UNIVERSITY OF LJUBLJANA

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MASTER'S THESIS

MOTIVATIONS FOR DARK TOURISM: THE CASE OF AUSCHWITZ CONCENTRATION CAMP

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INTRODUCTION

Dark tourism is known as visiting attractions, events, or places connected with death, human tragedy, or violence (Stone & Sharpley, 2008), and it has existed already since the middle ages (Boorstin, 1964), even in antiquity (Komsta, 2013). The most dominant style of dark tourism is war- related trips, like visits to battlefields or memorial sites (Minić, 2012). Other kinds of dark tourism also include visits to graveyards (Seaton, 2002) or includes types as Holocaust tourism (Ashworth, 2002; Beech, 2000); atrocity tourism (Ashworth & Hartman, 2005); prison tourism (Strange & Kempa, 2003); or slavery-heritage tourism (Dann & Seaton, 2001) and areas where major disasters (Ground Zero) occurred. In addition, more novel varieties of dark tourism have emerged like mystery story trips, Dracula tours, and visits to the Body Worlds exhibitions (Allman, 2017).

Tourist motivations are important factors in understanding tourist behaviour regarding destination choice, and motivation relates to the tourists' needs, goals, and preferences. (Chan, 2007). Many tourist motivations are recognized as a starting point to understanding tourist behaviours (Crompton, 1979). Based on that concept, recognizing and understanding the tourists' motivations, behaviour, and therefore the decision-making process, knowing tourists' expectations, and measuring their satisfaction is the key to a successful tourism business (Juvan, Omerzel & Maravic, 2017). Motivations for dark tourism can vary and include the need to overcome phantoms, look for novelty, nostalgia, a celebration of crime and deviance, basic bloodlust, and interest in challenging one's sense of mortality (Dann, 1988). Additionally, Ashworth (2002) listed the main motivations for dark tourism, namely: curiosity, empathic identification, entertainment through horrific occurrences and also the suffering of others, and seeking self-identification and self-understanding. In Ashworth's (2004) later research, dark tourism motivations extend from motivations like a pilgrimage, exploration for identity, and a way of social responsibility, towards darker motivations such as interest and indulgence in violence and suffering. Building on findings from Yuill (2003) Biran, Poria & Oren (2011) concluded that tourist motivations are varied but focus particularly on a desire to find out and understand the history presented and have an interest in the emotional experience of a visit.

The darkest of dark tourism sites in the world is usually considered Auschwitz- Birkenau Memorial and Museum (Stone, 2006). It is estimated that approximately 1,300,000 people died in Auschwitz between 1942 and 1945 with almost 90 percent of those being Jewish (Auschwitz-Birkenau Museum, 2011). The history of Auschwitz is harrowing and is the most cited example of dark tourism within the literature (e.g. Lennon & Foley, 2000; Stone & Sharpley, 2008; Biran et. al., 2011).

According to Stec (2015) and her research on memorial site museums among Polish youth, the main motivations for visiting Auschwitz- Birkenau Memorial and Museum were first and foremost connected with seeing a worthwhile and must-see tourist attraction. Young people also want to experience something interesting and extraordinary (Stec, 2015).

The purpose of this master's thesis is to investigate the motivations of tourists dark tourism sites in the case of Auschwitz- Birkenau Memorial and Museum. I would like to investigate if the motivations of the Auschwitz visitors differ among different groups of tourists. In particular, my goal is to investigate how the motivations for a visit to Auschwitz-Birkenau Memorial and Museum might vary with respect to country of origin, ethnicity, or religion. I would also like to investigate if the younger generation might have different motivations than older people.

Based on research by Dann (1988), Ashworth (2002), and Dunkley (2005) motivations for dark tourism include looking for novelty, nostalgia, a celebration of crime and deviance, basic bloodlust, and interest in challenging one's sense of morality, curiosity, empathic identifications, entertainment though horrific occurrences and also the suffering of others, seeking self-identification and self-understanding, authenticity and the need to acknowledge the reality of the place's or person's existence, intrinsic desire to learn and convenience when the attraction is located in the famous city. Therefore my first two research questions will be:

R1: What are the motivations for visiting Auschwitz- Birkenau Memorial and Museum?

R2: Which is the most important motivation for visiting Auschwitz- Birkenau Memorial and Museum?

Poria, Reichel & Birnan (2006) noted that tourists visit dark tourism destinations especially because they have a personal heritage connection and to experience the personal and emotional connections. However, tourists of different nationalities also experience Auschwitz differently, where especially Israeli tourists experience the visit more emotionally (Stec, 2015). Therefore I propose the next two research questions:

R3: Do the motivations for visiting Auschwitz- Birkenau Memorial and Museum differ with respect to different ethnicity and religion?

R4: Is the personal and emotional connection prevailing motivations for Israeli tourists to visit Auschwitz- Birkenau Memorial and Museum?

Previous research in tourism mostly includes socio-demographic variables (age, gender, country of origin) to group tourists into segments (Mohsin & Ryan, 2004). However, in the case of Auschwitz- Birkenau Memorial and Museum, Gersz (2018) also observed different behavior of the young generation compared to the older one which might reflect different motivations. Therefore, I propose the next research question:

R5: Are younger peoples' motivations to visit Auschwitz- Birkenau Memorial and Museum different compared to older visitors?

In order to investigate the different motivations, I first conducted a literature review. Secondly, I collected the primary data to investigate the motivation for a visit to Auschwitz-Birkenau Memorial and to answer the research questions. Finally, I prepared an online questionnaire for the visitors who have already visited the Auschwitz- Birkenau Memorial and Memorial. The questionnaire is based on the work done by Dann (1988), Ashworth (2002), and Dunkley (2005) and includes questions on the motivations of visitors (to what extent do visitors look for novelty, nostalgia, a celebration of crime, and deviance, basic bloodlust, and interest in challenging one's sense of mortality, curiosity, empathic identification, entertainment through horrific occurrences, the suffering of others, seeking self-identification and self-understanding, the authenticity of the place, intrinsic desire to learn or convenience of the location) for visiting Auschwitz- Birkenau Memorial and Museum.

I used convenient snowball sampling (finding respondents via my social network and social media groups and finding participants via the ones who already took part in the survey). People who visited the place helped me find other respondents and nominate them to participate in further research (chain- referral sampling method). Descriptive statistics firstly described the collected data. The first research question was addressed by calculating the mean and standard deviation of the level of agreement for the list of motivations. In order to address the second research question, I used the data on the primary motivation, and I did the repeated-measures ANOVA. Next, data were divided into subsamples based on ethnicity and religion (RQ3, RQ4) and age groups (RQ5). In order to test if the differences among groups (based on ethnicity, religion, and age) are statistically significant, a t-test was done. The analysis was made in SPSS.

There were some limitations due to the sample size and sampling methods. The fact that the respondents must be already visitors made the responding group smaller and more difficult to reach. In addition, the sample was not representative of the population of visitors.

The master's thesis consists of four chapters. In the first chapter, I present the literature review where in particular, I focus on the conceptualization of dark tourism and motivations for dark tourism. The second chapter describes Auschwitz- Birkenau Memorial and Museum as a tourist destination. The third chapter describes the empirical part, where I present research questions, the methodology, and data collection in detail, followed by a sample description. In the fourth chapter, I address the research questions by conducting tests. In conclusion, I summarise the thesis and provide conclusions.

1 DARK TOURISM

From the earliest times, people travelled to places associated with death. Already the ancient Egyptians set out on a journey beyond their residence to visit the pyramids. Pilgrimages are considered to be one of the earliest forms of tourism. Komsta (2013) wrote that death is the

end of human life and affects every human being. Since it has always been and is the only certain thing in this world, it cannot be avoided in any way. The words of Horace are a perfect reflection of this fact: "Death is the end of the last and all "(Latin: Mors ultima linea rerum.). For ages, people wondered what happens to a man after death and what feelings accompany them when dying; if death is the end or only the beginning (Komsta, 2013). Irresistible desire to discover this secret led a person to places associated with it - symbolically and in another way. These pilgrimages are often (but not always) connected with the death of individuals or groups, especially if there was one prematurely and with violence (Komsta, 2013). It was mainly of religious and ideological importance, transcending death as an event and thus providing meaning for a certain group of people. Pilgrims ascribed a deeper meaning to this kind of event. They visited the places of death or funeral or both. These memorials, sometimes gaining more importance at certain times of the year, are a feature of commemoration of death in many societies. First examples of dark tourism can be found in fights of gladiators in Ancient Rome, and the Roman Colosseum can be considered one of the first tourist attractions in dark tourism (Komsta, 2013).

1.1 Concept of dark tourism

Dark tourism is an umbrella term for any form of tourism related to death, suffering, atrocity, tragedy or crime (Light, 2011). Dark tourism is a term to designate those sites and locations of genocide, Holocaust, assassination, crime, or incarceration that have served to attract visitors (Lennon, 2017). Dark tourism as an umbrella ter, (Light, 2011) refers to many different times of tourism such as: war tourism (war tourism) and battlefield tourism (tourism of foreign fields) (Chronis 2005; Gordon 1998; Henderson 2000; Lloyd 1998; Seaton 1999; 2002a; Slade 2003; Smith 1996; Winter 2011); phoenix tourism (tourism to places of revival) (Causevic & Lynch 2011); Holocaust tourism (Ashworth 2002; Beech 2000; Lennon; Foley 1999; Kidron 2013; Miles 2002); genocide tourism (Stone 2009; Williams 2007; Knox 2006; Sharpley 2012); slavery tourism (Dann & Seaton 2001; Rice 2009); morbid tourism (pathological tourism) (Blom 2000); black spot tourism (dark places tourism) (Year 1993); cemetery tourism (Seaton 2002b; Tanaś 2006); death tourism (death tourism) (Ziębińska-Witek 2012); grief tourism (Dunkley, Morgan & Westwood 2007; Lewis 2008; Kowalczyk 2009); ghost tourism (a tourist of spooky places, ghosts) (Smoleńska 2012); terrorism tourism (Adams 2003; Kelley 1998; Lisle 2013); prison tourism (prison tourism) (Strange & Kempa 2003).

Dark tourism can also be named Thana tourism, grief tourism, morbid tourism, disaster tourism, or black tourism. Thana Tourism (dark tourism) is tourism that involves visiting places associated with death and various types of disasters. Concept of dark tourism comes from the Greek word Thanatos, which signifies the personification of death (Corsane, 2005). Tanaś (2006) described dark tourism as tourist journeys where places of death are visited. Dark tourism can be considered a bridge between death and life, between the dead and the living. The tourist is encouraged to contemplate death having not only a religious dimension

but also, and perhaps above all, everything- social. Death evokes both fears, respect, and a distanced smile. Tourism can generate each of the intended effects, depending on the needs and resources of tourists and organizers of tourist attractions (Tanaś, 2006).

Tanaś (2006) explained that dark tourism is a type of cognitive tourism, based on two assumptions. First assumption motive- there is one specific motive, or the reason is one from many others influencing the need to visit "the place of death " and the second one: the subject of interest - interest is concentrated on a dead person or on broadly understood death. The purest category of dark tourism is a trip motivated by the need to visit the space of death. The participant in the journey does not focus on the person with specific features but on a site that commemorates and documents the death, its scale, or form (e.g., visits to cemeteries, catacombs, disaster sites, museums documenting death or torture). The journey is therefore undertaken without any personal acquaintances of the deceased. A different category of dark tourism is a trip motivated by the knowledge of the deceased, valued for his services (Tanaś, 2006).

Even though it is used as a synonym for dark tourism, grief tourism is usually a part of that broader concept [dark tourism]. Grief tourism can be explained as traveling to the places where disaster or tragedy happened. Regarding Word Press (2013), the main difference between dark tourism and grief tourism is visible in the level of emotions that tourists experience during the visit. Dark tourism is more based on what tourists feel while visiting a destination, while grief tourism is about the scene, spectacle, or history (Word Press, 2013). Grief tourism, for example, would refer to Soham in Cambridgeshire, where the brutal murder of two kids in 2002 took place, or Ground Zero in New York (World Trade Centre, 9/11) (Word Press, 2013). According to Blom (2000), who defined a similar concept 'morbid tourism', attraction to death may go in two directions: first of all, people are visiting destinations where fast, fatal events occurred, or in another way, tourists might come to the artificially made places, associated with morbidity and death (sophisticated commercial activity; places such as Elvis Presley's grave in Graceland, Princess Diana's grave at Althorp).

The following term linked to dark tourism is disaster tourism, which typically describes traveling to the places where a natural or artificial disaster occurred (Hewitt, 2017). Hewitt (2017) wrote that the human urge to visit places like that is increasing with the scale of the disaster. The reason for the visit could be a personal connection (relatives, family, friends), curiosity (sometimes created by media), or even a historical background (when it comes to something fundamental, crucial) (Hewitt, 2017). Therefore, disaster tourism is a part of dark tourism and often is used interchangeably with the word grief tourism (small differences between those two concepts) (Hewitt, 2017). As an example of a disaster tourism destination Hewitt (2017) gave for instance: Pompeii (place of the famous eruption of Mount Vesuvius); Gettysburg, Pennsylvania (place of the battlefield); Pearl Harbour (memorial site of the attack on the U.S during the World War II); Chornobyl (nuclear plant explosion in 1986);

Eyjafjallajökull, Island (eruption of the volcano in 2010); New Orleans (Hurricane Katrina in 2005); Mount Merapi (Indonesian Volcano, erupted in 2010) (Hewitt, 2017).

Hermanova (2015) wrote that nowadays, dark tourism can be related to or considered a product that yearly attracts more and more tourists and visitors globally. Tourists are always looking for new experiences and excitement, and slowly, we can observe that they are moving away from mass tourism. Even though dark tourism still can be seen as controversial, it got commercialized depending on the specific culture and its' perception or orientation. Hermanova (2015) mentioned that the newest and more unusual or tragic event is more immerse popularity and interest from the tourist point of view. Hermanova claimed that the media and film industry is influencing the dark tourism development, and some destinations could be visited more often due to the popularity gained from the communication industry.

Regarding Komsta (2013), dark tourism is part of the tourism industry, which some consider unethical, which should not be the case in the modern world. Moreover, without delving into the structure of this specific form of tourism, it seems somewhat inappropriate to travel to places of death and human tragedy. Death and suffering are very much personal experiences of a person, and for this reason, according to many people, they should not be considered tourist attractions. However, dark tourism is, without a doubt, a particular part of the tourism industry. Significant changes in the structure of the tourism industry may provide an opportunity to intensify its development. Most analyses and forecast reports indicate that tourism will be characterized by a relative decline in the interest in leisure tourism passive, in favour of active recreation and cognitive tourism (Alejziak, 2009). It is predicted that traditional tourism, known as 3XS (sun, sea, sand), will displace tourism based on the 3XE formula (entertainment, excitement, education). The interest in traveling to historical cities and so-called cultural tourism is based on products built on the cultural heritage. Tourists focused on entertainment, education, and above all, on experiencing something new and original, began to look for places that had not been treated as tourist attractions so far. Thus, the emergence of dark tourism should be considered a consequence of increasing tourism phenomena (Komsta, 2013).

1.2 Dark tourism destinations

Destinations attractive to dark tourists differ greatly and there are many categorizations of dark tourism destinations. In this chapter, I present the categorization proposed by Seaton (1996), Dann (1998), Miles (2002), Ashworth (2004), Sharpley (2005), and Stone (2006) and are listed in chronological order.

Seaton (1996) proposed five broad categories of dark tourism. The categories are as follows: witnessing public enactments of death; sites of mass or individual deaths, after they have occurred; internment sites of, and memorials to the dead; the material evidence, or symbolic representation of death, in locations unconnected with their occurrence and re-enactments or

simulations of death. Further, Dann (1998) divided dark tourism into five categories: perilous places, houses of terror, fields of fatality, tours of torment, and themed Thanos.

Miles (2002) introduced a dark tourism spectrum presented in Figure 2. Under that term, diversify different sections and call them shades of dark tourism defined according to the saturation of the events. Dark tourism sites, which are the lightest, are usually museums or places created for the memory of certain events, and people, but the darkest ones are those connected to death and suffering which took place there. Miles (2002) stated that the darkest sites have stronger political and ideological influence than the lighter ones.

Figure 1: Dark tourism spectrum

Sites of Death & Suffering	**Sites Associated with Death & Suffering**

Darkest	**Darker**	**Dark**	**Light**	**Lighter**	**Lightest**
Auschwitz-Birkenau		Ground Zero	Body Words		Dungeons

⇒ educational orientation   entertainment orientation
⇒ perceived authenticity   perceived inauthentic
⇒ shorter duration to the event   longer duration to the
  event
⇒ less tourism infrastructure   greater tourism
  infrastructure

Source: Miles (2002).

Another typology was made by Ashworth (2004). Ashworth (2004) called it "Six Adjectival Tourisms." The categories are as follows: war tourism, battlefield tourism, disaster tourism, killing-fields tourism, hot spots tourism, and atrocity heritage tourism.

Sharpley (2005) categorized dark tourism consumption based on the type of destination tourists visited. He ranked them from "the palest" to "the darkest." Sharpley (2005) categorized the attractions into four general groups also listed below:

- Dark tourism as experience- represents palest experiences, and it includes attractions with higher social meaning that can also be phenomenological. In destinations like this, tourists are not interested in the way of death, but rather in its damaging consequences or reasons. In that category are cemeteries, battlefields, Holocaust sites, and memorials.

- Dark tourism as a play- stands for pale experiences where the death of an individual or mass is the main objective for a visit. So important here is a commemoration of the death, sometimes it can be linked to beliefs or religion. At these sites, people like to share experiences. Examples of these places are graveyards or mansions of celebrities.

- Dark tourism as integration- represents a darker experience and happens on two levels. The first level is connected to the situation when the tourists are visiting the place, not to experience the death itself but to identify with the whole context regarding the whole phenomena of death (example: temporary soldiers). The second more extreme level occurs when tourists travel to places where they can actually experience a serious death (no simulation). As an example, traveling to war zones can be used.

- Dark tourism as a classification- consists of experience and play, and it is under the paler group. It includes visiting the attractions to get higher social status or be perceived as a brave individual who travels to places of political conflicts, terrorism, or unrest. Tourists are usually not interested in death or disaster but more in the social benefits of the visitation.

The categorization made by Sharpley (2005) shows that not always the fascination with death is the main factor driving dark tourism consumption. Sharpley (2005) went on with a similar formation to understand the phenomena of dark tourism sites, but he divides the concepts based on the demand and supply of the dark tourism product. Regarding Sharpley (2005), both dimensions exist. They might be differentiated from purposeful to accidental (in case of supply) and from an extreme interest in death up to no or small interest (in case of demand). Sharpley's shades of dark tourism based on the type of supply, which ranges from accidental to purposeful ,and demand, which ranges from the palest to the darkest, are presented in Figure 2.

Figure 2: Shades of dark tourism

DEMAND

Palest ⟹ Darkest

SUPPLY

Accidental

⬇

Purposeful

Pale Tourism	Grey Tourism Demand
Grey Tourism Supply	Black Tourism
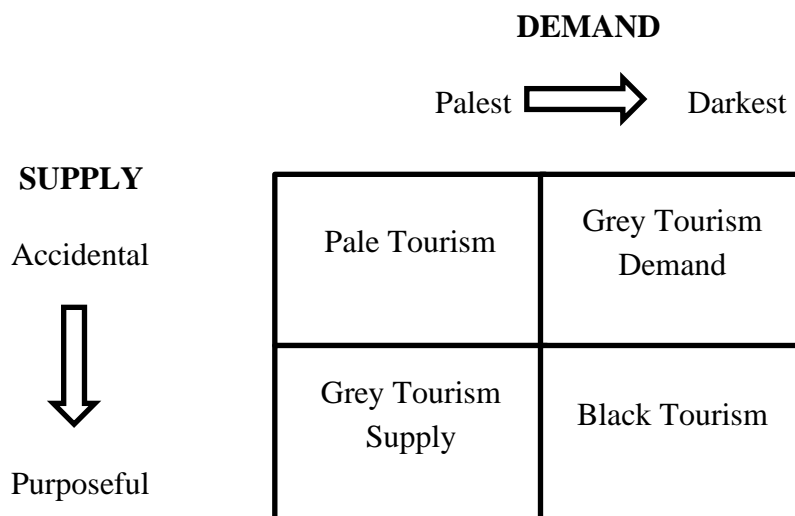
Source: Sharpley (2005).

The four shades of tourism are defined as follows (Sharpley, 2005):

- Pale tourism refers to the tourism where interest in a visit that is minimal or quite limited; dark tourism attractions are unintended. They were not made on purpose.

- Grey tourism demand refers to tourism, where visitors have an interest in death and dark tourism, but they visit places that are not made purposefully.

- Grey tourism supply refers to dark tourism sites that were made on purpose and built as attractions for exploring death. Visitors attracted to that kind of place have a slight interest in death.

- Black tourism is considered the purest version of dark tourism. In this case, the visitors are attracted to death, they have a considerable interest in that kind of destination and the place of visit is created to fascinate and satisfy these visitors.

To characterize its' type of places, Stone (2006) described five categories of dark tourism destinations listed below.

- Places that are testimony to public death, although public executions these days, take place in relatively few countries and places of individual or mass death. They include a vast variety of places from battlefields (like Gallipoli), death camps (like Auschwitz), and places of genocide (e.g., "The Killing Fields" in Cambodia).

- Places where famous people were killed, such as the scene of the car crash in which James Dean was killed.

- Public places crimes (e.g., Soham in Great Britain, where two were murdered in 2002 young girls); places where the murderers lived (e.g., 25 Cromwell Street, Gloucester in Great Britain, where Fred West and his spouse committed serials murders and sexual crimes).

- Places of internment or monuments, including cemeteries, cenotaphs, crypts, and monuments of war. As well as places that are not directly related to the incident but show evidence of death or represent it in a symbolic way, such as museums containing murder weapons (e.g., the Royal Armoires in Leeds, UK) or exhibitions recreating specific events or activities.

- Places where death is staged or simulated. As Seaton suggests, it originally had it as a form of religious arts or festivals, though secular during the last century performances, such as the reconstruction of famous battles by groups or societies, stopped becoming more and more popular (Stone, 2006).

Based on the dark tourism destinations spectrum proposed by Miles (2002), Stone (2006) proposed "Seven Dark Suppliers", which vary in the intensity of the darkness and is based

on the scale of the tragedy and the event that occurred in a particular place. Stone (2006) proposition of "Seven Dark Suppliers" originates from the supply point of view and is listed below.

- Dark fun factories are tourist attractions that are usually created artificially. The dark fun factories, therefore, refer to places or attractions where death can be fictional and is very commercial. Sometimes it can come from a legend or myth connected with the place or person. It is a tool for pure entertainment, not necessary for memorizing anything. A perfect example of a dark fun factory is "Dracula Park" in Romania, Jack the Ripper, or the Black Death exhibition (Stone 2006, pp. 153-154).

- Dark exhibitions are exhibitions that are offered to tourists primarily for educational purposes. They can have some reflective message and include tourist infrastructure, also quite commercial. Sites that are developed for memorizing some events but placed away from the actual location of an event. An example of a dark exhibition can be the "Body World", which, with its' controversial character, introduces people to anatomy, education, and psychology, 'Catacombe dei Cappuccini in Palermo or the Smithsonian Museum of American History (Stone 2006, pp. 153).

- Dark dungeons are sites that simultaneously fall under the dark and light spectrum. Dark dungeons are created chiefly for educational and entertaining purposes. Examples of these destinations are courts and prisons, often related to history. Examples include Galleries of Justice in Nottingham- 'Crime and Punishment Tour', the Old Melbourne Gaol in Australia (Stone 2006, pp. 154).

- Dark resting places are mostly cemeteries and graveyards. Predominantly promoting cemeteries is connected to conserving of Romantic and Gothic architecture and sculptures, history, and commemorative ethics. Visitors come to cemeteries and graveyards to show respect for relatives and loved ones. The most famous cemetery is probably Pere- Lachaise in Paris. It is also a symbol of art and the place where many famous people and artists found eternal peace. Often next to these objects, the whole infrastructure is built. Following Pere- Lachaise which is visited yearly by around 2 million tourists, the cemetery the largest park in Paris with an open-air museum, and the pantheon garden was built (Stone 2006, pp.154-155).

- Dark shrines are dark sites constructed very close to the place of actual event or death. They were not made for tourism purposes, and the tourism infrastructure, in that case, might not exist or is very limited. However, sites become popular, mostly because of the media's actions. An example could be present in Kensington Palace (after the murder of Princess Diana in 1997) and Ground Zero (after the atrocity in 2001) (Stone 2006, pp.155).

- Dark conflict sites are dark tourism destinations where battles or wars take place. These sites have an educational and memorable reasons. Dark conflict sites can have political influences in the background. Every year they become more commercialized. These battles, which took place a long time ago, are often quite romanticized, and due to that, they are not as "dark" as those that happened more recently, and some of the witnesses and participants are still alive. The most famous Dark conflict sites are the Solomon Islands (where the Battle of Guadalcanal took place) and the battlefields of the First and Second World Wars (Stone, 2006, pp. 155-156).

- Dark camps of genocide are the darkest level of the spectrum and, at the same time, the most tragic. They are located where the actual genocide or atrocity occurred, and often, the political ideology is attached to them. Dark camps of genocide are created to give an emotional experience to the visitor, and they helped to keep very cruel and terrible events not being forgotten. Places like this are open for visitors and are mostly linked to the education and respect of the contestants. On the other hand, they are symbols of evil and the worst things happening to humanity. Examples of the Dark camps of genocide are concentration camps, for example, Auschwitz- Birkenau Memorial and Museum, Treblinka, and Dachau (Stone 2006, pp. 157).

Hermanova (2015) provides additional examples of dark tourism destinations. She noted that the most important is the Italian town of Pompei (volcano eruption in 79), concentration camp Auschwitz- Birkenau Memorial and Museum (extermination of Jews in 1940-1945). As well as Ukrainian village Chornobyl (nuclear explosion in 1986), Japanese cities Hiroshima and Nagasaki (bombarded in 1945), Ground Zero in New York (2001), New Orleans destroyed by Hurricane Katrina (2005) or battlefield at Waterloo Belgium (1815).

As shown above, not all dark destinations are the same. They differ in many respects. For example, their origin and the moment of their creation, their relationship with death, or the degree of tourism development. Some of them were created for entertainment purposes, showing the theme of death in the form of fun (horror houses, some events like zombie-themed events, crime, and horror exhibitions). Others, however, were created for educational purposes, depicting natural and often cruel events from the past (for instance Auschwitz-Birkenau Memorial and Museum). Some are easy to visit since there is developed tourist infrastructure available for tourists, while others are not. The later ones might be difficult to visit due to unfavorable geographic location (related to natural disasters mostly), specific country policies, or the hostility of some societies which, through their culture, religion, and customs, do not want to let strangers visit. (Komsta, 2013).

Creating a dark tourist attraction is a complex process influenced by both the tourist potential (the possibility of using a place to create tourist products), the expectations of tourists and the time context. In addition, it is worth remembering that cultural conditions influence our perception of the world. As a result, something that will be outrageous and unacceptable to some will not be in any doubt for others (Banaszkiewicz, 2015).

1.3 Motivations for dark tourism

Before identifying the motivations for dark tourism. I present the difference between motive and motivation. Motive and motivation are related terms, but they do not have the same meaning. Instead, they complement each other (Cherry, 2022). Understanding the difference between the two concepts is crucial to understanding human behaviour. It can also be helpful in understanding why people choose to do certain things. It can be said that the motive itself provokes action (Cherry, 2022).

On the other hand, motivation is the driving force that drives an individual to take that action. Having a motive and a reason to do something is not enough. People need inner strength and motivation to keep things moving. In the same way, it makes no sense to be motivated if someone does not have a motive or a reason to act (Chery, 2022). In this chapter and this master's thesis, I focus on motivations.

Crompton (1979) presented a theoretical model of tourist motivations. The author divided tourism motivations into two categories: socio-psychological and cultural. The first group is not related to the place or destination but is connected more to the tourist's "push factors", which are crucial in the decision-making process regarding traveling. It means that people want to escape and need a change because of the stress, daily routine, or problems they face. The second group of motivations are cultural motivations and are linked to the destination. Here are the pull factors attracting tourists to a particular place, for example, culture, climate, nature, monuments, and museums. Crompton (1979) shows that push factors are the actual reasons for traveling, and the "pull factors" are responsible for the selection of the destination.

Motives for dark tourism can vary and include the need to overcome phantoms, look for novelty, nostalgia, a celebration of crime and deviance, basic bloodlust, and interest in challenging one's sense of mortality (Dann, 1988). Additionally, Ashworth (2002) listed four main motivations: curiosity, empathic identification, entertainment through horrific occurrences and also the suffering of others, and seeking self-identification and self-understanding. Later on, Dunkley (2005) mentioned other important motivations such as authenticity and the need to acknowledge the reality of the place's or person's existence, intrinsic desire to learn, and convenience when the attraction is located in a famous city. In Ashworth's (2004) later research, dark tourism motivations extended from the one hand motivations like a pilgrimage, exploration for identity, and a way of social responsibility towards darker motivations of interest and indulgence in violence and suffering. Building on findings from Yuill (2003), Biran et al. (2011) concluded that tourist motivations are varied but focus mainly on a desire to find out and understand the history presented and have an interest in the emotional experience of a visit. Following Banaszkiewicz (2015), the needs of dark tourists may exceed the traditionally accepted social norms. According to some researchers, the motivations behind traveling to places of death are a form of deviation.

Generally, however, they do not arouse social opposition as long as they do not go too far beyond the norms adopted in a given culture (Banaszkiewicz, 2015).

Regarding dark tourism Komsta (2013) explained that tourist motivations may differ depending on the nature of the tourist, their origin and upbringing, and level of sensitivity. It cannot be assumed that every tourist has the same motivations for the journey because every person is different. The willingness to visit dark tourism destinations may be influenced by many factors occurring with varying intensity. In some cases, travel to these destinations need not be in the way directly motivated by a fascination with death. Motivations to visit dark tourism destinations can in fact, be very personal and constitute a kind of sentimental journey. She suggests that an example of such visits is Poles and Jews visiting former concentration camps. These tourist trips can also be for educational reasons, to learn the history and see for themselves what they only read about in books. There are probably also people traveling within dark tourism due to its fascination with death, which is rare. It is also essential that the place associated with death or human suffering is not always the case, it must be the only destination. It can only be one out of many to visit.

Tarlow (2005) explained that the main motivation for visiting dark tourism destinations is connected to the emotions of tourists and influences on their mental state. Tarlow (2005) further identified four emotions: gratitude, insecurity, superiority, and humility. Tarlow (2005) further explains dark tourism can come in many forms, such as understanding the age, romanticism, barbarism, national identity, decadence, mystical experience, or spiritual experience. Following this scheme, visitors might experience romanticism when traveling to battlefields or historical destinations where the visitor can imagine the reason for the fight, the cause, and barbarism when the visitor can see the cruelty and feel compassion toward the victims, or it can be the mystical experience concerning the possible connection between the victim and visitor. In the case of national identity, visitors may be willing to visit the dark tourism destination because of its importance and being part of their heritage (refers to their ancestors, citizens who could die there). Finally, Tarlow (2005) wrote that an important influence on dark tourism is nostalgia and in order to understand the power of the dark tourism concept, first of all, it is necessary to focus on nostalgia. Tourism nostalgia is then a phenomenon where the tourist is visiting the places to heal from the past by recalling the events which occurred before and represents a spiritual experience (Tarlow, 2005).

Visiting dark tourism destinations does not always have deep, or psychological motivations. Following Lewis, Schrier & Xu (2021) people sometimes go to see these attractions for entertainment. It can happen when the destination is linked to the death of a celebrity or it has media influence (all of these attractions are examples of brighter dark tourism explained in the previous chapter). The second main motivation is education and the need for knowledge. Tourists are visiting dark tourism destinations not just because of dark tourism itself, but to gain new information, increase their awareness, or even for artistic reasons (for example take a photo). The last group of motivations presented by Lewis et al. (2021) was casual interest. It is also common for tourists to visit dark tourism destinations without any

meaning or special reason. It means that they could see the place because it was part of the program, or they had time, so they decided to do it, or someone else recommended it, or they ended up at that destination accidentally without planning it (Lewis et al., 2021).

Another framework of tourist motivations was made by Dunkley (2007). She diversified the purposes of the visits into seven main categories:

- Spiritual reasons- when tourists are visiting cemeteries and graveyards due to the need for praying, meditation, or contemplation. Usually, emotions are involved.
- Entertainment reasons- when tourists have a need for the thrill, excitement, or risk (visiting sites where tourists can reach some level of that feeling).
- Recognition or interest in past events- when connected with the murder, crime, or disaster.
- Authenticity reasons- when tourists want to prove authenticity (accuracy) and they want to know or be sure that the place/ person exists.
- Learning and educational purposes- when tourists want to get some knowledge.
- Religious reasons- traveling to the places to view monuments and artifacts.
- Media influences- when events happened recently and it influences tourists' choices.

The above theoretical considerations on the motivations of people participating in dark tourism should be confronted with empirical research. Yuill (2003) conducted a survey of museum visitors Holocaust in Houston and found that the museum did not account for the public end in itself; visitors decided to visit somehow by the way. They often stayed in Houston to visit relatives or friends or just on vacation. They also felt no connection with the events depicted there (this motivation Yuill referred to as a sense of inheritance). Like feelings were manifested only by those who had relatives among the victims or the victim's camp liberators. Few people mentioned their interest in the history of the Holocaust as the reason for the visit, history of the Second World War. When asked if the museum is a way of coping with death and dying, a small group responded that museums could play such a role, but most have identified family, spirituality, religion, and friends as factors that play a role in coping with his death (with spirituality and the church indicated by as many as 75% of the respondents). Most people mentioned education as the main motive for visiting them, primarily to prevent similar events from happening in the future. Half of the respondents cited "curiosity" as the main reason but also justified educational goals and an interest in history (not in the history of the Holocaust, but history in general).

Banszkiewicz (2015) stated that the dark tourism experience is always a mediated (with meaning) on several levels. Firstly, tourists come to a specific place with the baggage of ideas derived from their cultural tradition (such as stereotypes about the local population or foreign culture). Secondly, they have information from various sources of knowledge from the Internet, brochures, guides, and tourist programs, which make newcomers have certain expectations of dark tourist destinations. Thirdly, the indirect contact with the objects of

their interest is related to the use of the services of pilots, guides, and other tourism industry representatives, who take care to make the holiday more attractive. Finally, the tourists usually want to hear what they already know - they come to confront their ideas and knowledge with reality, but so that the reality corresponds to the vision they have adopted earlier. This problem applies especially to Jewish groups, above all young people, for whom a trip to the sites commemorating the Holocaust is an element of patriotic education and thus has a certain political aspect. This is usually supplemented with a specific media message is often very different from the versions of the story presented by local guides (Banaszkiewicz, 2015).

2 AUSCHWITZ- BIRKENAU MUSEUM AND MEMORIAL

The Nazi German concentration camp Auschwitz became for world symbol of the Holocaust, genocide, and terror. It was created by the Germans in mid-1940 in the suburbs of Oswiecim, Polish a city Nazis have incorporated into the Third Reich. The city received the German name "Auschwitz", which also became the camp's name: Konzentrationslager Auschwitz (Museum Auschwitz- Birkenau, 2010). The immediate reason for setting up the camp was the growing number of arrested Poles by the German police and the overcrowding of prisoners. Initially, it was supposed to be another one from the concentration camps created under the Nazi terror system at the beginning of the 1930s. This camp fulfilled its functions throughout the entire period of its existence. From 1942 it began to become the most significant centre of mass extermination of Jews (Museum Auschwitz- Birkenau, 2010). The Auschwitz camp staff consisted of members of the Schutzstaffel organization. These branches were formed as an elite guard, whose task was initially to protect the assemblies of Nazi members (Museum Auschwitz- Birkenau, 2010).

In total, 1942-1944, 47 sub-camps and commandos were established KL Auschwitz external, using the slave labour of prisoners (Museum Auschwitz- Birkenau, 2010). They were assumed mainly at German mines, steel mills, and other industrial plants in Upper Silesia and at agricultural and livestock farms. Auschwitz served as a concentration camp, throughout its existence becoming the greatest overtime German camp. Occupation authorities in the first period of the camp's existence directed him first and foremost to Polish political prisoners considered particularly dangerous, including social and spiritual leaders, representatives of the intellectual, culture, and science, participants of the resistance movement, and officers. Out of at least 1.3 million all people deported to Auschwitz were registered and placed in the camp, about 400,000 people: approximately 200 thousand Jews, nearly 150,000 Poles, approximately 23 thousand Roma (Gypsies), approximately 12 thousand Soviet prisoners of war, and 25 thousand prisoners of other nationalities (Museum Auschwitz- Birkenau, 2010). Over 50% of them died from hunger, excessive work, raging terror, and also executions as a result of debilitating conditions existence, diseases and epidemics, penalties, torture, and murderous medical experiments (Museum Auschwitz- Birkenau, 2010).

A few months after the end of the war and the liberation of the Nazi camps (January 27, 1945), a group of Polish ex-prisoners started publicly promoting the idea of commemorating the victims of Auschwitz (Museum Auschwitz- Birkenau, 2010). Some of them came to the site of the former camp to protect the post-camp buildings and ruins. They led to the organizing the so-called Permanent Protection Auschwitz Camp and took care of the thousands of pilgrims who had started massively coming there to search for traces of their loved ones, pray and pay tribute to the murdered. Former prisoners, even before the official establishment of the Museum, prepared the first exhibition in this area, which was opened on June 14, 1947. Approximately 50,000 people attended the opening ceremony of the exhibition. people, including former prisoners, families of the murdered, pilgrims from all over Poland, delegations of Polish authorities, as well as representatives of the Main Commission for the Investigation of German Crimes and the Central Jewish Historical Commission, and delegates from the British, Czechoslovak, and French embassies (Museum Auschwitz- Birkenau, 2010).

Today there is a Museum and Memorial for tourists to visit. The Memorial Site covers the area of two surviving parts of the Auschwitz I and Auschwitz II-Birkenau camps, 191 hectares in total, of which Auschwitz I covers 20 ha and Auschwitz II Birkenau 171 ha. Within the boundaries of the Museum, there are post-camp buildings and ruins, including the ruins of gas chambers and crematoria, several kilometres of the camp fence and internal roads, and a railway ramp (Museum Auschwitz- Birkenau, 2010). In addition, tourists can find guided tours such as individual or group ones. However, Auschwitz- Birkenau Memorial and Museum is such a popular place to visit that it is almost impossible to see it without a previous reservation (Museum Auschwitz- Birkenau, 2010).

The number of visitors to the Auschwitz- Birkenau Memorial and Museum has been growing steadily. At the beginning of the 21st century, about 0.5 million people a year were arriving there. Growth began in the following years. The million was exceeded in 2008, and 2 million in 2016. Borodako (2011) and Hermanova (2015) reported that the number of visitors coming to Auschwitz- Birkenau Museum and Memorial has inreased. The number of visitors and share of visitors by country of origin from 2010 until 2014 are presented in Table 1. The data for the years from 2006 to 2009 is available in Appendix 2. The number of visitors increased from 435 thousand in 2006 to 1.38 million in 2010 and 1.53 million in 2014. The most were Poles, followed by British, Italians, and Germans.

Table 1: Visitors of the Auschwitz-Birkenau, country of origin 2010-2014, number and share

Country of origin	2010	2011	2012	2013	2014
Visitors in total (number)	1,380,000	1,405,000	1,430,000	1,332,700	1,534,000
Out of whom "not Polish" (in %)	61.55	56.55	68.79	74.74	74.00

(table continues)

Table 1: Visitors of the Auschwitz-Birkenau, country of origin 2010-2014, number and share (continued)

Country of origin	2010	2011	2012	2013	2014
Poland (in %)	38.45	43.45	31.21	25.26	26.00
Great Britain (in %)	6.09	5.85	10.43	13.42	13.00
Italy (in %)	5.36	5.55	5.91	5.36	5.50
Germany (in %)	4.93	4.13	5.21	5.18	4.92
France (in %)	4.57	3.99	4.34	3.57	3.54
Israel (in %)	4.28	4.41	4.76	4.29	4.05
The Czech Republic (in %)	3.20	3.06	3.36	3.11	3.44
USA (in %)	2.75	3.69	6.78	7.62	6.00
Spain (in %)	2.32	3.27	3.80	3.96	3.64

Source: Hermanova (2015).

In 2018, the memorial was visited by 2.15 million people (Szafrański, 2020). According to the data from the reservation system in 2019, the Memorial and Museum visited 396 thousand people from Poland, 200 thousand from Great Britain, 120 thousand from the United States, 104 thousand from Italy, 73 thousand from Germany, 70 thousand from Spain, 67 thousand from France, 59,000 from Israel, 42 thousand from Ireland, and 40 thousand from Sweden. The Auschwitz-Birkenau Memorial is the most visited museum of this type in the world. Before the pandemic outbreak, the former concentration camp was visited by over 2 million people a year, and in 2020, there were five times fewer (Szafrański, 2020).

Thurnell-Read (2009) examined the visitors' motivations to the Auschwitz-Birkenau Memorial and Museum. In the research, not only Jews, Poles, or the Germans, that is, people who are more or less directly related to events, but people with no personal relationship to this passage in the past were included. Study participants were from Canada, Australia, and the United States. In general Thurnell- Read (2009) found that the visit to Auschwitz was not the only reason for anyone's arrival in Poland. However, knowledge of Auschwitz functioned as one of the factors motivating to take the trip. Among other reasons, the respondents even mentioned cheap flights and trouble-free and fast travel (especially in the case of flights from London to Krakow). In addition, they found willingness to be their primary motivation for arrival in Eastern Europe and sightseeing in Krakow, Budapest and Prague, and Dubrovnik. Further reasons are the recommendation of friends (sometimes of Jewish origin, but not necessarily) and the proximity of Auschwitz to Krakow. In this case, there was a sense of a certain moral duty in a sense that it is not appropriate to be so close and not to see (Thurnell-Read, 2009).

Following the research of Stec (2015) on memorial site museums among Polish youth, visiting Auschwitz- Birkenau Museum and Memorial was mainly an educational experience. When asked what they most of all expect from a visit to Auschwitz-Birkenau, they often mention a willingness to get to know the place and to see it with their own eyes. Educational

terms, such as: learn, get to know, and reliable information, was not surprising, as the young people visited the memorial site as students during their school trip. Most often, it is a history lesson in the field for them, which was confirmed by their answers to the question about the superior function of memorial site museums that they believe such institutions should and should fulfil. These are the places that, according to the students, are the most important source of knowledge about the Second World War. The educational experience is not only about gaining knowledge but also the possibility of communing with an authentic place. Value staying in it and getting to know it was the most common, willing to compare and verify the knowledge already possessed, see for themselves, experience the real story, and the possibility of confronting what has been learned from books (Stec, 2015).

3 EMPIRICAL RESEARCH

3.1 Purpose of the research and research questions

The purpose of the research was mainly to explore and find out the main motivations of the tourists visiting Auschwitz- Birkenau Memorial and Museum. Furthermore, due to the fact that Auschwitz- Birkenau Memorial and Museum is the most popular dark tourism destination worldwide (Szafrański, 2020), I wanted to discover if the motivation of coming to a dark site like this might be different with respect to some demographic and sociological characteristics, such as country of origin, ethnicity, age, gender, and religion. The last purpose of the research was to investigate if the older population may have different motivations than the younger visitors and to which extent.

Intended to determine the main motivations of visitors coming to Auschwitz- Birkenau Memorial and Museum, based on findings were previously done by Birnan et al. (2011), Dann (1988), Ashworth (2002), and Dunkley (2005) are:

RQ1: What are the motivations for visiting Auschwitz- Birkenau Memorial and Museum?

RQ2: Which is the most important motivation for visiting Auschwitz- Birkenau Memorial and Museum?

If the tourists belong to the group of people directly connected with the tragedy or have some relatives who do, they will behave with higher respect than the people who just came to see the attraction (Gersz, 2018). That is why another two research questions are assumed from Poria et al. (2006) concerning the emotional connection and a personal heritage connection as a motivation for a visit; and from Birnan et al. (2011) being close to their legacy, together with the Stec (2015) and Gersz (2018) about Israeli tourists experiencing more emotionally the visit in Auschwitz- Birkenau Memorial and Museum:

RQ3: Do the motivations of visiting Auschwitz- Birkenau Memorial and Museum differ with respect to different ethnicity and religion?

RQ4: Is the personal and emotional connection prevailing motivations for Israeli tourists to visit Auschwitz- Birkenau Memorial and Museum?

Regarding Gersz (2018), teenagers visiting Auschwitz, even though they are almost adults, sometimes could make fun of the whole situation or do not behave properly, only because they want to show off in front of their schoolmates without thinking about what happened there. That is why the last research quest is assumed by the findings from Mohsin & Ryan (2004) about the grouping of tourists in segments including socio-demographic variables (such as age) and Gersz (2018) in the case of the young population of tourists coming to Auschwitz- Birkenau.

RQ5: Are younger peoples' motivations to visit Auschwitz- Birkenau Memorial and Museum different compared to older visitors?

3.2 Methodology

Aiming to investigate the main motivations of tourists visiting Auschwitz- Birkenau Memorial and Museum, I prepared a structured online questionnaire that consists of 72 questions and is available in Appendix 1. The first question relates to how many times particular visitors have been to Auschwitz- Birkenau Memorial and Museum and is adopted from Birnan et al. (2011).

The second question follows Allman (2017) and is an open question and requests the respondents to state their main motivation for a visit to Auschwitz- Birkenau Memorial and Museum.

The next set of questions relates to 13 motivations for which several statements are proposed and follows research done by Dann (1988), Ashworth (2002), and Dunkley (2005). First, Dann (1988) divided the motivations into five categories. The second (Ashworth, 2002) added four. From the eleven categories of Dunkley (2005) I have chosen another three suitable and different from the previous findings so the overall result can be more detailed. All together the survey includes thirteen different categories: 1) novelty (Dann, 1988), 2) nostalgia (Dann, 1988), 3) celebration of crime and deviance (Dann, 1988), 4) basic blood lust (Dann, 1988), 5) interest in challenging one's sense of morality (Dann, 1988), 6) curiosity (Ashworth, 2002), 7) empathic identification (Ashworth, 2002), 8) entertainment thought the horrific occurrences (Ashworth, 2002), 9) the suffering of others (Ashworth, 2002), 10) seeking self-identification and self-understanding (Ashworth, 2002), 11) authenticity and the need to acknowledge the reality of the place's or person's existence (Dunkley, 2005), 12) intrinsic desire to learn (Dunkley, 2005), 13) convenience when the attraction is located in a famous city (Dunkley, 2005). To each category of motivations, I assigned two to six questions to see to which extension visitors agree with the statement on a Likert Scale from 1 to 7. Table 2 presents the statements with respect to the category they belong to and the reference used.

Table 2: Detailed motivations based on survey questions with respect to the category they belong to and reference used

Category	Statement/ Subcategory
Novelty	I have never seen this type of attraction before (Dann, 1988)
	I want to see something new (Dann, 1988)
	I want to try something out of ordinary (Dann, 1988., Allman, 2017)
	I want to get new experiences (Dann, 1988)
	I want to learn about something new (Dann, 1988)
	I want to feel something unusual/new (Dann, 1988)
Nostalgia	it is connected to my past (Dann, 1988)
	it feels closer to my own heritage (Dann, 1988., Birnan et al., 2011)
	I have a personal or emotional connection (my relatives/ compatriots died there) (Dann, 1988., Birnan et al., 2011)
	I am looking for sentimental compensation (Dann, 1988)
	it brings nostalgic memories (Dann, 1988)
Celebration of crime and deviance	I am interested in tragic events from the past (Dann, 1988., Allman, 2017)
	I want to face the real genocide destination (Dann, 1988)
	I find this sort of destruction (Holocaust) interesting (Dann, 1988)
	I am a true crime fan (Dann, 1988)
	I am interested in seeing sites with atrocity and death (Dann, 1988., Birnan et al., 2011)
Basic bloodlust	I want to see the real victims (Dann, 1988)
	I want to witness the artefacts related to violence (Dann, 1988)
	I need to see it or believe that such mass murders happened (Dann, 1988., Birnan et al., 2011)

(table continues)

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Table 2: Detailed motivations based on survey questions with respect to the category they belong to and reference used (continued)

Category	Statement/ Subcategory
Basic bloodlust	I want to see the conditions where the people died (Dann, 1988)
	I want to know more about brutality there (Dann, 1988)
	I want to satisfy my fascination with abnormal and bizarre events (Dann, 1988., Allman, 2017)
Interest in challenging one's sense of mortality	I want to see how life could be fragile (Dann, 1988)
	I want to see how the life of one person can depend on others' decisions (Dann, 1988)
	I have existential anxiety (Dann, 1988)
	I worry about my own mortality (Dann, 1988)
	I want to see that death is inevitable (Dann, 1988)
Curiosity	I am curious about what happened there (Ashworth, 2002., Birnan et al., 2011)
	I am curious how it was functioning during all that years (Ashworth, 2002)
	I am curious who were the victims (Ashworth, 2002)
	I am curious how the place is looking (Ashworth, 2002)
	I am curious if it is the same as I imagined (Ashworth, 2002)
Empathic identification	It helps me to feel empathy with the victims (Ashworth, 2002., Birnan et al., 2011)
	I want to know how the people were feeling there (Ashworth, 2002)
	I think it is a huge part of history and my obligation is to see it (Ashworth, 2002)
	I identify with the victims (Ashworth, 2002., Birnan et al., 2011)
	I think it was terrifying what happened to these people (Ashworth, 2002)

Table 2: Detailed motivations based on survey questions with respect to the category they belong to and reference used (continued)

Category	Statement/ Subcategory
Entertainment through horrific occurrences	to have some kind of entertainment (Ashworth, 2002., Allman, 2017)
	I want to travel (Ashworth, 2002., Allman, 2017)
	I want to be frightened (Ashworth, 2002)
	I want to be physically refreshed (Ashworth, 2002., Allman, 2017)
	I am looking for excitement (Ashworth, 2002)
	I want to get away from the routine (Ashworth, 2002., Allman, 2017)
The suffering of others	I want to satisfy personal curiosity about how victims died (Ashworth, 2002., Allman, 2017)
	I want to know how much the victims suffered (Ashworth, 2002)
	I am interested in ways of death in concentration camps (Ashworth, 2002)
	I want to witness the act of death and dying (Ashworth, 2002., Allman, 2017)
	I want to know how daily life looks there (Ashworth, 2002)
Seeking self-identification and self-understanding	I want to understand myself better (Ashworth, 2002)
	I need to see my worth (Ashworth, 2002)
	I want to compare myself with others (Ashworth, 2002)
	I am trying to identify myself (Ashworth, 2002)
	I want to be aware as a human (Ashworth, 2002)

(table continues)

Table 2: Detailed motivations based on survey questions with respect to the category they belong to and reference used (continued)

Category	Statement/ Subcategory
Authenticity and the need to acknowledge the reality of the place's or person's existence	I want to see it in order to believe it (Dunkley, 2005., Birnan et al., 2011)
	To make the Holocaust real for me (Dunkley, 2005., Birnan et al., 2011)
Intrinsic desire to learn

Intrinsic desire to learn | To learn more about what happened in Auschwitz (Dunkley, 2005., Birnan et al., 2011) |
	As I want to better understand what happened in Auschwitz (Dunkley, 2005., Birnan et al., 2011)
	To learn more about WWII (Dunkley, 2005., Birnan et al., 2011)
	To be able to pass the history of the Holocaust to others (Dunkley, 2005., Birnan et al., 2011)
	To visit historical/ cultural sites (Dunkley, 2005., Allman, 2017)
	To increase knowledge (Dunkley, 2005., Allman, 2017)
Convenience when the attraction is located in a famous city	it is a well-known tourist attraction (Dunkley, 2005., Birnan et al., 2011)
	it is close to the Cracow which I visit (Dunkley, 2005)
	a lot of people are visiting this place (Dunkley, 2005)

Source: Own work.

Later on, I included 5 questions related to the socio-demographic features of the visitors: gender, age, religion, country of origin, and ethnicity. The last question from that group is about the company during the visit (whether it was family, friends, or random people).

In order to investigate the data, I used the repeated measures ANOVA and the t-test. Repeated measures ANOVA is usually used when differences in mean scores occur under three or more conditions. The same group of people is compared under a certain level of measures or categories. This method is helpful in investigating the differences between the levels and related means. The dependent variable has to be continuous (interval or ratio) and the independent variable categorical (nominal or ordinal). This method is appropriate when we have one categorical independent variable and one qualitative dependent variable. The independent variables should have several categories. (Laerd Statistics, 2020). The null hypothesis in repeated-measures ANOVA is that the mean of variables are the same

meaning, there are no differences between them. If the reported value is below 0.05, the means are statistically significantly different and that we can reject the null hypothesis.

The second method used was the t-test. The independent t-test compares means between the unrelated groups for the same dependent variable. Based on this method, we can establish if a particular variable is dependent on any condition given (Laerd Statistics, 2020a).

The third method I used was the paired t-test, performed for all the combinations of the subcategories (these were all the questions) and then for all categories. With this, I investigated if the mean of the first dimension or category was higher than the second (within all dimensions with the highest means and all categories).

For the last research questions, I also used one-way ANOVA. This method is suitable if we look for statistically significant differences between the means of two or more independent groups (Laerd Statistics, 2020b). In my case, they were divided by religion, ethnicity and race, and age. For all analyses, I used SPSS.

3.3 Sample description

The survey was conducted online, and people who participated were mostly found by the Facebook groups connected to the Auschwitz- Birkenau Memorial and Museum visitors and people interested in Holocaust from around the world. The survey was available online from March 30, 2022, until April 30, 2022. The participants took part voluntarily through the link published on the online groups. The link connected them to the website where first they could write their email (optionally) and later on the answer to the questions provided. I also sent links to the people whom I knew were Auschwitz- Birkenau Memorial and Museum visitors and that I was sure they would help me to complete my research. Some of them also sent the links forward so I could collect even more responses for my survey.

In total 150 respondents from 26 different countries took part. The number of respondents from each country and share is presented in Table 4 (from the highest to the lowest score). The majority of the visitors were from Poland (38%), the U.S (13%), the U.K (10%), and Israel (7%). As other (14%) the following counties were included: Hungary (2%), Kazakhstan (2%), Mexico (1%), South Africa (1%), Slovenia (1%), Spain (1%), Canada (1%), India (1%), Nigeria (1%), Ukraine (0.5%), Turkmenistan (0.5%), Serbia (0.5%), Romania (0.5%), Turkey (0.5%) and Bosnia and Herzegovina (0.5%).

Table 3: Characteristics of respondents by country (total numbers, shares in %)

Country	No. of respondents	Share (%)
Poland	57	38
Other	21	14
U.S	19	13
U.K	15	10
Israel	10	7
Netherlands	4	3
Ireland	4	3
Italy	4	3
Australia	4	3
France	3	2
Scotland	3	2
Germany	3	2

Source: Own work.

The highest number of respondents (68%) were first-time Auschwitz- Birkenau Memorial and Museum visitors. A significant number of people (14%) were tourists waiting to enter the object (not yet visitors) as well as (11%) returning visitors. The last value (7%) belongs to not yet visitors but familiar with the site. The data distribution with percentage share is shown in Figure 3.

Figure 3: Types of visitors of Auschwitz- Birkenau Memorial and Museum based on numbers of visits
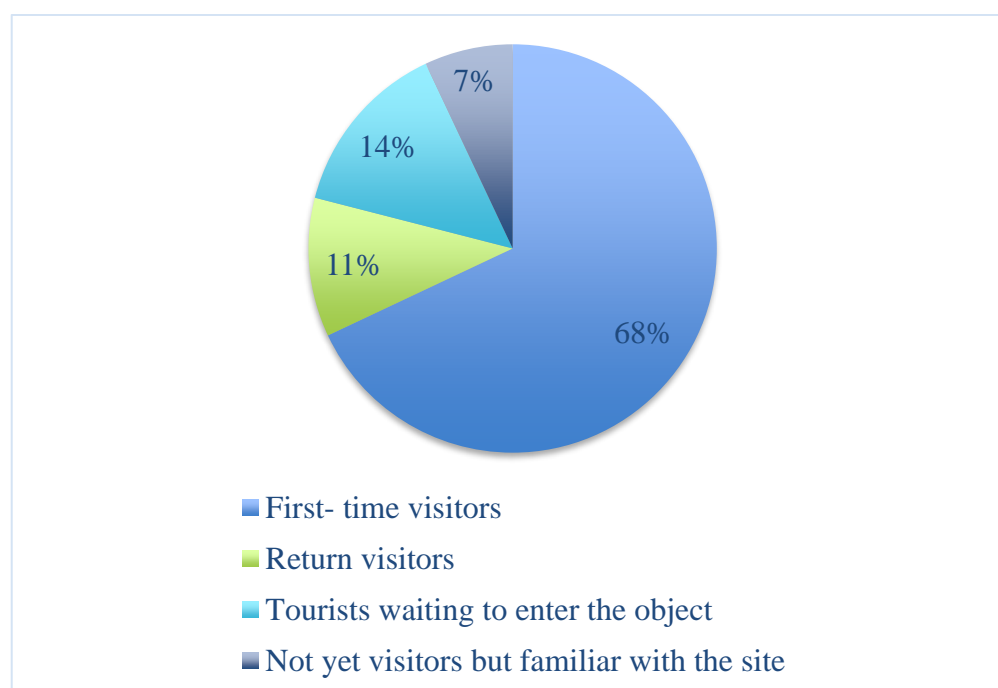
Source: Own work.

Among the respondents, 88 of them (59%) were females, and 61 of them (40%) were males. Less than one percent chose the other option (0,6%).

Most young and middle-aged people responded since the prevailing age was from 30-40 years (30%) and the second most common was from 25-30 years (24.7%). However, among respondents, we can also find many people aged 50 to 60 (19.3%) and some even from 60 to 80 years old (12.7%). Therefore, the number of respondents who were the youngest 15-25 and the oldest 80+ is relatively small.

The highest number of respondents were Christians (56%), followed by Atheists (16%), as well as Jewish (11%). An option other (17%) included: other (9%), prefer not to declare (6%), and Muslim (2%). The highest numbers were White as their ethnicity (85.3%), followed by Middle-Eastern (6.7%). The remaining races with the smallest percentages were: Asian (2,6%), Prefer not to declare (2%), Other (2%), Black or African American (0,6%), and Hispanic or Latino (0,6%).

Figure 4: Characteristics of the visitors by religion
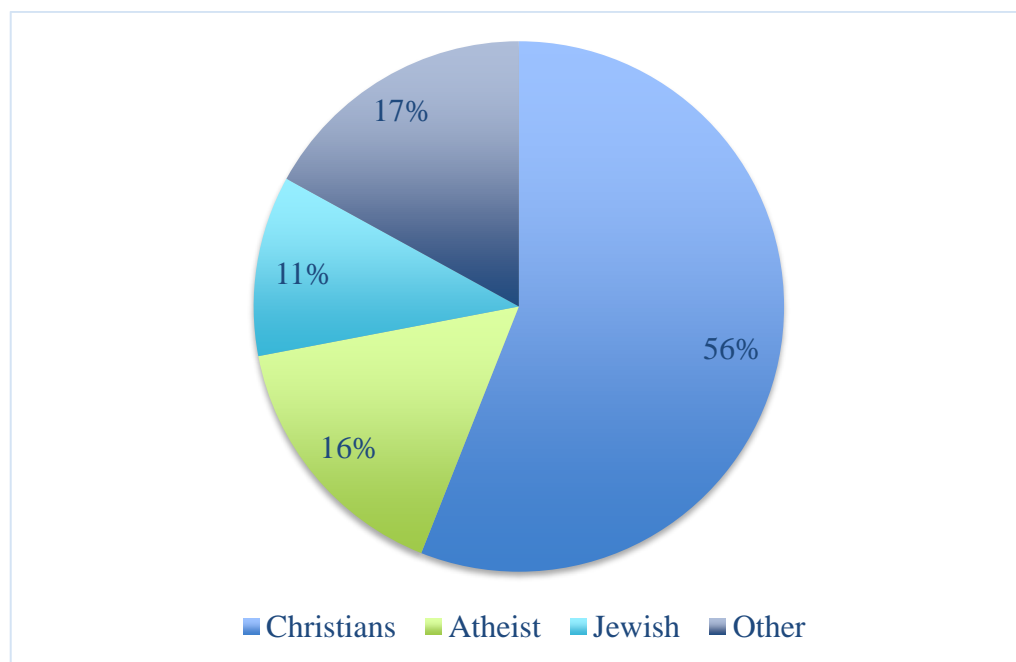
Source: Own work.

The respondents usually came to the Auschwitz- Birkenau Museum and Memorial with families (25.3%), followed by coming with schoolmates/ co-workers (22.7%), friends (18.7%), and tour groups (17.3%). Only 14% came alone, and 2% chose the other answer.

4 RESULTS

4.1 Motivations for visiting

First, I will address the research question related to the motivations for visiting Auschwitz-Birkenau Memorial and Museum. Respondents indicated their motivations for a visit to Auschwitz-Birkenau Museum and Memorial were very different and included: the spirit of the place, curiosity, education, interest in death, memory, witness, see tragedy, interest in WWII, school trip, knowledge, fascination, history, relatives died, to learn something new, must-see place, tourist attraction, new experience, nostalgia, respect, awareness, to keep history alive, to remember, to honour the death, emotional experience, to feel the energy, to discover, a tribute to martyrs, to see if it is real, to pray, personal connection, compulsion, intangible feelings and recommended place. These answers were grouped into ten groups. The most common answers were: education and knowledge (21.3%), history (17%), pay respect (7%), and memory (7%). In the category other answers such as fascination, interest in WWII, nostalgia, interest in death, the spirit of the place, seeing tragedy, new experience, discovering, a tribute to martyrs, seeing if it is real, pray, compulsion were included. The share of different categories of motivations is shown in Figure 5.

Figure 5: Motivations for visiting Auschwitz- Birkenau Memorial and Museum (shares in %)
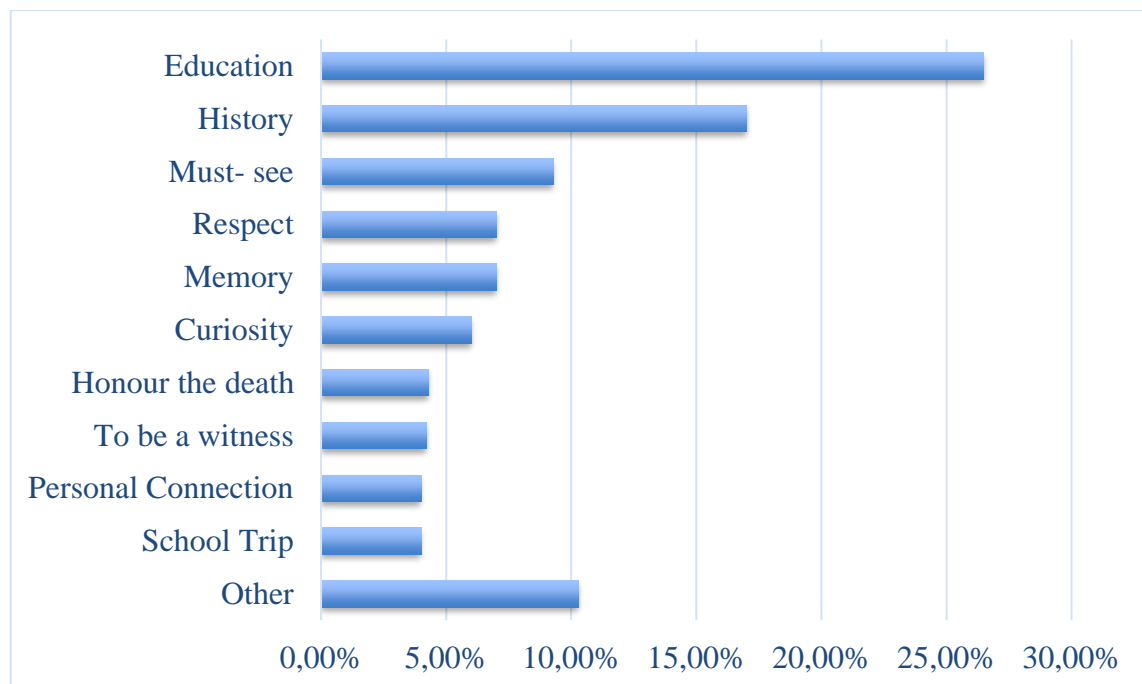
Source: Own work.

4.2 The most important motivations

After establishing all motivations for visiting Auschwitz- Birkenau Memorial and Museum, I addressed the second research question regarding the most important motivation for visiting Auschwitz- Birkenau Memorial and Museum. Previously, motivations were divided into 13 categories, and I wanted to discover which one is the most important and what kind of dimension (statement) was the highest rated.

In order to investigate the main motivation of the respondents and answer the second research question, I performed a repeated-measures ANOVA together with a t-test. Table 4 shows the arithmetic means and standard deviations of each of the 13 categories.

Table 4: All motivations (listed from the highest to the lowest mean)

Motivation	N	Mean	Standard deviation
Intrinsic desire to learn	129	5.67	0.97
Empathic identification	129	5.12	0.97
Curiosity	129	4.74	1.41
Novelty	129	4.31	1.73
Nostalgia	129	3.88	1.66
Basic bloodlust	129	3.80	1.41
The suffering of others	129	3.56	1.26
Seeking self-understanding and self-identification	129	3.37	1.34
Convenience of the place when attractions is located in a famous city	129	3.62	1.61
Interest in challenging one's sense of morality	129	3.45	1.24
Authenticity and need of acknowledging the reality of the place's or person's existence	129	3.32	1.67
Entertainment through horrific occurrences	129	2.44	1.36

Source: Own work.

When performing repeated-measures ANOVA, the highest-rated motivation intrinsic desire to learn as compared to second-highest empathic identification. Then the remaining motivations were compared together accordingly. The p-value from repeated-measures ANOVA and a t-test was below threshold 0,05 so I assume that all motivations have statistically significantly different importance to the respondents.

The highest mean out of all categories scored intrinsic desire to learn with the value of 5.6 (agree) and empathic identification with the value of 5 (somewhat agree). The lowest mean was assigned to the questions from the categories: entertainment through the horrific occurrences with a value of 2.3 (disagree) and authenticity and the need to acknowledge the

reality of the places or person's existence a with a value of 3.2 (somewhat disagree). Based on that, the main motivation of Auschwitz- Birkenau visitors can be described as an intrinsic desire to learn and empathic identification. It can be confirmed by the open question where respondents mentioned the most important motivations for education and a will to learn. All the significance from the repeated-measures ANOVA and the t-test are statistically significant (below the p-value of 0.05).

After investigating the main motivations, I intend to find the most important dimension of each motivation. In the first motivation category- novelty, the respondents, on average, assigned the highest importance to the dimension of learning something new (mean=5.15), followed by seeing such attraction for the first time (mean=4.46). On the other hand, on average the respondents indicated that the least important dimension of novelty was trying something new (mean=3.4). Table 6 presents the means and standard deviations of all the dimensions of novelty. In order to check for the statistical difference in the importance of dimensions of motivation novelty, repeated ANOVA was conducted. Based on the p-value of the repeated ANOVA below the threshold value of 0.05, I find that the dimensions of the motivation novelty have statistically significantly different importance to the respondents.

Table 5: Dimensions of novelty (listed from the highest to the lowest mean)

Dimensions	N	Mean	Standard deviation
Learn about something new	149	5.15	2.05
Never seen this type of attraction before	149	4.46	2.22
Get new experiences	149	4.22	2.17
Feel something unusual/new	149	4.22	2.19
See something new	149	3.77	2.18
Try something out of ordinary	149	3.46	2.17

Note. Respondents assign values from 1 to 7.

Source: Own work.

In the second motivation category- nostalgia, the respondents, on average, assigned the highest importance to the connection to the past (mean=4.41), followed by feeling close to their own heritage (mean=4.16). On the other hand, on average the respondents indicated that the least important dimension of nostalgia was looking for sentimental compensation (mean=3.39). Table 7 presents the means and standard deviations of all the dimensions of nostalgia. In order to check for the statistical difference in the importance of dimensions of motivation nostalgia, repeated ANOVA was conducted. Based on the p-value of the repeated ANOVA, below the threshold value of 0.05, I find that the dimensions of the motivation nostalgia have statistically significantly different importance to the respondents.

Table 6: Dimensions of nostalgia (listed from the highest to the lowest mean)

Dimensions	N	Mean	Standard deviation
it is connected to my past	150	4.41	2.13
it feels closer to my own heritage	150	4.16	2.08
I have a personal or emotional connection (my relatives/ compatriots died there)	150	3.71	2.20
it brings nostalgic memories	150	3.45	2.06
I am looking for sentimental compensation	150	3.39	1.94

Note. Respondents assign values from 1 to 7.

Source: Own work.

In the third motivation category- the celebration of crime and deviance the respondents, on average, assigned the highest importance to being interested in a tragic event from the past (mean=4.95), followed by a will to face a real genocide destination (mean=4.84). On the other hand, on average the respondents indicated that the least important dimension of celebration of crime and deviance was being a true crime fan (mean=2.97). Table 8 presents the means and standard deviations of all the dimensions of the celebration of crime and deviance. In order to check for the statistical difference in the importance of dimensions of motivation, the celebration of crime and deviance repeated ANOVA was conducted. Based on the p-value of the repeated ANOVA, below the threshold value of 0.05, I find that the dimensions of the motivation celebration of crime and deviance have statistically significantly different importance to the respondents.

Table 7: Dimensions of celebration of crime and deviance (listed from the highest to the lowest mean)

Dimensions	N	Mean	Standard deviation
I am interested in tragic events from the past	147	4.95	1.92
I want to face the real genocide destination	147	4.84	1.88
I find this sort of destruction (Holocaust) interesting	147	4.44	1.98
I am interested in seeing sites with atrocity and death	147	3.17	1.95

(table continues)

Table 7: Dimensions of celebration of crime and deviance (listed from the highest to the lowest mean) (continued)

Dimensions	N	Mean	Standard deviation
I am a true crime fan	147	2.97	1.91

Note. Respondents assign values from 1 to 7.

Source: Own work.

In the fourth motivation category- basic bloodlust the respondents, on average, assigned the highest importance to a need of seeing either believing that such a mass murder happened (mean=3.61), followed by a will to see real victims (mean=3.66). On the other hand, on average the respondents indicated that the least important dimension of basic bloodlust was a need to satisfy their own fascination with abnormal or bizarre events (mean=2.91). Table 9 presents the means and standard deviations of all the dimensions of basic bloodlust. In order to check for the statistical difference in the importance of dimensions of motivation basic bloodlust repeated ANOVA was conducted. Based on the p-value of the repeated ANOVA, below the threshold value of 0.05, I find that the dimensions of the motivation basic bloodlust have statistically significantly different importance to the respondents.

Table 8: Dimensions of basic bloodlust (listed from the highest to the lowest mean)

Dimensions	N	Mean	Standard deviation
I need to see it or believe that such mass murders happened	148	3.61	2.09
I want to see the real victims	148	3.66	1.94
I want to know more about brutality there	148	4.45	1.91
I want to witness the artifacts related to violence	148	3.74	1.88
I want to see the conditions where the people died	148	4.31	1.85
I want to satisfy my fascination with abnormal and bizarre events	148	2.91	1.82

Note. Respondents assign values from 1 to 7.

Source: Own work.

In the fifth motivation category- interest in challenging one's sense of morality the respondents, on average, assigned the highest importance to a will to see how the life of one

person can depend on others' decisions (mean=4.45), followed by a will to see how life could be fragile (mean=4.28). On the other hand, on average the respondents indicated that the least important dimension of interest in challenging one's sense of morality was a worry about one's own mortality (mean=2.84). Table 10 presents the means and standard deviations of all the dimensions of interest in challenging one's sense of morality. In order to check for the statistical difference in the importance of dimensions of motivation and interest in challenging one's sense of morality, repeated ANOVA was conducted. Based on the p-value of the repeated ANOVA, below the threshold value of 0.05, I find that the dimensions of the motivation interest in challenging one's sense of morality have statistically significantly different importance to the respondents.

Table 9: Dimensions of interest in challenging one's sense of morality (listed from the highest to the lowest mean)

Dimensions	N	Mean	Standard deviation
I want to see how the life of one person can depend on others' decisions	145	4.45	1.85
I want to see how life could be fragile	145	4.28	1.90
I want to see that death is inevitable	145	2.92	1.71
I have existential anxiety	145	2.84	1.65
I worry about my own mortality	145	2.84	1.74

Note. Respondents assign values from 1 to 7.

Source: Own work.

In the sixth motivation category- curiosity the respondents, on average, assigned the highest importance to being curious about what happened there (mean=4.82), followed by being curious about how it was functioning during all those years (mean=4.72). On the other hand, on average the respondents indicated that the least important dimension of curiosity was being curious if it is the same as they imagined (mean=4.62). Table 11 presents the means and standard deviations of all the dimensions of curiosity. In order to check for the statistical difference in the importance of dimensions of motivation, curiosity repeated ANOVA was conducted. Based on the p-value of the repeated ANOVA, below the threshold value of 0.05, I find that the dimensions of the motivation curiosity have statistically significantly different importance to the respondents.

Table 10: Dimensions of curiosity (listed from the highest to the lowest mean)

Dimensions	N	Mean	Standard deviation
I am curious about what happened there	150	4.82	1.72
I am curious how it was functioning during all that years.	150	4.72	1.74
I am curious who were the victims	150	4.66	1.79
I am curious how the place is looking	150	4.62	1.82
I am curious if it is the same as I imagined	150	4.62	1.68

Note. Respondents assign values from 1 to 7.

Source: Own work.

In the seventh motivation category- empathic identification the respondents, on average, assigned the highest importance to think that it is a huge part of history and that it is an obligation to see it (mean=5.79), followed by thinking that it was terrifying what happened to these people (mean=5.64). On the other hand, on average the respondents indicated that the least important dimension of empathic identification was the fact that they identify with the victims (mean=4.16). Table 12 presents the means and standard deviations of all the dimensions of empathic identification. In order to check for the statistical difference in the importance of dimensions of motivation empathic identification repeated ANOVA was conducted. Based on the p-value of the repeated ANOVA, below the threshold value of 0.05, I find that the dimensions of the motivation empathic identification have statistically significantly different importance to the respondents.

Table 11: Dimensions of empathic identification (listed from the highest to the lowest mean)

Dimensions	N	Mean	Standard deviation
I think it is a huge part of history and my obligation is to see it	149	5.79	1.39
I think it was terrifying what happened to these people	149	5.64	1.42

(table continues)

Table 11 : Dimensions of empathic identification (listed from the highest to the lowest mean) (continued)

Dimensions	N	Mean	Standard deviation
It helps me to feel empathy with the victims	149	4.91	1.61
I want to know how the people were feeling there	149	4.80	1.60
I identify with the victims	149	4.16	1.86

Note. Respondents assign values from 1 to 7.

Source: Own work.

In the eighth motivation category- entertainment through the horrific occurrences the respondents, on average, assigned the highest importance to a will to travel (mean=2.86), followed by a will of being physically refreshed (mean=2.43). On the other hand, on average the respondents indicated that the least important dimension of entertainment through the horrific occurrences was looking for excitement (mean=2.27). Table 13 presents the means and standard deviations of all the dimensions of entertainment through the horrific occurrences. In order to check for the statistical difference in the importance of dimensions of motivation entertainment through the horrific occurrences repeated ANOVA was conducted. Based on the p-value of the repeated ANOVA, below the threshold value of 0.05, I find that the dimensions of the motivation entertainment through the horrific occurrences have statistically significantly different importance to the respondents.

Table 12: Dimensions of entertainment through the horrific occurrences (listed from the highest to the lowest mean)

Dimensions	N	Mean	Standard deviation
because I want to travel	148	2.86	1.75
because I want to be physically refreshed	148	2.43	1.64
to have some kind of entertainment	148	2.33	1.63
because I want to be frightened	148	2.33	1.53
because I want to get away from the routine	148	2.29	1.58
because I am looking for excitement	148	2.27	1.57

Note. Respondents assign values from 1 to 7.

Source: Own work.

In the ninth motivation category- the suffering of others the respondents, on average, assigned the highest importance to a will to know how daily life looked there (mean=4.59), followed by a will to know how much the victims suffered (mean=3.67). On the other hand, on average the respondents indicated that the least important dimension of the suffering of others was a will to witness the act of death and dying (mean=2.81). Table 14 presents the means and standard deviations of all the dimensions of the suffering of others. In order to check for the statistical difference in the importance of dimensions of motivation the suffering of others repeated ANOVA was conducted. Based on the p-value of the repeated ANOVA, below the threshold value of 0.05, I find that the dimensions of the motivation for the suffering of others have statistically significantly different importance to the respondents.

Table 13: Dimensions of the suffering of others (listed from the highest to the lowest mean)

Dimensions	N	Mean	Standard deviation
I want to know how daily life looked there	149	4.59	1.82
I want to know how much the victims suffered	149	3.67	1.89
I am interested in ways of death in concentration camps	149	3.44	1.80
I want to satisfy my personal curiosity about how victims died	149	2.99	1.79
I want to witness the act of death and dying	149	2.81	1.71

Note. Respondents assign values from 1 to 7.

Source: Own work.

In the tenth motivation category- seeking self-identification and self-understanding the respondents, on average, assigned the highest importance to a will of being aware as a human (mean=4.70), followed by a will to understand themselves better (mean=3.62). On the other hand, on average the respondents indicated that the least important dimension of seeking self-identification and self-understanding was a will to compare themselves with others (mean=2.67). Table 15 presents the means and standard deviations of all the dimensions of seeking self-identification and self-understanding. In order to check for the statistical difference in the importance of dimensions of motivation seeking self-identification and self-understanding repeated ANOVA was conducted. Based on the p-value of the repeated ANOVA, below the threshold value of 0.05, I find that the dimensions of the motivation seeking self-identification and self-understanding have statistically significantly different importance to the respondents.

Table 14: Dimensions of seeking self-identification and self-understanding (listed from the highest to the lowest mean)

Dimensions	N	Mean	Standard deviation
I want to be aware as a human	146	4.70	1.99
I want to understand myself better	146	3.62	1.77
I am trying to identify myself	146	2.86	1.74
I need to see my worth	146	2.95	1.71
I want to compare myself with others	146	2.67	1.69

Note. Respondents assign values from 1 to 7.

Source: Own work.

In the eleventh motivation category- authenticity and the need to acknowledge the reality of the places or person's existence the respondents, on average, assigned the highest importance to making the Holocaust real to them (mean=3.52). On the other hand, on average the respondents indicated that the least important dimension of authenticity and the need to acknowledge the reality of the places or person's existence was a will to see it in order to believe it (mean=3.02). Table 16 presents the means and standard deviations of all the dimensions of authenticity and the need to acknowledge the reality of the places or person's existence. In order to check for the statistical difference in the importance of dimensions of motivation authenticity and the need to acknowledge the reality of the places or person's existence repeated ANOVA was conducted. Based on the p-value of the repeated ANOVA, below the threshold value of 0.05, I find that the dimensions of the motivation authenticity and the need to acknowledge the reality of the places or person's existence have statistically significantly different importance to the respondents.

Table 15: Dimensions of authenticity and the need to acknowledge the reality of the places or person's existence (listed from the highest to the lowest mean)

Dimensions	N	Mean	Standard deviation
To make the Holocaust real for me	149	3.52	1.90
I want to see it in order to believe it	149	3.02	1.88

Note. Respondents assign values from 1 to 7.

Source: Own work.

In the twelfth motivation category- intrinsic desire to learn, the respondents, on average, assigned the highest importance to increasing their knowledge (mean=5.90), followed by a

will to understand better what happened in Auschwitz (mean=5.70). On the other hand, on average the respondents indicated that the least important dimension of intrinsic desire to learn was a will to visit historical/ cultural sites (mean=5.40). Table 17 presents the means and standard deviations of all the dimensions of intrinsic desire to learn. In order to check for the statistical difference in the importance of dimensions of motivation, an intrinsic desire to learn repeated ANOVA was conducted. Based on the p-value of the repeated ANOVA, below the threshold value of 0.05, I find that the dimensions of the motivation intrinsic desire to learn have statistically significantly different importance to the respondents.

Table 16: Dimensions of intrinsic desire to learn (listed from the highest to the lowest mean)

Dimensions	N	Mean	Standard deviation
To increase knowledge	144	5.90	1.26
As I want to better understand what happened in Auschwitz	144	5.70	1.50
To learn more about WW II	144	5.63	1.38
To be able to pass the history of the Holocaust to others	144	5.60	1.47
To learn more about what happened in Auschwitz	144	5.57	1.54

Note. Respondents assign values from 1 to 7.

Source: Own work.

In the thirteenth motivation category- convenience when the attraction is located in a famous city the respondents, on average, assigned the highest importance to be close to Cracow which they visit (mean=3.79), followed by being a well-known tourist attraction (mean=3.70). On the other hand, on average the respondents indicated that the least important dimension of convenience when the attraction is located in a famous city is that many people are visiting this place (mean=3.14). Table 18 presents the means and standard deviations of all the dimensions of convenience when the attraction is located in a famous city. In order to check for the statistical difference in the importance of dimensions of motivation and convenience when the attraction is located in a famous city repeated ANOVA was conducted. Based on the p-value of the repeated ANOVA, below the threshold value of 0.05, I find that the dimensions of the motivation convenience when the attraction is located in a famous city have statistically significantly different importance to the respondents.

Table 17: Dimensions of convenience when the attraction is located in a famous city (listed from the highest to the lowest mean)

Dimensions	N	Mean	Standard deviation
it is close to the Cracow which I visit	148	3.79	1.91
it is a well-known tourist attraction	148	3.70	2.01
a lot of people are visiting this place	148	3.14	1.89

Note. Respondents assign values from 1 to 7.

Source: Own work.

After establishing the most important dimension in each category, I listed the highest-rated dimension from all 13 motivations (categories). Then, I performed a paired t-test to check if there were differences between the dimensions and the means calculated previously. Finally, in Table 18, I presented the highest-rated dimensions of each motivation listed from the highest to the lowest mean.

Table 18: The highest-rated dimension of each motivation

Dimensions	N	Mean	Standard deviation
To increase knowledge	144	5.90	1.26
I think it is a huge part of history and my obligation is to see it	149	5.79	1.39
Learn about something new	149	5.15	2.05
I am interested in tragic events from the past	147	4.95	1.92
I am curious about what happened there	150	4.82	1.72
I want to be aware as a human	146	4.70	1.99
I want to know how daily life looked there	149	4.59	1.82
I want to see how the life of one person can depend on others' decisions	145	4.45	1.85
it is connected to my past	150	4.41	2.13

(table continues)

Table 18: The highest-rated dimension of each motivation (continued)

Dimensions	N	Mean	Standard deviation
it is close to the Cracow which I visit	148	3.79	1.91
I need to see it or believe that such mass murders happened	148	3.61	2.09
To make the Holocaust real for me	149	3.52	1.90
because I want to travel	148	2.86	1.75

Note. Respondents assign values from 1 to 7.

Source: Own work.

In that analysis performed in SPSS, I wanted to establish if increasing the knowledge is statistically significantly different from the museum being a huge part of history and obligation to see and so on (for all of them, accordingly). From both analyses: repeated-measures ANOVA and t-test, the p-value was below the threshold value of 0,05, which means that all the highest-rated dimensions are statistically significantly different importance to the respondents.

4.3 Motivations and race and religion

R3: Do the motivations for visiting Auschwitz- Birkenau Memorial and Museum differ with respect to different ethnicity and religion?

For this research question, I used one-way ANOVA. In the case of the third research question for each category of motivations (13 categories), the one-way ANOVA was done by separately dividing the sample based on ethnicity and religion.

The respondents' ethnicity was assumed by the question from the socio-demographic part of the survey. In that question, ethnicity was divided into 7 answers: White, Middle-Eastern, Black of African American, Hispanic or Latino, Asian, other, prefer not to declare. To the option, "other" respondents could write their answers. The independent variable was race and the dependent variables were 13 categories of motivations. The one-way ANOVA was done in SPSS, where the race was assigned as an independent variable. Then every category of motivation (dependent variable) was added separately to the analysis to calculate the means of each category of motivations.

However, due to a limited number of observations in all other than White, I divided them into two groups White and Non-White. I then performed a one-way ANOVA to investigate if the motivation depends on respondents' race. I find that only a few means were statistically significantly different between the White and Non-White respondents: nostalgia, basic bloodlust, curiosity, and the suffering of others. Therefore, for these categories, we can reject the null hypothesis that there are no differences between them. The results of the one-way ANOVA analysis are presented in Table 19.

Table 19: Motivations and race

Motivation	N		Mean		SD (standard deviation)		One-way ANOVA
	White	Non-White	White	Non-White	White	Non-White	
Novelty	128	21	3.62	4.31	2.12	1.69	0.09
Nostalgia	129	19	4.50	3.71	2.33	1.60	**0.05**
Celebration of crime and deviance	126	21	3.60	4.16	1.85	1.27	0.08
Basic bloodlust	127	21	3.12	3.89	1.69	1.39	**0.02**
Interest in challenging one's sense of mortality	124	21	2.77	3.58	1.48	1.25	0.08
Curiosity	129	21	3.65	4.85	1.99	1.30	**<0.001**
Empathic identification	128	21	4.76	5.11	1.24	1.01	0.15
Entertainment through horrific occurrences	127	21	2.49	2.41	1.49	1.40	0.80
The suffering of others	128	21	2.84	3.61	1.49	1.26	**0.01**
Seeking self-identification and self-understanding	126	10	2.84	3.44	1.53	1.36	0.07
Authenticity and the need to acknowledge the reality of the place's or person's existence	128	21	2.78	3.35	1.66	1.73	0.16
Intrinsic desire to learn	125	19	5.35	5.68	1.04	1.06	0.22
Convenience when the attraction is located in a famous city	127	21	3.50	3.55	1.98	1.59	0.90

Note: $p < 0.05$; N=sample size, Sig=significance from one-way ANOVA (statistically significant results marked as bold).

Source: Own work.

The respondents' religion was established based on questions from the socio-demographic part of the survey. In that question, religion was divided into 7 answers: Christian, Muslim, Jewish, Atheist, other, and prefer not to declare. To the option, "other" respondents could write their own answers. The independent variable was religion, and the dependent variables were 13 categories of motivations. The independent variable was religion and then, separately, each category of motivations (dependent variables) was checked with one-way ANOVA. Analysis was done in SPSS.

Due to few observations in some religions, respondents were divided into four groups: Atheist, Christian, Jewish, and Other. Then the one-way ANOVA was performed to check if the respondents' motivations depend on their religion and if yes, which motivations are statistically significant. The statistically significant results were observed only for the following categories: nostalgia, the celebration of crime and deviance, interest in challenging one's sense of morality, curiosity, and authenticity, and the need to acknowledge the reality of the place's or person's existence. Within these motivations, the groups were statistically significantly different from each other. The results of one-way ANOVA are shown in Table 20.

Motivation	N				Mean				SD (standard deviation)				One-way ANOVA
	Atheist	Christian	Jewish	Other	Atheist	Christian	Jewish	Other	Atheist	Christian	Jewish	Other	
Novelty	24	83	17	25	4.10	4.50	3.24	4.06	1.90	1.47	2.14	2.06	0.55
Nostalgia	24	54	17	25	3.11	3.84	5.57	3.27	1.59	1.53	1.56	1.87	**<0.001**
Celebration of crime and deviance	23	82	17	25	4.45	4.22	3.40	3.71	1.44	1.20	1.44	1.63	**0.03**
Basic bloodlust	23	83	17	25	3.75	3.99	2.94	3.69	1.50	1.35	1.60	1.50	0.55
Interest in challenging one's sense of mortality	21	83	117	24	3.42	3.75	2.72	3.05	1.19	1.25	1.50	1.27	**0.008**
Curiosity	24	84	17	25	4.80	4.82	3.47	4.97	1.40	1.28	1.92	1.47	**0.003**
Empathic identification	24	83	17	25	5.10	5.14	5.07	4.76	0.67	1.06	1.05	1.29	0.45
Entertainment through horrific occurrences	23	83	17	25	2.50	2.47	2.11	2.36	1.50	1.36	1.30	1.58	0.79
The suffering of others	23	84	17	25	3.48	3.57	2.95	3.66	1.28	1.23	1.49	1.48	0.31
Seeking self-identification and self-understanding	23	82	16	25	3.30	3.60	3.06	2.85	1.27	1.33	1.69	1.42	0.08

(table continues)

Table 20: Motivations and religion (continued)

Motivation	N				Mean				SD (standard deviation)				One-way ANOVA
	Atheist	Christian	Jewish	Other	Atheist	Christian	Jewish	Other	Atheist	Christian	Jewish	Other	
Authenticity and the need to acknowledge the reality of the Place's or person's existence	24	83	17	25	2.68	3.54	2.58	3.4	1.62	1.74	1.46	1.77	**0.05**
Intrinsic desire to learn	23	80	17	24	5.62	5.70	5.48	5.55	1.26	0.99	1.12	1.09	0.84
Convenience when the attraction is located in a famous city	24	82	17	25	3.41	3.60	2.96	3.86	1.71	1.43	1.76	2.08	0.34

Note: $p < 0.05$; N=sample size, Sig=significance from one-way ANOVA (statistically significant results marked as bold).

Source: Own work.

4.4 Motivations and Israeli visitors

R4: Is the personal and emotional connection prevailing motivations for Israeli tourists to visit Auschwitz- Birkenau Memorial and Museum?

Among the respondents, there were only 10 people from Israel. Therefore, to answer the research question, first, the means and standard deviations for that group were calculated (concerning all categories). Then, the mean values were listed from the highest to the lowest.

Table 21: All motivations and the Israeli group (listed from the highest to the lowest mean)

Motivation	N	Mean	SD (standard deviation)
Nostalgia	10	6.70	0.59
Intrinsic desire to learn	9	5.11	1.11
Empathic identification	10	4.34	1.32
Celebration of crime and deviance	10	3.32	1.76
Convenience of the place when attractions are located in a famous city	9	2.62	1.29
Novelty	10	2.60	1.98
Basic bloodlust	10	2.45	1.83
Curiosity	10	2.36	1.58
Authenticity and need of acknowledging the reality of the place's or person's existence	9	2.27	1.45
Interest in challenging one's sense of morality	10	2.10	1.33
Seeking self-understanding and self-identification	9	2.08	1.20
The suffering of others	10	2.06	0.97
Entertainment through horrific occurrences	10	2.00	1.05

Source: Own work.

The highest-rated motivation was nostalgia, followed by intrinsic desire to learn and empathic identification. The lowest-rated, however, was the suffering of others, followed by entertainment through horrific occurrences. Unfortunately, the sample size was too small to perform the t-test and paired t-test and achieve statistically significant values.

4.5 Motivations and age

R5: Are younger peoples' motivations to visit Auschwitz- Birkenau Memorial and Museum different compared to older visitors?

I divided the respondents into two categories: young and old. The young group consists of all the respondents up to age 30. And the older ones were the remaining part above 30 years old. To answer this research question, I decided to do the one-way ANOVA and consider all 13 categories concerning the age of respondents. Therefore, the one-way ANOVA was done for all the motivations and those two groups of respondents. The results of the analysis are presented in Table 22.

Of all categories of motivations, only the category interest in challenging one's sense of morality was statistically significant. So only for that category we can observe the differences in the importance of motivation when it comes to the age of respondents. Overall, the hypothesis that the groups' motivations are statistically significantly different from each other can be rejected based on one-way ANOVA. The motivations for visiting Auschwitz- Birkenau Museum and Memorial do not depend on the age of respondents. People of different ages might have the same motivations for visiting this dark tourism attraction.

Table 22: Motivations and age

Motivation	N		Mean		SD (standard deviation)		Sig. one-way ANOVA
	Young	Old	Young	Old	Young	Old	
Novelty	46	103	4.50	4.09	1.61	1.82	0.19
Nostalgia	46	104	3.62	3.91	1.56	1.80	0.33
Celebration of crime and deviance	46	101	3.82	4.19	1.41	1.35	0.13
Basic bloodlust	46	102	3.56	3.88	1.54	1.41	0.20
Interest in challenging one's sense of mortality	44	101	3.80	3.32	1.43	1.24	**0.04**
Curiosity	46	104	4.88	4.60	1.40	1.50	0.29
Empathic identification	46	103	5.17	5.01	1.06	1.05	0.40
Entertainment through horrific occurrences	45	103	2.62	2.33	1.45	1.38	0.24
The suffering of others	46	103	3.69	3.42	1.48	1.24	0.25
Seeking self-identification and self-understanding	45	101	3.24	3.41	1.53	1.34	0.49
Authenticity and the need to acknowledge the reality of the place's or person's existence	46	103	3.22	3.29	1.89	1.65	0.82

Table 22: Motivations and age (continued)

Motivation	N		Mean		SD (standard deviation)		Sig. one-way ANOVA
	Young	Old	Young	Old	Young	Old	
Novelty	46	103	4.50	4.09	1.61	1.82	0.19
Nostalgia	46	104	3.62	3.91	1.56	1.80	0.33
Celebration of crime and deviance	46	101	3.82	4.19	1.41	1.35	0.13

Source: Own work.

4.6 Discussion and limitations

The study presented above has some limitations. The most important limitation is the sample size. The number of respondents should be higher, especially regarding the Israeli visitors and the research question number. 4. Also, the way the respondents were chosen for the survey could be done differently. Usually, they participated in a chain-referred method, and one respondent invited the other to participate or did it voluntarily by finding the link on the social media groups (sample selection bias). If the survey were given to the visitors after visiting the Auschwitz- Birkenau Museum and Memorial the results could be even better and more adequate because some of the people visited a long time ago or were not yet visitors. Many respondents were not happy with the number of the questions, even though the whole survey did not include long answers and mostly the respondents only agreed or disagreed with the statement. That is why I assume that some detailed categories should be limited or replaced with the other categories in order to achieve an even broader point of view.

CONCLUSIONS

Fascination with death is not a phenomenon that belongs only to the present day. Man's tendency to watch death and fascination with violence is known already in antiquity and the Middle Ages. However, over time these interests were simply rationalized and added to educational elements (Ziębinska-Witek, 2012).

The issue of tourist motivation is still relevant and gaining importance. Although, until recently, tourism in its essence and form was an unchanging type of human activity, it is now undergoing almost revolutionary transformations brought about by new technologies, organizational innovations, the emergence of new markets, economic growth, a new way of life, uncertainty and risk, and finally increasing competition and globalization (Kozioł, 2013). Same situation with dark tourism. Among the factors influencing dark tourism is the transformation of places once visited respect into tourist places (e.g., cemeteries), industrialization, marketing, development of communication, or the emergence of the so-called post-tourism, which accentuates the spectacle and sensation (Ziębinska-Witek, 2012).

This research aimed was to investigate the possibly different motivations of the visitors of the Auschwitz- Birkenau Memorial and Museum. In order to gather the data, I used the online survey, which was available online on the social media groups related to the Holocaust and Auschwitz- Birkenau. In total, around 150 visitors participated (some of them were returning-visitors, some of them just waiting to visit but familiar with the site). They were from different countries all around the world, to achieve a vast variety of answers. The survey consists of 72 questions, including the socio-demographic characteristics of respondents and 13 categories of possible motivations.

My research questions were stated regarding the motivations for visiting Auschwitz- Birkenau Museum and Memorial and investigating the main motivations of visitors, as well as establishing if the motivations might differ concerning the factors such as ethnicity and race, religion, and age. In addition, I wanted to check if the Israeli visitors might visit Auschwitz-Birkenau due to their personal connection. The results have shown that the motivations for visiting are very diversified; mostly, it was education, knowledge and history. Regarding general motivations, the highest-rated category was the intrinsic desire to learn with empathic identification, and the lowest-rated was entertainment through horrific occurrences. Each motivation has its subdimensions, and here the highest-rated one was to increase knowledge (Q63), followed by I think it is a huge part of history and my obligation is to see it (Q37). The highest-rated questions were probably rated that high since the biggest number of respondents were Poles, and both motivations for visiting Auschwitz- Birkenau Memorial and Museum are important to them regarding their past and heritage.

Regarding motivation and ethnicity, only 5 categories were statistically significant: nostalgia, the celebration of crime and deviance, interest in challenging one's sense of morality, curiosity, and authenticity, and the need to acknowledge the reality of the place's or person's existence.

Similar results were for motivation and religion, statistically significant were only: nostalgia, basic bloodlust, curiosity, and the suffering of others. The differences between categories were only observed for these motivations. Even fewer motivations were significant if age was considered (one motivation: interests in challenging one's sense of morality). In the end, Israeli respondents rated the highest nostalgia and intrinsic desire to learn and the lowest entertainment through the horrific occurrences (same as in the case of the general picture of respondents). However, the sample size was too small to get all statistically significant results in a paired t-test analysis.

Overall, I can assume that the main motivation of the visitors coming to Auschwitz- Birkenau Museum and Memorial is education and the will to learn something new. Stec (2015), in her research also marked it as the main motivation of the visitors. Even without proposing the 13 categories of motivations, respondents mentioned the answer- education the most, in the open questions. Places like Auschwitz- Birkenau Memorial and Museum mainly were made for educational purposes and to memorize the people who died there (Museum Auschwitz-Birkenau, 2010).

A visit to Auschwitz-Birkenau shapes feelings as conscious interpretations of emotions and makes them sensitive to the problem of death. It evokes empathy towards other people and stimulates reflection on the system of values. Moreover, it enhances the perception of memorial site museums in line with their assumed functions: educational and commemorating and reduces the interpretation of these places as tourist attractions (Stec, 2015).

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APPENDICES

Appendix 1: Povzetek (Summary in the Slovene language)

Temni turizem je znan kot obiskovanje znamenitosti, dogodkov ali krajev, povezanih s smrtjo, človeško tragedijo ali nasiljem (Stone & Sharpley, 2008), obstaja pa že od srednjega veka (Boorstin, 1964), tudi v antiki (Komsta , 2013).Teme in predmeti, ki jih lahko označimo kot tabu, so morda še bolj zanimivi in fascinantni (Komsta, 2013). Najbolj prevladujoči slog temnega turizma so izleti, povezani z vojno, kot so obiski bojišč ali spominskih krajev (Minić, 2012). Druge vrste temnega turizma vključujejo tudi obiske pokopališč (Seaton, 2002); Turizem holokavsta (Ashworth, 1996; Beech, 2000); grozovit turizem (Ashworth in Hartman, 2005); zaporniški turizem (Strange in Kempa, 2003); ali turizem dediščine suženjstva (Dann & Seaton, 2001) in območja, kjer so se zgodile velike nesreče (Ground Zero), so vključena.

Motivacije za temni turizem so lahko različne in vključujejo potrebo po premagovanju fantomov; iščite novosti; nostalgija; praznovanje zločina in deviantnosti, osnovne krvoločnosti in zanimanja za izzivanje lastnega občutka smrtnosti (Dann, 1988). Poleg tega je Ashworth (2002) navedel štiri glavne motivacije za radovednost, empatično identifikacijo, zabavo skozi grozljive dogodke in tudi trpljenje drugih ter iskanje samoidentifikacije in samorazumevanja. V Ashworthovi (2004) kasnejši raziskavi so motivacije temačnega turizma na eni strani segale od motivacij, kot so romanje, raziskovanje identitete in način družbene odgovornosti, do temnejših motivov zanimanja in prepuščanja nasilju in trpljenju. Na podlagi ugotovitev Yuill (2003) Biran et al. 2011 je ugotovil, da so turistične motivacije raznolike, vendar se osredotočajo predvsem na željo po spoznavanju in razumevanju predstavljene zgodovine ter zanimanje za čustveno izkušnjo obiska.

Po mnenju Stec (2015) in njene raziskave o muzejih spominskih območij med poljsko mladino so bile glavne motivacije za obisk spominskega obeležja in muzeja Auschwitz povezane predvsem z ogledom turistične atrakcije vredne in nujne ogleda. Tudi mladi želijo doživeti nekaj zanimivega in izjemnega. Poudariti pa velja, da so čustva, povezana z obiskom muzejev in spominskih območij, vzpostavljenih na območju nekdanjih taborov, naravna posledica krajev novic in simbolne razsežnosti. Sam obisk preveri turistična pričakovanja obiskovalcev. Večina ljudi, ki so prej poudarjali turistično privlačnost kraja, je opozarjala predvsem na njegove izobraževalne in čustvene razsežnosti.

Namen te raziskave je raziskati motivacijo turistov, ki obiščejo kraje temnega turizma na primeru spominskega in muzeja Auschwitz-Birkenau. Rada bi raziskala, ali se motivacije obiskovalcev Auschwitza med različnimi skupinami turistov razlikujejo. Predvsem moj cilj je raziskati, kako se motivacije za obisk spomenika in muzeja Auschwitz-Birkenau lahko razlikujejo glede na narodnost, narodnost, vero in demografske značilnosti ter družbo, ki jo imajo med obiskom (sošolci, družina, prijatelji, naključna skupina obiskovalcev). Prav tako bi

rada raziskala, ali mlajša generacija morda premalo ceni ali napačno razume kraj in se tudi obnaša drugače (ima drugačna stališča) v primerjavi s starejšimi ljudmi.

Vse več je raziskav o segmentaciji, ki temelji na motivaciji (Rid et al., 2014; Chiang, Wang, Lee in Chen, 2015; Dryglas & Salamaga, 2017). Na podlagi raziskav Danna (1988), Ashwortha (2002) in Dunkleyja (2005) motivacije za temni turizem vključujejo iskanje novosti, nostalgijo, praznovanje kriminala in deviantnosti, osnovno krvoločnost in zanimanje za izpodbijanje občutka morale, radovednost. , empatične identifikacije, zabava ob grozljivih dogodkih in tudi trpljenje drugih, iskanje samoidentifikacije in samorazumevanja, pristnost in potreba po priznanju realnosti obstoja kraja ali osebe, notranja želja po učenju in udobje, ko je privlačnost locirana v slavnem mestu. Zato bosta moji prvi dve raziskovalni vprašanji:

R1: Kakšne so motivacije za obisk spomenika in muzeja Auschwitz-Birkenau? R2: Katera je najpomembnejša motivacija za obisk spomenika in muzeja Auschwitz Birkenau?

Poria et al. (2006) ugotavljajo, da turisti obiskujejo temne turistične destinacije, zlasti zato, ker imajo povezavo z osebno dediščino samo zato, da bi izkusili osebne in čustvene povezave. Različno doživljajo Auschwitz tudi turisti različnih narodnosti, kjer obisk bolj čustveno doživljajo predvsem izraelski turisti (Stec, 2015). Zato predlagam naslednji dve raziskovalni vprašanji:

R3: Ali se motivacije za obisk spomenika in muzeja Auschwitz-Birkenau razlikujejo glede na različno etnično pripadnost in vero?

R4: Ali je osebna in čustvena povezava prevladujoča motivacija za izraelske turiste, da obiščejo spomenik in muzej Auschwitz-Birkenau?

Prejšnje raziskave v turizmu večinoma vključujejo sociodemografske spremenljivke (starost, spol, narodnost) za razvrščanje turistov v segmente (Mohsin & Ryan, 2004). V primeru spomenika in muzeja Auschwitz-Birkenau je Gersz (2018) opazil tudi drugačno vedenje mlade generacije v primerjavi s starejšo, kar bi lahko odražalo različne motivacije. Zato predlagam naslednje raziskovalno vprašanje:

R5: Ali se motivacija mlajših ljudi za obisk spomenika in muzeja Auschwitz-Birkenau razlikuje od starejših obiskovalcev?

Da bi raziskala različne motivacije, sem opravila pregled literature. Drugič, da bi raziskala motivacijo za obisk spominskega spomenika Auschwitz-Birkenau in preverila hipotezo, sem zbrala primarne podatke. Za obiskovalce, ki so že obiskali Memorial, sem pripravila spletni vprašalnik. Vprašanja o motivaciji sledijo Dannu (1988), Ashworthu (2002) in Dunkeyju (2005) in raziskujejo, v kolikšni meri obiskovalci iščejo novosti, nostalgijo, praznovanje zločina in deviantnosti, osnovno krvoločnost in zanimanje za izzivanje čuta. smrtnosti,

radovednosti, empatične identifikacije, zabave skozi grozljive dogodke, trpljenja drugih, iskanja samoidentifikacije in samorazumevanja, pristnosti kraja, notranje želje po učenju ali priročnosti lokacije za obisk spominskega spomenika in muzeja Auschwitz-Birkenau . Anketni instrument je bil strukturiran vprašalnik, kjer so anketiranci morali najprej opredeliti primarno motivacijo za obisk in nato pokazati svojo stopnjo strinjanja z vprašanji na Likertovi lestvici od "1" (popolnoma se ne strinjam) do "7" (popolnoma se strinjam). Poleg tega so bila vključena vprašanja v zvezi s socialno-demografskimi značilnostmi (spol, starost, narodnost, vera in etnična pripadnost). Potem je bilo zadnje vprašanje vezano na družbo, ki so jo imeli turisti med obiskom (če se poznajo ali ne in če da, kakšen odnos je to).

Uporabila sem priročno vzorčenje snežne kepe (iskanje anketirancev prek družbenega omrežja in v skupinah družbenih omrežij ter iskanje udeležencev prek tistih, ki so že sodelovali v anketi). Ljudje, ki so obiskali kraj, so mi pomagali najti druge anketirance in jih predlagati za sodelovanje v nadaljnji raziskavi (metoda vzorčenja verige napotitev). Zbrani podatki so bili s pomočjo prve deskriptivne statistike (ki prikazuje rezultate v obliki razpršenih grafov, tabel in grafov). Prvo raziskovalno vprašanje smo obravnavali z izračunom povprečja in standardne deviacije stopnje soglasja za seznam motivacij. Za obravnavo drugega raziskovalnega vprašanja sem uporabila podatke o primarni motivaciji in naredil ANOVA ponavljajočih se meritev, ki se običajno uporablja za primerjavo srednjih vrednosti ene ali več spremenljivk, ki temeljijo na ponavljajočih se opazovanjih. Pomagalo je preveriti, ali so podatki statistično pomembni. Za naslednja raziskovalna vprašanja so bili podatki razdeljeni na podvzorce glede na narodnost in vero (RQ3, RQ4) in starostne skupine (RQ5). Da bi preverili, ali so razlike med skupinami (na podlagi etnične pripadnosti, vere in starosti) statistično pomembne, je bil narejen t-test. Analiza je bila narejena v SPSS.

Moja raziskovalna vprašanja so bila postavljena v zvezi z motivacijo za obisk Auschwitz Birkenau Museum and Memorial in raziskovanjem glavnih motivov obiskovalcev ter ugotavljanjem, ali se motivacije lahko razlikujejo glede na dejavnike, kot so etnična pripadnost in rasa, vera in starost. Poleg tega sem želela preveriti, ali bi izraelski obiskovalci zaradi svoje osebne povezanosti morda obiskali Auschwitz-Birkenau. Rezultati so pokazali, da so motivacije za obisk zelo raznolike in so bile večinoma izobraževanje in znanje ter zgodovina. Ko gre za splošne motivacije in najvišje ocenjeno kategorijo, je bila notranja želja po učenju skupaj z empatično identifikacijo, najnižje ocenjena pa: zabava skozi grozljive dogodke. Vsaka motivacija ima svoje poddimenzije in tukaj je bila najvišje ocenjena povečevanje znanja (Q63), sledi pa meni, da je velik del zgodovine in moja obveznost je, da ga vidim (Q37).

Ko gre za motivacijo in etnično pripadnost, je bilo statistično pomembnih le 5 kategorij: nostalgija, slavljenje zločina in deviantnosti, zanimanje za izpodbijanje občutka morale,

radovednost in pristnost ter potreba po priznanju resničnosti obstoja kraja ali osebe. Podobni rezultati so bili za motivacijo in religijo, statistično značilni so bili le: nostalgija, osnovna krvoženja, radovednost in trpljenje drugih. Razlike med kategorijami so bile opažene le pri teh motivacijah. Še manj motivacij je bilo pomembnih, če bi upoštevali starost (ena motivacija: zanimanje za izpodbijanje občutka morale). Na koncu so izraelski anketiranci najvišjo nostalgijo in notranjo željo po učenju ter najnižjo zabavo ocenili skozi grozljive dogodke (enako kot v primeru splošne slike anketirancev).

Appendix 2: Visitors of the Auschwitz-Birkenau, country of origin 2006-2009, number and share in the total

Year	2006	2007	2008	2009
Visitors in total (number)	989500	1220000	1130000	1303800
Out of whom "not Polish"	65.54	61.88	63.70	57.59
Poland	34.46	38.11	36.30	42.11
Israel	3.76	3.61	3.90	4.79
USA	9.70	7.45	6.58	3.05
Germany	5.07	4.93	5.12	4.44
Great Britain	5.78	8.52	5.12	5.75
France	3.95	3.49	3.66	3.70

Source: Hermanova (2015).

Appendix 3: Questionnaire

Master's Thesis Questionnaire Research: Motivations for visiting Auschwitz- Birkenau Memorial and Museum

My name is Aleksandra Kwapis and I am currently studying for a Masters in a School of Economic and Business at University of Ljubljana. I am conducting research into the motivations of visitors coming to Auschwitz- Birkenau Memorial and Museum. The questionnaire consists of 72 questions and will take no longer than 15 minutes to complete. Please click on the box provided to show your consent and be a part of the research □ or just write down your answer when necessary.

1. **I am**
□ a tourist to Cracow who already visited Auschwitz- Birkenau Memorial and Museum before.
□ a tourist to Cracow who did not visit Auschwitz- Birkenau Memorial and Museum before but is familiar with the site.
□ a tourist waiting to enter the site who did not visit Auschwitz- Birkenau Memorial and Museum before (first-time visitor).
□ a tourist waiting to enter the site who already visited Auschwitz- Birkenau Memorial and Museum before (returning visitor).

2. **My main motivation for the visit to Auschwitz- Birkenau Memorial and Museum is**

3. **I visit Auschwitz- Birkenau Memorial and Museum because I never seen this type of attraction before**
□ Strongly disagree
□ Disagree
□ Somewhat Disagree
□ Neutral
□ Somewhat Agree
□ Agree
□ Strongly Agree

4. **I visit Auschwitz- Birkenau Memorial and Museum because I want to see something new**
□ Strongly disagree
□ Disagree
□ Somewhat Disagree
□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

5. I visit Auschwitz- Birkenau Memorial and Museum because I want to try something out of ordinary

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

6. I visit Auschwitz- Birkenau Memorial and Museum because I want to get new experiences

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

7. I visit Auschwitz- Birkenau Memorial and Museum because I want to learn about something new

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

8. I visit Auschwitz- Birkenau Memorial and Museum because I want to feel something unusual/new

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

9. I visit Auschwitz- Birkenau Memorial and Museum because it is connected to my past

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

10. I visit Auschwitz- Birkenau Memorial and Museum because it feels closer to my heritage

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

11. I visit Auschwitz- Birkenau Memorial and Museum because I have a personal or emotional connection (my relatives/ compatriots died there)

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

12. I visit Auschwitz- Birkenau Memorial and Museum because I am looking for sentimental compensation

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

13. I visit Auschwitz- Birkenau Memorial and Museum because it brings nostalgic memories

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

14. I visit Auschwitz- Birkenau Memorial and Museum because I am interested in tragic events from the past

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

15. I visit Auschwitz- Birkenau Memorial and Museum because I want to face the real genocide destination

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

16. I visit Auschwitz- Birkenau Memorial and Museum because I find this sort of destruction

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

17. I visit Auschwitz- Birkenau Memorial and Museum because I am a true crime fan

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

18. I visit Auschwitz- Birkenau Memorial and Museum because I am interested in seeing sites with atrocity and death

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

19. I visit Auschwitz- Birkenau Memorial and Museum because I want to see the real victims

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

20. I visit Auschwitz- Birkenau Memorial and Museum because I want to witness the artifacts related to violence

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

21. I visit Auschwitz- Birkenau Memorial and Museum because I need to see it or believe that such mass murders happened

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

22. I visit Auschwitz- Birkenau Memorial and Museum because I want to see the conditions where the people died

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

23. I visit Auschwitz- Birkenau Memorial and Museum because I want to know more about brutality there

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

24. I visit Auschwitz- Birkenau Memorial and Museum because I want to satisfy my fascination with abnormal and bizarre events

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

25. I visit Auschwitz- Birkenau Memorial and Museum because I want to see how life could be fragile

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

26. I visit Auschwitz- Birkenau Memorial and Museum because I want to see how the life of one person can depend on others' decisions

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

27. I visit Auschwitz- Birkenau Memorial and Museum because I have existential anxiety

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

28. I visit Auschwitz- Birkenau Memorial and Museum because I worry about my own mortality

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

29. I visit Auschwitz- Birkenau Memorial and Museum because I want to see that death is inevitable

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

30. I visit Auschwitz- Birkenau Memorial and Museum because I am curious about what happened there

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

31. I visit Auschwitz- Birkenau Memorial and Museum because I am curious how it was functioning during all that years

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

32. I visit Auschwitz- Birkenau Memorial and Museum because I am curious who were the victims

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

33. I visit Auschwitz- Birkenau Memorial and Museum because I am curious how the place is looking

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

34. I visit Auschwitz- Birkenau Memorial and Museum because I am curious if it is the same as I imagined

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

35. I visit Auschwitz- Birkenau Memorial and Museum because it helps me to feel empathy with the victims

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

36. I visit Auschwitz- Birkenau Memorial and Museum because I want to know how the people were feeling there

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

37. I visit Auschwitz- Birkenau Memorial and Museum because I think it is a huge part of history and my obligation is to see it

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

38. I visit Auschwitz- Birkenau Memorial and Museum because I identify with the victims

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

39. I visit Auschwitz- Birkenau Memorial and Museum because I think it was terrifying what happened to these people

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

40. I visit Auschwitz- Birkenau Memorial and Museum to have some kind of entertainment

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

41. I visit Auschwitz- Birkenau Memorial and Museum because I want to travel

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

42. I visit Auschwitz- Birkenau Memorial and Museum because I want to be frightened

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

43. I visit Auschwitz- Birkenau Memorial and Museum because I want to be physically refreshed

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

44. I visit Auschwitz- Birkenau Memorial and Museum because I am looking for excitement

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

45. I visit Auschwitz- Birkenau Memorial and Museum because I want to get away from the routine

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

46. I visit Auschwitz- Birkenau Memorial and Museum because I want to satisfy personal curiosity about how victims died

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

47. I visit Auschwitz- Birkenau Memorial and Museum because I want to know how much the victims suffered

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

48. I visit Auschwitz- Birkenau Memorial and Museum because I am interested in ways of death in concentration camps

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

49. I visit Auschwitz- Birkenau Memorial and Museum because I want to witness the act of death and dying

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

50. I visit Auschwitz- Birkenau Memorial and Museum because I want to know how daily life looks there

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

51. I visit Auschwitz- Birkenau Memorial and Museum because I want to understand myself better

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

52. I visit Auschwitz- Birkenau Memorial and Museum because I need to see my worth

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

53. I visit Auschwitz- Birkenau Memorial and Museum because I want to compare myself with others

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

54. I visit Auschwitz- Birkenau Memorial and Museum because I am trying to identify myself

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

55. I visit Auschwitz- Birkenau Memorial and Museum because I want to be aware as a human

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

56. I visit Auschwitz- Birkenau Memorial and Museum because I want to see it in order to believe it

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

57. I visit Auschwitz- Birkenau Memorial and Museum to make the Holocaust real for me

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

58. I visit Auschwitz- Birkenau Memorial and Museum to learn more about what happened in Auschwitz

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

59. I visit Auschwitz- Birkenau Memorial and Museum as I want to better understand what happened in Auschwitz

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

60. I visit Auschwitz- Birkenau Memorial and Museum to learn more about WWII

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

61. I visit Auschwitz- Birkenau Memorial and Museum to be able to pass the history of the Holocaust to others

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

62. I visit Auschwitz- Birkenau Memorial and Museum to visit historical/ cultural sites

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

63. I visit Auschwitz- Birkenau Memorial and Museum to increase knowledge

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

64. I visit Auschwitz- Birkenau Memorial and Museum because it is a well-known tourist attraction

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

65. I visit Auschwitz- Birkenau Memorial and Museum because it is close to the Cracow which I visit

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

66. I visit Auschwitz- Birkenau Memorial and Museum because a lot of people are visiting this place

□ Strongly disagree

□ Disagree

□ Somewhat Disagree

□ Neutral

□ Somewhat Agree

□ Agree

□ Strongly Agree

67. My gender is

□ male

□ female

□ other

68. I belong to the age group

□ up to 30 years

□ 30+

69. My country of origin is

70. Regarding religion I am

□ Christian
□ Muslim
□ Jewish
□ Atheist
□ other

□ prefer not to declare

71.   My ethnicity or race is

□ White
□ Middle- Eastern
□ Black or African American
□ Hispanic or Latino
□ Asian
□ other

□ prefer not to declare

72. To Auschwitz- Birkenau Memorial and Museum I came with

□ family
□ friends
□ schoolmates/ co-workers
□ tour group
□ alone
□ other