the town.

Tourism is a significant global transfer of wealth that provides income, government revenues, foreign exchange, job possibilities, and promotes commercial and infrastructure development. This leads to substantial economic growth and development in any specific place (Wright, 2014). On the other hand, others could be worried about the commercialization of tragedy and the possible financial gain resulting from the exploitation of the site's past. Starting in the 1960s, there was a growing recognition that tourism had negative impacts on the environment. Initially, there was excitement about the economic advantages of tourism, but this enthusiasm diminished as people became more aware of the potential drawbacks of tourist development

(Wright,2014). Additionally, they could be sensitive to actions by visitors that violate the location's solemnity. Gaining an understanding of these differing perspectives can help with a thorough examination of the moral consequences of promoting the site and traveler behavior in the context of dark tourism.

2.4 Ethical Dilemma in Dark Tourism

Dark tourism is one of a rapidly growing industries which is associated visiting around the sites that are related with death, suffering, and tragedy which has gained a substantial attention in recent years. This phenomenon introduces a multifaceted ethical dilemma that prompts to grapple with the moral quandaries arising from deriving leisure and enlightenment from locations marked by profound human misery (Stone, 2012). While dark tourism can offer valuable educational opportunities and serve to commemorate historical events, it also simultaneously raises several ethical concerns, particularly regarding voyeurism, exploitation, and the commercialization of tragedy (Stone,2012). According to Foley & Lennon (1996), one crucial ethical concern within the realm of dark tourism revolves around the potential for voyeurism and tourists are often drawn to these sites by morbid curiosity, sometimes treating them as mere spectacles for entertainment. This behavior has raised profound questions about the respect and empathy that visitors ought to display toward the victims and survivors of these tragic events (Foley & Lennon, 1996). Furthermore, there exists a risk of desensitization, as frequent exposure to horrific narratives can apathetic emotional responses (Stone, 2012).

Similarly, another significant ethical issue in dark tourism is concerns to the commercialization of tragedy. According to Lennon & Foley (2000) transforming the places of suffering into profit-driven enterprises can be perceived as exploitative. The concept of pursuing financial gain in these sectors may lead to insensitive marketing practices or disregarding the wishes of the local community, highlighting the necessity for responsible management and stringent regulation (Lennon & Foley, 2000). While, balancing the learning and possible harm of dark tourism is a tough ethical issue, these places can also help to recall the history and learn from it, however we need to be careful and thoughtful (Stone, P. R. 2012). Therefore, it can be said that one should be more sensitive and understanding and should make sure to act responsibly while visiting such places. This is because these visits more likely can have a significant impact on both the visitors and the local communities.

Dark tourism is also often termed as "thanatourism" or "grief tourism." which are used to portray the phenomenon of visiting places associated with death, tragedy, or suffering for raises ethical dilemmas and questions about the suitability of profiting from or even visiting such

places (Seaton, 1996). One of the significant ethical dilemmas is memorial and exploitation which arise in dark tourism and revolves around the vague line between the honoring of past and exploiting it for the profit motive (Stone, P. R. 2006). For instance, one of the popular tourist sites like Auschwitz-Birkenau concentration camp in Poland attract many visitors who are interested in learning about the Holocaust, however, there have been seen, a constant tension between respectful remembrance and insensitive commercialization (Seaton, A. V. 2009). Visitors should always think about whether their visit and the money they have spent at these places are truly helping to protect and teach people about the sad history or if it just encourages to the people to be curious and use the past pain for entertainment. Another ethical dilemma is Cultural Sensitivity and Informed Consent and Dark tourism often involves visiting places where people have experienced trauma, such as disaster sites and conflict zones (Seaton, A. V. 2009).

The ethical dilemma here concerns the sensitivity and informed consent of the local communities (Seaton, A. V., 2009). For instance, when tourists visit places affected by natural disasters like the 2004 Indian Ocean tsunami, there's a question of whether the local communities' stories and consent are properly respected. Ethical concerns emerge when tourists fail to understand the impact of their presence on the people who still live in these areas. Hence, these ethical dilemmas emphasize the need of responsible and respectful engagement in dark tourism. It's also essential for all the visitors to consider the possible impact of their actions in the sites as well as, to support for the preservation and educational aspects of these sites, rather than treating them only as tourist attractions destination for personal entertainment.

2.5 Commercialization of Dark Tourism

Seaton (1996) in his research focuses on the cultural and ethical aspects of earning profit from dark tourism. Seaton (1996) argued that these sites can be profitable, however, he also highlights the important questions that is; whether it is morally right or not to earn the profit from tragic events and human suffering. Seaton (1996) also highlights the need and the importance to recognize the delicate balance between commercialization and maintaining ethical standards of the destination. Furthermore, finding the perfect balance between economic activities and preserving ethical norms is a significant challenge that involves thoughtful examination (Seaton, 1996). Similarly, Richards (2011) has investigated in his study how the transformation of dark tourism sites into commercial entities, highlighting the crucial role of achieving an economic balance through the blending of commercialization and ethical preservation of these sites. This effort has presented a challenge in the building of management

strategies which are not only responsive to tourist interests but also in conscious of the essential significance of these sites.

On the other hand, Richards (2011) has opposed that the effective management necessitates a dynamic and adaptable approach, one that accommodates the diverse perspectives of stakeholders. In the same way, Stone and Sharpley (2008) also have provided a comprehensive view of the commercialization of dark tourism sites. Stone and Sharpley (2008) have highlighted that the economic interests connected with the dark tourism sites can be helpful to the conservation and the broader tourism industry. However, Stone and Sharpley (2008) also have acknowledged the ethical concerns related to the exploitation of tragedy and sad history for the shake of profit. Furthermore, the researchers request for a collaborative approach which comprises stakeholders, including local communities and survivors, to maintain a balance between commercial activities and ethical values of the site (Stone & Sharpley, 2008).

However, Foley and Lennon (1996) have also investigated into the ethical dimensions of dark tourism, and they have also examined the transformation of these tragic sites into commercial attractions, highlighting that such transitions are not inherently problematic. Furthermore, Foley and Lennon (1996) argued that the issue which matters the most is, how this transformation is achieved and to the extent which the significance of the history and dignity of the sites are preserved. Moreover, they focus that the successful management should prioritize ethical responsibility together with economic achievement (Foley & Lennon, 1996).

In addition, Rolfes and Botterill (2016) have conducted an academic investigation of the ethical dilemmas connected with the process of commercialization within the context of visitor behavior, mainly focusing on the dark tourism. The research emphasizes on the significance of cultivating understanding and perceptive conduct in tourists' behavior who are engaged dark tourism sites (Rolfes and Botterill (2016). The researchers also suggest that the actions undertaken by visitors assume a crucial role in the maintenance of the decent and respectful character of these locations.

Consequently, the authors encourage for the establishment of proper guidelines and protocols, often referred as "visitor codes of conduct," as a strategic measure to improve and manage the ethical difficulties that may arise with commercialization (Rolfes & Botterill, 2016). Many scholars agreed to emphasize the complex interaction between commercialization and ethical principles in the territory of dark tourism. Despite acknowledging all the economic benefits inherent in commercialization.

Furthermore, Rolfes & Botterill (2016) have also placed a significant emphasis on the imperative to direct this complex domain with a sensitivity towards the moral intricacies that it entails. The essential challenge lies in a delicate equilibrium between economic pursuits and the safeguarding of historical importance and remembrance, a difficulty underscored by the diverse collection of scholarly viewpoints within the field.

2.6 Ethical Challenges in Dark Tourism due to Commercialization

The topic of commercialization in dark tourism is a big deal since it may raise an important ethical question. Dark tourism means visiting places tied to death, disasters, or scary things which has changed a lot over the period (Lennon & Foley, 2000). But now, as these places become more about making money from tourism industry, people are worried about what's right and wrong (Lennon & Foley, 2000). For illustration, when a place like Auschwitz-Birkenau Camp (Poland) transforms from being an important memorial site that resemble history to become a money-making business which may rises an ethical issue between economic and ethical value (Lennon & Foley, 2000).

Similarly, Stone(2006) came up with the concept of a "dark tourism spectrum" to sort these places based on their themes, which goes from places linked to terrible things and death to ones with scarier or even more fun themes. This way of organizing them shows that there are complicated moral issues with dark tourism. So, a question comes up: should we use the same moral rules for all these places? When it comes to making money from sites with a lot of historical meaning, it's not a simple problem and needs a detailed and varied solution (Stone, 2006). On the other hand, Sharpley (2009) has proposed a set of principles designed to guide responsible site management to address such ethical problems tied to commercialization that highlight the necessity for respectful tourist behavior, appropriate signage, and sensitive site management. Sharpley (2009) further added that commercialization while preserving the dignity and historical importance of dark tourism sites.

Likewise, Smith (2018) also argue that government and industry should develop regulations to ensure that dark tourism remains ethical and responsible. These regulations could encompass visitor behavior, site maintenance, and financial transparency. Furthermore, the relationship between commercialization and ethics within dark tourism is complicated and multi-layered. While commercialization may contribute to the preservation of these sites for future generations, it simultaneously raises questions about the possible destruction of the dignity and memory associated with the destination site. Maintaining a perfect balance between economic

interests and the ethical necessities of respect and preservation is continuing challenge in this industry (Hartman, 2015).

2.7 Visitors Behavior and Ethical Dilemma

Visitor behavior plays a significant role in shaping the ethical dilemmas associated with Auschwitz-Birkenau Concentration Camp as a dark tourism site. Inappropriate conduct by tourists, such as taking selfies and displaying sensationalism, can undermine the solemnity and historical significance of the site, raising concerns about the preservation of its dignity and educational value (Rolfes and Botterill, 2016). Rolfes and Botterill (2016) have highly focused on the impact of visitor behavior on ethical dimensions at dark tourism sites. In addition to this, authors also argued that visitors' conduct plays a crucial role in preserving the purity of these historical sites. The scholars also argue that the behavior of tourists can significantly impact the ethical standing of dark tourism.

In the same way, the research conducted by them emphasizes the importance of fostering respectful and sensitive behavior among tourists through the development of visitor codes of conduct (Rolfes & Botterill, 2016). Similarly, Lennon and Foley (2000) in their foundational work on dark tourism has discussed the role of visitors in the dark tourism sites. The authors recognize that visitor behavior often deviates from traditional tourism norms. The authors have also emphasized the significance of understanding how tourists interact with the dark tourism environment. Furthermore, they also argue that visitors' behavior have shaped the experience of dark tourism and is an integral part to its study and management (Lennon & Foley, 2000).

Moreover, Stone's classification of dark tourism sites highlights the significance of how visitors behave. He groups these sites into a spectrum, emphasizing that visitor experiences can vary from places associated with acts of horror to those featuring more amusing or less solemn themes. This classification demonstrates that visitor conduct can differ significantly depending on the type of site and theme, influencing the overall experience and ethical considerations (Stone, 2006). Likewise, Blom and Nilsson (2015) investigate the appropriate conduct of tourists at memorial sites, with a focus on visitor behavior in the context of dark tourism. They explore the possibility of tourists engaging in disrespectful or inappropriate actions, such as taking selfies at sensitive locations or sensationalizing their visits. The scholars argue that such behavior can be highly offensive and may compromise the reverence of these sites, giving rise to ethical concerns (Blom & Nilsson, 2015).

According to Smith (2010), instances of inappropriate behavior, including tourists taking selfies at Auschwitz-Birkenau, have been documented. Furthermore, Smith (2010) explains

that such behavior has led to ethical concerns regarding the commercialization of the site and the need to educate visitors on its sensitivity and historical significance. Smith's work underscores the importance of understanding the impact of visitor behavior on the ethical dimensions of dark tourism sites. In addition, Beech (2013) emphasizes the necessity of maintaining the dignity of Auschwitz-Birkenau and educating tourists about the appropriate conduct required when visiting such a profound historical site. Beech's research highlights the challenges of striking a balance between open access and ethical responsibility, particularly in the context of sites with a dark history. Beech (2013) suggests that visitor behavior, including actions like taking photographs and engaging in sensationalism, can contribute to ethical dilemmas at Auschwitz-Birkenau. It emphasizes the need for strategies to address inappropriate conduct and maintain the site's integrity.

According to Smith, A. M., & González, A. L. (2018), the visitor behavior in dark tourism can significantly affect the ethical considerations several ways associated with these Dark Tourism sites. One of the behaviors is Disrespectful Conduct. In most of the case ethical problems arise when visitors engage in some sorts of disrespectful or insensitive behavior at tourism sites which might comprises taking inappropriate selfies and pictures, making light of or fun of tragic events, or engaging in behavior that shows a lack of respect, understanding or empathy for the suffering that occurred at the place (Smith, A. M., & González, A. L. 2018). Showing such behavior can be extremely offensive and can underestimate the experiences of the victims. For instance, at the 9/11 Memorial in New York City, visitors have been known to take smiling selfies, which has sparked public outrage and debates about the appropriate conduct at such sites. Another behavior is Commercial Exploitation. The commercialization of dark tourism sites is another crucial ethical dilemma related to tourist behavior.

Similarly, visitors who had purchased macabre souvenirs, profit from the sale of images or artifacts and other articles from these sites or engage in exploitative financial transactions can possibly raise serious ethical concerns (Sharpley, R. 2017). For example, in Cambodia, some of the tourists have been found to search and buy Khmer Rouge-era items violating the ethical and legal guidelines. Hence, such behavior can continue a culture of exploitation and disrespect, commodifying the suffering of others.

The behavior of the tourist plays a crucial role to shape the ethical considerations connected with dark tourism. It is extremely necessary for the visitors to be aware, respectful, and sensitive to the historical and emotional significance of these dark tourism sites. Otherwise, irresponsible, or insensitive manner can possibly compromise the educational and memorial

objectives of dark tourism which may results it to turn into a form of exploitation rather than a means of learning and remembrance.

2.8 Ethical Guidelines and Management of Dark Tourism Sites:

Auschwitz-Birkenau Concentration Camp, as a prominent dark tourism site, presents multifaceted ethical challenges associated with commercialization and visitor behavior. Effective management strategies are essential to address the concerns and ensure that visitors approach the site with sensitivity, awareness, and respect. Firstly, The Role of Ethical Guidelines: Ethical guidelines and codes of conduct are pivotal tools in shaping visitor behavior and expectations at dark tourism sites. Sharpe (2012) argues that such guidelines can play a significant role in conveying the historical significance and the solemnity of sites like Auschwitz-Birkenau. By promoting respect, reflection, and a sense of gravity, these guidelines can mitigate unethical behavior. The formulation and dissemination of clear ethical expectations set the tone for visitor behavior and contribute to a more respectful and meaningful experience.

Secondly, The Impact of Interpretive Signage. Interpretive signage is a practical and immediate means of guiding visitors and conveying ethical expectations. Johnson (2015) explores the effectiveness of signage that emphasizes the historical importance of Auschwitz-Birkenau and encourages respectful behavior. Well-designed signage can enhance the visitor experience, provide historical context, and help visitors understand the ethical expectations of their behavior during the visit. By offering clear and compelling messages, signage can act as a powerful tool in maintaining the ethical integrity of the site.

Thirdly, Local Community Involvement: Engaging the local community and relevant stakeholders in the management of dark tourism sites is a strategy with proven effectiveness. Smith (2018) discusses how Auschwitz-Birkenau has involved survivors, residents, and other community members in decision-making processes. This approach not only ensures that the site's historical integrity is maintained but also reinforces ethical considerations. The involvement of those directly affected by the history of the site can provide valuable insights into preserving the dignity of the site. Fourthly, Visitor Education and Pre-Visit Orientation: Gupta and Lee (2019) emphasize the importance of educating visitors about the historical and ethical dimensions of Auschwitz-Birkenau before their visit. Pre-visit orientation programs and educational initiatives can set the right tone, prepare tourists emotionally, and outline behavioral expectations. By providing context and fostering an understanding of the site's

significance, these strategies can significantly reduce inappropriate behavior and encourage a more respectful and meaningful experience.

Lastly, Sustainability and Responsible Tourism. Responsible tourism practices are paramount for the long-term preservation of the ethical integrity of dark tourism sites. Robinson (2017) explores the sustainability of Auschwitz-Birkenau as a tourist destination while preserving its dignity. Sustainable strategies, including visitor limits, conservation efforts, and community benefits, can ensure the site's continued relevance and ethical management. By balancing the needs of visitors with the duty to commemorate and respect the history, these strategies contribute to the sustainable management of dark tourism sites.

In summary, ethical guidelines and management strategies are essential for promoting respectful and ethical visitor behavior at dark tourism sites, with Auschwitz-Birkenau as a prime example. These strategies encompass clear ethical expectations, interpretive signage, community involvement, visitor education, and sustainability. By effectively implementing these strategies, site managers can strike a balance between the educational and commemorative aspects of dark tourism while preserving the dignity and historical significance of the site.

Chapter 3

3. Methodology

3.1 Pragmatist Paradigm

The Pragmatist Paradigm, renowned for its commitment to practicality and flexibility in research, presents an ideal fit for our study and investigating the ethical challenges that are arising from the commercialization of Auschwitz-Birkenau Concentration Camp and the role of visitor behavior in these challenges. This paradigm offers us a methodological approach that is well-aligned with the complicated nature of our research objectives. As well as it places a finest on employing research methods that are realistic and best suited to the specific research questions at hand, which is particularly relevant for our complex study that encompasses ethical, behavioral, and cultural dimensions.

Similarly, the pragmatist paradigm facilitates the integration of both quantitative and qualitative data sources, allowing us to achieve a comprehensive understanding of the ethical complexities within dark tourism. For instance, we can efficiently employ quantitative surveys to quantify aspects of visitor behavior, such as the extent to which visitors engage in behaviors like taking photographs or engaging in sensationalism. Simultaneously, we also can utilize qualitative methods like in-depth interviews to explore the nuanced and subjective perceptions of stakeholders, including tourists, local inhabitants, and site managers if necessary, regarding the ethical implications of commercialization and visitor conduct.

This approach has also been supported by scholars such as Johnson and Onwuegbuzie (2004), who emphasize the effectiveness of mixed methods research in enhancing the depth and breadth of research investigations by leveraging the strengths of both quantitative and qualitative data. The pragmatist paradigm, with its core principles of practicality, utility, and integration, ensures that our research can effectively capture the details of dark tourism, paving the way for a holistic and adaptable approach to addressing the ethical challenges in this unique and emotionally charged context.

3.2 Research Design

The chosen research design is integral to the overall strategy for data collection and analysis. In this mixed-methods research, we have opted for a concurrent approach, wherein qualitative and quantitative data are collected simultaneously but analyzed separately. This approach allows for a comprehensive understanding of the complicated ethical issues inherent in dark tourism. A concurrent approach in research refers to a mixed-methods research design in which both qualitative and quantitative data are collected simultaneously, typically within the same

phase of the research (Creswell & Plano Clark, 2017). This approach is used to provide a comprehensive understanding of a research topic by integrating both qualitative and quantitative data to gain a more holistic view of the subject under investigation.

In a concurrent approach, researchers collect data from different sources or through different methods concurrently, allowing for the triangulation of data and the comparison of results from various perspectives (Teddlie & Tashakkori, 2009). The purpose of this approach is to enhance the validity and reliability of the research findings by corroborating evidence from multiple sources.

3.3 Mixed Method Approach

A mixed methods approach is ideally suited for the research on ethical challenges and visitor behavior in dark tourism, particularly at Auschwitz-Birkenau Concentration Camp. This approach, as advocated by Johnson and Onwuegbuzie (2004), offers a well-rounded and comprehensive understanding of the multifaceted research topic. Quantitative methods, such as surveys and statistical analysis, enable the quantification of specific aspects of visitor behavior, providing structured data for measurement. In parallel, qualitative methods like interviews and focus groups facilitate the exploration of the subjective experiences and perceptions of stakeholders, delving into the nuanced ethical challenges within the context of dark tourism. The synthesis of both quantitative and qualitative data allows for data triangulation, enhancing the overall validity of the research findings. This mixed methods approach aligns seamlessly with the research objectives, which encompass both quantitative measurements and in-depth qualitative exploration, making it the most appropriate choice for a comprehensive investigation into the ethical complexities of dark tourism.

3.4 Ontological Views

In the context of our study, we are adopting a social constructivist ontological view. This perspective is grounded with the belief of, the reality of the world with including the ethical challenges and behavior of the tourists are not objective or predetermined nevertheless these are socially constructed (Johnson, R. B., & Onwuegbuzie, A. J. 2004). Similarly, this also recognizes that these phenomena are shaped and build with the perceptions, beliefs, values, and interactions of individuals and social groups within a given socio-cultural structure and the context.

The ontological view for our research suggests that the ethical challenges cannot be defined universally, however, these are subject that depends on the interpretations and norms of the various stakeholders involved in the society, such as tourists, local residents, as well as site

managers. This view are associates with the idea that what constitutes an ethical challenge in dark tourism is the subject matter to be negotiated and interpreted, and it also may differ among different individuals and communities. Therefore, our research project aims to disclose the diverse and subjective understandings of the ethical challenges and tourist behavior at Auschwitz-Birkenau Concentration Camp, acknowledging that there may be multiple, valid interpretations.

3.5 Epistemological Views:

This research project *Ethical Dilemma in Dark Tourism*, specifically focusing on Auschwitz-Birkenau Concentration Camp, is based on the *constructivist epistemological* perspective. Basically, this approach suggests that knowledge is not fixed and universal everywhere although is strongly shaped by the individuals through their subjective interpretations and interactions with the world (Johnson & Onwuegbuzie, 2004). Furthermore, in this constructivist, empathetic phenomena like ethical challenges in dark tourism and visitor behavior are taken as the context, emphasizing the importance of exploring how individuals make sense of their experiences within the specific social and cultural context of Auschwitz-Birkenau (Stone, 2006).

The research has aimed to find the deep and diverse explanations associated with the commercialization of dark tourism sites and the tourist behavior. These interpretations are recognized as designed by the unique historical, emotional, and cultural context of Auschwitz-Birkenau. With the adaptation of a constructivist epistemological view, this study acknowledges that the dynamic and socially constructed nature of knowledge, particularly within the territory of ethical considerations related to dark tourism (Johnson & Onwuegbuzie, 2004) in Auschwitz-Birkenau.

Moreover, this perspective also emphasizes that ethical dimensions are not absolute rather these are constructed within social and cultural frameworks, associating with the research's goal of understanding the subjective perspectives which contribute to the ethical difficulties in dark tourism. This choice of the epistemological view highlights a commitment toward exploring the true experiences and diverse interpretations of stakeholders, including tourists, to gain a holistic understanding of the ethical challenges in dark tourism (Stone, 2006).

3.6 Case Selection- Auschwitz-Birkenau Concentration Camp

The selection of Auschwitz-Birkenau Concentration Camp as the central case for this research because it associates ethically with the core research objectives of our study. The opted camp has profound historical significance which perfectly aligned with the norms and objectives of

our research, serving as a symbol of the Holocaust, and bearing witness to the World War II brutalities, providing a morally charged context for examining the ethical challenges arising from the commercialization of dark tourism sites (White & Frew, 2017). Similarly, the recognition of Auschwitz-Birkenau Camp. as a UNESCO World Heritage Site strengthens its global cultural and historical importance, requiring a careful approach to its management within a growing flood of visitors. The ethical overbearing is further highlighted by the camp's dual role as both a memorial as well as educational destination. Emphasizing the delicate balance required to pay tribute to the victims and showing proper respect to the diverse expectations of visitors. Significantly, an ongoing reports of disrespectful visitor behavior, such as the inappropriate taking of selfies, represent an ethical concern that becomes a focal point for investigation within the research objectives. Auschwitz-Birkenau stands not only as an optimal case for our research but also as a morally crucial, offering a research context deeply rooted in historical, ethical, and behavioral considerations which contribute significantly to a morally informed understanding of the intersections between commercialization, visitor conduct, and the ethical dilemmas inherent in dark tourism (Stone, 2006).

3.7 Primary Data Collections

For this research, we have used various methods to directly collect information about the ethical challenges at Auschwitz-Birkenau and how visitors behave. Initially, we have managed to ask visitors to participate in structured survey questions to understand their background, reasons for visiting, and thoughts on ethical issues and other related factors. Subsequently, we also have semi-structured interviews with the local people, and *Communication Department* of site managers to get detailed insights into their views on the ethical challenges. We have also directly observed visitor behaviors like taking photos and other activities. Additionally, we have informal chats with different people to capture spontaneous thoughts and experiences as well. With the combination of data from survey, interview responses, observations, and informal conversations, we have aimed to get a thorough understanding of the ethical complexities at Auschwitz-Birkenau which obviously adds valuable to insights of this research.

3.7.1 Quantitative Data Collection; Questionnaire Survey

Structured survey has served as the primary instrument for the collection of quantitative data for our research. The survey has been precisely designed to encompass a range of variables that are key to the research objectives. This questionnaire survey was conducted directly to visitors of Auschwitz-Birkenau Concentration Camp on-site to ensure a representative sample. The surveys will include questions addressing various aspects of visitor behavior, with a focus on

the extent to which behaviors such as taking photographs, interacting with artifacts, and engaging in sensationalism contribute to ethical dilemmas.

As it is not unknown that questionnaire survey is considered extremely advantageous for the collection of quantitative data in the investigation (Stone, 2006; White & Frew, 2017) of ethical challenges arising from the commercialization of Auschwitz-Birkenau Concentration Camp as a dark tourism site. This method enables the comprehensive examination of visitor behaviors to the researchers, such as photography and artifact interaction, by efficiently reaching a diverse audience and collecting structured, quantifiable responses. The statistical analysis of survey capabilities offers insights into the extent to which these behaviors contribute to ethical dilemmas, facilitating objective measurement and also comparative analyses across various stakeholders. This approach also aligns with the research objectives to analyze visitor behaviors, analyze stakeholder perceptions, and evaluate the development of ethical guidelines. Similarly, While Stone (2006) and White and Frew (2017) had framed the broader ethical concerns in dark tourism, the chosen methodological strategy draws on the strengths of questionnaire surveys to quantitatively has helped to unravel the complexities of ethical challenges in the specific context of Auschwitz-Birkenau, contributing to a more understanding of responsible engagement with such historically significant sites.

Hence, for this research a questionnaire survey was conducted directly from the 15 visitors who were visiting in Auschwitz-Birkenau Concentration Camp site to whom we approached personally. Most of them who were participate in the survey were our fellow visitors who were visiting with us. Approaching them was quite easy-going because we were traveling together. Similarly, for some of them were from other group visiting the site, to whom we were able to approached during our short lunch break.

3.7.2 Qualitative Data Collection; Semi structured Interview

Qualitative data was gathered through in-depth interviews of the local residents with whom we got an opportunity to meet personally. These semi-structured conversations was conducted with a goal-directed sample of stakeholders associated with Auschwitz-Birkenau Concentration Camp, where this research has specially targeted to local residents in order to collect the qualitative data. The semi-structured nature of the interviews allows us for open-ended responses and in-depth exploration of the ethical implications of commercialization and visitor behavior. This approach aims to provide a good understanding of the complex ethical challenges associated with dark tourism.

Likewise, the adoption of semi-structured interviews undoubtedly, represents a sensible methodological choice for this research project, which examines the ethical difficulties reducing from the commercialization of Auschwitz-Birkenau Concentration Camp and attendant visitor manner. The semi-structured framework interview support and facilitates an active and inclusive exploration of the diverse perspectives held by stakeholders, encompassing tourists, local inhabitants. We realized that this methodological approach is highly appropriate for the navigation of the complicated ethical dimensions integral in the context of dark tourism, allowing participants the latitude to communicate their viewpoints and experiences in a distinct manner. In the same way, the open-ended nature of the interviews ensures the flexibility, thereby contributing to a more difficult comprehension of the intricate interplay between commercialization and ethical considerations. The collection of data from diverse sources is obtained through this method, promising a complete explanation of the ethical landscape enveloping dark tourism at Auschwitz-Birkenau from the participant. Sensible ethical considerations, encompassing informed participant consent and stringent confidentiality measures, are integral to the methodological framework to uphold the ethical integrity of this sensitive inquiry.

During our stay of five days in Krakow, Poland from (3rd December to 7th 2023), we found that some of the local residents who were participated in this process were not familiar with term *Dark Tourism, Ethical Dilemma*, may be because they were not from the same educational background. However, with this approach we get chance to explain them about the issue and the context so that they will be able to express their best opinion regarding the subject matter which has definitely helped us to collect more accurate and reliable information for our research. Similarly, we have aimed to take the interview of minimum 10 local residents, however, we were able to gather data from only 6 people one of them is an employee of Tourist Communication Office, Auschwitz.

3.7.3 Informal Conversations

With the view of searching comprehensive exploring the ethical details surrounding the commercialization of Auschwitz-Birkenau Concentration Camp and visitor behavior, the informal conversation was also included as a method of data collection, however, that was not planned earlier. These unstructured dialogues was took place organically within the natural confines of Auschwitz-Birkenau which assist to provide an trustworthy and better understanding of the lived experiences and perspectives of key stakeholders. Following this method enables a great exploration of the unfiltered opinions and observations regarding the

ethical implications tied to commercialization and the conduct of visitors. Notably, the spontaneous nature of these interactions offers a depth of insight that complements more formal data collection approaches, contributing to a holistic portrayal of the ethical challenges inherent in the realm of dark tourism (Smith, 2010). The ethical considerations is an integral to this approach prioritize participant autonomy, ensuring that their voices contribute meaningfully to the scholarly discourse surrounding the Auschwitz-Birkenau.

3.7.4 Reliability and Validity

The careful consideration of reliability and validity is paramount in ensuring the strength of our study which involves a diverse collection of data collection methods: like interviews with local participants, with the communication department, a survey directed to tourists, as well as informal conversations with a tour guide and field note from personal observation.

Reliability: The foundation of our research lies in the consistency and dependability of our data collection processes. In conducting interviews with both locals and the communication department, it is crucial to adhere to a standardized approach—employing uniform questioning techniques and precisely recording responses. This thoroughness help us to establish a reliable foundation for our results and findings. Similarly, the survey administered to tourists demands a uniform and consistent execution to ensure each participant is presented with the same set of questions. Our informal conversations with the tour guide must also be guided by a consistent approach, thereby emphasizing the reliability of the insights are gathered.

Validity: The validity of our research axes on the genuineness and relevance of our inquiries. In the interviews, it is essential that our questions were closely align with the primary objectives, capturing information that authentically mirrors the ethical challenges and visitor behavior under analysis. The interview with the communication department have investigated into questions that authentically seek their perspectives on the challenges encountered from management side. In addition to this, for the survey, our questions were confidently designed to measure the constructs central to our exploration, such as related ethical issues and behavior of the tourist. Informal conversations with the tour guide has generated the understandings that are valid and relevant to the complexities of visitor behavior and ethical concerns in line with our research objectives.

Acknowledging that the reliability and validity of our report are highly dependent upon the consistency and interconnection in our approaches of data collection. As researcher, we recognize that a unified and thorough approach not only strengthens the credibility of our findings but also enriches our comprehension of the complex ethical challenges inherent in the

context of *Dark Tourism Auschwitz-Birkenau Concentration Camp*. Every information that is gathered with accuracy and consistency will contribute fundamentally to the toughness and depth of our study.

3.8 Secondary Data Collection

For the analysis of this various qualitative data from the secondary sources has also been utilized. Hence, the methodology section of this research work, the secondary data collection process has included a careful examination of several existing literature and scholarly works relevant to our main issue, dark tourism, ethical challenges in tourism, and being more precisely, the commercialization of Auschwitz-Birkenau Concentration Camp. The research was conducted in a comprehensive exploration across academic databases, journals, books, and other reputable sources to gather insights into general conception on ethical concerns in dark tourism, visitors' behaviors, as well as the unique complications that are associated with the commercialization of Auschwitz-Birkenau. Main publications by the scholars like Lennon and Foley (2000) and Sharpley and Stone (2009) were thoroughly examined critically assessed to establish a foundational understanding of the broader context of dark tourism ethics.

Furthermore, the literature which addresses the historical significance of Auschwitz-Birkenau and the consequences of tourism on Holocaust memorial sites were thoroughly reviewed. This process of secondary data collection designed to identify gaps in the current literature, extract insights into the specific ethical issues surrounding Auschwitz-Birkenau and inform for the subsequent development of ethical guidelines and strategies. The knowledge that are gained from this secondary data analysis will contribute to comprehension of the research problem and guide to the subsequent primary data collection part.

3.8 Data Analysis

The comprehensive approach of data analysis for this research were involved in order to make a proper and sensible sense of the collected data and information on the ethical challenges associated with Auschwitz-Birkenau and visitor behavior. The qualitative data, gathered from semi-structured interviews, observational analysis, and informal conversations was undertaken thematic analysis. This means identifying patterns, recurring themes, and unique insights in participants' responses. For the quantitative data obtained from structured surveys, statistical analysis using tools like graphical presentation and other chart were applied to find any distinctive patterns or relationships. As well as comparing the findings from different methods, has enhanced the reliability and robustness of the analysis. Similarly, through merging these qualitative and quantitative, the data analysis has able to provide deep and well-rounded

understanding of the ethical complexities surrounding Auschwitz-Birkenau's commercialization and visitor conduct.

Individual or Case by Case Analysis

“Case-By-Case Analysis” approach has been used to comprehensively investigate the ethical challenges that are raised from the commercialization of Auschwitz-Birkenau Concentration Camp. The reason for selecting this methodological measure is grounded in the necessity for a deep understanding of the specific context of Auschwitz-Birkenau, considering its historical significance and the unique dynamics of visitor behavior at this dark tourism site (Lennon & Foley, 2000; Sharpley & Stone, 2009). Furthermore, this research has included six in-depth interviews in total with 5 interviews with *Local People* and an interview with the staff of *Tourist Communication Office*, informal conversations with tour guides, personal observations of the site, and a small survey conducted among tourists. These methods has helped in greater extent, particularly for direct engagement with local perspectives, tour guides, and tourists, allowing for the more comprehensive examination of individual cases. Through the adaptation of a case-by-case analysis, the research has aimed at revealing the patterns, variations, and highlighting the fundamental factors that contributed to ethical dilemmas at Auschwitz-Birkenau. This approach also facilitated for a granular investigation of the interplay between commercialization, visitor conduct, and the preservation of the site's integrity with emotional touch. Additionally, the methodology also included a comparative analysis with other dark tourism sites to contextualize the findings and identify potential site-specific recommendations. The case-by-case analysis, informed by interviews, informal conversations, observations, and surveys, provided valuable insights into the details of managing the ethical dimensions of Auschwitz-Birkenau as a dark tourism destination of this current time.

3.9 Data Accumulation

The research design incorporates a data integration stage, allowing for the convergence and corroboration of findings from both quantitative and qualitative analyses. This integration aims to offer a holistic perspective on the research objectives, enhancing the validity and reliability of the research findings. Triangulation of data from various sources will be instrumental in providing a more comprehensive understanding of the ethical challenges and the role of visitor behavior in the commercialization of Auschwitz-Birkenau Concentration Camp.

In the examination of ethical challenges arising from the commercialization of Auschwitz-Birkenau Concentration Camp and visitor conduct, a methodical data integration process has been employed for nuanced insights. Adopting a mixed-methods approach, this research

combines qualitative data from interviews, observations, and document analysis, supplemented by potential quantitative data from surveys. The initial step involves summarizing key findings from various sources, followed by standardizing, and categorizing data for comparative analysis. Visual aids, such as tables and graphs, facilitate the identification of patterns. The subsequent phase involves a detailed comparison of qualitative and quantitative findings to identify commonalities, differences, and emerging themes. Through deliberate data integration, a cohesive narrative is formed, revealing the intricate ethical landscape of dark tourism at Auschwitz-Birkenau. This integrated approach enhances understanding and ensures a robust interpretation of research objectives. The final stage includes validation, where integrated findings are scrutinized against existing literature, reinforcing the credibility of outcomes. In principle, this careful data integration process facilitates a comprehensive exploration of the interplay between commercialization, visitor behavior, and ethical considerations at Auschwitz-Birkenau, contributing valuable insights to responsible engagement with dark tourism sites.

3.10 Ethical Considerations

Ethical considerations underpin the research process. Participants' informed consent will be diligently obtained, and their identities will be kept strictly confidential if they request us to do so. Robust data security measures will be in place to ensure the safety and privacy of the collected information. Given the emotional and ethical sensitivity of the research topic, a high degree of care will be exercised when conducting interviews and discussions.

Undertaking research on the ethical challenges of dark tourism at Auschwitz-Birkenau entails a careful consideration of ethical principles. Initially, obtaining informed consent from participants is essential. This involves clearly communicating the research's purpose, potential risks, and the voluntary nature of participants' involvement. To protect individuals' privacy, the use of anonymized data is imperative, ensuring confidentiality. Given the emotionally charged nature of the research topic, minimizing harm is a priority, requiring a vigilant approach to participants' emotional well-being, with provisions for support and debriefing as needed.

Cultural sensitivity is paramount throughout the research process. Recognizing the historical significance of Auschwitz-Birkenau, researchers must exercise caution to avoid any actions that could be perceived as disrespectful to the site or its historical context. Engaging with stakeholders, including local communities and site managers, fosters transparency and collaboration, incorporating diverse perspectives into the research framework. To prevent exploitation, researchers should approach the study with a commitment to preserving the

dignity and memory of those connected to the site. Practicing reflexivity is essential, acknowledging and addressing personal biases that may influence the research process. The responsible dissemination of research findings, with due consideration of potential impacts, and adherence to ethical regulations further contribute to maintaining the research's ethical integrity. By incorporating these ethical considerations, the study aims to navigate the intricate terrain of dark tourism with sensitivity, respect, and ethical responsibility. Hence, all the ethical guidelines have been strictly followed as far as possible during this research work.

Chapter 4

4. Data Analysis and Findings

4.1 Secondary Data Analysis

The existing body of literature and various work on dark tourism industry, particularly the literatures of Stone (2006), Lennon and Foley (2000), Sharpley and Stone (2009), and others scholars, have provided critical understandings into the ethical challenges associated with this phenomenon. Stone has claimed that the ethical challenges in dark tourism are mainly emerged from complex considerations of the surrounding of the sites that are associated with tragedy and suffering of the people in the past which highlights the need of carefully navigation to the delicate balance between educational goals and ethical considerations of the site. For instance, there are several documented cases of tourists who were engaging in inappropriate behaviors, such as taking selfies and engaging in loud conversations at Auschwitz-Birkenau, repeat the concerns raised by Lennon and Foley (2000), who has also argued that commercialization might be in risk of exploiting the memories and suffering of the victims and transformation of the historical suffering into a form of entertainment for the people. This difficulty in these sites is highlighted by Sharpley and Stone (2009) where the authors have emphasized the requirement for responsible management practices as well as respectful visitor engagement to maintain the dignity of historical sites.

Similarly, we can also present the reference example Hiroshima Peace Memorial Park, Japan, in this somber site honoring the victims of the atomic bombing in 1945, several cases have been reported time to time where visitors engaged in disrespectful behavior, such as taking cheerful or inappropriate photos around the memorial's sites. Such actions can be taken as trivializing the seriousness of the historical events. Which we can of course relate to our case of Auschwitz-Birkenau as well.

Likewise, there several more instances of such activities by the tourist which are highly problematic ethically can be presented, nevertheless, two cases have been presented. Initially, case of *Killing Fields of Choeung Ek, Cambodia*, this is the site where mass executions was occurred during the regime of Khmer Rouge where visitors have been reported several times scavenging for artifacts or simply destroying the mass graves, destroying the historical sites (Vanak M., 2012). Such actions are not only disrespectful to the memory of the victims but also contribute to the ethically problematics associated with preserving the integrity of such historical sites. Similarly, another case can be presented as, *Pearl Harbor, Hawaii*: At the USS

Arizona Memorial which is an honor to the lives lost during the attack on Pearl Harbor has also faced various instances of visitors carving graffiti on the memorial site and also engaging in disorderly behavior have been documented (Allen R. E., 2017). Such actions undermine the solemnity of the site and can be perceived as disrespectful.

Furthermore, the exploration of Beech (2013) the delicate balance between open access and ethical responsibility in dark tourism site also aligns with the primary theme, pointing to the necessity of guidelines which will specifically addresses the challenges related to commercialization and visitor behavior. Moreover, in the perspective of White and Frew (2017) has also emphasized the importance of understanding the key ethical issues for stakeholders to develop responsible practices within dark tourism site that emphasizes the necessity for practical strategies and ethical guidelines in order to regulate ethical behavior. Hence, in the spirit of these logical statements presented by various scholars and researchers complementing with the real-world examples of tourist behavior from various dark tourism sites, have laid the foundation for a comprehensive analysis of the ethical dimensions surrounding dark tourism, particularly at Auschwitz-Birkenau, forming the basis for the subsequent research objectives.

Therefore, considering the examples shown by the scholars in their work, the problem of inappropriate tourist behavior across various dark tourism sites which are creating serious problems ethically, such as the Killing Fields of Choeung Ek in Cambodia and the USS Arizona Memorial at Pearl Harbor, it is very obvious that ethical challenges persist in maintaining the purity of these historical sites. Drawing a parallel comparison to Auschwitz-Birkenau, these incidents highlight a global concern regarding the need for and importance of responsible tourists' behavior and site management. Whether searching for artifacts, engaging in disruptive activities, or trivializing the seriousness of historical events through inappropriate photographs, tourists' behaviors at dark tourism sites contribute to a delicate ethical balance. The shared ethical dilemmas have emphasized the necessity for comprehensive guidelines which will addresses the challenges posed by commercialization of these sites, behavior of the tourist in the sites, and the preservation and promotion of the dignity of these sensitive historical sites. As this research aim at unfolding a deep exploration of Auschwitz-Birkenau's unique context, this research will further explain how ethical considerations intersect with the complex emotional history and memory associated with this great dark tourism destination, located in Poland.

Finally, the secondary data analysis helps this research to reveal a rich embroidery of insights into the ethical challenges that are associated with dark tourism, specifically in the context of Auschwitz-Birkenau. From concerns about commercialization to documented instances of inappropriate visitor behavior to the existing literature sets the stage for a comprehensive exploration of these ethical dimensions in the subsequent phases of this research.

Primary Data Analysis

4.2 Interview with Employee of Tourist Communication Office; Auschwitz

The interview with the employee of Tourist Information in Auschwitz has lighted on significant ethical issues that are arising from visitor behavior at Auschwitz-Birkenau Concentration Camp. The central concern of the conversation revolves around the potential conflict between the profound historical significance of the site and the adverse impact of certain visitors. The interviewee has highlighted the critical need for heightened consciousness and respect toward the memorial of the victims, particularly emphasizing the threat posed by mass tourism to the solemn atmosphere of the site. The employee of Communication Office Auschwitz also presents some Instances of reported misconduct, such as vandalism and attempts to leave marks in the memorial area, along with unauthorized artifact removal, underscore the urgency in addressing behaviors that lack sensitivity and respect. These actions not only indicate a disregard for the site's historical seriousness but also raise questions regarding the preservation of its dignity.

Similarly, the interviewee has also admitted that while without personally witnessing the problematic behaviors from the tourists, media reports has indicated the occurrences of vandalism and attempts by visitors to leave a "trace of their presence" in the authentic memorial area, or even trying to take something from the museum grounds, however, didn't used the word steal. The interviewee also added that such attempts of visitors often result in individuals being detained during airport baggage checks by security department.

This information provided by the interviewee has emphasizes several critical points. Initially, the acknowledgment of media reports signifies the instances of inappropriate behavior are not isolated incidents, nonetheless, have increased public attention. Next, the attempt to leave a trace or mark of attendance or take artifacts indicates a lack of understanding or respect for the solemnity and the purpose of the site, possibly compromising the integrity of the memorial planetary. Furthermore, the fact that these attempts of the travelers lead to airport detention

suggests us that there are robust legal consequences for such adverse actions, highlighting the legal strictness of the ethical breaches.

The ethical investigation revolves around the evident lack of respect demonstrated by specific visitors, which disrupts the sanctity of a site holding immense historical importance. This analysis also highlights the legal consequences associated with such behavior, highlighting the magnitude of the ethical violations. The references presented by the interviewee to these incidents in the destination site, raises a warning regarding the possible difficulties in maintaining the dignity of the site and also emphasizes the essential for strong measures to guarantee respectful behavior of the visitors.

Furthermore, the interviewee had also suggested that effectively managing these ethical challenges requires a thoughtful and delicate equilibrium between providing access to visitors and the responsibility to safeguard admiration of the historically significant site. In addition to this, the interviewee also argued that the implementation and enforcement of visitor regulations emerge as essential measures to mitigate these ethical concerns, ensuring the preservation of Auschwitz-Birkenau's integrity as both a memorial and an educational site.

Overall, the interviewee highlighted the positive economic impact of tourism on the local community while expressing concerns about the potential compromise of the site's solemnity due to mass tourism. Specific incidents of vandalism and attempts to take artifacts were cited as significant ethical breaches, emphasizing the need for regulatory measures outlined in the Visitor Regulations. The interviewee recommended educational initiatives to enhance visitor awareness and acknowledged challenges in influencing museum operations due to higher authorities' oversight.

4.3 Interview with Local Community

Interviewee 1

Reviewing the answers of *interviewee 1*, some of the important themes point stand out clearly. On the basis of interviewee 1, the impact of tourism industry in Auschwitz-Birkenau has experienced both good and bad. Furthermore, it would be interesting to explore the feelings of respondent behind terms like "crowdedness." The participant has also showed his views on what is ethically right and wrong ethically, but it was too board and basic, and it would not be that difficult to understand how their culture might shape this view. Similarly, interviewee 1's worries about the commercialization of the destination focuses on preserving cultural heritage, and it's worth looking into what exactly threatens this heritage and how we can protect it. Indeed, the participant has expressed high concerns about commercialization potentially

insulting the significance of historical Auschwitz-Birkenau and highlighting the necessity to preserve the site as a place of remembrance of past holocaust. The inhabitant also highlighted specific behaviors of visitors, such as taking selfies which are not entertained in some specific spot and being loud while visiting the site, etc. are some examples that the interviewee found as the ethically problematic.

In addition, the *interviewee 1* also argued the strong need of proper regulation and management of tourist behavior to preserve the ethical values. The participant has suggested that implementation of proper rules and signs and symbols to guide tourist behavior in the site. This emphasizes us about the importance of establishment of clear guidelines and rules to ensure respectful tourist conduct. Furthermore, the recommendations comprised educating tourists about the historical significance of the place before their visit, signifying a strong desire of a more informed and respectful tourist people. Likewise, the observations of disrespectful behavior from the visitors raise the questions about why it happens and how we can address it. Proposals for rules and guidelines, as well as educational efforts, raise practical questions about how effective they might be.

With the response of *interviewee 1* it is obvious that the participant possibly might not have a comprehensive knowledge about the subject matter, particularly the complexity of dark tourism, related ethical issues and the current state of Auschwitz-Birkenau. This is due to the participant's limited consciousness about dark tourism, suggested us a potential gap in understanding the complexities associated with visiting sites of historical tragedy. Additionally, the *interviewee 1* has mentioned of having been in Auschwitz-Birkenau for a relatively very short period and visiting the site a long time ago raises questions about the accuracy of their observations. The lack of recent direct experiences at the destination may impact the accuracy and relevance of their perspectives while, developments in tourism sector and visitor behavior could have occurred since their last visit. These limitations have been considered when interpreting the participant's responses, recognizing that their insights might not fully capture the current dynamics surrounding dark tourism at Auschwitz-Birkenau.

Interviewee 2

On the basis of response given by *Interviewee 2* is recent business studies graduate who has inhabited near Auschwitz-Birkenau for nine years has lend us a valuable local perspective regarding the subject matter of our research. *Interviewee 2's* understanding and knowledge of dark tourism was clear, recognizing that it is travel to those sites which connected with tragedy

and suffering of the people in the past. However, it's essential to acknowledge that the academic background might have influenced the perception of economic impacts as well as the potential challenges showed by increased pressure of tourism in the local community. Similarly, the interpretation of Auschwitz-Birkenau *Interviewee 2* as a solemn and educational destination associated with the prevailing sentiments. However, the nuanced perspective on the economic benefits for local businesses and the potential disturbance to daily life suggests a balanced view of the impact of tourism on the local community.

In terms of ethical considerations, *Interviewee 2* has emphasized on empathy, respect, and maintaining a solemn attitude associated with established principles for responsible behavior in dark tourism. In the same way, the concerns about the potential trivialization of historical significance because of commercialization and has also highlighted the delicate balance required between financial achievements and preservation of the solemnity of sites. Similarly, on the basis of *Interviewee 2*'s observations on ethically problematical behavior of visitors, such as taking inappropriate photography and selfies shows lack of seriousness and respect for the site which emphasize the challenges in maintaining the integrity and norms of the destination. In addition, the recommendation of *interviewee 2* for strict policies and mandatory guided tours reflects a strong desire for greater control over visitor conduct in the site, nevertheless, a critical consideration is needed to balance regulation with the need for a respectful and educational experience in the destination.

Furthermore, the call for community-led initiatives as well as better community participation in developing and enforcing codes of conduct demonstrates *Interviewee 2*'s extreme consciousness of the role of local inhabitants which can play crucial role in encouragement responsible behavior from tourists. However, we should not avoid the critical analysis which should try to explore the practicality and potential challenges that are connected with these recommendations, considering that the diverse perspectives within the local community.

Overall, the response of *Interviewee 2* has offered valuable insights into the complexities of dark tourism at Auschwitz-Birkenau. The *Interviewee 2* has demonstrated a praiseworthy level of academic knowledge and a deep understanding of the subject matter. The proficient ability to define and articulate the concept of dark tourism reflects a solid grasp of the field and subject matter. Moreover, the recognition of the historical significance of Auschwitz-Birkenau as a Nazi concentration and death camp, coupled with an awareness of the ethical challenges stemming from commercialization, showcases a depth of understanding as well. The *Interviewee 2*'s perceptions into the impact of tourism on the local community also reveal a

well-informed perspective, considering both economic benefits and potential interferences in social life. The ethical considerations of *Interviewee 2* emphasize a sophisticated awareness of the delicate balance is required to preserve the historical integrity while accommodating the needs of the local community. Overall, the interviewee's responses reflect a commendable academic foundation and a thoughtful engagement with the complexities of dark tourism at Auschwitz-Birkenau.

Interviewee 3

The *interviewee 3*, was a 33-year-old chef who has lived near Auschwitz-Birkenau for more than seven years, has demonstrated a practical perspective on dark tourism, especially in relation to historical places that are associated with death and tragedy. Notably, the observation of *Interviewee 3* in the increasing number of tourists at Auschwitz-Birkenau suggested us a current awareness of tourism dynamics as well as acknowledging the impact of the pandemic in visiting patterns. Similarly, in terms of the impact of increased number of visitors on the local community, the *interviewee 3* has provided a well-balanced view, recognizing that both positive economic opportunities for local inhabitants as well as potentially negative consequences on historical sites due to overcrowd of visitors in the Auschwitz-Birkenau. This dual perspective of *Interviewee 3* has highlighted the ability to evaluate the benefits and problems of increased of tourism, reflecting a practical understanding of community dynamics. Furthermore, the ethical considerations are a main theme in the response of *Interviewee 3*'s responses.

Moreover, expression of *Interviewee 3*'s concerns about the potential exploitation and discomfort for communities still dealing with the effects of historical tragedy Auschwitz-Birkenau. Similarly, the ethical challenges resulting from the commercialization of Auschwitz-Birkenau are highlighted, emphasizing the protection of the historical site together with emotional significance beside the backdrop of commercial interests. The *Interviewee 3*'s response to the ethically problematic behavior of visitors revealed the interviewee's sensitivity to the historical context. Likewise, *Interviewee 3* has emphasized the issues for example loud conversations and inappropriate photography as behaviors that lack respect and might be considered as disrespectful at Auschwitz-Birkenau.

In addition, the *Interviewee 3* also has proposed a practical measure to control tourist behavior, emphasizing the importance of a proper guidelines, security, and monitoring to safeguard the historical integrity of Auschwitz-Birkenau. The suggestions proposed by *Interviewee 3* bring

into line with the necessity for a structured approach for the management tourist in the site. In order to promote responsible tourist behavior, the *Interviewee 3* has advocated for educational initiatives which focuses on the Holocaust to expand the understanding and knowledge of visitors of the significance site. Furthermore, the *Interviewee 3* encouraged for the guided tours as well as policies for the sensitive photography to uphold ethical considerations and to conserve the seriousness of the Auschwitz-Birkenau. In addition, the *Interviewee 3* has also emphasized involvement of community to guarantee responsible tourism benefits of which are distributed justifiably, aligning with broader efforts to engage local communities in the management of dark tourism sites.

Overall, the *Interviewee 3*'s responses has reflected a thoughtful and knowledgeable perspective on dark tourism at Auschwitz-Birkenau. The practical observations, ethical considerations, and recommendations for responsible tourism of the *Interviewee 3* has highlighted a profound understanding of the complex dynamics involved in conserving the historical significance of Auschwitz-Birkenau, while balancing the needs of the local community.

Interviewee 4

After reviewing the reaction of *Interviewee 4*, we came to know that he is a 28-year-old Polish who reside near Auschwitz-Birkenau for little over a year, with his response brings a distinct perspective to our analysis, reflecting a connection to the area through familial ties. Despite acknowledging potential limitations of *Interviewee 4* in understanding the concept of ethical perception, *Interviewee 4*'s visions has highlighted a noticeable awareness of the negative impacts of tourism on Auschwitz-Birkenau. Living near the Auschwitz-Birkenau for one and a half years, and making multiple visits emphasize a strong connection to the area. Similarly, Interviewee 4's recognition of the growing number of tourists in the destination, largely impacting the local economy associates with a practical understanding of the economic effects on daily life.

While Interviewee 4's definition of dark tourism suggests some blending of historical and entertainment aspects has emphasized on the significance of Auschwitz-Birkenau for Polish people emphasizes a keen awareness of its historical weight. This historical perspective and awareness likely add to the recognition of the adverse effects, such as increased traffic though the temporary nature of tourist visits. Furthermore, the response also shows the strong awareness of the harmful impacts of tourist on Auschwitz-Birkenau, attached with a personal

story highlighting disrespectful and potentially criminal actions by the some of the visitors, emphasizes the challenges faced by the local community. The specific instance added by element to Interviewee 4's observations, has emphasized the requirement for ethical considerations and responsible behavior of tourists in the site. Mentioning one of visitors trying to steal the shoes of Jewish children from the site adds a emotional layer to the analysis, revealing a firsthand account of disruptive and ethically troubling behavior of the tourist.

In terms of the ethical considerations, Interviewee 4's hesitation and acknowledgment of the difficulty of the question is indicating a potential gap in ethical knowledge. Nevertheless, the stress on the economic role of tourism industry and consciousness of its negative effects on transport and daily life reveals a strong understanding of the practical challenges encountered by the local community.

Finally, the emotional underpinning of Interviewee 4's analysis has become a powerful lens through which it was very easy to comprehend the challenges posed by tourism industry. This suggests that the negative effects has extend beyond practical considerations like economic effects and traffic disruption which strike at the heart of the symbolic and emotional value of the site. This emotional dimension has heightened the urgency of addressing ethical concerns and emphasizes the necessity for responsible and respectful behavior from visitors.

Overall, Interviewee 4's analysis can be marked as a strong awareness of the negative impacts of tourism on Auschwitz-Birkenau, rooted from personal experiences and practical observations. While the ethical considerations may be less defined, the insights has provided a valuable perspectives on the challenges faced by the local community in the scenario of increased tourism to historically significant site.

Interviewee 5

Similarly, our *Interviewee 5* was a 53-year-old woman who is a native of Poland and is a *history lecturer*, has shared a deep emotional connection to Auschwitz-Birkenau. *Interviewee 5* has also mentioned that having visited the site several times because of her relatives residing close to the site. When she was asked about her understanding about the dark tourism which she interprets it as the exploration of historically significant places, while she also admitted that she might not be a professional on the current state of tourism at Auschwitz-Birkenau. However, the *Interviewee 5* has also noted a considerable growth in numbers of visitor in these recent years. Furthermore, she focusses into the impact on the local community through highlighting both positive and negative aspects of the tourism in the Auschwitz-Birkenau

Initially, in the positive side of tourism, she mentioned the advantages like; enhanced global exposure of the site and economic development for local businesses like travel agencies, hotels, and restaurants and other small business. Nevertheless, she also states concern to the potential damage to the originality of the site and historical significance because of activities of the tourist and overcrowding. Hence, the *Interviewee 5* has reflected on the delicate balance between the benefits and problems that are associated with the growing pressure of tourists, especially in relation to the preservation of cultural and emotional sides of Auschwitz-Birkenau.

Furthermore, the conversation with the *Interviewee 5* has helped us to explore the specific behaviors that are observed at Auschwitz-Birkenau which are considered as problematic ethically which mainly focuses on intentional damage and souvenir acquisition in the site. She further added that overcrowding is also a major source of problem involves a potential breach of the serious atmosphere at the site. Lastly, the respondent has proposed some procedures to regulate and manage behavior of the tourist in the site, emphasizing the preservation of the original state of the site over economic benefits. Likewise, *Interviewee 5* has also included, limiting the number of visitors in specific time, allowing only guided tours for the visitors, employing strict code of conduct and monitoring, and ensuring that all visitors are well aware of the sensitivity of site. The conversation with *Interviewee 5* has also highlighted the delicate balance between the economic interests associated with tourism industry and the ethical imperative in order to protect the historical and emotional honor of Auschwitz-Birkenau as a place of historical significance. Making a conversation with *Interviewee 5* we were able to gather a valuable first-hand information for our research, furthermore with her response we were able identify that how emotional is this site for the polish people. Similarly, the statement presented by *Interviewee 5* '*Forgive but not forget*' clearly explain that why she wishes to keep this site exactly like it was before. With the high level of sentiment of local people of Poland to Auschwitz-Birkenau, local community do not want to forget the pain and suffering that Jews people had gone through in the past.

The *Interviewee 5* has appeared as a highly academic and emotionally sensitive individual about the site, mainly while discussing about Auschwitz-Birkenau. As a 53-year-old History lecturer who has lived in Poland whole life, her understandings are noticeably profound understanding of the cultural and historical significance of the site. Her deep consideration of the ethical dimensions surrounding the commercialization of Auschwitz-Birkenau reflects a keen academic perspective, considering the complexities associated to cultural norms and

beliefs. Furthermore, her clear concern for the preservation of the originality of the site and the emotional impact of the site on the Polish people highlights a higher sensitivity toward its historical seriousness. The emphasis of *Interviewee 5* on maintaining the purity of Auschwitz-Birkenau has revealed a commitment to academic rigor and an inherent consciousness of the ethical responsibilities associated with remembering a site of such a deep historical tragedy and suffering of the Jews people.

4.4 Informal Conversation and Personal Observation

During the visit of the site, we had an informal conversation with our tour guide who has provided a very crucial insights into the ethical challenges faced at Auschwitz-Birkenau, which particularly regarding inappropriate behavior of visitors. Similarly, the tour guide has also given an example of a couple kissing at the site in the past which highlights the profound adverse impact of such actions on fellow visitors and the overall atmosphere of admiration. Likewise, this instance also emphasizes the need for additional awareness and respect for the seriousness of the destination since it has historical significance as a symbol of immense pain and suffering of the people in the past. In addition to this, indication of the people posing inappropriately for selfies and other photograph further adds to the high concerns, indicating a lack of sensitivity towards the seriousness of the site. The analysis of these data emphasizes the ethical implications of visitors communicating pleasure and happiness in a place which symbolizes such deep historical tragedy and suffering. Similarly, it also highlights the requirement of harsher rule and regulations and education programs for visitors to promote more respectful and thoughtful atmosphere, supporting the broader concerns raised in the study about maintaining the integrity of Auschwitz-Birkenau as a historical and memorial site.

Furthermore, our personal observation of the field has also provided crucial comprehensions into the challenges that are faced by Auschwitz-Birkenau in managing behavior of the tourist in the field and maintaining the integrity of the site. The pressure of overcrowded visitors, despite the implementation of specific daily visitor limits has pointed to the difficulty in controlling the total volume of people visiting. During our observation we also noticed that even though people start conversations in low voice, many visitors talking at same time can create a sense of noise, to emphasizes further the struggle to maintain an introspective atmosphere in a place of such seriousness and grief. Similarly, the response of the management committee's efforts to ensure security and acceptable tourist behavior has highlighted that how much complex is to of monitor and control the tourist activities within the location. Hence, the

struggle in managing and regulating visitor conduct has become more apparent, raising the questions about the efficient and effectiveness of existing measures of control.

Furthermore, the presence of scratches on the walls of gas chambers which are reportedly made by visitors also reveals a distressing aspect of the impact of tourism on Auschwitz-Birkenau. This activities of the tourist in the site have reflected a pure disrespect and ignorance for the place which has historical significance and as well as depict a lack of sensitivity towards the place of emotional and cultural value that holds for many people and local community. Hence, the critical analysis of our visit and observations would highlights the serious requirement for more robust monitoring, implementing more strict rules and regulations, as well as improving visitor education level in order to avoid disrespectful actions from the visitors which compromises the integrity of this solemn memorial site. Likewise, it also highlights the delicate equilibrium between preserving the historical sites and accommodating the tourists' interest in an accountable and ethical method.

Summary of Qualitative Data Analysis

The primary data analysis, in this research, which involves the interviews with an employee of the Tourist Communication Office at Auschwitz, local community members, as well as informal conversations with tour guide during our visit to the site, has provided a wide-ranging examination of the ethical challenges which are appearing from behavior of the tourist at Auschwitz-Birkenau. The employee's insights has highlighted the conflict between the historical significance of the place and the confrontational behavior and the effect of certain visitors, with often reported incidents of vandalism and unauthorized artifact removal that reflecting a disrespect for the seriousness hold by the site. Similarly, in some cases, media has also reported the instances of visitors who were detained at airports for inappropriate actions which emphasize the importance to address the disrespectful behaviors of visitors and for the preservation of dignity of the site.

Similarly, the interviews with local community members have been able to offer a diverse perspective on the impact of tourism industry in Auschwitz-Birkenau. Although, recognizing the economic benefits of tourism, a serious worry about the problem of overcrowding, commercialization, and disrespectful behaviors such as taking selfies and being loud are being emphasized. In addition, suggestions for proper regulation like, only allowing guided tours, and community-led initiatives has also been stressed the need for proper balance between economic interests and ethical preservation in the site. Further a practical challenges and

potential difference in understanding has also been noticed, especially Interviewee 1, has emphasized the complexity of managing dark tourism.

Likewise, addition of emotional association to the site from *Interviewee 4* and the history lecturer, *Interviewee 5*, has added extra depth to the analysis, emphasizing the insightful impact of tourism industry on the symbolic and emotional value of Auschwitz-Birkenau. Several instances of disrespectful actions of visitors, such as attempting to steal artifacts from the site has underlined the emotional toll on local residents and the importance of responsible visitor behavior as well. Furthermore, *Interviewee 5's* call for strict guidelines for the guest, allowing only limited visitors at a time, and educational initiatives has reflected a deep commitment to conserving the historical and emotional sanctity of the site.

In the same manner, Informal conversations with a tour guide and personal observations further has been able to emphasize the challenges of irrelevant behavior of visitors, overcrowding, and noise. Similarly, scratches and the marks on gas chamber walls signify a distressing aspect of tourism impact on the site. The requirement for more rigorous rules for visiting, improved form of education, and a perfect stability between historical preservation and tourism interests has become marked.

Overall, the primary data analysis was able to reveal a complicated landscape of ethical challenges at Auschwitz-Birkenau, which demand a strategies for preservation, regulation, and visitor education to ensure a respectful and meaningful experience at this historically significant site.

Findings of Qualitative Analysis

On the basis of several meeting that we have conducted with the local people and one of the staffs of Tourist Communication Office, Auschwitz, it is clear that there are various ethically problematic issues occurred in the Auschwitz-Birkenau due to activities of the visitors. Ranging from the instances of damage, attempting to leave marks of exitance to unauthorized taking of artifact demonstrate a disrespect for the historical integrity of the site. In the same way, taking of inappropriate photography, including selfies and disrespectful poses, which hurts the serious and painful atmosphere of the place. In addition, making loud conversations, overcrowd of the visitors, and people failing to follow the designated areas or guided tours contribute to an environment that compromises the site's intended purpose and atmosphere of Auschwitz-Birkenau.

Likewise, some of the visitors are also caught trying to steal artifacts, such as shoes, has highlighted unethical and criminal actions by some of the visitors. Furthermore, some couples also have been caught kissing each other, ignoring the fact that the place holds a very sensitive and painful emotions. The failure to acknowledge the sensitivity of the site, engaging in disrespectful gestures or trivializing its historical significance, collectively pose ethical challenges for the local community and existence of the site. These behaviors emphasize how important it is to foster responsible and respectful conduct among visitors visiting the site to ensure the preservation of Auschwitz-Birkenau as a historical and memorial site.

4.5 Quantitative Analysis; Data from Tourists Survey

Quantitative data were collected among the tourist that came to visit Auschwitz-Birkenau. The target was to collect data as much as we can, and we succeed to get data from 15 tourist that came from different part of the world. Some demographic information about the participants and their response to the questionnaire are discussed below.

1. Demographic Information

The results of the survey indicate that the participants who took part in the study ranged in age from 18 to 44. The majority of participants were in the age groups of 18-24 (20%) and 35-44 (13.3%). In terms of gender distribution, 60% of the respondents identified as make, while 40% identified as female. Furthermore, the participants in the survey were from various parts of the world, including England, India, Italy, Netherland, Poland, Spain, Thailand, Turkey, USA and UK. This suggests that people from different countries exhibit an interest in visiting Auschwitz-Birkenau.

1. Age		No. Of participant	Percent
	Under 18	0	0
	18-24	3	20%
	25-34	10	66.7%
	35-44	2	13.3%
	45-54	0	0
	55 and above	0	0

1.2 Gender			
	Male	9	60%
	Female	6	40%
	Non-binary	0	
	Prefer not to say	0	

1.3 Country of Residence			
	England	1	6.7%
	India	2	13.3%
	Italy	2	13.3%
	Netherland	1	6.7%

	Poland	3	20%
	Spain	2	13.3%
	Thailand	1	6.7%
	Turkey	1	6.7%
	USA	1	6.7%
	UK	1	6.7%

Section 2: Awareness and Motivation 2.1. How did you first learn about Auschwitz-Birkenau as a dark tourism site?

15 responses

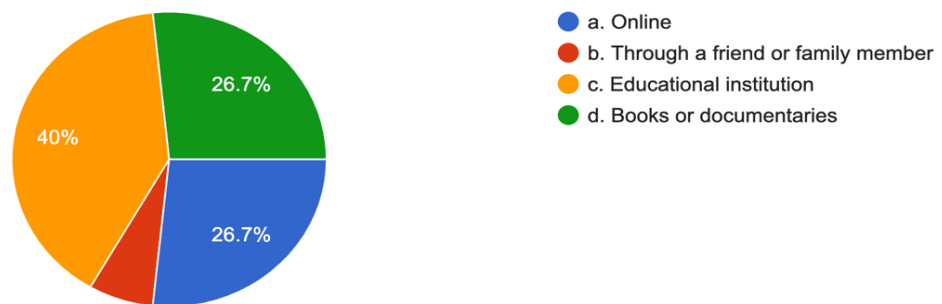


Figure No 1

From the figure above, it can be seen that 40% of participant learned about Auschwitz-Birkenau from educational institution, 26.7% of participant learned from Books or documentaries and online and very few 6.7% of people know about the place through friends and family member.

2.2. What motivated you to visit Auschwitz-Birkenau? (Select all that apply)

15 responses

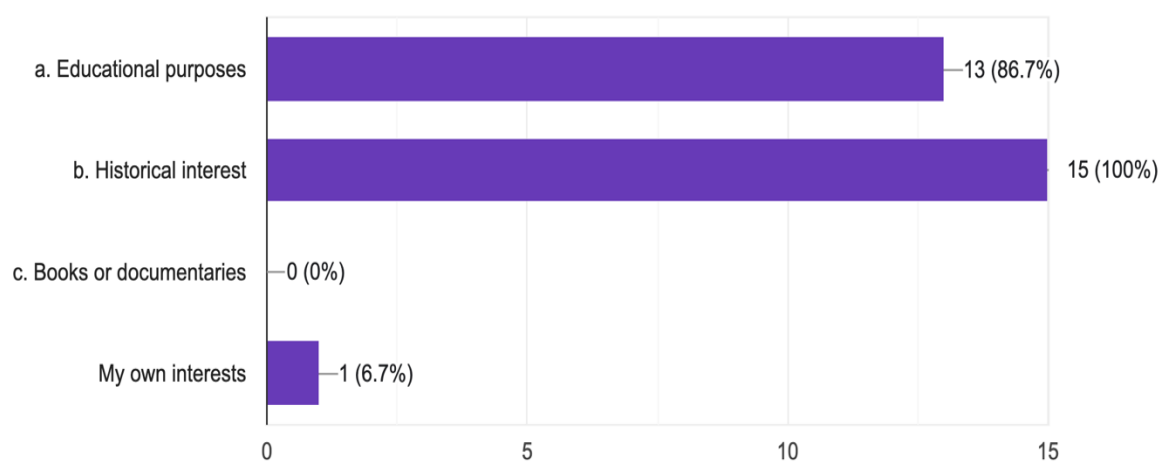


Figure No 2

From the bar graph above, it can be seen that most of the participants were motivated to visit Auschwitz-Birkenau because of Educational purposes and historical interest. 100% of participant were interested on history which motivated them to visit this place and only 6.7% of participant went because of their own interest toward the destination.

Section 3: Expectations and Experience 3.1. What were your expectations before visiting Auschwitz-Birkenau? (Select all that apply)

15 responses

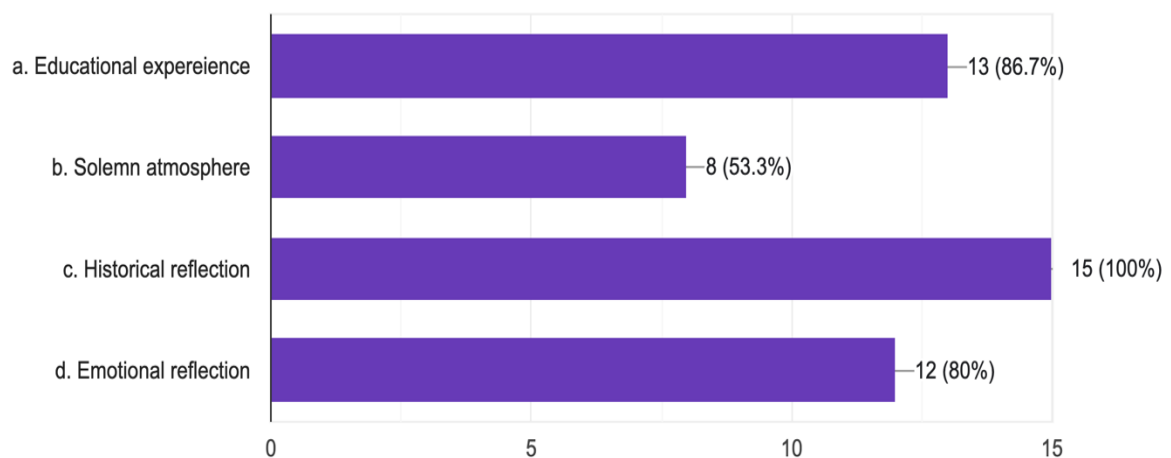


Figure No 3

From above bar graph, it is clear that all (100%) of participants expectation was to get Historical reflection of the destination before visiting the place.

This shows that they cared about learning about Auschwitz-Birkenau and its place in Holocaust history. They probably wanted to know more about the historical background of the site and the events that happened there. And also the purpose or expectation to visit Auschwitz-Birkenau was to get Educational experience (86.7%) and Emotional reflection (80%). Only few 53.3% of participants came to experience solemn atmosphere. it is clear that many came to Auschwitz-Birkenau to learn more about the Holocaust. Their motivation was probably to learn more about the horrors of that period and how they affected the survivors and victims.

This is more evidence that they were hoping to form an emotional bond with the location. Their goals may have included connecting with the victims, contemplating the human catastrophe that unfolded at Auschwitz-Birkenau, and bearing the burden of history.

Section 4: Identification of Ethical Challenges Caused by Visitors' Behaviors 4.1. Have you observed any specific behaviors from fellow visitors that could be disrespectful at Auschwitz-Birkenau? (Select all that apply)

15 responses

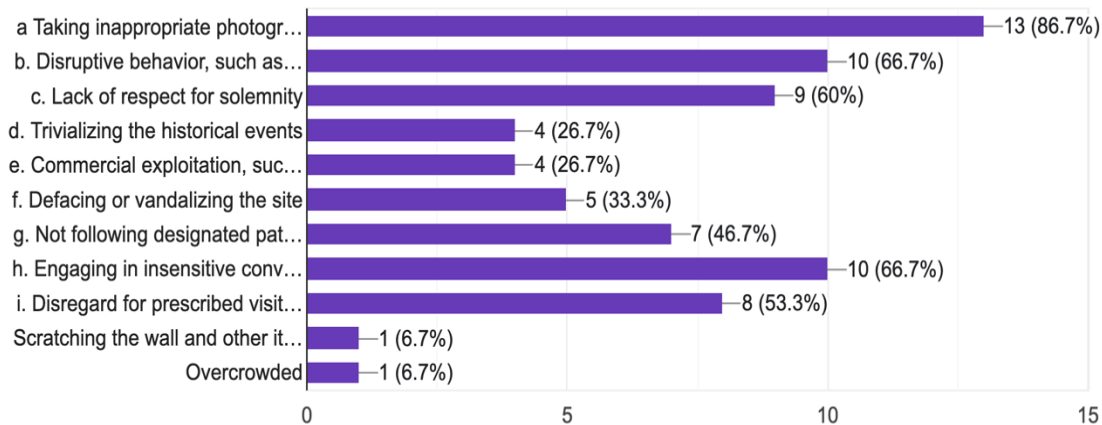


Figure No 4

Based on the bar graph provided, a clear trend emerges regarding the participants' perceptions of ethically problematic behaviors. The majority of participants (86.7%) identified taking inappropriate photographs or selfies as an ethical concern. Additionally, a significant proportion of participants (66.7%, 66.7%, and 60%) expressed similar concerns regarding behaviors such as engaging in loud conversations, participating in insensitive conversations or jokes, and displaying a lack of respect for solemnity, respectively.

In contrast, a smaller percentage of participants (6.7%) considered overcrowding and scratching the walls as inappropriate behaviors. These findings suggest that the majority of participants prioritize behaviors related to personal conduct and respect for the environment, while a smaller subset of participants focuses on physical damage to the surroundings.

4.2 How do you believe these observed behaviors contribute to ethical challenges at Auschwitz-Birkenau? (Select all that apply)

15 responses

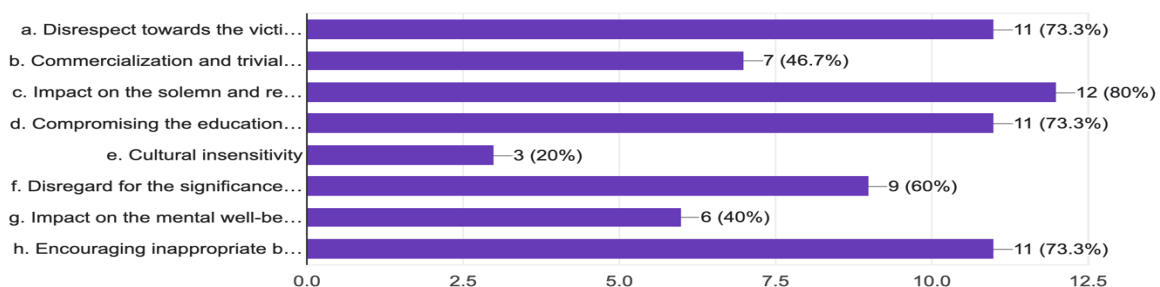


Figure No 5

The majority of participants (80%, 73%, 73%, 60%) identified several factors that they believe contribute to ethical challenges at Auschwitz-Birkenau. These factors include the impact on the solemn and reflective atmosphere, disrespect towards the victims and survivors, compromising the educational objectives of the site, and encouraging inappropriate behaviors in others. These participants perceive these aspects as significant contributors to the ethical challenges faced at the site.

On the other hand, a smaller percentage of participants (20%, 40%) identified different factors that they believe contribute to ethical challenges. These factors include cultural insensitivity and the impact on the mental well-being of other visitors. While these factors were acknowledged by a smaller proportion of participants, they are still considered as potential contributors to the ethical challenges experienced at Auschwitz-Birkenau.

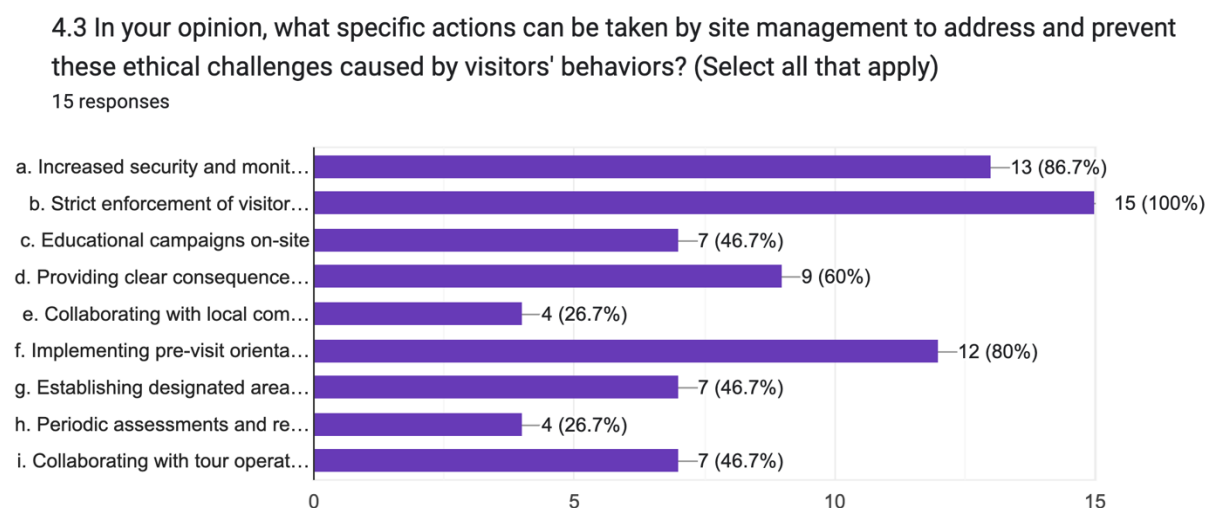


Figure No 6

According to the findings from above graph, the entire participant group (100%) expressed the belief that implementing strict enforcement of visitor guidelines is crucial in addressing and preventing ethical challenges arising from visitors' behaviors. Additionally, a significant majority of participants (86%, 80%, and 60%) advocated for various actions, including heightened security, and monitoring the implementation of pre-visit orientation programs, and the establishment of clear consequences for inappropriate behavior, respectively. Furthermore, a minority of respondents suggested that collaborating with local communities for visitor education and partnering with tour operators to promote responsible tourism could be effective measures in mitigating ethical challenges caused by visitors' behaviors.

4.4 How do you think the behavior of fellow visitors impacts your own experience at Auschwitz-Birkenau? (Select all that apply)

15 responses

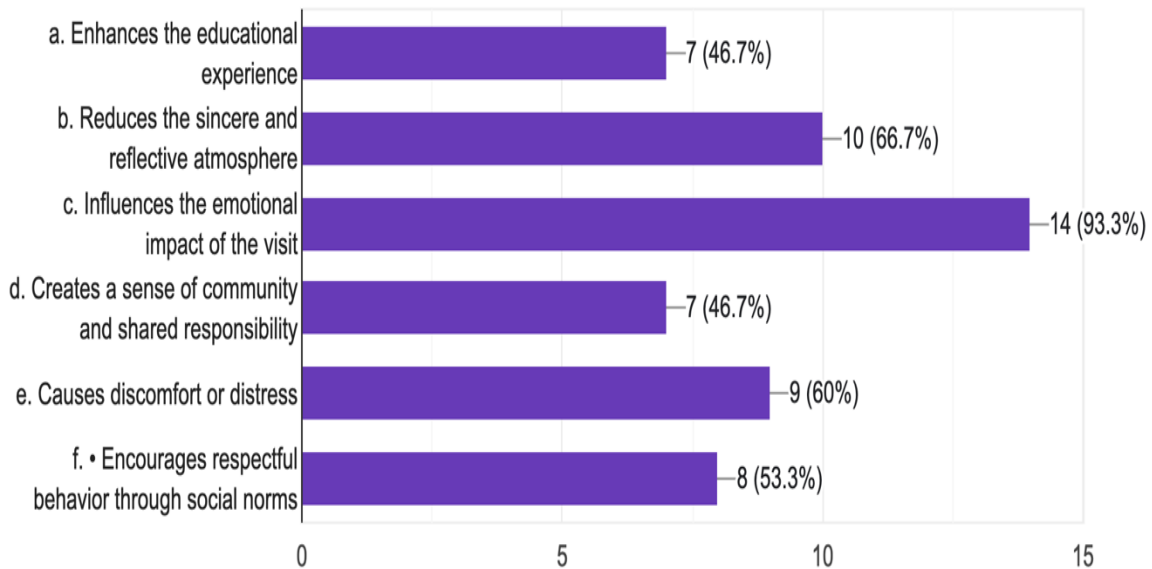


Figure No 7

The above figure shows that how the fellow visitors may impact their visit in their own personal perceptions. On the basis of data collected from the visitors through survey and the data analysis reveals that there is diverse perceptions in the visitors regarding the impact of fellow visitors' behavior on the dark tourism experience at Auschwitz-Birkenau. While about half of respondents in survey believe that visitor behavior enhances the educational experience and fosters a sense of community and responsibility, and a significant majority expresses concern about the potential reduction of the sincere and reflective atmosphere and the possibility of causing discomfort or distress.

Similarly, the overwhelming consensus is that fellow visitors strongly influence the emotional impact of the visit. Additionally, a moderate percentage suggests that social norms among visitors can encourage respectful behavior in the site. Furthermore, this deep understanding of the related issues has highlighted the complex interplay of visitor behavior at historical sites, emphasizing the need for further investigation into specific behaviors and their implications for optimizing the overall dark tourism experience.

4.5 In your opinion, what measures should be taken to encourage responsible and ethical behavior among visitors at Auschwitz-Birkenau? (Select all that apply)

15 responses

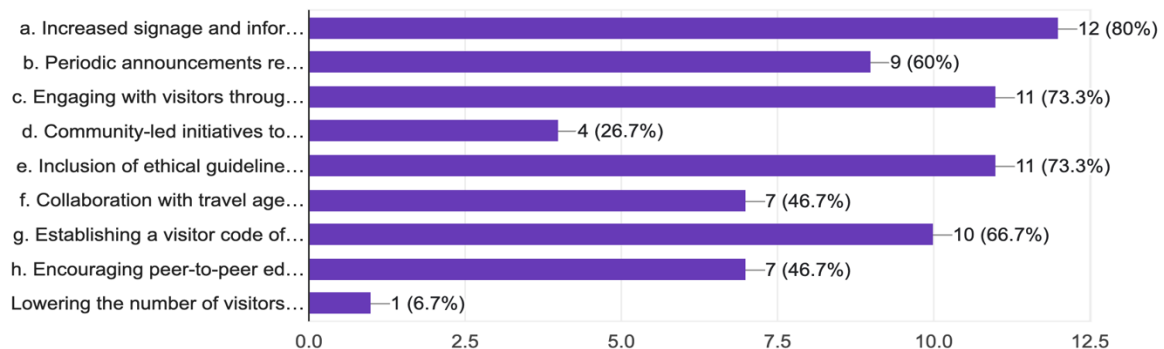


Figure No 8

According to the graph provided, it can be observed that a significant majority of tourists (80%) hold the belief that in order to foster responsible and ethical behavior among visitors at Auschwitz-Birkenau, the implementation of increased signage and on-site information should be considered as a crucial measure. Furthermore, a substantial proportion (73.3%) of visitors express the opinion that engaging with fellow visitors through on-site guides or staff, as well as incorporating ethical guidelines in pre-visit materials, should be pursued as effective measure. Additionally, a considerable percentage of individuals (66.7% and 60%) suggest that the establishment of a visitor code of conduct and periodic announcements reminding visitors of appropriate conduct measures would be instrumental in encouraging responsible and ethical behavior among visitors.

Section 5: Impact and Responsibility 5.1 How do you think visitors can actively contribute to the prevention of these ethical challenges at Auschwitz-Birkenau? (Select all that apply)

15 responses

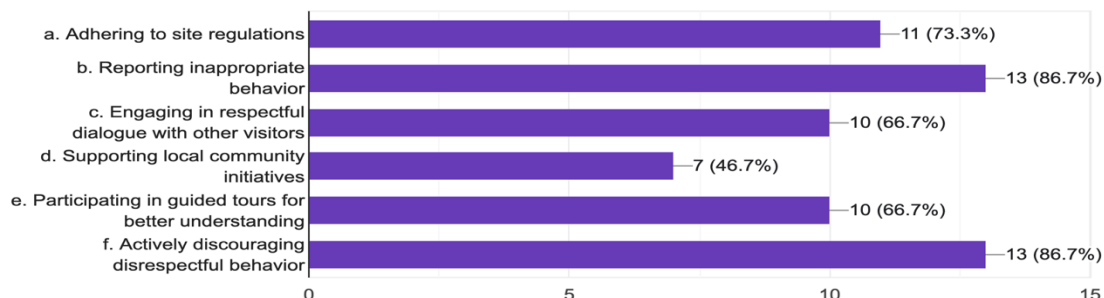


Figure No 9

The above-mentioned graph illustrates the viewpoints of the respondents regarding the potential methods for preventing ethical challenges at Auschwitz-Birkenau. It is evident that a

significant majority of the participants believe that various actions can be undertaken to address these challenges. Specifically, a notable proportion of the respondents (86.7%) assert that reporting inappropriate behavior is an effective approach. Concurrently, an equal percentage of individuals emphasize the significance of actively discouraging disrespectful conduct as a preventive measure. Moreover, a considerable percentage of participants (73.3%) affirm the importance of adhering to site regulations to mitigate ethical challenges. Additionally, a substantial number of respondents (66.7%) endorse engaging in respectful dialogue with fellow visitors and participating in guided tours as means to foster better understanding and prevent ethical challenges. And a modest proportion of the participants (46.7%) perceive that supporting local community initiatives significantly contributes to the prevention of ethical challenges at Auschwitz-Birkenau.

5.2 What measures do you believe should be taken to increase visitor awareness of the ethical challenges associated with their behavior at Auschwitz-Birkenau? (Select all that apply)

15 responses

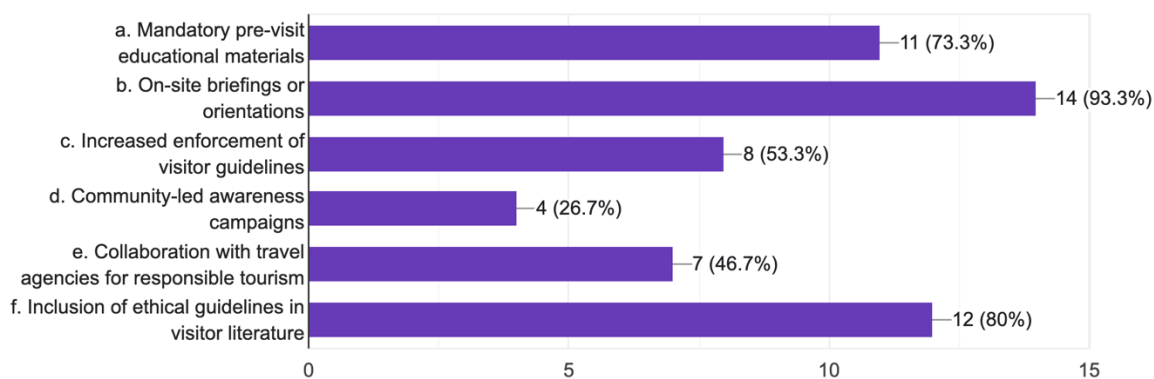


Figure No 10

Based on the perspectives of a majority of tourists who have visited Auschwitz-Birkenau, it is widely held that several measures ought to be implemented to enhance visitor awareness. The majority of respondents (93.3%) advocate for the provision of on-site briefings or orientation, declaring it an effective means to increase awareness. Additionally, 80% of respondents emphasize the importance of incorporating ethical guidelines within visitor literature. Furthermore, 73.3% of respondents suggest the implementation of mandatory pre-visit educational materials as a strategy to enhance visitor awareness.

While these three measures receive significant support, a smaller proportion of visitors also express belief in the effectiveness of alternative approaches. Specifically, 53.3% of respondents argue for greater enforcement of visitor guidelines, positing that this would improve visitor

awareness. Moreover, 46.7% of respondents propose collaboration with travel agencies for responsible tourism as a supplementary measure to promote awareness among visitors.

The findings mentioned above underline the diverse perspectives surrounding how best to enhance visitors' awareness at Auschwitz-Birkenau. By implementing a comprehensive approach involving these measures, it is anticipated that visitor awareness will be notably augmented.

Summary of Quantitative Analysis

The data analysis on participants in the Auschwitz-Birkenau survey has offered a critical perspective on the demographic's information, motivations on travel, and the ethical considerations to visits related to the surrounding this dark tourism site. The findings have revealed a diverse participant profile, with a notable attentiveness from the 18-34 age range, with demonstrating varying nationalities. While the majority of the participants have cited educational and historical interests as motivations of travel. Likewise, a fraction people have acknowledged personal curiosity. In addition, the ethical concerns were mostly involved around the inappropriate behavior, remarkably, taking inappropriate photographs, and a majority expressed difficulties about overcrowding and physical damage as well. The study also has lighted on the factors that contributed to ethical challenges which mainly focuses on the adverse impact on the solemn atmosphere of the site and disregard as well. Further, the suggested improvement measures, with strict enforcement of rules and guidelines and enhancing security in the place. Furthermore, the participants' commitment to preserving the site's sanctity has also been highlighted. However, the complication of perceptions of visitors regarding the fellow visitors' influence and the diversity of suggested measures also emphasize the complexities in managing a site of such historical significance. Finally, the emphasis on increased signage, engagement with the guided tour, and pre-visit education are emerged as tools to encourage responsible behavior, highlights the desire of participants for a more informed and respectful visitor experience. The findings collectively underscore the need for a appropriate approach to manage the dark tourism sites with making proper balance between the educational objectives and the preservation of historical admiration of Auschwitz-Birkenau.

4.5 Findings of Survey

Overall, the survey reveals that visitors to Auschwitz-Birkenau came from a variety of nations. The majority of visitors discover information about the location from friends, family, educational institutions, literature, or films. The primary motivations for visiting Auschwitz-Birkenau were educational and historical. From the viewpoint of the visitor, the primary moral

dilemmas brought about by the visitor's actions are taking improper photos or selfies, talking loudly, taking part in inappropriate jokes or talks, and acting without regard for seriousness. As per the participant, the factors contributing to these ethical dilemmas are disregard for the victims and survivors, harming the site's instructional goals, and encouraging inappropriate behavior in others. Participants think that site managements can address and prevent these ethical issues brought on by visitors' behaviors by enforcing strict enforcement of visitor guidelines, increasing security, keeping an eye on the implementation of pre-visit orientation programs, and establishing clear consequences for inappropriate behavior. Participants recommended that in order to promote responsible and ethical behavior, there should be more signs, personnel or guides on site, and ethical principles included in pre-visit materials. Furthermore, visitors' active engagement can also assist prevent ethical difficulties. Some examples of active participation include reporting unethical behavior, preventing disrespectful behavior, and conforming to site laws.

Chapter 5

5 Discussion

5.1 Holocaust Perceptions

In the context of comprehensive analysis of dark tourism conducted by Seaton (1996), he was able to explore that how the visitors are perceiving sites of Holocaust. He has also highlighted that tourists might also have a combination of curiosity and a sincere desire to study and remember while visiting these sites. Furthermore, the author has also stated that the way these sites deliver their stories and how they are administered significantly affects how visitors have interpreted them. Moreover, he also argues that the interaction between the historical narrative of the sites and site management will play a crucial role in determining whether visitors gain a deeper understanding of the Holocaust or have just left the place with the sense of having engaged in dark tourism (Seaton, 1996) with some snap's images for the social media post.

Similarly, on the basis of the research conducted by Stone also has recognized that views of the people related to the Holocaust sites can also be significantly different. He also has suggested that how visitors have perceived these sites is not just about the individuals themselves but also how the sites are presented and managed by the other stakeholders. In addition, the profound tragedy, suffering, and compassion associated with the Holocaust, visitors often have experienced a range of emotions during their visit. Consequently, visitors may also feel sadness, empathy, contemplation, or even shock, depending on the specific site, its presentation, and the background and perspective of individual tourist (Stone, 2006).

Similarly, a study on dark tourism, by Hartman, also has examined that how visitors generally perceive their encounters with death and tragedy. He has observed that perceptions of the visitors on Holocaust can possibly greatly differ which often depends on their level of personal empathy, cultural background, and also motives for visiting these sites. However, some often visitors approach these sites with a strong intention to pay their respects to the Holocaust victims, whereas others might consider in more casual way or even sensationalistic attitude. This diverse perception visitors regarding these sites have highlighted the complicated and morally charged nature of dark tourism (Hartman, 2015).

Likewise, Stone and Sharpley have also explored the influence of visitors on their own perceptions of dark tourism sites which including those related to the Holocaust. They had also argued that the way visitors engage with these sites can significantly outline understanding of

the historical events and the ethical aspects of the experience., whether through thoughtful reflection or sensational behavior. Visitors play a crucial role in molding the overall character of dark tourism sites as well their own outlook on the Holocaust (Stone & Sharpley, 2008).

5.2 Visitor behaviors activities that contribute to ethical problem.

Dark tourism is an interesting topic among travelers which has gained a substantial attention in recent years. This research project aimed to investigate the ethical dilemmas faced by tourists and local communities due to the commercialization of dark tourism sites. Additionally, the study sought to identify guidelines and strategies that could be implemented to address these challenges effectively.

To explore the ethical dilemmas, a semi-structured interview was done with 6 interviewee and survey was conducted at Auschwitz-Birkenau, with the participation of 15 tourists. The survey included questions designed to understand the behaviors from their fellow visitors that could be deemed ethically problematic or disrespectful at Auschwitz-Birkenau. Through analysis and examination of the survey and interview findings, it was revealed that a majority of respondents identified the act of taking inappropriate photographs or selfies as a significant ethical concern exhibited by their fellow visitors at Auschwitz-Birkenau. Similarly, finding from Interviewees 1,2 and 3 has observe ethically problematic behavior of visitors, such as taking inappropriate photography and selfies which shows lack of seriousness and respect for the site which emphasize the challenges in maintaining the integrity and norms of the destination. Inappropriate conduct by tourists, such as taking selfies and displaying sensationalism, can undermine the solemnity and historical significance of the site, raising concerns about the preservation of its dignity and educational value (Rolfes and Botterill, 2016). Furthermore, author explains that visitor's behavior at dark tourism sites plays a crucial role in preserving the purity of the historical sites and can significantly impact the ethical formation of dark tourism. Likewise, Blom and Nilsson (2015) explore the behavior of tourists at memorial sites, with a focus on visitor behavior in the context of dark tourism and found tourists engaging in disrespectful or inappropriate actions, such as taking selfies at sensitive locations or sensationalizing their visits. The scholars argue that such behavior can be highly offensive and may compromise the reverence of these sites, giving rise to ethical concerns. In addition, Beech (2013) suggests that visitor behavior, including actions like taking photographs and engaging in sensationalism, can contribute to ethical dilemmas at Auschwitz-Birkenau. It emphasizes the need for strategies to address inappropriate conduct and maintain the site's integrity. In most of the case ethical problems arise when visitors engage in some sorts of disrespectful or insensitive behavior at tourism sites which might comprises taking inappropriate selfies and

pictures, making light of or fun of tragic events, or engaging in behavior that shows a lack of respect, understanding or empathy for the suffering that occurred at the place (Smith, A. M., & González, A. L. 2018).

Additionally, most of the tourist also expressed similar concerns regarding behaviors such as engaging in loud conversations, participating in insensitive conversations or jokes, and displaying a lack of respect for solemnity. According to Foley & Lennon (1996), one of the important ethical concerns within dark tourism revolves around the curiosity, sometimes treating the place as entertainment and this behavior has raised profound questions about the respect and empathy that visitors ought to display toward the victims and survivors of these tragic events.

To know more about how participants believe the observed behavior contributes to ethical challenges at Auschwitz-Birkenau? The majority of participants from survey believe that the behavior of the visitors' impact on the solemn and reflective atmosphere, disrespect towards the victims and survivors, damaging the educational objectives of the site, and encouraging inappropriate behaviors in others. Similarly, Interviewee 5 states concern to the potential damage to the originality of the site and historical significance because of activities of the tourist especially in relation to the preservation of cultural and emotional sides of Auschwitz-Birkenau. Likewise, Interviewee 1, 3 and 5 worries about the commercialization of the destination focuses on preserving cultural heritage. The participant has expressed high concerns about commercialization potentially insulting the significance of historical Auschwitz-Birkenau and highlighting the necessity to preserve the site as a place of remembrance of past holocaust. Seaton, A. V. (2009) suggests that visitors should always think about whether their visit and the money they have spent at these places are truly helping to protect and teach people about the sad history or if it just encourages the people to be curious and use the past pain for entertainment.

Apart from all these challenges, interviewee 4 emphasizes one of the major challenges faced by the local community are disrespectful and potentially criminal actions by some of the visitors. Trying to steal is also another disruptive and ethically troubling behavior of the tourist.

5.3 Perceptions and Navigation of Ethical Implications in Dark tourism

Understanding how different stakeholders, including tourists and local communities, perceive and navigate the ethical implications of commercialization and visitor behavior in dark tourism is crucial for fostering responsible engagement with these sensitive sites.

Tourist perspectives:

Dark tourism is a form of tourism that is becoming increasingly popular. When it comes to identifying the ethical dimensions of dark tourism sites, their perspectives are of the utmost importance. Tourists may have different motivations and expectations for visiting a dark tourism site. Data collected from the survey shows that all (100%) of visitors are motivated to visit Auschwitz-Birkenau because of their historical interest. Similarly, majority of participant (86.7%) were motivated to the site because of educational purpose. The answer given by participants shows that dark tourism destinations may attract tourists who are interested in history, morbid curiosity, or a unique and significant experience. These places attract tourists by offering a view into the worst moments of human history, inspiring them to study historical calamities. According to Muzaini et al. (2007 cited in Chen & Xu , 2020) visitors come here not just to see the location but also to discover how historical events have impacted present-day residents, local communities, and the tourists themselves. Similarly, reading about what happened at the place and visiting the dark tourism destination for educational purpose provide more knowledge and is more confronting than reading a book (Ferdinandus, 2022). To know more about tourists' expectations and experience, visitors were asked what their expectations was before visiting Auschwitz-Birkenau, all of them came here for historical reflection and majority of them (86.7% and 80%) said their expectation was for educational experience and emotional reflection respectively. The answer from the survey shows many travelers view dark tourism as a chance to reflect and learn. Similarly, Magano et al. (2022) argue that there are various reasons to visit dark tourism sites and one of the reasons are to learn and understand past events and historical interest. Furthermore, Sharpley & Stone (2012 cited in Magano et al., 2022) state that "Dark tourism develops curiosity and satisfies the desire for knowledge of past suffering and pain". Apart from this, only 6.7% of participants visited the place because of their own interests. It shows that instead of their own desire and interest, visitors are more interested to learn and know about the place and history. They see these locations as instructional spaces that teach about history, human suffering, and choices. However, visitors believe that despite wanting to learn, some tourists may view dark tourism places with a sensationalist mindset. Selfies and other inappropriate conduct may emerge from the site's seriousness being eclipsed by the search for Instagram-worthy moments. Furthermore, in tourists' perspective the challenges need to tackle with respectful inquiry procedures. However, some travelers may approach dark tourism destinations with a sensationalist attitude, despite the sincere desire to educate themselves. Moreover, they believe that to develop solutions that encourage ethical interaction with these sensitive historical locations, it is necessary to have an

awareness of how tourists maintain this delicate balance. It is necessary to raise awareness among regular tourists about appropriate behavior when visiting such a location (Ferdinandus, 2022).

Local community perspectives

Communities near dark tourist destinations must combine tourism's economic benefits with cultural and historical preservation. Their perspectives highlight the ethical issues surrounding the commercialization of these sacred locations.

Local people express concerns over the destination's commercialization and emphasizes the importance of protecting cultural heritage and the need to investigate the specific threats to it. In fact, the participant has voiced serious worries about how commercialization would diminish the historical relevance of Auschwitz-Birkenau and underline how important it is to keep the location intact as a site of memorial for the Holocaust. Local communities see tourism as a driver of economic growth, creating jobs and boosting businesses. Curwen (2020, cited in Ferdinandus, 2022) explains, for the residents as well as the government, dark tourism is an economically viable sector because tourist pay taxes, use hotel and restaurant which helps local community. Tourism profits may improve infrastructure, community projects, and living standards. Dark tourism is seen as a development driver by many because the financial benefits outweigh the drawbacks. However, local people have emphasized on empathy, respect, performing appropriate behavior and maintaining a solemn attitude associated with established principles for responsible behavior in dark tourism. For example, Drury (2019 cited in Sharma, 2020) state that “an upsurge of photos on social media of tourists posing on the train tracks leading to the main gate of the Auschwitz Memorial forced the museum authorities to issue a statement on Twitter asking tourists to be more respectful while taking photos (p.275)”. Likewise, they have expressed worries about how commercialization may trivialize historical value and have brought attention to the careful balance that must be struck between achieving financial success and maintaining the solemnity of locations. Tearfund (2000 cited in Ferdinandus, 2022) states that “When you are dealing with tourism you are essentially selling a part of history as an experience, which could be beneficial to those selling it but could have a negative impact on others. So, it raises ethical questions such as ‘who profits from it?’, ‘where does the money go?’ (p. 15)”. However, beside the threat of commercialization, Garlick (2022) believe that a percentage of the funds received from grants, gifts, and admissions are used to preserve the building and the things that are housed within it. Locals are also worried about tourists' disrespectful and careless behavior, which highlights how difficult it is to uphold the destination's standards and integrity. Furthermore, in locals’ perspective visitors can

significantly impact local life. The monetization of local traditions, practices, and narratives may damage communal culture. Residents may confront challenges owing to increased traffic, economic changes, and cultural changes. To overcome this situation, local stakeholders should focus on the delicate balance between economic growth and local culture. Ferdinandus (2022) believe that the people who reside in the tourist-hosting regions ought to be engaged in the tourism industry, from this they would profit socially and economically, for instance from the employment that the tourism sector creates.

Tourist communication officer perspective

The interview with the tourist communication officer at Auschwitz reveals a genuine concern for the moral dilemmas brought up by the actions of tourists at the Auschwitz-Birkenau Concentration Camp. The officer highlights the possible tension between the site's significant historical value and the negative effects of certain visitors, especially those who participate in mass tourism, and emphasizes the urgent need for increased awareness of and care for the monument. Officer further shows concern on tourists insensitive and disrespectful behavior of leaving unnecessary marks and damaging the memorial area. According to Kildron (2010 cited in Garlick, 2022), one of the most concerning aspects of contemporary interpretation at the camps is the steadily diminishing number of first-hand narratives or experienced memories that are being passed down from generation to generation. The officer also draw attention about the result that can happen if the attempts by tourists to remove artefacts found which may result in being arrested by the security personnel when they are checking passengers' bags at an airport. These acts violate the site's historical significance and raise doubts about its dignity. According to tourist communication officer, to avoid such behavior and to maintain the respect for the historically significant place, officer supports the establishment and enforcement of visitation rules. History may be lost and may even repeat itself if locations associated with dark tourism are not kept up to the greatest standards and more emphasis is often placed on education and a stronger need for active government intervention is indicated (Garlick, 2022).

Overall, the respondent noted tourism's economic benefits to the local population but worried that widespread tourism may harm the site's solemnity. Vandalism and artefact theft were noted as ethical violations, emphasizing the necessity for Visitor Regulations. The respondent suggested educational programs to raise visitor awareness and admitted that higher authorities' control makes museum operations difficult to influence.

5.4 Emotional Exploitation and Entertainment at Auschwitz-Birkenau

Auschwitz-Birkenau Concentration Camp, is a pioneer with its deep historical significance as a symbol of the Holocaust during second world war, challenges a paradox where the emotional

weight and seriousness of the site may be dominated by the pursuit of entertainment, often driven by the desire for social media posts. This poses a critical ethical problem where the emotional and historical dimensions of the site are in the risk of being compromised for the sake of personal amusement and online visibility. As we have already found that this site bears high emotional value for the local people of Poland. Furthermore, the emotion and the views presented by *Interviewee 5* also prove that this site bears high emotional value for the pain and suffering in the past which cannot be taken as just a historical site. The flow in the interest of a tourist is often influenced by representations of the media which raises concerns about the commodification of tragedy and suffering for entertainment purposes (Lennon & Foley, 2000). Unfortunately, several instances have been seen where visitors prioritize capturing content for their social media posts rather than showing appropriate respect to the memorial site and acknowledging the emotional significance attached to it (Smith, 2010; Beech, 2013).

Similarly, Smith (2010) also has highlighted that how the seriousness of Auschwitz-Birkenau is compromised when several tourists are engaged in inappropriate behavior just for the purpose of creating an interesting and shareable content for their online content. Capturing selfies, loud conversations in the site, and other activities which are geared towards personal amusement raises the questions about the ethical responsibility of visitors who prioritize their online social media post over the historical and emotional importance of the site. Furthermore, the emotional exploitation of Auschwitz-Birkenau has extended beyond the actions of individual visitors which has impacted the local community. Additionally, residents near such historical sites might experience distress witnessing their emotional and memorial spaces being treated with negligence (Beech, 2013). The emotional connection of local people to the history and the memorial site increases another layer of ethical attention regarding the potential transformation of the place into a source of joy for outsiders.

5.5 Social Media's Role in Shaping Visitor Behavior at Auschwitz-Birkenau

The arrival of social media in today's world has significantly changed the dynamics of the tourism industry which is changing the behavior of tourists and the ways the historical sites are perceived and experienced. Similarly, in Auschwitz-Birkenau Concentration Camp also, the impact of social media on visitor behavior has introduced an additional layer of complexity to the ethical challenges faced by this dark tourism. Furthermore, modern tourists often prioritize creating visually striking and shareable content for social media platforms, rather than showing the solemnity and respect owed to memorial sites. Similarly, chasing for the perfect photo or video for online visibility can lead to an impartiality from the emotional weight of Auschwitz-

Birkenau. This phenomenon in dark tourism industry has been observed at various heritage sites globally (Hartmann, 2014). For instance, data collected for this research has also proved that several such cases have been noticed in the Auschwitz-Birkenau Concentration reported by the local people and some of the visitors themselves.

In the same way, Hartmann (2014) has also discussed about the "tourist gaze" and the influence of the social media in shaping visitor's behavior and experiences. The journey for the ideal social media post might also encourage the visitor's behaviors which prioritize more for the personal enjoyment rather than the historical and emotional significance of the site. This shift in focus of the tourist behavior raises more ethical concerns about the potential transformation of Auschwitz-Birkenau into a destination for entertainment, with visitors seeking to create an appealing online presence rather than engaging with the site respectfully behavior.

Moreover, the pressure of creating more engaging content for the online platform might also contribute to the trivialization of the Holocaust's historical suffering. Similarly, Auschwitz-Birkenau, as a dark tourism destination has faced more risk of being portrayed as a 'check-in' location rather than a place for reflection and remembrance of the historical significance. This research has also recognized the need to explore the role of social media in shaping visitor behavior at Auschwitz-Birkenau. Through a deep understanding of how online platforms have influenced the actions of visitors in the site.

5.6 Additional Tourist Activities and Their Ethical Implications

There are several tourist activities other than culture of taking selfies, troublesome behavior, and souvenir shopping, and various other tourist activities contribute to the ethical challenges faced by Auschwitz-Birkenau Concentration Camp as a dark tourism site. Understanding the implications of these activities is crucial for devising comprehensive strategies which will help to foster respectful engagement and preserve the solemnity of the memorial.

Artifact Interaction and Removal

The enticement to interact with products or even remove small items from historical sites can also pose some serious ethical dilemmas in the site. Similarly, in Auschwitz-Birkenau also several activities were recorded where several items bear witness to the Holocaust, tourists engaging in such activities and high risk of compromising the integrity of the site and diminishing its educational value and purpose. In addition, the removal of artifacts, even seemingly insignificant ones, contributes to the high level of erosion of the historical context and the emotional significance of Auschwitz-Birkenau (Stone, 2006). These types of events

have also been recorded which have been come to our light during the data collection process as well. Furthermore, the author has also discussed the importance of preserving artifacts in site to maintain and preserve the authenticity and educational impact of dark tourism sites. Hence, any interference with the artifacts at Auschwitz-Birkenau causes a threat to the site's purity.

Scandal and Performative Behavior

Some tourists may also engage in sensationalist behavior or performative activities that are sensationalize the historical pain associated with Auschwitz-Birkenau. This may also include exaggerated expressions of grief, dramatic renovations, or other performative behaviors that, while not inherently hateful but has a risk trivializing the suffering of Holocaust victims. The line between respectful reflection and performative sensationalism is very delicate, hence, tourists should be thoughtful of the potential impact of their actions around the historical site (Lennon & Foley, 2000). Similarly, the authors further emphasize the need of visitors to approach dark tourism sites with more authenticity and respect, while avoiding all those behaviors which might contribute to the commodification of tragedy.

Lack of Educational Engagement

In the same way those tourists who aimed to visit Auschwitz-Birkenau without any genuine interest of learning about the historical context, emotion attached to the place and significance of the site may result to engage in insincere or casual exploration of the site. Hence, this lack of educational engagement of visitors during the visit not only diminishes the potential for meaningful consideration but also contributes to the risk of regarding Auschwitz-Birkenau as a mere tourist attraction rather than a place of deep historical importance (Sharpley & Stone, 2009). Likewise, Sharpley and Stone (2009) has also highlighted the importance of responsible management practices which will ensure that visitors are guided towards a thoughtful and educational experience, minimizing the risk of trivialization. Hence, in course of this investigation these additional tourist activities, this research has aimed at providing a deep understanding of the subject matter in a diverse way in which visitor behaviors can impact the ethical environment of Auschwitz-Birkenau. By adding and addressing these activities of tourist behave, this study pursues to contribute to the development of ethical guidelines which will comprehend to a wide range of tourist behaviors in the context of Auschwitz-Birkenau.

5.7 Ethical guidelines and strategies to address the challenges.

Ethical guidelines and codes of conduct are important tools in shaping visitor behavior and expectations at dark tourism sites.

Following the inquiry into the challenges faced by tourists, participants were also asked to provide guidelines and strategies to address these challenges. The common consensus among all participants was the necessity of implementing strict enforcement of visitor guidelines as a crucial step in addressing and preventing ethical challenges arising from visitors' behaviors. Furthermore, participants emphasized the importance of increased security and monitoring of the site, along with the establishment of clear consequences for inappropriate behavior, as essential guidelines, and strategies to be followed. Similarly, Interviewee 1 and 3 also recommended to emphasizing the importance of a proper guidelines, security, and monitoring to safeguard the historical integrity of Auschwitz-Birkenau.

Similarly, *Interviewee 1* has also suggested the strong need of proper regulation and management of tourist behavior to preserve the ethical values by implementing proper rules regulations, and signs and symbols.

The research conducted by Rolfes & Botterill (2016) emphasizes the importance of fostering respectful and sensitive behavior among tourists through the development of visitor codes of conduct. Sharpley (2009), has proposed a set of principles designed to guide responsible site management to address such ethical problems tied to commercialization that highlight the necessity for respectful tourist behavior, appropriate signage, and sensitive site management.

In contrast, a smaller proportion of visitors from survey highlighted the significance of collaboration with local communities for visitor education and the potential effectiveness of partnering with tour operators in mitigating ethical challenges caused by visitors' behaviors. To encourage responsible and ethical behavior among visitors at Auschwitz-Birkenau, the majority of tourists expressed the need for increased signage and on-site information provision through the presence of on-site guides or staff. In addition, Interviewee 2 also recommended the call for community-led initiatives as well as better community participation in developing and enforcing codes of conduct. Johnson (2015) explains that Well-designed signage can enhance the visitor experience, provide historical context, and help visitors understand the ethical expectations of their behavior during the visit and also signage offer clear and compelling messages which can act as a powerful tool in maintaining the ethical integrity of the site

Additionally, visitors believed that visitor education and providing pre-visit materials emphasizing ethical conduct at the site would be an effective measure. Similarly, Interviewee 1 recommendations comprised educating tourists about the historical significance of the place before their visit, signifying a strong desire of a more informed and respectful tourist people. Gupta and Lee (2019) explain that Pre-visit orientation programs and educational initiatives

can set the right tone, prepare tourists emotionally, and outline behavioral expectations. Furthermore, author explain that by providing context and fostering an understanding of the site's significance, can significantly reduce inappropriate behavior and encourage a more respectful and meaningful experience.

Moreover, participants suggested the implementation of a visitor code of conduct and periodic announcements reminding visitors of the rules and regulations to further encourage responsible and ethical behavior. However, it is important to note that some visitors may find repetitive announcements irritating. Therefore, striking a balance between effective communication and avoiding annoyance is crucial in maintain a positive visitor experience. To identify preventive measures for the ethical challenges faced at dark tourism sites, visitors were asked about their perceptions regarding the contributions they can make. The majority of visitors expressed the belief that reporting inappropriate behavior, actively discouraging disrespectful conduct, adhering to site regulations, engaging in respectful dialogue with fellow visitors, and participating in guided tours for better understanding are some of the contributions they can offer to prevent ethical challenges.

Furthermore, visitors were asked to provide insights on measures that could be implemented to enhance visitor awareness of the ethical challenges associated with their behavior at Auschwitz-Birkenau. The findings indicate that most visitors believe on-site briefings or orientations, mandatory pre-visit educational materials, and the inclusion of ethical guidelines in visitor literature are effective measures to increase visitor awareness. Similarly, Interviewee 3 has advocated for educational initiatives which focuses on the Holocaust to expand the understanding and knowledge of visitors of the significance site. Interviewee 1 Furthermore, the recommendations comprised educating tourists about the historical significance of the place before their visit, signifying a strong desire of a more informed and respectful tourist people. According to Smith (2010), instances of inappropriate behavior, at Auschwitz-Birkenau, have been documented and explains that such behavior has led to ethical concerns regarding the commercialization of the site and the need to educate visitors on its sensitivity and historical significance. In addition, Beech (2013) emphasizes the necessity of maintaining the dignity of Auschwitz-Birkenau and educating tourists about the appropriate conduct required when visiting such a profound historical site.

Apart from above recommendations, Interviewee 5 recommended that preservation of the original state of the site over economic benefits should be followed. Furthermore, limiting the number of visitors in specific time, allowing only guided tours for the visitors, employing strict

code of conduct and monitoring, and ensuring that all visitors are well aware of the sensitivity of site are other measures to overcome the challenges. To support this, Hartman (2015) believes that maintaining a perfect balance between economic interests and the ethical necessities of respect and preservation is continuing challenge in this industry.

These suggestions highlight the importance of providing visitors with the necessary information and guidance to ensure their behavior aligns with ethical standards at dark tourism sites. Effective management strategies are essential to address the concerns and ensure that visitors approach the site with sensitivity, awareness, and respect. By actively involving visitors in the prevention of ethical challenges and increasing their awareness through informative materials and briefings, it is possible to foster a more responsible and respectful visitor experience at Auschwitz-Birkenau.

Chapter 6

6 Conclusion and Recommendation

In conclusion, the analysis of secondary data has provided a clear understanding of the ethical challenges which are inherent in the dark tourism industry relating with a specific focus on Auschwitz-Birkenau of Poland. Drawing upon the works laid down by various scholars such as Stone, Lennon and Foley, Sharpley and others, the analysis has illuminated the delicate balance which must be discovered between the educational goals of these sites and the ethical considerations surrounding them. Similarly, the various documented cases of inappropriate tourist behavior at various dark tourism destinations, including Auschwitz-Birkenau have been underscored the global concern regarding the necessity for responsible tourist conduct and effective site management. Likewise, the consideration of Beech's perspective on the delicate balance between the open access and ethical responsibility in dark tourism site, as well as insights from White and Frew emphasizing the importance of understanding key ethical issues has emphasized the necessity for wide-ranging guidelines. These guidelines should be able to address ethical aspect of these sites, specifically the challenges posed by commercialization of the sites, visitor conduct relating to the ethical issues, and the preservation and promotion of the dignity of sensitive historical sites.

The secondary data analysis serves as a foundation for the subsequent research objectives, offering a comprehensive overview of the ethical dimensions surrounding dark tourism, particularly at Auschwitz-Birkenau. Overall, the rich tapestry of insights collected from the secondary data analysis has underscored the persistent ethical challenges within the dark tourism industry and has provided a crucial framework for the exploration of Auschwitz-Birkenau's unique ethical landscape in the subsequent phases of this research.

Similarly, the qualitative analysis of our study has been conducted through interviews with key stakeholders, informal conversations, personal observations, and deep insights from local community members and employees of the Tourist Communication Office at Auschwitz which has lighted on the complex issues in ethical challenges faced by Auschwitz-Birkenau as a dark tourism destination. The findings of our investigation have revealed a fusion concern related to visitor behavior, mass tourism, and the delicate balance between economic interests and the preservation of historical and emotional integrity.

The interviews with the employee of the Tourist Communication Office have underscored the importance of addressing the adverse impact of dark tourism on the solemn atmosphere of the

site. Several instances of vandalism, attempts to leave marks, and unauthorized artifact removal have been noticed which shows disrespect for the historical significance and dignity of Auschwitz-Birkenau. Furthermore, the acknowledgment of media reports and legal consequences for such actions which hurt the historical significance and emotions, highlights the magnitude of ethical breaches and the need for rigorous measures.

Furthermore, the insights from local people, including Interviewees 1, 2, 3, 4, and 5, has provided a multidimensional understanding of the impact of tourism industry, especially, in the ethical problems occurred in Auschwitz-Birkenau due to the conducts of visitors. While the economic benefits of tourism have been acknowledged, the concerns about overcrowding, disrespectful behavior, and the potential trivialization of historical significance and emotions are consistently expressed. In addition, Interviewee 5, a history lecturer, brings a deep emotional connection to the analysis, emphasizing the need to preserve the originality of the site along with maintaining its historical significance as a memorial site of the Holocaust.

In addition, the analysis of informal conversations and personal observations have further emphasized the challenges in managing visitor conduct. Likewise, inappropriate behaviors such as kissing in the site, loud conversations, and disrespectful photography have also compromised the anticipated purpose of Auschwitz-Birkenau as a place of historical tragedy and suffering. Similarly, the scratches on the walls made by the travelers as well as attempts to steal artifacts has also emphasized the stressful impact of tourism industry on the physical and emotional purity of the site Auschwitz-Birkenau.

Overall, the qualitative findings underscore the critical need for comprehensive measures to address the ethical challenges associated with dark tourism at Auschwitz-Birkenau. Balancing economic interests with the preservation of historical integrity requires thoughtful regulation, strict enforcement of visitor guidelines, and educational initiatives to enhance visitor awareness. The emotional connection of the local community and the acknowledgment of the site's significance highlight the urgency of fostering responsible and respectful behavior to ensure the continued reverence for Auschwitz-Birkenau as a place of remembrance. As dark tourism continues to evolve, proactive measures are essential to safeguard the dignity and sanctity of historical sites such as Auschwitz-Birkenau.

Overall, the quantitative analysis carried out for this investigation to discover the ethical problems arises through the misconduct of tourists visiting Auschwitz-Birkenau has highlighted the particular activities which will significantly contribute to ethical problems at the site.

In contrary, the comprehensive analysis of the data from survey relating to Auschwitz-Birkenau has provided great insights into the demographics, motivations, and ethical considerations of visitors to the significant of dark tourism site. The participants, covering age group from 18 to 44 have exhibited diverse backgrounds which has a largest representation from the 18-24 and 35-44 age groups which also showcase a global interest of people in Auschwitz-Birkenau from countries such as England, India, Italy, Netherlands, Poland, Spain, Thailand, Turkey, USA, and the UK.

The major motivations that were conclude for visiting the Auschwitz-Birkenau primarily revolved around the educational as well as significance of historical interests of the visitors where 100% of the people participating in survey has expressed a desire for a historical reflection. However, deep understanding emerged as 6.7% of the people have visited due to their personal interest in this field. Several ethical concerns which are especially related to inappropriate behavior of the tourist such as taking inappropriate photographs and disrespectful conduct, were primary. Similarly, overcrowding, and physical damage in the sites were measured bit less significantly.

Major ethical problems that were identified by the result of survey include the perceived impact on the solemn atmosphere, disregard towards victims of the place, compromising the educational objectives laid down by the place, and encouragement of inappropriate behaviors. While a considerably majority of the participant visitors showed their strong believed in that enforcement of strict visitor's guidelines, as well as people have diverse perspectives on how fellow visitors' impact to their experience, emphasizing the complex interplay of behavior at this historical site.

Furthermore, this analysis has also highlighted the consent of the visitors on the importance of using increased number of signage, as well as engagement with travel guides, and pre-visit education to encourage responsible behavior is essential. Striking a balance between preserving historical reverence and educational objectives has been emerged as a critical challenge for the site managers. Various preventive measures like reporting of inappropriate behavior from the visitors and sticking to the rules and regulations of the sites were widely supported, along with the need for briefings on the site and mandatory pre-visit educational materials as well.

Hence the major ethical problems at Auschwitz-Birkenau revolves around inappropriate conduct of visitors, potentially compromising the historical sanctity of the site. While, to addressing these challenges requires a multidimensional approach, incorporating strict enforcement, educational initiatives, and collaborative efforts with local communities and travel agencies. By acknowledging and actively mitigating these ethical concerns, Auschwitz-

Birkenau can continue on serving as a site for respectful remembrance of the historical event and a meaningful educational site for future generations.

Limitations of the Study

To maintain transparency of this research, the research acknowledges certain limitations. While the study aims to create a diverse and representative sample, it also recognizes that the findings may not be universally applicable, as it mainly focuses on Auschwitz-Birkenau Concentration Camp as a specific case for the study. Similarly, several cultural and temporal factors might also influence the visitors' behavior, and this research is aware of the potential variability in outcomes based on these circumstantial elements.

This research may also face some other limitations. For instance, there could be a problem if the people we talk to are not very different from each other or if they don't represent all the different perspectives involved. Since we are looking toward a very sensitive topics, like the ethical challenges at places like Auschwitz-Birkenau, our discussions in research might also make people feel upset, and this could affect how honest and reliable their answers can be. Furthermore, the way we perceive and understand these ethical challenges and how visitors act might be influenced by our own opinions as well.

In additions to this, the things we find out might only be true for that period of time we looked into them which might not show exactly what might happen in following time. In the same way, we cannot ignore the fact that where people came from and their background might also affect how they will see the things, which might make it bit harder to apply our findings to other circumstances.

Furthermore, as we observed and take notes about what people do in the site, it might be different depending on who's doing the watching. Finally, there is a possibility that some places might not allow to collect all the necessary information that we are looking for, and sometimes we might also have limited time and resources for the thing we want to do. Handling these limitations means being careful in how we plan and understand our research as well as can be considered these factors in future research for better result.

Future Reference

The survey conducted for Auschwitz-Birkenau Camp as a site of dark tourism can be helpful for different stakeholders, with offering insights into different aspect of visitors' demographics, motivations, and behaviors. It can also be helpful to guide custom-made management and educational strategies. Similarly, the identification of ethical challenges provides a clear roadmap for targeted interpositions as well as applicable recommendations empower the for effective site management goal. The global participant representation in this investigation has

highlighted the international significance of the site, supporting marketing efforts. Likewise the findings of survey on use of adequate signage arrangement, and education updates, provide a practical solutions for handling, as well as enabling stakeholders to improve the visitor experience in the site which will definitely assists to promote a responsible tourism at Auschwitz-Birkenau.

In addition, the identification of major ethical problems in the sites, such as the impact on the solemn atmosphere and disregard towards victims and the emotion of the local residents, has offered a clear roadmap for addressing specific challenges for the stakeholders. The practical recommendations which are derived from the results of survey and qualitative analysis can provide real-world measures for the management sites which helps to enable stakeholders to implement targeted involvements to diminish ethical concerns of the site effectively.

Similarly, visitors can also be benefited from this report. this research paper will serve as a valuable resource by lighting on the complex issue of ethical landscape of dark tourism at Auschwitz-Birkenau. It has offered a valuable insight into the motivations and behaviors of fellow visitors which contribute for the better understanding of the challenges faced at such historical sites.

In similar way, the findings of this research also provide clear alertness about the importance of responsible conduct in the historical sites like Auschwitz-Birkenau, which will definitely help in enhancing the overall visit experience and also encouragement to develop a sense of admiration for the historical and emotional significance of Auschwitz-Birkenau. Lastly, visitors can use this research as a guide to appreciate the delicate balance between dark tourism and associated ethical considerations which encourages to expose a mindful and respectful behavior at dark tourism destinations like this.

Finally, this research on dark tourism at Auschwitz-Birkenau and ethical challenges arise due to visitors' behavior can also be beneficial for other researchers working in the similar field as it provides a wide-ranging understanding of ethical challenges which are drawn on scholarly works and real-world cases. The deep insights from stakeholders together with the inclusion of both qualitative and quantitative analyses has offered a multidimensional perspective in the case. Furthermore, the study has also offered a methodology template for investigating ethical issues in the context of other dark tourism. Overall, it might serve as a valuable resource for the future researchers who works on exploring the intersection of tourism, ethics, and historical sites.

Recommendation for the Management team

Based on the comprehensive analysis conducted, several key recommendations emerge for the management team at Auschwitz-Birkenau. Firstly, there is a critical need to reinforce and strictly enforce visitor regulations, imposing significant consequences for unethical activities such as vandalism and inappropriate photography. Educational initiatives should be prioritized, encompassing mandatory pre-visit orientation programs to raise visitor awareness about the historical significance of Auschwitz-Birkenau and the impact of their behavior on the site's cultural and emotional fabric. Increased signage throughout the site is essential, emphasizing respectful conduct and the importance of preserving the historical integrity of the memorial. Establishing a comprehensive visitor code of conduct, regularly communicated through various channels, is imperative to guide ethical behavior. Security measures should be enhanced to monitor and prevent unethical actions, collaborating with local law enforcement for a swift response. Engaging with local communities is vital, supporting community-led initiatives for visitor education and site preservation. Capacity management strategies, including timed entry slots, should be explored to prevent overcrowding and maintain a contemplative environment. Continuous monitoring and adaptation of strategies based on emerging challenges are crucial for effective management.

Lastly, collaboration with tour operators is recommended to ensure guided tours align with ethical guidelines, emphasizing the importance of maintaining the historical integrity of Auschwitz-Birkenau. These recommendations collectively aim to address ethical challenges, foster responsible tourism, and ensure the enduring preservation of Auschwitz-Birkenau as a place of historical significance and remembrance.

Recommendation for the Visitors

For visitors to Auschwitz-Birkenau, it is essential to prioritize ethical conduct and contribute to the preservation of this historically significant site. Firstly, visitors should actively engage in pre-visit education, familiarizing themselves with the site's history, cultural sensitivity, and the impact of their behavior on the solemn atmosphere. Strict adherence to established visitor regulations is imperative, with a heightened awareness of the ethical implications of activities such as inappropriate photography, loud conversations, and disrespectful behavior. Recognizing the emotional and cultural significance of Auschwitz-Birkenau, visitors should refrain from engaging in any actions that compromise the site's integrity, including vandalism, souvenir acquisition, or attempting to leave a mark. Participation in guided tours is encouraged, as they provide a structured and informative experience while promoting respectful behavior. Additionally, visitors should report any observed unethical conduct and actively discourage

disrespectful actions among fellow visitors. Embracing a mindset of empathy and understanding is crucial, acknowledging the historical weight of the site and its impact on survivors and local communities. By embracing these recommendations, visitors can contribute to the ethical preservation of Auschwitz-Birkenau, ensuring it remains a place of remembrance and reflection for generations to come.

Recommendations for Future Researchers

For future researchers focusing on studying ethical challenges in dark tourism, particularly who wish to investigate at sites like Auschwitz-Birkenau, some of the key recommendations included are; adopting a longitudinal approach may help to find more deep understanding, conducting comparative data analyses throughout the multiple popular dark tourism sites, incorporating the cultural sensitivity into surveys of research, as well as exploring the high influence of technology and social media, and collaborating with tour operators and destination management organizations. Furthermore, conducting in-depth interviews with various stakeholders, incorporating psychological assessments, and ensuring adaptability to changing demographics and societal norms can also be considered. Finally, an interdisciplinary collaboration can also provide a comprehensive understanding of the issue with its complex factors involved in dark tourism.

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