

# **DARK TOURISM IN BARPAK, GORKHA**



**APF Command and Staff College  
Sanogaucharan, Kathmandu**

**A Thesis Submitted to**

**Department of Humanities and Social Sciences, Tribhuvan University**

**In Partial Fulfillment of Master's Degree in Security,**

**Development and Peace Studies**

**Submitted by**

**Dev Raj Aryal**

**February, 2019**

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## DECLARATION

I, Dev Raj Aryal, do hereby declare that the subject matter of this this thesis entitled **Dark Tourism in Barpak, Gorkha** submitted to the Armed Police Force Command and Staff College is entirely my original work prepared under the guidance and supervision of Prof. Ramesh Raj Kunwar (PhD). I also have made due acknowledgement to all ideas and information borrowed from different sources in course of preparing the thesis. The record of the work done by me, that the contents of this research paper did not form the basis of the award of any previous degree to me or to the best of my knowledge to anybody else, and that the paper has not been submitted by me for any research degree in any other university or institute.

This thesis is being submitted to Department of Humanities and Social Sciences, Tribhuvan University in Partial Fulfillment of Master's Degree in Security, Development and Peace Studies.

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3<sup>rd</sup> APF Command and Staff Course

Date: 3 February 2019

## LETTER OF RECOMMENDATION

I certify that this thesis entitled “**Dark tourism in Barpak, Gorkha**” was prepared by Dev Raj Aryal under my supervision. The researcher has fulfilled the criteria prescribed by the Department of Humanities and Social Science, Tribhuvan University. I hereby recommend the thesis for the final evaluation and approval.

.....

Prof. Ramesh raj Kunwar (PhD)

Supervisor

4 February, 2019

## LETTER OF APPROVAL

This thesis entitled “**Dark Tourism in Barpak, Gorkha**”, submitted by Dev Raj Aryal has been accepted in partial fulfilment of the requirements for Master's Degree in Security, Development and Peace Studies.

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## **ABSTRACT**

Now a days, people are fascinated with death and disaster. Since most studies of Dark tourism related to holocaust, atrocities, deaths and disaster relating to motivations and benefits toward the deaths and suffering sites, this research study examines the dark tourism in Barpak, Gorkha, the epicentre of the earthquake 2015 where the understanding of dark tourism is very limited and the visitors and locals are barely aware of the concept of dark tourism. Nepal hit by the earthquake in 2015 having the epicentre in Barpak, Gorkha which made the huge suffering, there is the need to develop and promote the dark tourism in the place where motivation, authenticity and the experience play the greatest role in promoting dark tourism in Barpak.

By employing three data sources: document review, interview and direct observation, this research study assesses theoretical understanding of the dark tourism, the society and culture of the disaster sites, the motivation of the visitors, beneficial aspects of the dark tourism, pull factors of dark tourism, changing trend of visitors in Barpak over pre, during and post-Earthquake 2015 and prospects of dark tourism in Barpak.

The study finds that cultural values, history and heritage, deaths and dying, survivor's guilt, education, remembrance, edutainment, artifacts, role of media are the primary aspects in promoting dark tourism in Barpak. The study also finds that accessibility, accommodation and reconstructions are the primary challenges of dark tourism in Barpak. The study concludes by offering the key summary of the findings of the research.

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**LIST OF ABBREVIATIONS AND ACRONYMS**

APA	American Psychological Association
CBS	Central Bureau of Statistics
DSP	Deputy Superintendent of Armed Police Force
DS	Directing Staff
EQ	Earth Quake
FGD	Focused Group Discussion
Ft.	Feet
IRB	Intellectual Review Board
KII	Key Informants Interview
KM	Kilo Meter
M	Meter
MCAP	Manasalu Conservation Area Protection
MOHA	Ministry of Home Affairs
MoTCA	Ministry of Tourism and Civil Aviation
TU	Tribhuvan University
USD	United State Dollar
VC	Victoria Cross

# CHAPTER I

## INTRODUCTION

### 1.1 Background

Dark Tourism is regarded as the turn tragedies into tourist attractions or visiting disaster sites. Black tourism, dark tourism or grief tourism is a form of tourism that involves travel to sites associated with death and tragedy. A term created in the mid-1990s, also called Grief Tourism or Thana tourism an attraction for places associated with death. However, the importance of these places is not due to associations related to death and suffering, but to historical value and educational purpose also. Dark tourism is also synonymous to disaster tourism as the act of traveling to the site of a disaster, natural or man-made (Stone, 2006).

Various natural disasters frequently hit Nepal, and the earthquake that struck in 2015 was a large-scale disaster for the country in which Gorkha was regarded as epicenter. After the devastating earthquake, Barpak became popular throughout the world. Whoever learning the natural disaster, he must study Barpak and people also come to Barpak for many causes as of commemorating and learning, so it is being the place to be visited as the place of dark tourist. Barpak could be potential place not only international tourist but also to the internal tourists.

#### 1.1.1 Tourism

The word tourist was used in 1772 (Griffiths & Griffiths, 1772) and tourism in 1811. William Theobald suggests that the word tour comes from Greek and Latin words for circle and turn, and that tourism and tourist represent the activities of circling away from home, and then returning (Theobald, 1998). It is formed from the word tour, which is derived from Old English turian, from Old French torner, from Latin tornare; 'to turn on a lathe,' which is itself from Ancient Greek tornos.

Tourism has become an important, even vital, source of income for many regions and even entire countries. The Manila Declaration on World Tourism of 1980 recognized

its importance as "an activity essential to the life of nations because of its direct effects on the social, cultural, educational, and economic sectors of national societies and on their international relations.

There are many definitions of tourism started from the League of Nation till the latest definition of United Nation. In 1936, the League of Nations defined a foreign tourist as "someone traveling abroad for at least twenty-four hours". Its successor, the United Nations, amended this definition in 1945, by including a maximum stay of six months. The sum of the phenomena and relationships arising from the travel and stay of non-residents, insofar as they do not lead to permanent residence and are not connected with any earning activity (Hunziker & Kraft, 1941). In 1976, the Tourism Society of England's definition was: "Tourism is the temporary, short-term movement of people to destinations outside the places where they normally live and work and their activities during the stay at each destination. It includes movements for all purposes. In 1994, the United Nations identified three forms of tourism in its Recommendations on Tourism Statistics as of domestic tourism; involving residents of the given country traveling only within this country, inbound tourism; involving non-residents traveling in the given country, outbound tourism; involving residents traveling in another country.

### **1.1.2 Dark tourism**

Due to the increasing popularity of tourism in present days, different academics have begun studying the Dark tourism. Leading figures in the field are Lennon and Foley who coined Dark Tourism, Seaton who coined the term thanatourism, and Rojek who developed the concept of Black Spots Tourism. However, despite of the ongoing pervasiveness on the study, many people are not aware in understanding what actually motivates individuals to visit the dark sites.

Dark tourism and Thana tourism were first proposed to an academic audience in 1996 in a themed edition of the International Journal of Heritage Studies (Light, 2017). According to Folley and Lenon, dark tourism was defined as "the presentation and consumption (by visitors) of real and commodified death and disaster sites". They advocated that dark tourism was a postmodern phenomenon due to its emphasis on spectacle and reproduction, and examined the issues around presenting and

interpreting places associated with death through a case study of sites associated with the death of President Kennedy.

So far, dark tourism is a long-standing issue since Uzzell's writing in 1989. The term dark tourism was coined by Foley and Lennon (1996) to describe the attraction of visitors to tourism sites associated with death, disaster, and depravity. Dark tourism includes the act of travel to sites associated with death, suffering and the seemingly macabre (Stone, 2006). Later the term again popularized in real sense by Lennon and Foley (2000) has been most widely used as a portmanteau expression to encompass the use of sites associated with tragic and violent events for tourism. Many other terms variously referring to this form of tourism include "than tourism" (Seaton 1999, 1996), "black spot tourism" (Rojek 1993), and "phoenix tourism" (Causevic & Lynch 2011), "heritage of atrocity" or "dissonant heritage" (Tunbridge 1996), "morbid tourism" (Blom 2000) and "disaster tourism" (Antick 2013)

Uzzell argued for 'hot interpretation' of sites of war and conflict which is not afraid to challenge or shock visitors and engage them emotionally (Uzzell,1989) Professional interpreters have also debated the challenges of interpreting conflict or other sensitive topics in a way which has an impact on visitors but avoids sensationalism. The framework of dark tourism is well identified, and named with many similar terms including black spot tourism (Rojek, 1993). Black spot tourism is commercial developments of grave sites and areas where many people have met with sudden and violent deaths. Although dark tourism research guides important debates about the intersections of tourism and death (Rojek, 1993). Along with the concept atrocity heritage tourism (Tunbridge & Ashworth, 1996) focused on the heritage atrocity, the concept of thanatourism or thanatology was introduced by Seaton in 1996. He identifies thanatourism as being, "travel to a location wholly, or partially, motivated by desire for actual or symbolic encounters with death, particularly, but not exclusively, violent death, which may, to a varying degree be activated by the person specific features of those whose deaths are its focal object" (Seaton, 1996).

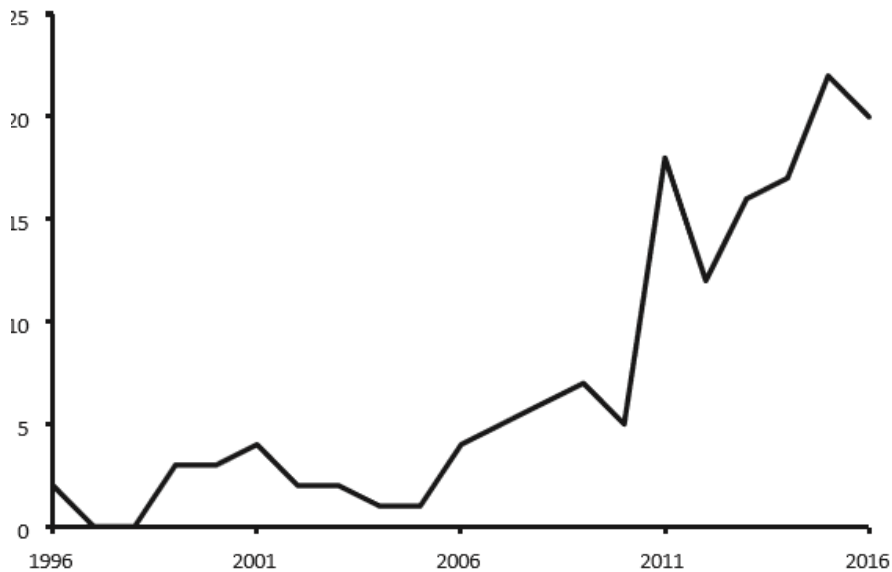
After the term Dark tourism has been extended in encyclopedia in 2001, Sharpley introduced the shades of dark tourism as he argues that certain suppliers may indeed, conceptually at least, share particular product features, perceptions and characteristics, which can then be loosely translated into various 'shades of darkness'. As a result,



dark tourism products may lie along a rather 'fluid and dynamic spectrum of intensity', whereby particular sites may be conceivably 'darker' than others, dependent upon various defining characteristics, perceptions and product traits. It is proposed that construction of a firm and comprehensive typological foundation will lead not only to a better understanding of dark tourism supply, but also, and perhaps more importantly, lead to a better understanding of where to locate and explore consumer demand, motivations and experiences (Sharpley, 2005). In 2011 Dark tourism study center has been established in United Kingdom which was regarded as the milestone in the study of dark tourism.

“Thana tourism” is the “travel to a location wholly, or partially, motivated by the desire for actual or symbolic encounters with death, particularly, but not exclusively, violent death, which may, to a varying degree be activated by the person-specific features of those whose deaths are its focal objects. Thanatology is the academic and scientific study of death among human beings which derived from word Thanatos in Ancient Greek which means to die or be dying (Seaton, 2002). Disaster Tourism is the practice of traveling to areas that have recently experienced natural or man-made disasters. Information about disasters and their effects draws human attention and also play an important informative and educational role. Individuals who participate in this type of tours are typically curious to see the results of the disaster and often travel as part of an organized group (Rojek, 1993).

Dark tourism has a typology depending on the visitors' motivations and sites, namely War/Battlefield Tourism, Disaster Tourism, Prison Tourism, Cemetery Tourism, Ghost Tourism, and Holocaust Tourism (Fonseca, Seabra & Silva, 2016). More importantly, a tour to a memorial site of earthquake is a multi-dimensional experience that can have a deep impact on one's life as of possessing interest, and aiding learning and knowledge acquisition (Tang, 2018).



**Figure: 1 No. of papers on dark tourism and thanatourism published annually**

Source: Light, 2017

### 1.1.3 Barpak

Barpak is a village situated in the northern part of the Gorkha district of Nepal, in the Sulikot Rural Municipality ward no one and two. It is inhabited by Gurungs, Ghailes and Dalit. There is a graveled road from Abu Khaireney running on the bank of Daraudi River to Barpak which extended to Laprak, Gumda and upto the Manasalu base camp.

The village was badly affected by an earthquake on 25 April 2015. The lifestyle is agricultural. However, a remarkable proportion of the total population is employed outside the farm/home, mostly in public services and the army (namely the British, Indian and Nepalese regiments). Remittances sent by these servicemen help significantly in the local economy of Barpak. There are many locally operated businesses such as provisions shops, pharmacies, lodges, cafes and taverns.

Barpak is 45 km north of the District headquarters, 187 km west of Kathmandu, the capital city, and 139 km north-east of Pokhara, the other major city of Nepal. Barpak is at an altitude of 1,900 m above sea level on the way to Manasalu Conservation Area (Acharya & Halpenny, 2013).

Barpak is in ward no 1 and 2 of Sulikot Rural Municipality (See Appendix “F”)

According to the CBS report 2068 the population of Sulikot Rural Municipality ward no 1 and 2 where Barpak lie is shown in Table 1.

**Table 1**  
**Population of Barpak**

<b>Ward No.</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>	<b>Household</b>
1	652	831	1483	328
2	1552	1950	3502	741

Source: CBS 2068

### **1.1.3.1 History**

There is a saying that there was Ghale King who ruled Barpak and surroundings. It used to be a trail for salt traded between Tibetans and Newars of Kathmandu in the early days of Baisey, Chaubesey Rajya (Twenty Two, Twenty Four States) in the early 1400 B.S. During the unification campaign led by Shah dynasty of Nepal by king Drabya Shah and Prithibi Narayan Shah they called Ghale King for a peace talk and was believed to be tricked and wiped out in Nimel on the sandy bank of Daraudi River.

Ghales were given enough wine in metal dish but Shah's knights were served wine on tapari (hand-made plate with leaves). As Ghales got drunk with binge drinking fight broke out. Shah knights had already hidden swords under sand long before the party started and slaughtered everyone with their hidden weapons. This mass murder wiped out Ghale clan but a few survived who were still unborn, therefore even today; Dangey clan of Ghale tribe never drink water at Nibel believing it was flooded with Ghale clan blood once. Those survived, now lives in many parts of Nepal. They had scattered around to survive. As years goes on, Ghales who lives in Gurungs community, says Gurung Ghale. But in Barpak, they say Ghales are Ghale. Everywhere else in Nepal, ghale is a subcaste of Gurung caste. Only in Barpak, ghale believes of being Ghale caste

Barpak is known as the village of late VC Capt. Gaje Ghale who was decorated with Nepal Tara by Late King of Nepal also won the highest honor Victoria Cross Medal in Second World war in Burma.

only, not Gurung. Marriage relationships are arranged within the same village (Bhonsle & Bhardwaj, 2015).

### **1.1.3.2 Tourism in Barpak**

The unique indigenous model with clustered stone tile-roofed houses believe to be the reason behind main attractions to the people wishing to visit Barpak once they have seen pictures of Barpak. Barpak is one of the stopover village routes of trekking around Manaslu. So far, the first homestay programme in Nepal was initiated in 1997 at Sirubari village in Syangja district of western Nepal. Subsequently, many other villages involved in homestay tourism. The registration and licensing of Nepal's many villages offering homestays began on 17 August 2010 by the Ministry of Tourism and Civil Aviation (MoTCA). In the popular trekking routes of Annapurna and Sagarmatha areas, similar services to homestays are offered through tea-houses. Barpak village, located on a western hill of Gorkha District became the new rural tourism destination offering homestays (Acharya & Halpenny, 2013). VC Museum is one of the attracting sites in Barpak. But after the earthquake those unique architectural patterns has been changed which is also the center of observation and home stay tourism has become unpopular.

### **1.1.3.3 Religion, Language and Culture**

The Gurung language is spoken in Barpak and surrounding which has different accent e.g. Khorla, Uiya, Jagat, Philim, Nyak and also quite different from the one spoken around Lamjung, Pokhara etc. This language is spoken by almost twenty-five thousand people around Barpak Uiya Pukri to Gumda area. Barpak is believed to be very old settlement historically in the sense that people still practice Bona religion. They seemed to have adapted Buddhism and Hinduism over the centuries and now there is small minority of Christianity. It has one monastery and one temple and one church. But in practice Barpakis go to Dhami Dorong (cemetery) on Baishak Purnima

(on Buddha's Birthday) to worship and get blessing from their ancestors (Bhonsle & Bhardwaj, 2015). They gather especially brothers of same clan believed to be extended family from same forefather this day to remember their ancestors and get blessing from them offering food and wine following ritual puja from kul Jhakri (chosen Shaman). Barpakies celebrate maghey sangranti, push pandra dashain tihar chaitey dashain besides Biashak Purnima. In fact, they celebrate Dashain more gracefully than anywhere else when most of the families gather at their homes in this festival. The head of the village would keep Jamara and start Dashain on Ghatashthapana. Everybody especially children have to put on new cloth in Dashain and every home most sacrifice a sheep or goat to celebrate Dashain (Bhonsle & Bhardwaj, 2015).

According to the respondent interview during the field visit it has been revealed that the place where the burial of the deaths is called Dursha (Chihan). The people died from the earthquake were not buried but burnt while Christian in Barpak they made the cemetery. They are Hindu and Buddhist both, without Hindu they cannot be Buddhist. Ghales in Barpak celebrate Lohsar at first of Magh while Gurung celebrate Lohsar at Paush 15. Lohsar is regarded as the starting of the Loh. (Part) one of the twelve Loh as: Dear (Fah), Rat (jyub), Cow (Lung), Tiger (Ta), Cat (hyoya), Eagle (Muk), Snake (Pri), Horse (Ta), Sheep (Luk), Monkey (pra), Bird (Chhya) and Dog (khee) years. Fah Loh is running from magh 1 this year there. Cemetery of the Christian people died in barpak (See Appendix "G")

#### **1.1.3.4 Economy**

Most of Barpakies own a piece of land where they grow wheat, millet, soybean, corn, barley and also rice which is planted only in the lower part of village called loong and Goje. Most family own a herd of sheep and animal and they cash in well at the time of Dashain and other festivals.

The majority of Barpakies live on traditional agriculture to feed their family whereas some men join the British Gurkhas, Singapore Police and Indian Army, Nepal army or go to other countries and serve there to earn their living and handful of pensions to support themselves when they grow old. Few Barpakies have taken jobs in local

school as teachers and there are some traders supplying groceries, hardware and clothing to the community (Kaphle, 2015).

#### **1.1.4. Earthquake 2015**

On Saturday, 25 April, 2015, an earthquake measuring 7.8 Richter scale had hit the central region of Nepal where the epicenter was the historic place of Nepal, Barpak, Gorkha district, 76 km northwest of Kathmandu. The generation had experienced this earthquake after 80 years (Kunwar & Limbu, 2015). There are over 8,790 casualties and 22,300 injuries. It is estimated that lives of eight million people, almost one-third of the population of Nepal, have been impacted by these earthquakes and 10 billion USD was estimated damage. Thirty-one of the country's 75 districts have been affected, out of which 14 were declared 'crisis-hit' for the purpose of prioritizing rescue and relief operations; another 17 neighboring districts are partially affected (MOHA, 2015).

Being close to the epicenter and lodged on a steep hillside, the village was extremely hard hit by the April 2015 Nepal earthquake. Less than 10 of 1,200 homes remain standing (Kaphle, 2015). The devastation of the earthquake caused the huge suffering in Barpak as a result it is becoming the new place to be researched and the place to visit by the people whoever related to the disaster. There is the process of reconstruction after the earthquake so far but the debate is still there that whether the rebuilding would be on the sloppy shaped with clustered stone roof or other so the main traditional clustered roofs are being eliminated by the modern type of houses. Gorkha tourism requires a strategy that will help manage crises and rapid recovery from the damages and losses (Ghimire, 2016).

Barpak came to the world's notice in April 2015 when it was one of the three villages close to the epicenter of the calamitous earthquake in Nepal when hundreds of people died and 1,400 of its 1,450 houses were razed to the ground leaving most of its 11,000 residents homeless (Gordon, 2018).

The epicenter of the earthquake is believed to be the Sindara area, Sulikot -2 at Barpak and also there is the big hole which is in the three hours walking distance in the South East of the village. (See Appendix "H")

## **1.2 Statement of the Problem**

Disaster is most common phenomenon and emerging security threat for human life. Earthquake hit Barpak, Gorkha which resulted the great devastation and caused huge suffering, If the suffering and the devastation could be used as the point of attraction for the national and international tourism then Barpak would rise again and could be beneficial for the sustainable development in the future. People nationally and internationally must visit the place to know about the disaster and suffering. For almost all the people whether student, researcher, adventurers or the scholars related to the disaster must visit the place so that they could get insight of the suffering and the think of about further ways out in the respective areas.

How the dark tourism could be enhanced is also the major challenge in Barpak, for that there must be the answer major key questions as of: how are the Nepalese domestic tourists and international tourists motivated to visit suffering sites of Barpak an could be beneficial to both the tourists and the local. Dark tourism in Barpak will be a very evident issue to be investigated. The study will try to evoke many aspects related to those issues of commemoration and learning process.

## **1.3 Research Questions**

This research will endeavour to answer the primary question:

- 1.3.1. What is the status of tourism before and after earthquake in Barpak?
- 1.3.2. How the internal and international tourists motivated to visit after Earthquake?
- 1.3.3. How Dark Tourism could be beneficial to the people in Barpak?
- 1.3.4. What are the Prospects and Challenges in strengthening Dark Tourism in Barpak?

## **1.4 Objective of the Study**

To explore the Prospects of Dark Tourism in Barpak, Gorkha, after earthquake 2015 the research will undertake the following objectives:

- 1.4.1. To find out the motivation of tourists to visit seismic sites of Barpak.
- 1.4.2. To identify the beneficial areas of Dark Tourism in Barpak.
- 1.4.3. To assess the Prospects and Challenges of Dark Tourism in Barpak.

## **1.5 Significance of Study**

The significance of this study is not to recite instances of dark tourism in

Barpak, Gorkha; rather, it is an attempt to examine what motivates visitors to visit Barpak.

As far as the issue is much more proved by the works of Foley and Lennon who discuss that, "...there has been significant growth in tourism associated with sites of death, disaster, and depravity" (Lennon & Foley 1999).

This research is significant in knowledge contribution on dark tourism in Barpak as the place became worldwide popular after the earthquake and will be substantial for the other scholars to learn and conduct further research regarding dark tourism.

Dark tourism may be considered a form of special interest tourism. There are a number of reasons for travelling to dark tourism sites, which most simply can include curiosity, education, survivor guilt, remembrance, nostalgia, empathy, and horror which is depicted in the present study that give insight to whoever interested in the disaster and dark tourism. The study will provide the theoretical knowledge which will be helpful to the researchers and similarly it will also come up with the empirical knowledge to the student of dark Tourism in Barpak, Nepal.

Without tourism, and proper tourism management, some of these sites will deteriorate and simply fade away. So, stopping to deteriorate and fading away of the culture and history of Barpak would be the major significance of this study.

## **1.6 Limitation of the Study**

This research has its own limitation since it deals with the Dark tourism in Barpak. With regard to the dark tourism, it includes different aspects of sufferings as the type of tourism that involves a visit to real or recreated places associated with death,



suffering, misfortune, or the seemingly macabre also but still the present study only focus on the suffering of the people of Barpak after the Gorkha Earthquake 2015 as the neighboring villages also suffered much by the earthquake which have the direct impact in the promotion of dark tourism of Barpak.

The research is mostly limited to qualitative research design as social science research is better defined through qualitative method.

1.6.1. The study only focused on dark tourism in Barpak after earthquake 2015 only which may create the biasness to other areas.

1.6.2. Though this is the thesis for the partial fulfillment of the Command and staff college course so is not covered all within so may not be analyzed in full.

## **1.7. Organization of Chapter**

This thesis comprises five chapters: (1) Introduction, (2) Literature Review, (3) Research Design and Methodology, (4) Findings and discussion and (5) Summary and Conclusion.

The introduction comprises an overview of the subject matter and its background, emphasizing the importance of the research study. This chapter also includes research questions, a brief overview of methodology and thesis structure. The next chapter, the literature review, examines different aspects of dark tourism with the particular focus on the literature related to the Motivational factors related to dark tourism, beneficial areas of the dark tourism. This chapter includes a discussion of the concept of dark tourism, its evolution and possible implication of the review to the dark tourism in Barpak.

Chapter three, methodology, then covers the research design and strategy, data collection and analysis, and ethical issues. This chapter describes phenomenology and direct observation research design, consisting of multiple data collection methods and descriptive analysis of the content. For example, research data were collected through different books, journals, semi-structured interviews with 85 different respondents with FGD and KII. Chapter four, includes a full description of the findings and discussions with the data collected through different methods.

Finally, the summary and conclusion chapter end with, the brief overview of the thesis including a brief description of the significant findings of the thesis.

## **CHAPTER II**

### **REVIEW OF THE LITERATURE**

The purpose of this chapter is to review the existing scholarly literature on Dark Tourism. The chapter is divided into four sections. The first section deals with the literature available on Status of Tourism in Barpak Pre and Post Earthquake 2015, the second section illustrate the visitor's motivation to Visit the Dark Sites with the related available literary works including books and journals. Socio-Cultural Perspective to promote Dark Tourism related literatures are reviewed in third section while miscellaneous literatures related to dark tourism are analyzed in the last section.

Here, the research is conducted with the review of different literatures written on dark tourism, thana tourism, and about the earthquake in Barpak by various author. Review of literature are of five categories in relation with the research problem highlighted above which are incorporated in figure 1.

	Books	Journals	Articles	Document
Status of tourism in Barpak before and after Earthquake 2015				
Internal and intl. tourist's motivation toward dark tourism related to disaster				
Beneficial areas of dark tourism				
Measures to address the challenges on dark tourism				
Miscellaneous additional information related to the topic				

**Figure 2. Literature Organization**

Source: Researcher, 2019

## 2.1 Status of Tourism in Barpak Pre and Post Earthquake 2015

Acharya and Halpenny (2013) revealed the essence of Nepalese tourism lies in naturally beautiful rural hills and mountains and its indigenous communities with their mystical lifestyle and culture. These natural and cultural attributes can be showcased best through homestays which is prevalent in the community of Barpak. In this light what is the status of homestay tourism in Barpak after earthquake 2015. Can dark tourism be benefited by homestay tourism will be the major concern in the study.

Ghimire (2016) stated that Barpak is one of the stopover village routes of trekking around Manaslu. There are so many possibilities of developing different type of tourism in Barpak as it has so much to offer to its guests. Its rich culture, warm and friendly people, breadth taking scenes of Himalaya watching Barpak, overlooking valleys of Darauti river and Treks to Dharkey Danda, Narad Pokhari or just a chill out tour around the village and many interesting festivals

So far the datas that show the actual visitors in Barpak before and after the earthquake is not found but still Barpak is the secondary route for the Manasalu trekking. The

data of the visitors at the Manasalu trekking would be the little evident to analyse the international visitors at Barpak.

**Table 2**  
**No. of Tourists Visited in MCAP area**

SN	Fiscal Year	No. of Tourists	Increased	Decreased	Percentage	Re.
1	2069/70	4286	1173		37.68	
2	2070/71	5331	1048	-	24.38	
3	2071/72	5658	328	-	6.13	
4	2072/73	2288		3370	-59.56	
5	2073/74	5745	3457		151.09	
6	2074/75	7203	1458		25.38	
7	2075/76	5138		2065	-28.67	

Source: MCAP, Gorkha, 2019

Though Barpak is also the secondary route for the MCAP trekking ,if the dark tourism in Barpak is promoted in the good way the tourist whoever visit MCAP, Barpak can make a day hold in Barpak.

## **2.2. Visitor's Motivation to Visit the Dark Sites**

There are many tourist attractions which are connected directly or indirectly with death. Natural disasters, War memorials, war museums, battle fields and prison camps attract visitors. After a natural disaster not only the close relatives of victims but also outsiders travel to the area. What kinds of factors motivate tourists to visit such places are the major literatures to be reviewed for the visitors motivation to visit the dark sites. The core of this review is to find out which factors motivate tourists to visit dark attractions and, especially, after the natural disaster. Tourist experiences in dark tourism their motivation to visit the dark sites are the major concern.

While tourist motivation is a well-established and extensively debated theme within tourism studies, dark tourism and thanatourism research was slow to address why people visit places associated with death.

Tang (2018) stated that as site of devastating earthquake, the memorial site should be equipped to deal with remembrance, with consigning the pain to the past and drawing lessons. However, the continuing popularity of and fascination with death and suffering gradually change the site itself or related memorial into tourist attraction. He also quoted Seaton (1996) and gave the example of case of the ruins of Pompeii, the greatest thanatotic travel destination of the Roman period has been a popular tourist destination for over 250 years.

...the visits lead to a successful interpretation of both cognitive and affective experiences on site. On the one hand, the cognitive experiences direct most respondents toward self-reflection, expression of sympathies to the victims, reconciliation of the imagined landscapes with topographical reality, and critically thinking of the earthquake; on other hand, tourists feel a strong sense of 'sorrow', 'scares and worries'...(2018, p. 433).

According to him many recent seismic memorial sites are becoming increasingly pervasive features within the contemporary dark touristic landscapes as of Tangshan Earthquake Memorial Park in Hebei, China, which was dedicated to over 240,000 victims who perished in the Tangshan Earthquake of 1976. Even the film was made in 2010. Tangshan Earthquake Memorial Park is one of the most visited memorial places to this deadliest natural disaster in the last century. He also referred another case in China is memorials after the Wenchuan Earthquake, northwestern Sichuan province of China. To remind people of the terrible disaster, several memorials were made by arousing extensive interests of tourist. He draws some memorial sites such as Memorial in Park Island Cemetery, New Zealand, after the Hawke's Bay Earthquake of 1931; Memorial Hall and Metropolitan Memorial Museum in Tokyo, after the Great Kanto Earthquake of 1923 in Japan; and Oakland Memorial Park in America, after the Loma Prieta Earthquake. From the supply side of dark tourism, the commoditization of sites related to seismic hazards is highly contested, he wrote.

He also draws the study through ecological perspective that not only was concern expressed over the ecological impacts of the building both during the construction and consequently as a major dark tourism attraction located with a fragile forest environment but also the scale of the project and its explicit role in attracting tourists were considered insensitive to the emotions of the friends and relatives of those who lost their lives in the tragedy.

In this regard, he quoted Sharpley (2005), and believed that tourism plays positive role that it united the world in its response to the needs of the communities. Ironically, while dark tourism brings light to disaster zones, it can lead to numerous attempts at 'land grab', he also focused.

Tang illustrated the consumption of seismic legacy and an ethical dilemma that the supply side of dark tourism does not depict a holistic picture, but it does lead to a better understanding of where to locate and explore the consumer. The rights of those dead are commoditized or commercialized through dark tourism and that presents an important ethical dimension deserving consideration.

If it is analysed in term of the earthquake epicenter site of Barpak as the most visited sites of the century is Tangshan Earthquake Memorial Park in Hebei, China, which was dedicated to over 240,000 victims who perished in the Tangshan Earthquake of 1976. Only being the epicenter is not enough to promote the dark tourism in Barpak, only the people whoever interested in the earthquake and the people visited for the reconstruction is not enough.

Rucinska (2016) stated that tourists pursuing natural hazards can be divided into three groups: Those interested in natural hazards themselves; those interested in landscape deformation and experiencing emotions shortly after extreme events natural disasters - occur; and finally those interested in historic places log after an extreme event takes place. An important element of the natural disaster tourism is quick access to information on the location of a disaster and the destination of a potential excursion. Natural disaster tourism suits alternative tourism, yet it is opposed culture tourism, and sustainable tourism. The paper compares types and groups of tourists. It also considers the contradictions that describe dualism, which exists in dark tourism.

In this perspective the dark tourism in Barpak consist whether the potential excursion, landscape deformation of experiencing emotions is the main concern of study. If the natural disaster or the dark tourism suits alternative tourism in Barpak is the positive output of the study.

Tang (2014) discussed on the Sichuan model of dark tourism where he investigates the motivations of Chinese domestic tourists visiting seismic memorial sites after the great Wenchuan earthquake of 2008, and examines their interpretation of experiences

and benefits of the visits. Recent research on dark tourism has raised the possibility that people are attracted to death and memorial sites in ways different from other tourist attractions. Analysis revealed that the obligation of commemoration mixed with curiosity represents a different set of travel motivation in dark tourism settings than in other kinds of tourism.

His study implies that Chinese domestic tourists were attracted in ways different from other tourist attractions both because they tended to fulfill their obligation of commemoration and were interested in destruction; and visitor experiences played an important mediating role between travel motivations and benefits gained. In Barpak also after the devastating earth quake, what is the flow of the tourist internal and international and their motivations and benefits are the main concern of the study which will be analysed in full. Do the tourists only visit for the historical importance or because of the earthquake struck in Barpak will be the major concern.

Whether the promotion of dark tourism in Barpak will count all these aspects and the models which were raised by Tang are the major concern of the study which may gives

the better opportunity to develop tourism site in Barpak.

According to Kears (2003), Death and dying are natural occurrences; however, the concepts themselves are socially constructed. "The fears, hopes, and orientations people have towards them are not instinctive, but rather are learned from such public symbols as the languages, arts, and religious and funerary rituals of their culture. Every culture has a coherent mortality thesis whose explanations of death are so thoroughly ingrained that they are believed to be right by its members".

Todd (2001) focused that some experience guilt because, "...they believe they have not done enough to help out those who suffer". Others compare and call into question their own lack of suffering. Finally, some claim they are made to feel guilty, focusing on how they are not responsible for the past

Lennon and Foley (2000) Contemporary media has an undeniable influence over public consciousness. Individuals regularly turn on their televisions and radios for weather, news and entertainment. In turn, public opinion and behavior are informed

by these sources. From what to wear on any given day to who to vote for, society depends on the media for information and answers. Furthermore, this influence has expanded as communications have become a global commodity.

Global communication technologies are inherent in both the events which are associated with a dark tourism product and are present in the representation of the events for visitors at the site itself'. Hence, the relationship between dark tourism and the media is thoroughly interconnected.

Lennon and Foley (2000) also revealed that Cemeteries have also become more than just places of veneration and commemoration. note, "Now tourists rather than mourners visit and undertake cemetery tours" a number of people who have neither a direct nor an indirect connection to the dark tourism event visit the site because of heritage motivations. They gain a sense of identity from such visitation.

People's curiosity about death and disaster is insatiable; they are motivated by empathy, excitement and other psychological stimuli of varying moral worth (Uzzell,1989). "Horror and death have become established commodities, on sale to tourists who have an enduring appetite for the darkest elements of human history (Foley& Lennon, 2000).

According to Foote (1997), when a site experiences a tragic or violent event, it results sanctification and designation. The most common motives for sanctification are to honor martyrs, fallen heroes, great leaders and community loss. The process involves the creation of a sacred place, often identified by a durable marker such as a statue, building, monument or memorial garden. It also involves some form of formal consecration, a ceremony explaining the site's history and significance.

Designated sites, "arise from events that are viewed as important but somehow lacking the heroic or sacrificial qualities associated with sanctification" (Foote 1997). Due to a number of reasons, they omit the rituals of ceremony and consecration. For example, the designation of a site may be a transitional phase. The site could, over time, either be consecrated or eventually obliterated from memory.

...To grasp tourist motivation at sites of dark tourism, it is essential to understand the memorialization process of such sites. Not all sites of death, disaster, and destruction are memorialized, nor do all sites evolve into tourist destinations. Much of this commemoration



is shaped by cultural values. Attitudes towards violence and tragedy are closely aligned with cultural values”... (1997, p. 256).

Foley and Lennon (1997) contended that visits to dark sites were for “remembrance, education or entertainment”. They later argued that such visits could be purposeful or incidental but most result from serendipity, mere curiosity or the inclusion of such places on the itineraries organised by tour companies (Lennon & Foley, 2000). Thus, most dark tourists are conceptualised as rather purposeless. Conversely, Seaton (1996) argued that motives for thanatourism were more specifically about encountering (and engaging) with death but these motives could vary considerably in intensity.

Seaton (1996) in the book *From Thanatopsis to Thanatourism: Guided by the Dark* describes thanatourism as to encounter with deaths.

“...travel to a location wholly, or partially, motivated by the desire for actual or symbolic encounters with death, particularly, but not exclusively, violent death, which may, to a varying degree be activated by the person-specific features of those whose deaths are its focal objects”... (1996, p. 240).

Seaton furthers this definition by adding two factors. First, thanatourism is behavioral; the concept is defined by the traveler’s motives rather than attempting to specify the features of the destination. Unlike Lennon and Foley’s concept, Seaton recognizes that individual motivations do play a role in death and disaster tourism. Secondly, thanatourism is not an absolute; rather it works on a continuum of intensity based on two elements. First, whether it is the single motivation or one of many and secondly, the extent to which the interest in death is person-centered or scale-of-death centered.

**Table 3**

**Seaton’s (1996) Thanatourism Continuum**

<b>SN</b>	<b>Weak Thanatourism Element</b>	<b>Strong Thanatourism Element</b>
1	The interest in death is person centred and exists with other motivations.	Interest in death is generalised and exists as the sole motivator.

2	The dead are known to, and valued by, the visitor.	Fascination with death is irrespective of the person or persons involved.
3	E.g. a visit to a war memorial commemorating a dead relative	E.g. visits to graveyards, catacombs, scenes of disaster.

Source: Seaton, 1996

Foley and Lennon (1996) who introduced the concept of dark tourism in 1996 warn that sites must be wary of exploitation and that taste must, "...prevail over economic considerations" When sites do become tourist destinations, they must continue to take into consideration the opinion of stakeholders. Therefore, there must be balance and understanding between stakeholders. Understanding tourist motivations will allow site managers to appropriately tailor sites that will interest visitors, be financially successful, and appease locals, survivors, and families.

Rojek (1993) coined a term affiliated with the concept of dark tourism, black spots, refers to the "commercial developments of grave sites and sites in which celebrities or large numbers of peoples have met with sudden and violent deaths". Much of the literature on dark tourism invariably defines the phenomenon in the context of post-modernism. Where society once viewed cemeteries with respect and dignity, modernity opened them for mass tourism thereby transforming them into tourist sites.

Young (1993) and Foley and Lennon (1999) stated that Remembrance is a vital human activity that connects us to our past and our future, and the ways we remember define us in the present "As individuals and societies, we need the past to construct and anchor our identities and to nurture a vision of the future..." (Young 1993)

Uzzell (1989) promotes hot interpretation. By displaying artifacts however, makes a case for the presentation of the display of certain controversial artifacts. He emphasizes that the interpretive sites should relate all aspects of human history, "We are deceiving ourselves if we think that when we stand in front of a case of...photographs of mutilated bodies we are looking at the past. We are also looking at the present and the future"

### **2.3. Socio-Cultural Perspective to Promote Dark Tourism**

Stone (2012) also proposed the model of mortality mediation. Dark tourism and the commodification of death has become the pervasive feature within the contemporary visitor economy. The research also suggests that dark tourism is the modern mediating institution which not only provide physical place to link the living with the dead, but also allow the cognitive space for the self to construct contemporary ontological meaning of mortality.

Minik (2012) revealed that dark tourism is a way of specific manifestations of cultural tourism, given that the resources of cultural heritage and tourism are: religious monuments, public monuments, historic buildings, castles and palaces, parks and gardens, forts, archaeological landscapes, industrial archeology buildings. Also, the cultural tourism involves visits to different types of museums and the cultural and historical tours. The ground on which base a cultural and dark tourism is the same, and that are the cultural and historical themes, but in order that tourism could be characterized as a dark, that must bear the mark of death, which occurred in the immediate history in the appropriate place. So, between cultural tourism and the dark tourism there is the direct connection, but dark tourism insist on additional elements which includes the suffering and death.

Barpak is also important place in terms of historic buildings, archaeological landscapes

and culturally, so how those habitats and the shapes are affected because of the earthquake 2015 and how the tourists are motivated to visit the sites is the major concerns in the study.

Stone and Sharpley (2008) in *Consuming dark tourism: A thanatological perspective*, drawn upon the contemporary sociology of death and explore the relationship between socio-cultural perspective on mortality and potential of dark tourism as a means of confronting death in modern society. In doing so it proposes the model of dark tourism consumption within a thanatological framework as the basis of analyzing dark tourism.

Foley and Lennon (2002) suggest that “dark tourism” is far from just visiting sites where atrocities have occurred but rather, “is both product of circumstances of the late modern world and a significant influence upon those circumstances”. They argue that

politics, sociology, and current technologies are just as important in creating dark tourism sites as the events that occurred at the sites themselves. They examines several such sites, including how they have been interpreted and are presented to tourists and how history has shaped those interpretations through media, political forces, and social change.

In this regard how the media, political forces and the social changes played the conducive role in strengthening the dark tourism will be the major area of study.

Sharpley and Wright (2018) stated that coverage across many media types, including newsprint, network television news, Internet news sources, Twitter, and Facebook'. This research has revealed that, typically, events that involve large-scale death and suffering, such as disasters, will be given prominence over other stories; 'Disasters are unusual, dramatic, and often have great impact upon people's lives. This combination makes disasters newsworthy and creates the expectation that news outlets, which are driven by commercial imperatives. The media generally assume that news of war, crime and natural disasters will always win an audience. The concept seems very much evident to attract the attention of the internal and external tourist in Barpak which is the epicenter of earthquake, 2015.

Kunwar and Chand, (2016) stated that despite the negativity that crises generate, crises are not only considered negatively also positive effect of crises such as stimuli to innovation or the recognition of new markets. The earthquake has also left some other positive repercussions. Also many opportunities of researches have opened up related to cause of such extensive damage and how such structures can be strengthened to make them earthquake resistant. The fact gives adequate areas to be studied in Barpak that whether Barpak will be benefited with that sort of opportunity or not is the major concern.

Hooper and Lennon (2016) provides a comprehensive exploration of the subject from the point of view of both practice-how Dark Tourism is performed, what practical and physical considerations exist on site-and interpretation-how Dark Tourism is understood, including issues pertaining to ethics, community involvement and motivation.

Cohen and Cohen (2012) addresses critiques of Eurocentrism in tourism studies, which have called for a 'paradigm shift' in response to the rapid rise of tourism from emerging world regions. We clarify the concept of a paradigm shift, and examine arguments for a shift in tourism studies on epistemological, theoretical and empirical levels. In the present globalised trend of tourism that tourism is not only the western concept, he advocates that dark tourism also be globalised so being the epicenter of earthquake 2015, Barpak will also has the better possibility of the dark tourism.

Hoving, Wallis, Docrat and Vries (2010) revealed that the devastating Haiti earthquake resulted in an outpouring of international aid. Although nobly motivated to help, all emergency interventions have unintended consequences. The study focused humanitarian aid versus Disaster Tourists where humanitarian aid. On the other hand, a disaster tourist may be heading to site of a disaster to see the destruction, take pictures and obtain bragging rights that everyone wants to experience everything firsthand.

In the context of Barpak whether the humanitarian aids are beneficial to the locals or lead to the unintended consequences. How those aids and the disaster tourists helped in Barpak in positive and negative ways.

Prideaux and Laws (2007) describes the 'Teflon tourist' which was coined by Kurosawa in 2005 to describe travelers who are prepared to take advantage of the low rates offered by destinations following disasters and to link the tourist destination and the tourists.

... in the US travel trade, the term 'Teflon tourist' has emerged (Kurosawa, 2005) to describe travelers who are prepared to take advantage of the low rates offered by destinations following disasters. ... teflon tourists, also referred to as 'vulture tourists' by Kurosawa (2005) were arriving at the destination and recording interviews of their trip with television journalists... (2007, p.376).

Sofar, many academicians don't like the Teflon tourism or the Vulture tourism as that some times donot support the dark tourism but in Gorkha's case Ghimire, 2016 quoted Sapkota,2015 who gave the version of Alexandra, a tourist from Italy.

The reviewed literature in different sections shows that dark tourism or a tour to a seismic memorial site of earthquake can be seen through multi- dimensional

experience with multiple aspects such as: cultural values, history and heritage, deaths and dying, survivor's guilt, education, remembrance, edutainment, artifact, role of media sociological, pedagogic, historical, culture & tradition, environmental, heritage identity, suffering, commemoration, economic, security, environmental, psychological, remembrance, educational, ethical, memorial, humanitarian aspect and more importantly edutainment which is much more evident on the study of dark tourism in Barpak. Several scholars of dark tourism argue that there various motivations to visit the suffering sites of death and disaster.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

#### **3.1 Background**

This chapter describes the research strategy, methods and procedures employed for this research. The following topics are explored: qualitative research, research design,

Nature and sources of data, Data collection, Sampling Technique and Size, Data Validation, Processing, Analysis, Presentation & write-up and Ethical Consideration.

So far, the study seeks the qualitative method that assumed learning from the participants. So, the study has focused on the population study through direct observation which seeks to listen to participants and build an understanding based on what is heard. Here, the literature only provides a useful backdrop for the problem that has led to the need for the study.

The present study depends on both the primary and secondary sources. Dark Tourism in Barpak will require qualitative data in order to conduct the descriptive and analytic research so qualitative research method was used. Inductive logic of research is more evident. Phenomenology, document studies, observational studies and narrative method within the population of Barpak was the methodology and despite of the limited time frame direct observation in the field gave the good insight in the related subject. Since earthquake became the social phenomenology which requires descriptive and interpretive theory to explore subjective experience of the daily life of individuals so the lived experience was also interpreted through thematic analysis approach.

### **3.2 Research Design**

Research design is the plan and the procedures for research and the detailed methods of data collection and analysis and also procedure or the strategy of inquiry. The research design refers to the overall strategy that we choose to integrate the different components of the study in a coherent and logical way, thereby, ensuring us to effectively address the research problem.

In this study, the interview method is essential for revealing human ideas. Document review is useful for assessing the major motivation to visit to the dark sites and also for comparing the data obtained from the interviews.

This study explored about Dark tourism in Barpak with population study by employing the qualitative descriptive research method through direct observation applying phenomenological and narrative research method along with the revive of

the documents. Qualitative descriptive method is used for systematic inquiry into an event or a set of related events which aims to describe, explain or explore the phenomenon of interests of the locals and visitors. Interviews, documentation review, direct observation and physical observation were the major data collection methods.

### **3.3 Nature and Sources of Data**

The study is based on both primary and secondary data. Much of the data were taken from different documents, books, reports, publications, online portal and other internet sites. The primary data were collected through non-structured questions. The data collected from the local (tourists and local peoples) were verified by the focused group discussion and key informants' interview. The data were collected with the use of open-ended discussion which explore the cognitive and lived experience of the locals and visitors in Barpak. (See Appendix A, B & C for Interview questions)

The interview conducted with different respondent were presented in narrative method. The main methods of data collection were:

- 3.3.1 In-depth interviews,
- 3.3.2 Direct observation, and
- 3.3.3 Written documents

### **3.4 Sampling Technique and Size**

For primary data collection, field visit was the major technique but still the primary data were taken through phone interview and mailed interview by semi-structured and non-structured Questions for the data need to be taken outside Barpak. The sampling technique was Non-Probability Purposive Sampling that do not rely on randomization which was more based on the intention of the topic dark tourism. Only those elements were selected from the population which suits the best for the purpose of the study. Interview has been carried out to 40 Domestic visitors, 5 International visitors, 20 Tourist hosts and 20 locals through non-probability Purposive sampling.



Respondents from various age, culture, cast, gender, social and occupational group were selected. Some local technician, government official, teacher, local political leaders were also consulted for their views and response. Data collected from interview were validated and made clearer by Focused Group, (See Appendix 'C' for FGD questions). Eight local leading figures and government officials who are directly related to the research were involved in Focused Group Discussion. The cognitive and affective experiences of tourists in Barpak, and the perceived benefits with their visits were realized through the mentioned techniques.

Although non-probability purposive sampling has been adopted, representation from all groups will be covered. Variation of age, occupation, ethnicity, education will be covered in research. Majority of people with literacy, balance number of ethnicity and majority of people with agricultural background will be interacted for data collection. Demographic Data of the Respondent: Age Group, Family Size & Occupation (see Appendix 'D')

### **3.5 Data Validation, Processing, Analysis and Presentation and Write-up**

Narrative and Phenomenological study through direct observation of the population was the tool for collecting the primary data. To ensure credibility, triangulation was done between sources, methods, and investigators. Qualitative data collected from primary sources were validated with the data collected from secondary sources. The information collected through interview (primary data) were analyzed by narrative and descriptive ways. Qualitative data collected from secondary source were analyzed by analytic and descriptive method. Data from both the sources were analyzed and presented concurrently.

### **3.6 Ethical Consideration**

This Research, to the best of my knowledge and belief, original except as acknowledged in the text and also the research is the same. I hereby declare that I have not submitted the material either in whole or in part, for a degree at this or any

other institutions. In each part i.e. From Topic selection to Theory interpretation, Validation and write up, I was morally abiding.

The APA 6th edition is adopted for citation and references. Due respect was given to the writer of source from where the data were collected. Policy of non- plagiarism were strictly followed. Citation and reference were coded for each and every source. Correspondence were done with participant's consent. (See Appendix 'E' for Respondent Interview & FGD Consent Letter)

No discrimination to Respondents on the basis of their cast, ethnicity and status were considered. The hospitality was given to tourists while interviewing them. The respondents were given a choice of negotiating a better time and place for the interview according to their convenience and was explained the purpose of the research clearly and their identity were kept anonymous.

This chapter has provided explanation and justification for the research methodology used for this study. The qualitative research method has allowed the researcher to access a comprehensive view of the participants' experience and knowledge on dark tourism. Using non-probability Purposive sampling method data sources are identified, and information is collected using three different methods: interview, document review, and archival records. The interview is the main data collection method, comprising ten semi-structured interviews with the locals, visitors and hotel owner differently followed with FGD and KII. Different literatures concerned to dark tourism give the theoretical understandings on dark tourism.

## **CHAPTER IV**

### **FINDINGS AND DISCUSSION**

#### **4.1 Background**

Regarding the dark tourism in Barpak, the motivation of the visitors and the beneficial areas to the visitors and to the locals is the primary concern of the study. To analyse the data in the perspective, Motivation, authenticity and experience of the visitors plays the vital role at the same time host guest interaction also plays the prime role. Unless and until there is not the good accommodation and environment, the promotion of the tourism will not be effective. Dark tourism in Barpak also seeks the important fact that what are the areas to be exploited for the promotion of the dark tourism so analyzing the prospects and challenges in promoting the dark tourism in Barpak is also evident issue. As Erik Cohen emphasize on the globalization of the dark tourism that no any western perspective on seeing tourism, the promotion of dark tourism in Barpak would be easier and more beneficial in this postmodern time. Society has seen a continuous move away from traditional mass tourism and package holidays to as post-modern tourism toward the local places (Munt, 1994). The version of Munt gives more possibility for the promotion of dark tourism in Barpak.

#### **4.2 Status of Tourism Before and After Earthquake 2015**

So far the datas that show the actual visitors in Barpak before and after the earthquake is not found but still Barpak is the secondary route for the Manasalu trekking. The data of the visitors at the Manasalu trekking would be the little evident to anslyse the international visitors at Barpak which is shown in table 4. Accordint to the respondents it has been revealed around 20 percent of the tourists visited in MCAP come through Barpak. The flow of international tourist has been decreased just after the earthquake but domestic tourists has been increased rapidly.

Though Barpak is also the secondary route for the MCAP trekking, if the dark tourism in Barpak is promoted in the good way the tourist whoever visit MCAP, they will make a night hold in Barpak.

According to the chairperson of the Homestay of Barpak three sisters home stay has been started before but after the EQ, the existence of the homestay is being challenged because of the establishment of the hotels in many numbers. Before EQ there were only six hotels in Barpak but after the disaster there are more than 35 hotels which reflects the visiting Barpak after the Earth quake has been increased.

General capacity of the hotel in Barpak is 20-25 persons. If the whole hotels are pack in the season 700-800 tourists visit in Barpak per day which is the positive aspect of tourism of Barpak and also the excessive flow of visitors in Barpak is after the Earthquake 2015.

**Table 4**  
**Status of visitors in Barpak Before and after Earthquake**

SN	Respondent	Increased(%)		Decreased(%)		Stable(%)	
		No.	%	No.	%	No.	%
1	Locals	30	75	3	7.5	7	17.5
2	Hotel Owners	20	100	-	-	-	-

Source: Respondent Interview, 2019

The records in the homestay tourism in Barpak shows that in 2071 there were only 1760 tourists reached in Barpak but after EQ there are numerous increments in the visitors at Barpak that in the days of season there are more than 800 tourists visit Barpak. The season for the visitors in Barpak is Kartik to Mangshir and Falgun to Baisakh.

To confirm the details revealed from the respondent interview the status of the visitors before and after the Earthquake 2015 focused group discussion was done which confirms the fact of the respondents. But the international tourists flow is not much to visit the epicenter of earthquake 2015 so it is evident that whoever comes for the MCAP they must be attracted through promotion of dark tourism in Barpak.

The Respondent's view which is reflected in table 5 shows that the major motivation to visit Barpak is Edutainment as the visitors of age group 20- 30 are the major age group visiting Barpak.

**Table 5**  
**Age groups of the Visitors in Barpak after Eartquake**

SN	Age Group	Respondents View		Re.
		No.	%	
1	10-20	9	15	
2	20-30	16	26.666	
3	30-40	15	25	
4	40-50	9	15	
5	50-60	7	11.666	
6	60-70	3	5	
7	70-80	1	1.666	

Source: Respondent interview, 2019

#### 4.3 Visitor's Motivation and Beneficial Areas to Visit Barpak

There are many tourist attractions which are connected directly or indirectly with death. After a natural disaster not only the close relatives of victims but also outsiders travel to the area. What kinds of factors motivate tourists to visit such places are the major concern in Barpak too as reviewed many literature on the motivation of the visitors in the natural disaster sites and the beneficial areas for both the visitors and the locals.

While tourist motivation is a well-established and extensively debated theme within tourism studies, dark tourism and thanatourism research was slow to address why people visit places associated with death. Early debate was largely speculative.

Foley and Lennon (1997) contended that visits to dark sites were for “remembrance, education or entertainment”. Such visits could be purposeful or incidental but most result from serendipity, mere curiosity or the inclusion of such places on the itineraries organised by tour companies (Lennon & Foley, 2000).

Recent research on dark tourism has raised the possibility that people are attracted to death and memorial sites in ways different from other tourist attractions. Analysis revealed that the obligation of commemoration mixed with curiosity represents a different set of travel motivation in dark tourism settings than in other kinds of tourism (Tang, 2014).

If it is analysed in term of the earthquake epicenter site of Barpak as the most visited sites of the century is Tangshan Earthquake Memorial Park in Hebei, China, which was dedicated to over 240,000 victims who perished in the Tangshan Earthquake of 1976. Only being the epicenter is not enough to promote the dark tourism in Barpak, only the people whoever interested in the earthquake and the people visited for the reconstruction is not enough.

Whether the promotion of dark tourism in Barpak will count all these aspects and the models which were raised by Tang are the major concern which may gives the better opportunity to develop tourism site in barpak and to make the visitor's motivation compatible to the Barpak's attraction of dark tourism which may be beneficial to the Barpakis and the visitors as well.

Understanding tourist motivations will allow site managers to appropriately tailor sites that will interest visitors, be financially successful, and appease locals, survivors, and families (Foley & Lennon,1996).

Tourists pursuing natural hazards can be divided into three groups: Those interested in natural hazards themselves; those interested in landscape deformation and experiencing emotions shortly after extreme events natural disasters occur; and finally those interested in historic places log after an extreme event takes place (Rucinska, 2016). Seaton (1996) recognizes that individual motivations do play a role in death and disaster tourism. In this perspective the dark tourism in Barpak consist whether the potential excursion, landscape deformation of experiencing emotions is the main concern of study.

Different reviewed literatures in this research on the motivation of the visitors at the disaster sites revealed that there are various motivating factors on visiting Barpak the epicenter of the Earthquake 2015 which are analysed as follow:

#### **4.3.1 Black Spots**

As Rojek coined a term affiliated with the concept of dark tourism, black spots, refers to the “commercial developments of grave sites and sites in which celebrities or large numbers of peoples have met with sudden and violent deaths”.

Also, in Barpak 72 peoples were died in Barpak because of the earthquake 2015 also having epicenter at Barpak and more than nine thousand peoples were died in Nepal which need to be promoted.

#### **4.3.2. History and Heritage**

Barpak is also one of the historically important places where the indigenous Ghale ethnicity resides where the houses of different specification with archaeologically importance lies and how those important habitats have been devastated by the earthquake is the major motives of visitors to visit the dark sites of disaster. Visitors motivation to visit Barpak is not only to see EQ but also to see the uniqueness of the Barpak village.

#### **4.3.3 Post-modernist Concept of Dark Tourism**

Tourism literature reveals significant impacts that post-modernism has had, and is having, on tourism products. Society has seen a continuous move away from traditional mass tourism and package holidays to as post-modern tourism (Munt, 1994). Dark Tourism in Barpak is also the new phenomenon which could be promoted in such way so that the visitors could make the plan in short to visit the seismic site. Dark tourism in Barpak can provides the context for a post-modern experience.

One of the respondents raised the issue that instead of going to Newroad and Ason better to come to Barpak because the nature of the village is unique in Barpak and how the EQ 2072 made the devastation here and how the reconstruction has been made is the major attraction for the tourists.

#### **4.3.4 Cultural Values and Orientation**

To grasp tourist motivation at sites of dark tourism, it is essential to understand the memorialization process of such sites. Not all sites of death, disaster, and destruction are memorialized, nor do all sites evolve into tourist destinations. Much of this commemoration is shaped by cultural values. Attitudes towards violence and tragedy are closely aligned with cultural values” (Foote,1997).

According to the Lama of Bouddha Gumba at Barpak, Mortality leads to paradise while accidental deaths such as: hanging, poison. will not go to paradise. According to their culture for mortality they burry the body and make Mane while in fatality death they burn not make burial. In case of the funeral of the deaths at the time of earthquake2015, Barpak suffered much that they are not in the condition to help each other. The family member themselves did the funeral not by making burial but by burning the dead body as they regarded the death in earthquake as accidental and they didn't made cemeteries.

In case of Barpak, because of the earthquake many rituals and the ceremonies were also omitted as for example in Laprak people are unable to perform their rituals because of the delay of the handover of the exemplary housing by the NRNA and they are just waiting for the houses to be made. The funeral rituals of the dead body of the disaster also took just in a day without the burial in Barpak. If such values are highlighted in Barpak too there would be the greater chance of the promotion of dark tourism.

#### **4.3.5 Pull Factors and Tourist Motivations**

Dark tourism destinations can themselves pull visitors to their facilities, with the most common explanations being education and remembrance. Sites of death and disaster do pull people in order to learn and to remember. Some individuals might be attracted to disaster sites to see remnants of the disaster loss.

Most of the respondents revealed the fact that most of the tourists come from the school and college tours which shows interest of education and remembrance of the visitors.

#### **4.3.6 Heritage and Identity**

Family members and friends also comprise a population that visits due to heritage affiliation. Some visit to honor and pays tribute to family members whose lives were lost. Others visit to help forge their identity, to discover their roots and where they came from. Visiting sites of death and disaster allow these visitors to understand their heritage. Others yet will visit due to nostalgic feelings of the past.



Many visitors visit the site to see the Victims and Survivors, Family and Relatives and Identity Motivators a number of people who have neither a direct nor an indirect connection to the dark tourism event visit the site because of heritage motivations. They

gain a sense of identity from such visitation.

Cemeteries have also become more than just places of veneration and commemoration. note, “Now tourists rather than mourners visit and undertake cemetery tours” (Lennon and Foley 2000).

In Barpak too, the Cemeteries are different to those of Christians and Buddhists that Buddhist had burnt all the deaths of earthquake while Christians buried as the real funeral of the Ghaes in Barpak is to make burial on death.

#### **4.3.7 Survivors’ Guilt**

The fact that survivors and victims’ families return to scenes of death and disaster is so much pitiful. For many who experienced the horrors of war, atrocity and disaster, returning to the scene is cathartic, a way to honor those who did not make it home. Alternatively, it may be a way to unburden a sense of guilt endured simply because they survived death and disaster.

...some experience guilt because, “...they believe they have not done enough to help out those who suffer”. Others compare and call into question their own lack of suffering. Finally, some claim they are made to feel guilty, focusing on how they are not responsible for the past... (Todd, 2001, p. 47).

In Barpak, after earthquake hit, funeral was done individually because all the people are engaged in surviving themselves. Even at that time they were unaware of the others suffering so family members themselves managed the funeral by burning the death as in other time they make burial. Now a days also they feel guilt of the time when earthquake hit Barpak.

One of the survivors who lost four members of the family Man Bahadur Gurung- 37 who lost his Mother-70, Neice-7, Sister in law-26 and Daughter-14 expressed the guilt that he had suffered to console to his family members now a days too. Some of the

survivors are feeling guilt that at the mean time even we have lost the humanity that no houses were standing and all are suffering so they only thought of their own.

As Stone 2012 also proposed the model of mortality mediation if dark tourism in Barpak will be studied in this regard that would be the good bridge between the physical as well as the cognitive meditative aspect.

#### **4.3.8 Curiosity and Novelty Seeking**

People's curiosity about death and disaster is insatiable; they are motivated by empathy, excitement and other psychological stimuli of varying moral worth (Uzzell,1989). "Horror and death have become established commodities, on sale to tourists who have an enduring appetite for the darkest elements of human history (Lennon & Foley, 2000).

Barpak is the epicenter of the Earthquake 2015 which make loses of around 9000 human loss, people whoever want to know about the earthquake they need to visit Barpak for empathy.

#### **4.3.9 Death and Dying**

Death and dying are natural occurrences; however, the concepts themselves are socially constructed.

...variances in cultural attitudes towards death and dying can be observed today. For many Western Christians, heaven, or the end of death, is the ultimate goal. Yet for Eastern Buddhists and Hindus, "...the arch-ordeal envisioned is not death but rather the pain of having to undergo another rebirth. It is the end of rebirths that is their goal..." (Kearl 2003, p. 3).

In Barpak the death caused by disaster are to be burnt while their actual funeral proceeding is to burry and make cemetery. So far, the Barpakis are in the plan to make the memorial park where all the death of earthquake 2015 will be commemorated and memorized.

At the time of earthquake, they were not involved in the 3 days funeral ceremony but just in one days and they did in their own way that only family members engaged because they all had been suffered at that time which need to be evoked out where suffering and sentiment of the locals may affect and attract the visitors.

#### **4.3.10 Change from Routine**

Some of the visitors in Barpak are not routined as they are on the way to other destination but they heard the name Barpak and felt happy to visit Barpak. Two of the visitors whom revealed that they were interested Interested in trekking. Coincidentally tour diverted to Barpak from Bandipur that interested in trekking. Their arrival to Barpak was not because of the earthquake. So, need to promote in relation to dark tourism whoever visit Barpak must know the epicenter and they could promote the tourism of suffering.

#### **4.3.11 Entertainment**

Some of the people feel entertained on the death and suffering which is the human psyche as revealed by the Freud. So, people visit Barpak for adventure and entertainment.

#### **4.3.12 Nostalgia**

The post-modern society is suffering from the nihilism that sometimes they feel the existential crisis and may feel nostalgic of the earthquake 2015 and maybe they will feel good to visit the epicenter of the earthquake and visit Barpak.

#### **4.3.13 Education**

Today, individuals continue to travel for knowledge, understanding and educational opportunities, and dark tourism sites continue to promote their educational mission.

Major themes of education are: much of the understanding need travel, education seeks to prevent similar events from occurring, some sites of death and disaster draw attention from other sources much as media exposure, which may not be the authentic one as of seeing.

Barpak is also the place where was the epicenter of earthquake 2015, so whoever want to learn and see the different facts about the earthquake visit Barpak. And respondent interview also depict that many visitors are from the school and colleges.

#### **4.3.14 Remembrance**

Remembrance is vital human activity that connects to our past and our future, and the ways we remember define us in the present (Young,1993; Foley & Lennon, 1999). “As individuals and societies, we need the past to construct and anchor our identities and to nurture a vision of the future” (Young 1993)

FGD in Barpak revealed that we all have lost the memory of the earthquake of 1990 BS in Nepal so the same may happen to earthquake 2015 too to the coming generation. There must be the effective initiative to make the live experience of earthquake 2015 having epicenter at Barpak so that the coming generation would be aware. If such memorial work could be done in Barpak Dark Tourism will automatically promoted and the coming generation will be intended to visit the seismic site at Barpak. That remembrance connects from generation to generation.

#### **4.3.15 Artefacts**

People travel to view material evidence or symbolic representations of death in locations unconnected with their occurrence

“...inculcation of the fear of death in general encouraged dependence on the consolations of religion and the church which -controlled it”. To encourage this dependence, the church ‘stage-managed’ representations of death in paintings, monuments, morality plays, and sermons, thereby keeping death in the forefront of awareness... (Seaton 1996, p. 236).

If any symbolic representation of the loss of earthquake, 2015 could be maintained in Barpak, that would be the major aspect to attract the visitors there.

Uzzell promotes hot interpretation. By displaying artifacts however, makes a case for the presentation of the display of certain controversial artifacts. He emphasizes that the interpretive sites should relate all aspects of human history.

... “We are deceiving ourselves if we think that when we stand in front of a case of...photographs of mutilated bodies we are looking at the past. We are also looking at the present and the future” ... (Uzzell,1989, p. 37).

So, in Barpak too, memorialization of the artifact of all the death of earthquake 2015 is very necessary that people who ever experienced the earthquake of 1990 BS they forgot as there were not any symbols and any artifacts that were preserved. If

symbolic representation of the death is preserved in Barpak that would be the better way for promotion of dark tourism in Barpak.

#### **4.3.16 Reconstruction**

For tourism, traditional houses are refereed but how the people will wait the government and the other agencies to build the exemplary habitat in the cold season so they had constructed the houses in their own but still there are many opportunities to build in the original way in the stone paved route, dhunge dhara and other math mandir.

The concept depicts that the people in Barpak are not aware of the fact that they can make the EQ resilience traditional building to promote tourism as there are many more NGO and INGOs and other government offices working in the reconstruction. Which seems lacking in the coordination and the effort of the different stakeholder.

#### **4.3.17 Role of Media**

Contemporary media has an undeniable influence over public consciousness. Individuals regularly turn on their televisions and radios for weather, news and entertainment. In turn, public opinion and behavior are informed by these sources. From what to wear on any given day to who to vote for, society depends on the media for information and answers. Furthermore, this influence has expanded as communications have become a global commodity.

Global communication technologies are inherent in both the events which are associated with a dark tourism product and are present in the representation of the events for visitors at the site itself” (Lennon & Foley, 2000). Hence, the relationship between dark tourism and the media is thoroughly interconnected.

Modern media not only plays a role in disseminating information to the public off-site it also plays an important role in the development of on-site interpretation to pull the visitors.

#### **4.3.18 Teflon Tourism**

Sofar, many academicians don't like the teflon tourism or the Vulture tourism as that some times do not support the dark tourism but in Gorkha's case Ghimire, (2016) quoted Sapkota,2015 who gave the version of Alexandra, a tourist from Italy. who revealed that "After the catastrophic earthquake, she wasn't sure whether she should visit Nepal,". "She was informed that the situation here is very bad. However, she decided to visit the country after consulting with her friends in Nepal. The situation here is far better than she had anticipated. "I visited various places in Kathmandu and Bhaktapur and now I am in Gorkha. There is no reason why people should be afraid of visiting the country", she added. Her husband, Stephen opined that positive news about the country should be spread. "We need to inform others that the country is peaceful and beautiful even after the catastrophic earthquake. However, all foreigners hear about its destruction." The fact shows that the work of Ghimire somehow assisted for the promoting tourism immediately after the Earthquake 2015.

The role of Teflon or vulture tourism has been shown by Ghimire, 1917 where Gorkha was regarded as the safe destination after the earthquake 2015 which also have the positive impact for the immediate promotion of the tourism in the disaster affected area despite of the misinterpretation of the actual condition of the place that till now 25 percent of the houses has not been reconstructed yet according to the national reconstruction authority.

The respondents also said that people are not interested in the meetings and the other works as the NGO/INGO provide allowance in their meeting training and seminars. The international society also played role to influence in the EQ affected area that the investment by NGO/INGO was more but only invested in the administrative work so not so productive and seen worthless except some as for example JICA did better in comparison to other. Distributing buckets, goats, train to wash hand only are not fruitful according to them, immediate relief was good but gradually it has not been effective as expected. Believers group came for the advertisement of the Christianity which shows the challenging sides of the affected or the victims right in Barpak.

The observation revealed that the motivation to visit the Barpak shows that people visit the place for different reasons. To promote the tourism in Barpak after earthquake by familiarizing as the epicenter of earthquake there are many more things need to change and make. Respondents revealed that NGO and INGO are not

effective except some as of JICA. Culture and tradition have not been preserved while building houses, making in their own by leaving the traditional houses and weaknesses of the technicians as they are not advocating of the fact that the old houses also be made earthquake resistance.

To validate the above-mentioned facts about the dark tourism in Barpak in relation to the reviewed literature related to the Dark Tourism, the respondents view also taken with the eighty respondents which is interpreted in table 6.

**Table 6**

**Motivation and benefits to visit Barpak**

<b>SN</b>	<b>Motivation of Visit</b>	<b>No.</b>	<b>Percentage</b>
1	Black Spot	6	7.5
2	History & Heritage	2	2.5
3	Cultural Values	4	5
4	Heritage & Identity	3	3.75
5	Survivor's Guilt	4	5
6	Curiosity & Novelty Seeking	10	12.5
7	Death & Dying	6	7.5
8	Nostalgia	-	-
9	Education	19	23.75
10	Remembrance	6	7.5
11	Artifacts	3	3.75
12	Role of Media	3	3.75
13	Edutainment	7	8.75
14	Reconstruction	5	6.25
15	Not Mentioned	2	2.5

Source: Respondent Interview, 2019

The direct observation further shows that to promote tourism, village specific and the space specific the certain culture and tradition must be preserved while rebuilding so that the visitors will be interested to visit Barpak.

#### **4.3.19 Hope**

Most importantly the direct observation revealed the fact that the hope is the major motivator for the visitors at Barpak. Out of the more than 1300 houses, only 10 houses remain standing. In this horrible situation the people in Barpak are standing still with the hope of reconstruction and rehabilitation. They started to live normal life as if they are not suffered much by the earthquake 2015. They have plan to make the memorial park and have enthusiasm to make Barpak one of the most beautiful village revived from the disastrous earthquake.

According to the local respondent, they have many debates on promoting the tourism in Barpak as of:

- a) Debated issue on reconstruction that either the traditionally reconstruction or the new one but the effort by the government was not effective so people were not in the condition to wait for the decision so they started to build their house in their own. But the paving the stone in the routes in the village need to be in the traditional way so that the history and heritage identity will be preserved. Remaking of the stone tap in the traditional way is also another essence to preserve the artifacts.
- b) So far, trend of Migration was Increased just after the EQ, people migrated to Chitwan, Pokhara and Kathmandu so the people were worried of the fact that whether the unity and uniqueness of the Barpakis would be disintegrated but now most of the people came back and at least they are building one house even if they will not stay so far.
- c) They have the concept that as if they will not stay in Barpak but they need to build a house there so they can stay in their own house at the time of the rituals and traditional eve they perform when they visit Barpak which is the uniqueness of the society and culture of Barpak.



d) They interpret the death fatality and mortality in different ways. If the person die accidentally, they do not make burial but they burn. According to the Lama of Buddha Gumba at Barpak, they regard the death of earthquake also as accidental death so they didn't make burial but they burn. At the time of earthquake even they were not involved in the 3 days funeral ceremony but just in one days and they did in their own way only family members engaged because they all had been suffered at that time which need to be evoked out where suffering and sentiment of the locals may affect and attract the visitors.

#### **4.4 Prospects and Challenges of Dark Tourism in Barpak**

Tang (2014) discussed on the Sichuan model of dark tourism where he examines the visitor's interpretation of experiences and benefits of the visits. Recent research on dark tourism has raised the possibility that people are attracted to death and memorial sites in ways different from other tourist attractions. Analysis revealed that the obligation commemoration mixed with curiosity represents a different set of travel motivation in dark tourism settings than in other kinds of tourism.

Despite of the prospects there will also be the ecological perspective that deals with the fragile forest environment. In this regard, Tang quoted Sharpley (2005), and believed that tourism plays positive role that it united the world in its response to the needs of the communities. Ironically, while dark tourism brings light to disaster zones, it can lead to numerous attempts at 'land grab'.

Tang illustrated the consumption of seismic legacy and an ethical dilemma that the supply side of dark tourism does not depict a holistic picture, but it does lead to a better understanding of where to locate and explore the consumer. The rights of those dead are commoditized or commercialized through dark tourism and that presents an important ethical dimension.

So, there must be the proper balance in promoting dark tourism in Barpak without deteriorating the ecological balance, ethical issues toward the deaths preserving the cultural identity and the cultural artifacts. The observation pointed out some prospects and challenges in promoting dark tourism in Barpak.

##### **4.4.1. Prospects Of Dark Tourism in Barpak**

In case of Barpak also the visitors tended to fulfill their obligation of commemoration and were interested in destruction which can make the visitors motivated to visit the epicenter and the locals and the visitors also get benefitted. In Barpak also after the devastating earth quake, what is the flow of the tourist internal and international and their motivations and benefits as discussed before shows the prospects of dark tourism in Barpak. But still there are many aspects to be improved to promote the dark tourism. Do the tourists only visit for the historical importance or because of the earthquake struck in Barpak is the major concern.

Many of the visitors and the locals are not aware of the concept of disaster tourism and the dark tourism. Despite of the fact people are motivated to visit the seismic site which is the good possibility to promote the dark tourism in Barpak.

If the concept of dark tourism, the visitors motivation and beneficial areas would be explored in term of dark tourism, the tourism in Barpak has the good future in promotion of tourism.

Tang also gave the example of case of the ruins of Pompeii, the greatest thanatotic travel destination of the Roman period has been a popular tourist destination for over 250 years.

... many recent seismic memorial sites are becoming increasingly pervasive features within the contemporary dark touristic landscapes as of Tangshan Earthquake Memorial Park in Hebei, China, which was dedicated to over 240,000 victims who perished in the Tangshan Earthquake of 1976. ... Tangshan Earthquake Memorial Park is one of the most visited memorial places to this deadliest natural disaster in the last century... (Tang, 2018, p. 37).

In Barpak also if the memorial site of the all dead of the earthquake is made then there is also possibility of Barpak to be the best tourism destination as Barpak is the epicenter of the Earth Quake 2015. Whoever interested to history and the earthquake must visit Barpak.

Tang also referred another case in China is memorials after the Wenchuan Earthquake, northwestern Sichuan province of China. To remind people of the terrible disaster, several memorials were made by arousing extensive interests of tourist.

... some memorial sites such as Memorial in Park Island Cemetery, New Zealand, after the Hawke's Bay Earthquake of 1931; Memorial Hall and Metropolitan Memorial Museum in

Tokyo, after the Great Kanto Earthquake of 1923 in Japan; and Oakland Memorial Park in America, after the Loma Prieta Earthquake. From the supply side of dark tourism, the commoditization of sites related to seismic hazards is highly contested... (Tang, 2018, p. 39).

So, Barpak has the highest possibility for the tourist destination where was the epicenter of earthquake 2015, like all these mentioned disaster sites has been benefited by the dark tourism.

Some prospects that become evident through interview and observation which will make Barpak the best destination of dark tourism are:

- a) The remnant of traditional Houses and the stone paved roads which joined all the houses within the village are the unique aspects to be seen in Barpak.
- b) Cultural Orientation: In the local language Chihan is called Dursha. They burnt the deaths of the earthquake while they make burial to the natural deaths is also another Culture to be promoted as dark tourism in Barpak.
- c) Barpak has allocated the 216 ropani of land to build the Memorial park which depict the memory of all the deaths all over the country in earthquake having epicenter in Barpak is also the another prospects to promote dark tourism in Barpak. Within the Memorial park, 14 pillars for the EQ highly affected districts, statue of all the deaths of EQ 2072 (9000 deaths) in the memorial park, clock showing 11:56 am in one pillar and every Baisakh 12 celebrate EQ Memorial Day were proposed.
- d) Most international tourists go to Manasalu, Larkepass and Chun Valley via Barpak so if there is the vision to promote Barpak as the tourist destination they will hold at Barpak for at least one day. Also, Manasalu Conservation Area Preservation route will be diverted to the primary route via Barpak as the route will be replaced by the Budhi Gandaki Hydro Power so Naradpokhari and Morchakharka base camp will be the main route so that Barpak could make one-night halt to the international tourists visiting MCAP by promoting dark tourism.
- e) Making of exemplary traditional house at the ward office and the memorial park surrounded by the traditional houses of Barpak

- f) Masterplan to build Dhunge dhara, temple and road traditionally to promote tourism
- g) Good accommodation to the Visitors.
- h) Promotion of Home stay tourism which gives the view of the local culture and the tradition to the visitors to motivate visitors.
- i) Dharche Rural Municipality -4, Laprak is also another place of visitors where the earthquake 2015 caused 25 human loss and 573 house hold affected in whole. NRNA is constructing the exemplary housing for 573 household whoever suffered from the earthquake. Many Non-residence has invested to the construction so they all are interested to visit the site which they need to cross Barpak so if the travelers motivation will be guided to visit Barpak once that would be the great asset for the promotion of dark tourism in Barpak. Many popular international guides are from Laprak as of one of the guide Iman Gurung who started the everest summit and the director of Chure Himal was from Laprak was died while climbing Gangru himal. There are many international guides as of Sunar Gurung, Tulasi Gurung, Mulal Gurung and Suman Gurung who may credit more on promoting dark tourism in Barpak.

Domestic tourist whoever visit Barpak also visit the namuna basti of Laprak so if Dark tourism promotion of Barpak go side by side to Laprak which is also one of the affected villages because of the EQ 2015.

- j) Domestic tourists increased after EQ and also the tourists whoever heading to Manasalu Base camp also visit Barpak.
- k) Visitors motivation to visit Barpak is not only to see EQ but also to see the uniqueness of the Barpak village.

#### **4.4.2 Challenges**

As the Tang's works has been reviewed where he also draws the study through ecological perspective. Beside the promotion of the dark tourism, to protect the ecological system is also the major challenge. While dark tourism brings light to

disaster zones, it can lead to numerous attempts at 'land grab', so that also need to be take regard while promoting dark tourism in Barpak.

The promotion of the dark tourism also create ethical ilemma that the supply side of dark tourism does not depict a holistic picture, but it does lead to a better understanding of where to locate and explore the consumer. The rights of those dead are commoditized or commercialized through dark tourism and that presents an important ethical dimension deserving consideration. So these aspects must be put in mind while promoting dark tourism.

The major challenges in promoting dark tourism in Barpak through different document and researcher's observation revealed:

- a) Banking and financial institutions are not accessible in Barpak so people these days need the secured life with the facilities of banking.
- b) Preservation of Flora and fauna after the access of the visitors is the major challenges.
- c) Internet play the vital role in the promotion of dark tourism as the visitors also like to make their friends and relatives accessible to the place and want to be in touch with family. So, the Internet facility need to be strengthened.
- d) Homestay are in the condition of extinction so the cultural and the traditional values may be abandoned which also need to be made sustainable.
- e) Accessibility and Road network plays the vital role in the promotion of tourism but the accessibility to Barpak is very hard. Even there is no graveled road network but only the unpaved road which is not accessible in the rainy season.
- f) Proper management of Electricity and water is also the major challenge in promotion of Dark tourism of Barpak
- g) Good Accommodation for the visitors is the major challenges in Barpak as the weather is very cold and the visitors need to suffer cold during their stay at Barpak.
- h) The Visitors more often suggest for the traditional and cultural reconstruction than the new one which reflect the tourist's motivation to the visit in Barpak to see the

uniqueness of the village but how long will the local wait for that sorts of reconstruction that they are not aware of the traditional houses could be made earthquake resilience.

i) Weaknesses of the technicians as they are not advocating of the fact that the old houses also be made earthquake resistance. To promote tourism, the certain village specific and the space specific culture and tradition must be preserved while rebuilding so that the visitors will be interested to see the Earthquake memory. But in Barpak, traditional houses have not been preserved in reconstruction.

j) Local People got chances the job opportunity in the INGO/NGO which increased dependency. People are not interested in the meetings and the other works as the NGO/INGO provide allowance in their meeting training and seminars so only the locals attend in those seminars where they get the allowances and money

k) Price increment because of the excessive visitors in Barpak.

**Table 7**

**Respondents view on the challenges of Dark Tourism in Barpak**

SN	Challenges	No.	Percentage	Re.
1	Accessibility	26	32.5	
2	Accomodation	15	18.75	
3	Geography	4	5	
4	Communication	9	11.25	
5	Preserving Culture and tradition	17	21.25	
6	Reconstruction	9	11.25	

Source: Respondent Interview, 2019

In sum, the chapter was divided into three sections: Status of Tourism Before and After Earthquake 2015, Visitor's Motivation and Beneficial Areas to Visit Barpak and Prospects and Challenges of Dark Tourism in Barpak based on the different data collection methods; document review, interviews, and archival records. The findings

of the Document review were interpreted in different nineteen aspects and the Interview section was presented concurrently with the findings of reviewed documents.

The following major observation become evident throughout the research: the motivation and benefit to visit Barpak are; black spot, history & heritage, cultural values, heritage & identity, survivors' guilt, curiosity & novelty, death and dying, remembrance, education, entertainment and edutainment.

## **CHAPTER V**

### **SUMMARY AND CONCLUSION**

The findings of this study are based on three different data collection sources. By employing direct observation with two data sources, this research study assesses theoretical understanding of the dark tourism, the society and culture of the disaster sites, the motivation of the visitors, beneficial aspects of the dark tourism, pull factors of dark tourism, changing trend of visitors in Barpak over pre, during and post-Earthquake 2015 and prospects of dark tourism in Barpak.

The research shows that Dark tourism in Barpak is one of the important issue which makes all the victims of the earthquake 2015 and all the people whoever interested to the death and disaster will be beneficial and well-motivated in the different aspects as of: culture & tradition, environmental, heritage identity, suffering, commemoration, economic, security, ecological, psychological, remembrance, educational, ethical, memorial, humanitarian aspect and more importantly edutainment. To fulfill all these

motivations and make more beneficial through the dark tourism in Barpak, it is necessary to promote the dark tourism by accessibility, attraction and accommodation.

As Cohen emphasizes that tourism must be globalized that will not only the western concept, Barpak could also be benefited by the dark tourism. Barpak is also regarded as one of the destinations of the dark tourism after the disaster in 2015 and many visitors are interested to visit Barpak.

## **5.1 Summary**

The findings and discussion through the reviewed literature, the interview with the respondents, the focus group discussion, key informants' interview and importantly researcher's observation are summarized as follow.

### **5.1.1 History and Heritage**

Barpak is also one of the historically important places where the indigenous Ghale ethnicity resides where the houses of different specification with archaeologically importance lies and how those important habitats have been devastated by the earthquake is the major motives of visitors to visit the dark sites of disaster. Visitors motivation to visit Barpak is not only to see EQ but also to see the uniqueness of the Barpak village. During the interview most of the visitors are not aware of the heritage and history which attracted them to visit Barpak so this issue must be focused to develop the dark tourism in Barpak.

### **5.1.2 Cultural Values**

The funeral rituals of the dead body of the disaster also took just in a day without the burial in Barpak at the time of EQ they were not involved in the three days funeral ceremony but just in one days and they did in their own way only family members engaged because they all had been suffered at that time is the major aspect to attract the visitors at Barpak.

### **5.1.3 Heritage and Identity**



Many visitors visit the site because of heritage motivations. They gain a sense of identity from such visitation. The visitors interviewed revealed that they are not much aware of the heritage and identity so there is the need to memorize the place by making the memorial park of the deaths from the disaster 2015.

#### **5.1.4 Death and Dying**

In Barpak, the Cemeteries are different to those of Christians that Buddhist had burnt all the deaths of earthquake as they regarded the death as an accidental not natural while Christians buried as the natural funeral of the Ghaes is to make burial on death.

#### **5.1.5 Survivors' Guilt**

Some of the survivors are feeling guilt that at the mean time even we have lost the humanity that no houses were standing and all are suffering so they only thought of their own while the survivors whoever lost their relatives are always in the traumatic condition. The visitor's motivation to visit Barpak is survivor's guilt.

#### **5.1.6 Curiosity and Novelty Seeking**

Barpak is the epicenter of the Earthquake 2015 which resulted around 9000 human loss,

people whoever want to know about the earthquake will visit Barpak for empathy.

#### **5.1.7 Entertainment**

Some times human beings feel entertained in death and suffering and at the same time people also have the nature of traveling to the adventurous areas. Visitors will have fun on the way to Barpak with natural beauties and could also visit to MCAP too.

#### **5.1.8 Education**

Barpak is also the place where was the epicenter of earthquake 2015, so whoever want to learn and see the different facts about the earthquake visit Barpak. People may not repeat the mistakes again by seeing the horrible affect of the earthquake 2015.

#### **5.1.9 Edutainment**

People feel fun in travel and need entertainment in travel and at the same time Barpak also has many pedagogic aspects such as the learning from the epicentre of earthquake, the effect of the earthquake, the security measures need to make at the time of earthquake. So, education and the entertainment could be gained in the visit of Barpak.

#### **5.1.10 Remembrance**

To connect the past to the present and to relay the fact to the next generation Barpak is the place where the remembrance of the earthquake 2015 is attached which caused the heavy human and economic loss.

#### **5.1.11 Artifacts**

Memorialization of the artifact of all the death of earthquake 2015. If symbolic representation of the death is preserved in Barpak people will not forget the earthquake 2015 and the epicenter that would be the better way for promotion of dark tourism in Barpak.

#### **5.1.12 Role of Media**

Modern media not only plays a role in disseminating information to the public off-site it also plays an important role in the development of on-site interpretation to pull the visitors. Peoples feel much more excitement to visit the disaster sites after seeing the suffering of the disaster by visiting the disaster area.

#### **5.1.13 Location**

Location also plays the important role for the visitors that accessibility to Barpak is very hard that may affect the excessive flow of visitors in Barpak. Despite of the fact Barpak is also the secondary route to the MCAP so people will have the dual opportunity of the location.

#### **5.1.14 Prospects in Promoting Dark Tourism in Barpak**

Barpak has the highest possibility for the tourist destination where was the epicenter of earthquake 2015, like all these mentioned disaster sites has been benefited by the dark tourism. Some prospect that will make barpak the best destination of dark

tourism are: the remnant of traditional houses and the stone paved roads, cultural Orientation, building of Memorial park, Manasalu Conservation Area Preservation route, building of exemplary traditional house and the memorial park surrounded by the traditional houses of Barpak, masterplan to build dhunge dhara, temple and road traditionally to promote tourism, good accommodation to the Visitors, promotion of Home stay tourism which gives the view of the local culture and the tradition to the visitors to motivate visitors and association with Dharche Rural Municipality -4 , Laprak.

### **5.1.15 Challenges in Promoting Dark Tourism in Barpak**

Despite of the many opportunities to promote dark tourism in Barpak some of the challenges in promoting tourism in Barpak need to be addressed as of: banking and financial institutions, preservation of Flora and fauna after the access of the visitors, internet access, homestay tourism, accessibility and road network, proper management of electricity and water, good accommodation for the visitors and reconstruction

## **5.2 Conclusion**

Document studies, observational studies, phenomenology and narrative method within the population of Barpak through document review, interview and direct observation was the methodology and despite of the limited time frame direct observation in the field gave the good insight in the related subject. Since earthquake became the social phenomenology which requires descriptive and interpretive theory to explore subjective experience of the daily life of individuals so the lived experience was also interpreted through thematic analysis approach.

Throughout the review of the literature it is evident that there were number of variables that could be the attraction of visitors in the disaster sites such as: culture & tradition, environmental, heritage identity, suffering, commemoration, economic, security, environmental, psychological, remembrance, educational, ethical, memorial, humanitarian aspect and more importantly edutainment.

On the basis of these various aspects semi-structured interviews with Eighty-five different respondents with FGD and KII, revealed the fact that individuals are

interested and motivated to visit Barpak for history and heritage, black spots, cultural values, heritage identity, survivors' guilt, curiosity and novelty seeking, death and dying, education, remembrance, artifacts and edutainment. Hope and reconstruction are the very dominant factors found through interview.

The interview allowed the researcher to clearly comprehend the participants' understanding of dark tourism, motivation of visitors, the beneficial areas of visitors and the locals and prospect and challenges in promoting dark tourism in Barpak. The role of media for the promotion of the dark tourism also found much more effective where media plays the vital role in the tourism which attract visitors with education, remembrance, curios and artifacts, or site sacralization.

Most important fact revealed through direct observation is hope which is the primary motivator for the visitors at Barpak. Despite of the many challenges in promotion of dark tourism because of the accessibility, accommodation and the reconstruction, there are many prospects in Barpak which were dealt throughout the research.

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## APPENDICES

### APPENDIX A

(Referred to page 26)

### Questions

Questions	Related to
1. How the pull factors play role visitor motivation to visit the seismic/ disaster site in Barpak	Research question no. 2
2. What role does an interest in history play in visitation to disaster (Earthquake) site?	Research question no. 2
3. How culture and tradition assist in visitation to the Barpak?	Research Question no. 1
4. What role does survivors' guilt play in motivating people to visit the earthquake in Barpak?	Research question no. 2
5. What roles do curiosity and novelty play in visitors coming to the dark areas after earth quake in Barpak?	Research question no. 2
6. How the media will play role in pulling people to Barpak?	Research question no.4
7. How the education and remembrance play role in attracting visitors in Barpak?	Research question no. 2
8. What other motivations might bring people to the Disaster sites of Barpak?	Research question no. 2
9. What role does the location of the Barpak play in the visitor motivation?	Research question no. 2
10 What are the management implications of visitor motivations at sites of death and disaster?	Research question no. 3
11. How the Barpakis benefited by the dark tourism	Research question no.3

Source: Researcher, 2018

## **APPENDIX B**

(Referred to Page 26)

### **Focus Group Questions**

1. Who visit much in Barpak? Do any similar characteristics stand out, for example a specific age or else? Does one gender appear to frequent more than the other does? Does any group composition come to visit?
2. Where do you find most of the visitors come from to visit Barpak?
3. When do they visit? Are there peak visitation times? Week/month/year/holidays?
4. How long do visitors usually stay?
5. Why the visitors come to Barpak? Either as normal tourist or to see dark sites of disaster.
6. Have visitors, either directly or indirectly, spoken to you about the reasons why they are visiting the disaster sites?
7. If so, what kind of reasons do they give?
8. Do you feel that some people visit out of an interest in disaster?
9. Do you believe that some visitors are there to experience survivors' guilt?
10. Do you feel that visitors come out of simple curiosity?
11. How do you feel the media has impacted on visitation to the disaster sites?
12. What roles do education and remembrance play in attracting people to disaster sites in Barpak?
13. Do you feel that some are attracted to certain areas or places? If so, which one?

**APPENDIX “C”**

(Referred to Interview question, Page 26)

**Interview Questions to Visitors**

1. Are you a resident of Barpak?

Yes\_\_\_ No \_\_\_

2. If you are not a resident, what brought/attracted you to Barpak? What is your primary reason for visiting Barpak?

Visit the dark sites\_\_\_

Shopping\_\_\_

Visiting family or friends\_\_\_

Business trip\_\_\_

Vacation trip\_\_\_

Other (Please Describe) \_\_\_\_\_

3. Have you been to the Dark sites of disaster previously?

Yes\_\_\_ No \_\_\_

If yes, how many times? \_\_\_\_\_

4. Are you personally or anyone you're closely related to, connected to any of the Earthquake 2015 related events?

Yes\_\_\_ No\_\_\_

5. If yes, please check all that apply.

Yourself\_\_\_

Spouse\_\_\_

Parent(s)\_\_\_

Grandparent(s)\_\_\_

Brothers or Sisters\_\_\_

Distant Family Members\_\_\_

Friend(s) \_\_\_\_

Faith\_\_\_\_

Other \_\_\_\_\_

6. If you feel personally connected to the Earthquake, what is that connection?

I am a: Survivor\_\_\_\_

Victim\_\_\_\_

Other (Please specify)\_\_\_\_

7. Have you attended any educational events related to the Disaster and dark tourism?

Yes\_\_\_\_

No \_\_\_\_

8. Do you come here to learn about the disaster?

Yes--- No---

9. What attracted you in Barpak?

Disaster Education\_\_\_\_

Remembrance\_\_\_\_

Other

- 10 For any of the above reasons you checked, please explain how you influenced to visit the Barpak?

Education\_\_\_\_\_

Remembrance\_\_\_\_\_

Nostalgia\_\_\_\_\_

Hope\_\_\_\_\_

Curiosity\_\_\_\_\_

Other\_\_\_\_\_

- 11 Do you ever experience feelings of guilt in relation to the Earthquake?

Yes\_\_\_\_ No\_\_\_\_

12. How did you find out about the tourism in Barpak?

Friends/Family\_\_\_

Newspapers\_\_\_

Magazines\_\_\_

Travel Guides\_\_\_

Travel Brochures\_\_\_

Dark Tourism Website\_\_\_

TV Programs\_\_\_

Radio Programs\_\_\_

Road Sign\_\_\_

13. Did any of the following influence your decision to visit Barpak?

Family/Friends\_\_\_

Television\_\_\_

Movies\_\_\_

Documentaries\_\_\_

Newspaper Articles\_\_\_

Magazine Articles\_\_\_

Fiction Novel\_\_\_

Non-Fiction Book\_\_\_

Other\_\_\_

14. Is there anything else you would like to share about your experience at Barpak?

15. Is there anything else you would like to share about your reasons for visiting the disaster sites in Barpak?

**APPENDIX “D”**

(Referred to Nature and Sources of data, Page no.27)

**Demographic Data of Respondent****1. Age Group:**

Age	Male	Female
15- 30	8	3
31- 45	19	11
46- 55	19	7
56- 65	9	2
More than 65	2	-

**2. Income:**

Annual Income NRs	Male	Female
Less than 10,000		
10,000- 30,000		
30,000- 50,000		
More than 50,000		

**3. Occupation:**

Occupation	Male	Female
Government Service	5	1
Private Company	9	3
Business	14	2
Student	17	5
Unemployed	5	5
Farmer	7	3
Housewife		5

**4. Education:**

Educational qualification	Male	Female
Primary	12	5
Secondary	15	8
Graduate	12	6
Post Graduate	5	1
Professional	12	4

**5. Religion:**

Religion	Number
Hindu	47
Buddha	30
Christian	3

**6. Community/ Ethnicity:**

<b>Ethnicity</b>	Number
Brahmin	21
Chhetri	17
Tharu	
Madhesi	3
Janajati	30
Dalit	9

**7. Nationality:**

Nepali	75
Germany	2
Russian	1
French	2

**APPENDIX “E”**

(Referred to Page no. 28)

**Respondent Interview & FGD Consent Letter**

Dark Tourism in Barpak

IRB Approval: ...

APF Command &amp; Staff College, Sanogaucharan, Kathmandu

Dear...

Thank you for your participation in this focus group, which is a component of my APF Command and Staff course studies research. Our goal is to better understand in the topic Dark Tourism in Barpak.

Its primary goal is to obtain additional insight into visitor motivation to Disaster sites in Barpak. A series of discussion questions will be asked, and your answers are recorded. You may withdraw from participation at any time or refuse to answer that make you uncomfortable. The tape recording will be used to aid in data collection.

Your responses are confidential and your names will never appear in the research: pseudonyms will be used as identification. The written notes and official transcripts will be kept for two years at the university with my advisor, Dr. Ramesh Raj Kunwar.

This research study has been reviewed and approved by the Institutional Review Board-TU, MSDPS. For research-related problems or questions regarding subjects' rights, you can contact DS Coordinator DSP Mr. Netra Karki, APF Command and Staff College, Sanogaucharan, Kathmandu at 0097714413159

If you have any other questions or concerns, please do not hesitate to contact DSP Dev Raj Aryal (9856026207) or via email, [adwetprince@gmail.com](mailto:adwetprince@gmail.com)

Thank you. Your cooperation is greatly appreciated.

DSP Dev Raj Aryal

Student Officer,

Third Command and Staff course

APF Command and Staff College, Sanogaucharan, Kathmandu



**APPENDIX “F”**

(Referred to Page no. 5)

**Map of Barpak**

Source: CBS Gorkha, 2019

**APPENDIX “G”**

(Referred to Page no. 8)

**Cemetery of the Christian people died in Barpak**

**APPENDIX “H”**

(Referred to Page no. 9)

**Sulikot, 1 Sindara, Epicentre of Earthquake, 2072**

Source: Researcher, 2019