

DARK TOURISM AS EDUCATIONAL TOOL, THE "KRAGUJEVAC OCTOBER" MEMORIAL PARK

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Apstrakt: *Traveling to and experiencing places associated with death is not a new phenomenon, as people have long visited places, attractions and events related to one way or another with death, suffering, violence or disaster. Dark tourism is seen as visits to places where tragedies occurred, which continue to affect our lives. Memorials affect how people remember and interpret the past, and is also a mirror of contemporary events, issues and social tensions. Therefore, the "Kragujevac October" memorial park as an authentic location of one of the largest mass executions during the Second World War, has an important educational role, especially in the construction of a national identity and the spread of an anti-war message. Formation of the offer that primarily has an educative function attractive to different target groups, advances tourist experience in the long-term and provides a direct benefit to the local community. The aim of this paper is to highlight the educational potential that is possible to release with the development of "Kragujevac October" in the context of dark tourism.*

Key words: *Dark tourism, education, "Kragujevac October" memorial park, Serbia, tourism development*

1. UVOD

Traveling to and experiencing places associated with death is not a new phenomenon. People have always been fascinated by death, to a certain extent. The fascination that arises as a combination of respect and awe and morbid curiosity and superstition, has long attracted people, intentionally or otherwise, to places, attractions or events related to one way or another with death, suffering, violence or disaster (Stone, P. R., 2005).

Death has been an integral part of tourism more than any other element of the tourist offer, originally as part of a religious journey or pilgrFigure (Seaton, A., 1996), (Sharpley R. and Sundaram P., 2005), Smith (Smith, V., 1998) suggests that the sites and destinations in connection with war are probably the largest single category of tourist attractions in the world (Henderson, J., 2000), which are only a subset within the tourist sites in connection with death and suffering (Stone, P., (2006), (Dann, G.,1998). Death and disaster in the form of tourism are becoming an increasingly common feature of modern tourism, offering visitors the experience of a spiritual journey that provides the experience of real and reconstructed death. As a result, this type of travel within academic literature has been dubbed "dark" tourism or "thanatourism" (Foley, M.1996), (Lennon, J.J., 2000), (Seaton, A., 1996). Dark tourism can be identified with the act of travel to sites of death, suffering and the seemingly macabre places, and Tarlow (Tarlow, P.E.,2005), identifies dark tourism as a visit to places where tragedies or historically significant deaths occurred, which continue to affect our lives. Today there is a growing trend of demand for dark tourism (Sharpley, R., 2009),.

The above-mentioned phenomenon involves a targeted visit to places, attractions and exhibitions that offer a presentation of death and suffering. Despite the great diversity of locations and relative experience, the common factor in the phenomenon of dark tourism is the link between the tourist experience and tourism representation of death. How Biran et al. (Biran, A., 2011) emphasize death or the dead shouldn't be taken into account, but instead the perception of them by the living.

Exploring the reasons or purposes underlying the desire of tourists to look for places or experiences aimed at dark tourism is very complex because the motives of tourists that are directed towards dark tourism vary from simple morbid curiosity for other people's suffering, through malice (Seaton, A., 2004), and the collective identity or survival in light of the violent interruption of collective life routines (Rojek, C., 1997). Visitors to dark tourist attractions are primarily driven by different intensity, interest, or fascination with death, and specific reasons vary from morbid fascination, through empathy with the victims, and the need for a sense of survival. It is not clear to what extent the fascination with death represents a dominant reason for visits to dark attractions or if it is just the way that dark tourist places/experiences are produced or supplied, for example, for political purposes, for education, entertainment or for economic gain (Ashworth, G., 2005) [6]. Of crucial importance for the understanding of this phenomenon is the ability to isolate and examine the motives of so-called dark tourists, in a specific social, cultural and geographical context (Stone, P. R., 2005).

2. THE EDUCATIONAL ASPECT OF DARK TOURIST SITES

As of today, individuals are increasingly traveling for knowledge, the educational mission of dark tourism locations is becoming an increasingly important aspect of their existence. Also, some kind of cultural interest, including history, represents an important motivation for the overall satisfaction of travel (Crompton, J. L., 1997) (Pearce, P. L., 1983). Highlighting the importance of learning and educational experience dark tourism is present in a large number of authors (Henderson, J., 2000), (Stone, P. R., 2005), (Baldwin, F., 2009), (Walter, T., 2009), (Cohen, E., 2011), (Farmaki, A., 2013). Educational elements encourage tourists to be "aware", increasing satisfaction and the subjective meaningfulness of a tour (Moscardo, G., 1996). Farmaki (Farmaki, A., 2013) shows that education, remembrance and the strengthening of a national identity are key drivers for a visit to dark sites. Henderson (Henderson, J., 2000) recognizes that visitors of dark tourist sites can be motivated by a quest for knowledge. Education can offer a form of catharsis, and Seaton (Seaton, A., 1996), in his study of dark tourism concludes that the observation of death as the goal of achieving catharsis is not a new concept. Visits to sites of death and suffering and tributes, allow for visitors to better understand death.

Direct experience of visiting dark tourist sites, provides actualization of events associated with great suffering. The number of sites connected with suffering shows the need for the educational function, so people could learn by example of previous errors. Therefore dark tourism exhibits are rightly promoted and justified as an educational component. Chronis (Chronis, A., 2005) recognizes that areas of suffering can be symbolically transformed and used by tourists to boost patriotism and national unity. Because of this, death and suffering could be seen as attractive factors in order to learn and maintain the memory with the

tourists. Certain tourists visit such sites as a socially acceptable way of expressing interest in death and suffering, while some come to learn about the history that is associated with an event. Poria et al. (Poria, Y., 2006) find that those visitors who view a heritage site as part of their own heritage have higher expectations and are more emotionally involved in a tourism experience.

Many memorials have content geared toward education as part of their bid. It is not uncommon that within the memorial there is a visitor center located at the site, which offers a kind of interpretation that takes into consideration the events related to the site. Authentic artifacts also affect the experience of visitors who visit places of death and suffering, but their exploitation for tourism is very questionable, primarily because of concerns about the use of disturbing content (funeral messages, remnants of hair, etc.) for tourist purposes.

To make the trip to dark sites improve the perceived authenticity of the experience, explicit and implicit educational, cultural, political and historical messages are often included. Dark tourist sites provide a learning experience, but visitors should be careful about how they are presented with the facts, because in some localities, an educational mission quickly changes into a spectacle (Walsh, S., 1992). Lennon and Foley (Lennon, J.J., 2000) suggest that high dependency on media influences that education and entertainment are equated with a spectacle and an uncritical approach to history. It is notable that in most of the dark tourist sites boundaries between educational messages and commercialization of the tourism product is becoming increasingly blurred. The inclusion of educational dimensions can help in distinguishing meaningful dark tourism experiences in relation to recreational voyeurism.

3. "KRAGUJEVAC OCTOBER" MEMORIAL PARK

To permanently mark and save from oblivion one of the most painful events in the Serbian struggle for national liberation, Šumarice were turned in 1953 into the "Kragujevac October" Memorial Park. Today it represents an institution in the cultural field of special social significance which, within its framework, deals with museum activities, organizing permanent and temporary cultural and artistic events, publishing, maintenance, construction and landscaping of the memorial space.

The "21st October" museum, which is located at the entrance to the memorial park, was opened on 15 February 1976 and has two levels. The lower level is a free art-gallery space intended for various art performances, exhibitions, readings, film screenings and other artistic events. In the lower level there is a constant exhibit from the series of paintings by Petra Lubarde called "Kragujevac 1941". In addition to the exhibition space, on the ground floor there is a decorated modern conference hall in the function of the Centre for Peace and Tolerance. In other words, for lectures, scientific meetings and conferences. On the upper level there is a permanent museum exhibition under the name "The Kragujevac tragedy of 1941." The authors of the permanent exhibition are historians Staniša Brkić, Nenad Djordjević, Milan Koljanin, painter Igor Stepančić and painter-printmaker Irena Paunović. The floors' setting provides a chance not only to get to know the executed but also their executioners, with particular emphasis on Franz Bohme who order the massacre in Kragujevac. Documented materials are aimed at educating visitors about the

circumstances and timeline of the tragic events. A special part of the museum on the first floor has been called the "Bloody Tale", which is a unique list of citizens of Kragujevac and the surrounding villages that are definitely known to have been killed. The names of the killed and their messages that were written in their last moments are shown with a light slide projector on the wall.

The Memorial Park was declared a cultural heritage of outstanding national importance on December 27. Its mission is to nurture and preserve the memory of this tragic event through the collection, processing, storage and presentation of documents on the executions and the victims, through exhibitions and print publications, maintenance and managing the memorial space and organizing permanent and temporary cultural and artistic events. The traditional and most popular events are the "Great school class", "OKTOH" and "One Šumarice is enough for the world". The aim of these events is not commercialization, but instead to totally engage artists in favor of themes of eternal peace. Participants are recognised by receiving thank you plaques from the organizers of the City of Kragujevac (Popivoda, M., 2005).

Since 1944, the "Great school class" has been the most famous cultural and artistic event and is the oldest event of its kind in the country. The concept of the event has been established since 1971 and has since received an artistic form. Every year, on October 21, performances are conducted at the Monument in tribute to the executed pupils and teachers, and authors of literary works, mostly poems, music authors and directors are engaged for the program. The execution of the program involves the most famous Serbian music and choral ensembles, drama and music artists, young reciters and choirs of primary and secondary schools in Kragujevac. So far, 21 poems have been written, a play, and 27 original pieces of music, which represents a real artistic treasure that has provided a significant contribution to the Yugoslav anti-war literature and music (Popivoda, M., 2005). The first poem of the Kragujevac tragedy, the "Bloody Tale," Desanka Maksimovic wrote just a few days after the shootings. Regularly every year, the "Great school class" event is attended by several thousand people from the country and the world, many domestic and foreign delegations, as well as writers from European countries.

"OKTOH" (October hododarje) are chamber ceremonies held from 1st-30th October each year in the hall of the First Kragujevac Gymnasium, the Settmanager House, the Theatre and the Old City House. Reflected in the performance of six evening concerts in which young artists perform classical works to commemorate those that were executed. The internal and emotional idea of this ceremony is contained in the words and concept of "hododarje" which means offering creative and performative works to the month of October and peace. This traditional music festival, held since 1975, slowly grew into a festival of young musical talents. "OKTOH" has enriched the cultural life of the city of Kragujevac and filled the mostly musical void that was felt (Popivoda, M., 2007).

"One Šumarice is enough for the world" is a literary and artistic competition organized for pupils of primary and secondary schools in Serbia. Held each October 2nd at the "21st October" museum and ever year since 1976. As part of this event, an awards ceremony is held for first prize papers on selected anti-war verses or verses that deal with the rights of a child, with the intent to encourage young people to think about the real, ethical values. Award-winning literary and the most successful art works are published in the journal "Educational Review" from Belgrade, "Super" from Gornji Milanovac and "Neven" from

Novi Sad. This type literary meetings for children gives a full contribution to the propagation of anti-war attitudes and ideals of eternal peace harmony in the world.

Table 1: Summary of visits and visitors to the "Šumarice" Memorial Park in the period from 1976 to 2009 (www.spomenpark.com)

YEAR	NUMBER OF PUPILS	NUMBER OF ADULTS	FOREIGN TOURISTS	DOMESTIC DELEGATIONS		FOREIGN DELEGATIONS		TOTAL
				NUMB.	MEMBERS	NUMB.	MEMBERS	
1976.	126.305	120.354	3.575	111	2.196	113	1.494	253.924
1977.	151.720	145.422	4.134	35	774	98	1.173	303.223
1978.	154.245	133.137	1.717	78	879	252	2.143	292.121
1979.	102.727	187.303	4.009	49	591	190	3.117	297.747
1980.	139.945	298.742	15.206	36	383	129	1.947	456.223
1981.	104.924	256.989	13.812	37	404	105	1.071	377.200
1982.	150.656	99.879	11.130	44	741	99	1.335	263.741
1983.	85.754	175.376	11.156	41	55	89	763	273.104
1984.	85.043	127.407	12.880	30	313	81	1.139	226.782
1985.	135.893	110.716	10.691	34	384	115	1.189	258.873
1986.	88.671	88.415	14.954	35	354	76	949	193.343
1987.	75.772	96.809	6.320	34	462	71	1.228	180.591
1988.	103.109	51.738	9.780	21	181	72	660	165.468
1989.	73.116	79.479	17.773	27	339	67	748	171.455
1990.	73.460	53.454	11.152	16	157	59	883	139.106
1991.	25.738	13.061	91	11	222	12	162	39.274
1992.	31.353	13.383	61	14	234	17	338	45.369
1993.	7.478	12.536	77	6	407	16	218	20.716
1994.	31.459	10.362	41	16	356	25	331	42.549
1995.	38.740	13.614	105	12	237	26	312	53.008
1996.	37.444	9.246	139	8	182	28	452	47.463
1997.	22.656	6.719	24	7	118	29	297	29.814
1998.	29.549	6.742	22	8	167	23	311	36.791
1999.	19.925	26.796	-	3	25	20	364	47.110
2000.	33.311	6.481	42	5	67	16	197	40.098
2001.	29.657	9.598	254	8	130	21	530	40.169
2002.	28.040	8.282	111	4	163	36	531	37.127
2003.	14.070	2.411	111	12	152	18	261	17.005
2004.	22.879	5.018	211	9	212	34	504	28.824
2005.	17.859	2.960	122	5	77	34	543	21.561
2006.	13.039	3.461	79	4	95	38	784	17.458
2007.	16.784	3.982	471	11	164	31	558	21.959
2008.	17.234	2.770	407	17	386	30	346	21.143
2009	15.953	1.277	135	11	123	33	529	18.017
TOTAL	2.071.321	2.179.872	150.250	799	11.221	2103	26.532	4.439.196

From the data presented in the table we can see that the largest number of visitors to the "Šumarice" Memorial Park was recorded in the 70s and 80s of the last century. The highest attendance was recorded in the period from 1976 to 1986, when the memorial park was visited by more than 3,000,000 tourists. In the early 90s, the number of visitors began to decline sharply because of the war, the disintegration of Yugoslavia and thus the reduction of the country's territory. A slight increase in the number of visitors is evident in 1999 when our country was bombed by NATO. The reason for this increase can be found in the strengthening of national consciousness and values, which is typical for Serbs in difficult times, as it was in 1999. It was the same year the number of adult visitors was the highest

since the beginning of the 90s. We note that the data on the number of foreign tourists for the year 1999 is missing, which is understandable because of the state in which the country found itself. From the table we can see that for the last ten years the "Kragujevac October" Memorial Park was mostly visited by students as part of school trips. This figure shows that the "Kragujevac October" memorial is an inevitable destination of the majority of elementary schools in Serbia and that its contents educate young people about this tragic event.

4. GLOBAL EXAMPLES OF "DARK" TOURISM

The memorial in Kigali, Rwanda, is a commemoration of the victims of the Rwandan genocide of 1994, when 500,000 to 1 million ethnic Tutsis were killed by Hutus. The Center was opened in April 2004, with the aim to provide the families and friends of those killed with a place where they can bury their loved ones. The center has three permanent settings: the National Center for Documentation of genocide, which contains the records of victims, the Memorial Gardens which honors the children who were killed and the educational center that tells the history of genocide throughout the world and has an educational character. The Kigali Memorial Centre has an international nature because it deals with the issue of international importance with far-reaching consequences and engages the international visitors base.

Yad Vashem is Israel's official memorial to the Jewish victims of the Holocaust, which was opened in 1957. The new and technically advanced museum was opened in 2005 and consists of a long corridor connecting 10 exhibition halls, each dedicated to a different chapter of the Holocaust. The museum has a combination of personal stories of 90 victims and survivors of the Holocaust and presents 2,500 personal items donated by survivors and others, which is the aim of Yad Vashem's education, research and remembrance. Yad Vashem organizes professional development courses for educational staff from Israel and the rest of the world; develops curricula and educational materials for people of appropriate age in Israeli and foreign schools so students of all ages would learn about the Holocaust; holds presentations on the Holocaust; collects names of Holocaust victims; collects Figures, documents and personal items; collects the "Pages testimony" that is a memorialisation of victims of the Holocaust. Yad Vashem seeks to preserve the memory of, and the names of, six million Jews who were killed and many Jewish communities that were destroyed during this time. It maintains remembrance and commemoration ceremonies; supports research projects on the Holocaust; organises symposiums, workshops and international conferences; and publishes research, memoirs, documents, albums and diaries related to the Holocaust.

5. CONCLUSION

Dark tourism in contemporary society gets momentum as a result of individual and collective needs for dealing with the meaning of ones own existence and the truth that can only be achieved by personal experience via an authentic site of suffering. Memorials are only one of the forms of dark tourism in the world, with a clear pacifist message and a highlight of the educational engagement. The right understanding of the past through the

experience of travel and personal experience of the horrors of war, provides the possibility of coping with ones own patterns of thought and behavior, but also with genuine fears. The tourism potential of "Kragujevac October" Memorial Park is immeasurable because it is one of the most well-known execution sites of the Second World War with a clear anti-war message that is recognized worldwide. As the most famous memorial in Serbia, and in this part of Europe, "Kragujevac October" Memorial Park must fully use the advantage of a globally growing interest oriented towards "dark" events. Educational facilities in "Kragujevac October" Memorial Park are primarily based on the idea to mark and preserve the memory of the moment of inhuman cruelty and human agony and helplessness, as a reminder of the terrifying past, but also a warning for the future that something like this should not happen anywhere ever again. Dark tourist sites have a need to justify or rationalize the identity of a tourist attraction, so they include education and memory in the construction of an identity. General benefit from educational settings is primarily reflected in terms of their contribution to the community by improving the idea of lifelong learning and therefore there is a lot of pressure on these organizations to demonstrate their effectiveness in this regard. The concept of a memorial museum that focuses on the collection, preservation and exhibition of objects is not sustainable, so it is necessary to change the format of the museum setting that needs to be based more on educating the general public and the understanding and satisfying of different visitor needs.

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