Dark Tourism describes a niche type of tourism which covers the visitation of places where tragedies or historically noteworthy deaths have occurred or institutions dealing with the heritage of humanity (Tarlow, 2005). Especially in the last decades, dark tourism has become seemingly more popular and has received more attention (Stone, 2009). Lennon and Foley described the term dark tourism as “...the phenomenon which encompasses the presentation and consumption (by visitors) of real and commodified death and disaster sites” (1996:198). An example of very early forms of dark tourism would be the gladiatorial games of the Roman era or public executions in medieval age (Stone, 2009). Dark tourism is a tourism phenomenon, which involves people being drawn to attractions that have a sombre historical past. These attractions are memorials of different kinds where tragedy, death and suffering have occurred. The definition of dark tourism is being presented at the beginning of this thesis. Stone (2005) states that the theory behind dark tourism consumption continues to be poor, as is the empirical examination of tourists’ motives. Therefore to this day, the elements of dark tourism consumptions have not been defined clearly and are only being assumed. In 2009 Sharples and Stone continuously mention the fact that dark tourism, as a topic itself, is under-researched.