

GENOCIDE TOURISM SUBTYPE OF DARK TOURISM

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Abstract. *Genocide tourism is a subtype of dark tourism, along with atrocious tourism, cemetery tourism, prison tourism, Holocaust tourism, slave heritage tourism and thanaturism, being practiced by tourists who travel for cultural-educational purposes, to do not forget the atrocities suffered by the victims, other interested visitors but not directly involved and the relatives or survivors of those who died in those places as a result of crimes committed for the deliberate and systematic purpose of a community or ethnic group and survivors who commemorate those acts, atrocities. Tourists visiting destinations related to forms of dark tourism, have a positive intention, significant and full of emotion, these people consider the action is a challenging experience, strong emotional and full of satisfaction in the sense that they begin to understand the horror and suffering genocide. For the Timis tourist brand, dark tourism has independent forms and genocide tourism includes places of struggle for liberation from communism, battlefields for civil liberties, places that offer representations of suffering and death and places associated with concentration camps.*

Key words: *Timis County, dark tourism, subtypes, types of genocide*

INTRODUCTION

The name genocide derives from the Greek word *genos* "race", "tribe" and the Latin particle *-cid* "killing" being defined as a crime committed in order to deliberately and systematically destroy, in whole or in part, a national community/group (racial), ethnic, or political "[14,15]. Some researchers in their work state that genocide means "the destruction of a nation or an ethnic group" (3:6), as well as the U.N.O. Convention on the Prevention and Punishment of the Crime of Genocide since 1948 [16], genocide is "any act committed with intent to destroy, in whole or in part, a national, ethnic, racial or group", such as:

- a. killing of group members;
- b. serious physical or mental injury to group members;
- c. the deliberate imposition of living conditions for the group calculated to lead to the total or partial physical destruction of its members;
- d. imposing measures to prevent births in the group and the forced transfer of children from one group to another.

It is defined as "massacre of a national minority or racial group, organized by ultranationalist, chauvinist elements" [15], can be considered synonymous with genocide.

The literature considers as examples of genocide:

- a. the extermination of the Guanche population in the Canary Islands;
- b. the extermination of Tasmanian aborigines;
- c. the mass murder of the First Nations/Peoples of North America.

Things are different, however, with the mass killing and ethnic cleansing of Armenians in Turkey (1915), the massacre of Christian Assyrians in Iraq (1933), the Holocaust (1941-1945), the atrocities committed by the Khmer Rouge in Cambodia (1975), the genocide of the Tutsi population in Rwanda (1994), crimes against Bosnians in the former Yugoslavia (2007) and atrocities committed in Sudan (2008), but only the deliberate and systematic killing of a racial group can be considered genocide. Some researchers [1,11,12] have raised the issue of atrocity as a "heritage resource", identifying five factors relevant to heritage sites:

- the nature of the atrocities committed;
- the nature of the victims,
- the nature of the persons who made the atrocities;
- the degree of visibility of the initial event, the leisure [8];
- the existence of documents attesting to the atrocity and analyzing the relevance of the various factors for genocidal tourism (Table 1).

Table 1.

Relevant factors for heritage sites in genocide tourism

Factors	Degree of relevance for genocide tourism
Messages sent and received	The difficulty lies in knowing who sends a message and to whom: usually the state, which sends a message to people with a very personal perspective
The event and its site	A site developed in a 'non-authentic' location (for example, the Holocaust Memorial Museum in Washington DC) can provide a good example of 'location creativity'.
Atrocity as a tourist attraction	Not particularly relevant to genocide tourism, although it poses a potential danger if pursued
The case of urban walls	They are not relevant to genocidal tourism
Durability of war artifacts	Sustainability is certainly relevant for visiting concentration camp sites, in particular to the extent that the original buildings have survived and been preserved, varying considerably from one camp to another.
Interpretation of "battlefield" type sites	It is not particularly relevant to genocide tourism
Interpretation of the bombing of the city	Not particularly relevant for genocidal tourism, although relevant in the case of the Warsaw Ghetto
War memorials as heritage	They are relevant to certain sites, such as the memorial to the victims of the Berlin Holocaust
Museums of war or peace?	Although this is relevant in cases of genocide during civil wars, it is less appropriate in the case of the Holocaust. What matters, in this case, is the extent to which it is a museum of peace and reconciliation

Source (1)

MATERIAL AND METHOD

For the promotion among tourists of this subtype of tourism of dark tourism, which involves the act of traveling to visit places, attractions and exhibitions that present real or recreated death, suffering or macabre scenes as the main theme, genocide tourism, in this scientific approach we submitted to the analysis, after consulting the literature the purpose of this form of cultural-educational tourism, participants and existing sites, in order to propose and promote as destinations and other sites of genocidal tourism in the research area studied by us , Timis County, part of the Western Development Region of Romania.

RESULTS AND DISCUSSIONS

Dark tourism [5,13] is the subject of some debates and is the subject of academic discussions, especially in terms of consumption, consumer typology and dark tourism motivation and includes the following subtypes:

- genocide tourism;
- atrocity tourism;
- graveyard tourism;
- Holocaust tourism;
- prison tourism;
- slavery-heritage tourism

- thanatourism, tourism oriented towards the places where wars were fought or genocides were committed [2,6].

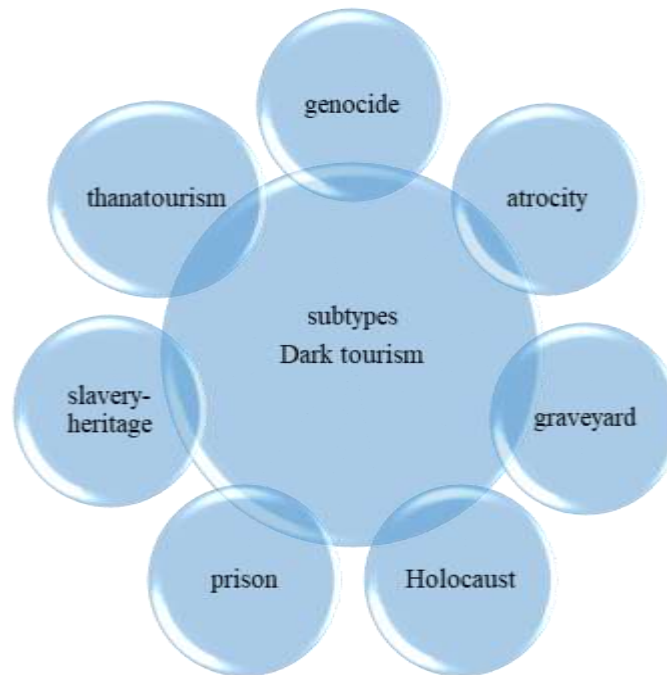


Figure 1. Dark tourism subtypes

Dark tourism currently has different subtypes that are independent or that partially overlap with other forms of cultural, ecumenical, genealogy [4,7,13,14] educational, and historical [7] tourism:

- tourism for visiting battlefields;
- tourism for visiting cemeteries;
- tourism for visiting monuments, graves in the cemetery;
- tourism for visiting places associated with the Holocaust;
- tourism for visiting prisons where famous people were detained;
- tourism related to the legacy left by slavery;
- tourism related to visiting places associated with concentration camps;
- dark tourism for visiting the execution places of the anti-communist fighters from the Banat Mountains;
- dark tourism for visiting the execution sites of the fighters from the Revolution of December 1989, from Timisoara;

Those who practice genocide tourism in different destinations are [1,10]:

- those who come to remember the atrocities to which they were subjected;
- persons who made the atrocities and those connected, in one way or another, with them;
- third parties conducting educational visits:
 - a. those who come so as not to forget what atrocities the victims were subjected to;
 - b. the public interested in this form of dark tourism;
 - c. the relatives of those who died in those places;
 - d. the survivors who recalls about those facts, atrocities.

We find that tourists who visit places/destinations related to the forms of dark tourism, have a positive intention, significant and full of emotion, almost without exception, these people consider that the action:

- it is a challenging experience;
- is strongly emotional;
- is full of satisfaction in the sense that they are beginning to understand horror and suffering of the genocide;
- visitors leave with the desire to find out more about its destinations and conditions of its development [9,10].

Genocide tourism sites are found today in Africa (Rwanda), Asia (Armenia, Cambodia) and Europe (Bosnia and Herzegovina - part of the former Yugoslavia, Germany, Poland but also in undeveloped places in the area we are researching, Timis County. For the Timis tourism brand, dark tourism can have the following independent forms and genocide tourism can include:

- the places of struggle for liberation from communism in Timisoara, the Revolution Memorial from 1989, the monuments erected in memory of the heroes from Huniade Square, Victoriei Square, Traian Bridge, Baile Neptun. It can be practiced by those who actually participated in the events, those eager to know history, for an educational experience, being an experience doubled by respect for those who fought with bare hands for democracy in this area;
- battlefields for civil liberties or battlefield tourism, for genocidal tourism, practiced in combination with genealogical tourism or visiting Dealul Crucii and Obelisk from Duestii Noi, Timis County, where there were battles between Ottomans and the local population, 3000 dead or revolutionaries and imperial troops;
- genocidal tourism to visit places that offer representations of suffering and death, Sfanta Maria Square Timisoara, where Gheorghe Doja, the leader of the Peasant War of 1514, was martyred, or Plevnei Square in Timisoara where the monument dedicated to the martyr is located;
- genocide tourism to visit the places of some battles for the liberation of Timisoara from the Ottomans, the Turkish Hill near the locality of Duestii Noi;
- genocide tourism for visiting the heroes' cemetery, where the 1989 Revolution Memorial Ensemble and the Victory and Fidelity Monument are located;
- genocide tourism for visiting the places associated with the concentration camps, involves in Timisoara, Timis County visiting the place where the Concentration Camp from the Second World War was, in Calea Aradului and the Obelisk erected in that place.
- tourism to visit the place/obelisk where the anti-communist fighters were executed, at the Green Forest in Timisoara.

Although different in location and period, the opportunities for genocide tourism in several places in Timis and Timisoara counties are characterized by:

- the absence of an explanation of the reason for the atrocity, the liberation from the Ottomans, the execution of the anti-communist fighters;
- the mixture of attraction to horror, the Revolution of 1989 in Timisoara;
- commemoration, presentation and remember of genocide for educational purposes from two perspectives:
 - a. of the victims and their descendants, through the monuments dedicated to the Revolution of December 1989;
 - b. of political successors and the establishment of the Museum of the Revolution of December 1989;
- the strong context for exploring the production and consumption of genocidal tourism, dark tourism in general;

- diversity of sites: sites near the place where atrocities were committed, sites directly associated with the commission of atrocities, the Concentration Camp on Calea Aradului, Timisoara;

The battlefields of genocide, genocide tourism as a subtype of dark tourism are, therefore, for Timis County places and sites where atrocities and genocide are the main thanatological theme of the "dark tourism spectrum".

CONCLUSIONS

Dark tourism with its forms, some independent, is the subject of debates in terms of consumption, consumer typology and tourist motivation and includes the following subtypes of dark tourism: genocide tourism, atrocity tourism, graveyard tourism, Holocaust tourism, prison tourism, slavery-heritage tourism and thanatourism, being oriented towards the places where wars, atrocities or genocides were committed. Genocide tourism sites are found in many places in the world and for the Timis tourist brand these are the places of struggle for liberation from communism in Timisoara, the 1989 Revolution Memorial, the monuments erected in memory of the heroes, the battlefields for civil liberties and the places with representations of death and suffering but also the places of some battles for the liberation of Timisoara from Ottoman rule or the concentration camp from the Second World War on Calea Aradului. Genocide tourism can also be practiced in the Heroes' Cemetery, where the Revolution Memorial Ensemble from December 1989 or the Monument of Victory and Fidelity are located, the consumers of this form of dark tourism being participants in events doubled by respect for those who fought for democracy in this area of Banat, Timis County.

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