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TRENDS OF DARK TOURISM

In the current conditions of globalization and rethinking of historical heritage, there is a growing interest in non-traditional forms of tourism, among which dark tourism occupies a special place. This phenomenon reflects not only a change in tourism priorities, but also deeper socio-cultural transformations taking place in world society. The increase in the number of travelers seeking to visit places of tragedies, catastrophes or historical traumas indicates a growing need for a critical understanding of the past and the preservation of collective memory.

Dark tourism, as a special type of cognitive and emotionally rich experience, combines cultural reflection, spiritual search and interest in historical events. Its research is relevant in view of the need for a deeper understanding of tourists' motivations, ethical aspects of interaction with places of memory and the peculiarities of organizing such trips. This is of particular importance in the conditions of modern Ukraine, where the war and related events form new spaces of memory, which in the future may become objects of dark tourism.

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Main trends and directions:

1. Memorial tourism: visiting places associated with genocide, wars and tragic events, such as concentration camps, battlefields, mass graves.
2. Disaster tourism: traveling to places of natural disasters or environmental disasters.
3. Mystical and supernatural tourism: visiting locations with paranormal activity, ancient cemeteries or places with eerie legends.
4. Death tourism: visiting places associated with horrific crimes, such as areas where serial killers operated or execution sites.

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Main areas of motivation of tourists who choose dark tourism. It is not limited to the desire to see places of tragedies, but is multidimensional and depends on both personal factors and the socio-cultural context, covering deeper psychological, cognitive and emotional needs.

Cognitive motivation. Many travelers seek a deeper understanding of historical events that have become defining for humanity or individual nations. Dark tourism allows you to personally experience the atmosphere of places where important or tragic

events took place, and to supplement theoretical knowledge of history with your own emotional experience.

Emotional and psychological motivation. Some tourists are looking for emotional shock, deep experiences or even catharsis. Visiting places of suffering, death or memory can evoke strong feelings - from grief to empathy – which provides a special value of the experience. Also, such trips can have a therapeutic effect, allowing a person to realize the value of life, rethink their own experiences or losses.

Spiritual and cultural motivation. Dark tourism often shares features with pilgrimages or memorial trips, especially when it comes to places associated with national or religious tragedies. In such cases, tourists may be guided by the desire to honor memory, perform a personal ritual, or find a spiritual connection with the events of the past.

Experience-seeking. The modern tourist increasingly seeks atypical impressions, novelty, and non-standard routes. A visit to places of disasters or historical tragedies provides a «different» experience – deeper, reflective, not similar to a vacation according to the classic «sun-sea-beach» scheme. This type of motivation is characteristic of representatives of generations Z and Y, who value emotional authenticity.

Social motivation. In some cases, visiting places of dark tourism becomes an element of self-presentation. Tourists can publish photos from famous tragic locations (for example, Chernobyl or Auschwitz), positioning themselves as «informed», sensitive to history or concerned about global problems.

Dark tourism requires a specific approach to organization, as it is associated with sensitive topics - tragedies, death, suffering. Its objects are places of memory, disasters, military operations, concentration camps, cemeteries, zones of man-made accidents, etc.