

Introducing Dark Tourism Destination Japanese Cave In North Sulawesi Based On A Mystical Story

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Abstract

The purpose of this paper is to obtain a mystical story regarding the Dark Tourism Destination Japanese Cave in North Sulawesi. To collect the data related to mystical stories in the dark tourism sites of Japanese Cave in Manado City and Kawangkoan Minahasa, the researcher used a literature study research design. Researchers used literature studies by reading numbers of references in the form of books, articles, journals, newspaper, news through the youtube platform to find relevant information. One of interesting story comes from a haunted atmosphere in Kawangkoan Japanese Cave, since this place used to be a place of torture for residents. Local people said that tourists should not try to enter the cave alone because they will get lost, and the numbers of apparition were often seen. The cave is indeed one of the historical relics in Indonesia as a Japanese colony. The reason is, in the colonial era, the Japanese army used caves as their bunkers or fortifications. A mystical and haunted impression is often attached to Japanese caves, considering that the construction process uses a forced labor system. Moreover, at that time the caves were often used as a place to torture prisoners until they lost their lives. The Japanese Cave in Kiawa Kawangkoan Minahasa Village and the Japanese Cave in Manado City are dark tourist destinations in North Sulawesi that can be promoted through mystical stories that arise from stories and beliefs of the local community.

Keywords: Dark Tourism, Japanese Cave, Literary Tourism, Mystical Story, North Sulawesi

INTRODUCTION

The global Covid-19 pandemic has an influence on different industries, one of which is the tourism sector which is directly affected. During the Covid-19 pandemic, foreign tourist visits have decreased, this is in line with statistical data on foreign tourist arrivals for 2020-2021 from the Ministry of Tourism and Creative Economy of Indonesia, statistics on international tourist arrivals statistical data on foreign tourist arrivals is sloping. The reduction in the volume of foreign tourism has encouraged tourism workers to find ways and innovations to boost the number of foreign visitors, one of which is through tourism promotion. Sales promotion is becoming crucial in the tourism industry, as consumers are becoming pickier in making decisions on leisure products and services (Boon et al, 2015). Promotion is important to do in the tourism industry, because this will influence consumers in deciding recreational products.

To enhance both domestic and international visitor numbers, promotion is becoming more crucial in the tourism sector. The Ministry of Tourism and Creative Economy of Indonesia designs tourism promotion using the storynomics tourism approach. The idea of "storynomics" was borrowed from the marketing field by McKee (McKee and Gerace, 2018). Using the strength of culture as a destination's DNA, storynomics tourism promotes narratives, creative material, and live culture. Mystical stories in the form of fictional narratives can be used as tourism promotions, especially mystical stories in dark tourism destination. "Dark" is a metaphor which means tragedy. Thus, dark tourism is a concept of dark tourism by traveling to places where tragedies occurred in the past. Dark tourism as special tourism in recent years has attracted great attention (Aslan, 2015). The phenomenon of dark tourism has a long tradition, it means visiting the scene of some darkest events in human history. The dark tourism usually takes place in the location of genocide, murder, war, and disaster.

The birth of the dark tourism trend was first coined in the 1990s, to be precise this term was proposed by a tourism professor at Glasgow Caledonian University in Scotland named J. John Lennon and his colleagues in 1996. In that decade, dark tourism was considered a taboo subject. Dark tourism began to get the attention of researchers as a tourism product since the 90s and is often also called a Black Hole (Fonseca et al, 2016). Dark tourism is a rapidly growing field of tourism (Podoshen et al, 2015), it is estimated will attract millions of tourists every year around the world, especially in places that offer such

tourism (Farmaki, 2013). In recent years many sources have noted a growing interest in tourism about death, disasters and mystical places (Biran et al, 2011). People have always been fascinated by the mystery of death and one might argue that what we refer to as dark tourism today has a very long heritage. In the past, people visited gladiator games, public executions and cursed places also in the territory of Slovenia which proves that they wanted to be very close to the action and experience death (Kuznik & Veble, 2017). The fact is that dark tourism is a special type of tourism that involves visits to tourist attractions and destinations associated with death, suffering, disasters and tragedies (Lennon and Foley, 2000).

Research that is pertinent to the phenomena of dark tourism has been carried out in several countries. Research related to dark tourism in Europe was conducted by Powell, Kennell, and Barton. Though it is a subject of growing attention, dark tourism is poorly understood when one considers its importance for commercial and mainstream tourism. This research's goal is to examine the impact of dark tourism in the ten most popular tourist destinations in Europe and to suggest a dark tourism index for those destinations. (Powell, Kennell, Barton, 2018). Research related to dark tourism in Slovenia was conducted by Kuznik and Veble, there is a very old history of dark tourism. Slovenia has an underdeveloped dark tourism industry when compared to the rest of the world. Therefore, the subject is new in Slovenia as well as in Slovenian scholarly and professional writing. This research's goal is to pinpoint and discuss two small Slovenian cities, Brežice and Krško, that have frightening histories. (Kuznik & Veble, 2017). Relevant research related to dark tourism in Cyprus was conducted by Farmaki. By analyzing both the demand-side reasons for visiting two dark heritage sites in Cyprus and the supply-side factors driving the growth of dark tourism, this research aims to enhance the conceptualization of dark tourism. (Farmaki, 2013). Research related to dark tourism in Malaysia was conducted by Tan and Lim. The purpose of this paper is to examine the potential of Penang in being a dark tourism destination in Malaysia with the influence of urban tourism development (Tan & Lim, 2017).

Relevant research related to the phenomenon of dark tourism in Indonesia has been carried out in several dark tourist destinations. Research related to dark tourism in Bandung by Rahmawati, according to the research, there is one tourist object that is a part of dark tourism. It called Goa Pakar, consist of Dutch Cave and Japanese Cave, and a ghost tour called the Mystical Tour. Dutch Cave and Japanese Cave are in Taman Hutan Raya Ir. H. Djuanda or known as Goa Pakar or Dago Pakar. A brutal history of resistance to Dutch and Japanese colonialism can be found in these caverns. While a ghost tour involves traveling to eerie locations at night. In the future, it is anticipated that the local government would give the gloomy tourism attraction considerable consideration and improvement to inform visitors about the sacrifices made by those who battled for nation independence. (Rahmawati, 2018). Furthermore, the research by Putra and Puspita entitled the effect of tourist experience on revisit intention in the dark tourism location. The results of the research show that the experience of tourists has an influence on the revisit intention (dependent variable) on dark tourism objects (dark tourism) either partially or simultaneously. From 4 independent variables, knowledge experience variables have the highest level of influence on the interest in returning tourists to the Mount Kelud area (Putra & Puspita, 2020).

Dark tourism destinations in Indonesia will invite foreign and domestic tourists to reminisce and learn about the background of events that made a dark history. Indonesia is one of the countries that contributes a lot of locations for dark tourism. Many areas in Indonesia have dark histories and important events that are full of tragedies in the past, including in North Sulawesi Province. One of those is in Minahasa Regency which has so many beautiful and interesting tourism potentials, including the historical relics of World War II made by the Japanese army. The Japanese caves are in Kawangkoan and Tonsea Lama, Minahasa Regency and some are in Tomohon City and Manado City. During the Japanese colonial era in Indonesia, Japan used a lot of caves, both natural caves and Japanese-made caves using labor taken from Indonesian people or well-known as the Romusha system, the purpose of which was for defense, hideout, refuge, and a place to store weapons during World War II.

The Japanese cave, which was made during the Japanese colonial era in Indonesia, which is now a dark tourism destination, has an interesting story, one of which is a mystical story that appears in the community around the Japanese cave dark tourism destination. The goal of this discussion is to focus on making mystical narratives for the promotion of Japanese cave dark tourism destinations in North Sulawesi. The narrative of the mystical story of the Japanese cave is interesting to be used for tourism

promotion, because the story emerged many years after the existence of a Japanese cave which is a witness to history since the Japanese colonial period in Indonesia around 1942 to 1945. The story is not just a story to scare, but also to show another dimension of how terrible the colonial era. We do not live in a vacuum of meaning. Every mystical story, whether believed or not, represents a particular cultural manifestation. Mystical stories or myths work in society. The belief regarding "There are some dead people whose spirits wander" is a value. The value is instilled since childhood, then slowly settles in the human head, so it becomes the institution, culture, even rule. Mystical stories in Japanese cave dark tourism destinations in North Sulawesi are interesting to be picked up and used for tourism promotion.

THEORITICAL REVIEW

Dark Tourism

Dark tourism can be defined as tourism that involves visiting locations where tragedy, death, or suffering play some role in the mix of visitor interests. Dark tourism was viewed by Stone (2005) as an outdated idea in the modern age. That is to say, the fascination with death and disaster scenes is nothing new, and it may even be universal, but what is new is the fact that a developed and working tourism industry has made a much wider range of experiences accessible to a much larger number of people than in the past. Dark tourism has several different definitions. Sites connected to battle, according to Smith (1998), likely draw more tourists than any other single category of interest. When analyzing the supply and demand of destinations and attractions, dark tourism is a significant and developing reality. The phrase "dark tourism" was created by Lennon and Folley (2000) to characterize the phenomena of death-related activities, which is an apparent and expanding trend. Yan et al. (2016) examined several definitions and sub-definitions of this type of tourism and concluded that the word "black tourism" is the one that is used to describe it the most. Seaton (1996) referred to the same activity as "thanotourism," noting that it has historical history and is not only a current occurrence. Blom (2000) coined the term "morbid tourism" to describe an apparent subgroup of the motivations of so-called dark tourists.

Storynomics Tourism

Storynomics Tourism is a strategy that puts a focus on narrative, creative content, live culture, and the use of culture as the destination's DNA. Irfan Wahid, who was chosen by President Joko Widodo to head the Quick Win 5 Tourism Super Priority Destination, popularized this formula. McKee took the idea of storynomics from the realm of marketing (McKee and Gerace, 2018). The marketing procedure changes when a strong story is prepared. People may be enticed to make a purchase if the story has economic value. This folklore-based economic value tale is relevant to tourism places because it influences travelers' decisions to go there.

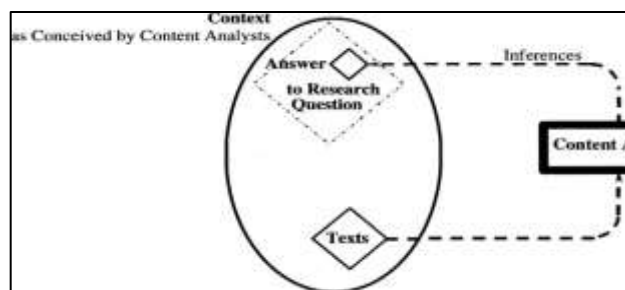
The idea of storynomics, according to McKee, is to build a tale; this involves regular and deliberate processes so that the story can astound its listeners or readers. Advertising-based marketing is currently fading. Thus, narrative will present a marketing potential as a replacement for advertising's saturation. Advertising agencies and other marketing professionals were compelled to acknowledge that in the digital era, marketing strategies have in fact changed from "Advertising is King" to "Content is King." In addition, McKee makes a distinction between a fictional narrative and a purposeful story, which is a true distinction between the two types of stories. A fictional story is different from a purposeful story in that it calls for action. But there are other ways to view the storytelling concept. Destination information offers not only comprehensive details on the infrastructure and amenities that are available but also intriguing stories that have been authored by geologists, environmentalists, maritime, and cultural specialists and translated into several target market languages.

MATERIALS AND METHODS

To obtain data related to mystical stories in the dark tourism sites of Japanese cave in Manado City and Japanese cave in Kawangkoan Minahasa, the researcher used a literature study research design. The literature study data collection technique is used to review books, literature, notes, and various reports related to the problem to be solved. Researchers used literature studies in the process of reading a number of references, which are generally in the form of writing (books, articles, journals, newspaper, news through the youtube platform) which will later be used as a reference source to help researcher find relevant information. In this study, in addition to using literature studies, researcher also used content analysis designs to obtain data related to mystical stories at the dark tourism sites of Japanese cave in

Manado city and Japanese cave in Kawangkoan Minahasa. The researcher used content analysis designs proposed by Krippendorff (2004:82-83):

Figure 1. Content analysis designs



Here, we explore the elements the analyst requires to get from texts to results by opening the "content analysis" box in the figure. It is just more practical to divide, conceptualize, discuss, and evaluate content analysis designs step by step by listing these components. Accounts of the functions of the components must also include instructions for using them elsewhere, there are descriptive and operational states for every component:

1. Unitizing: utilizing unitizing strategies.
2. Sampling: utilizing sampling strategies.
3. Coding and recording: using coding guidelines.
4. Simplifying or summarizing data using proven statistical techniques or other methodologies, and then reducing the resulting representations to manageable sizes.
5. Abductively inferring contextual phenomena: using the chosen context's analytical models or structures as justification.
6. When retelling the research's conclusion, a content analyst may rely on narrative customs or discursive norms that have been formed within the field.

RESULTS AND DISCUSSIONS

Dark Tourism Japanese Cave in North Sulawesi

Japanese Caves in North Sulawesi are scattered in several locations, such as Japanese Caves in Sawangan Village North Minahasa, Tonsea Lama Minahasa Village, Kawangkoan Minahasa Village, Tomohon and Manado City. The focus of this research is Japanese Caves in Kiawa Kawangkoan Minahasa Village and Manado City which has mystical stories.

Mystical Story Japanese Cave in Kiawa Village Kawangkoan Minahasa

Japanese Cave in the village of Kiawa Kawangkoan Minahasa can be reached in approximately 2 hours from Manado City. Kawangkoan has a typical culinary of Kawangkoan beans which can be bought in shops or enjoyed at a coffee house located in Kawangkoan. The tourists generally when visiting Kawangkoan, will try tasting Kawangkoan beans or buy it as a souvenir. Access to Japanese Cave Walk through street housing, which leads to the road with forests and ravines on the left and right. Paving road ends on a slippery and downhill dirt road, after street land over, traveler will cross river with bridge the wood, then climb to more than 50 meters. Based on information obtained, at first there are 50 rooms in the cave but due to various reasons such as earthquake, now there are only 32 rooms. At the end of the cave on the uphill road, there is the king's throne which is now covered in ruins due to the earthquake. Local people say that in the cave there are a lot of weaponry from former Japanese soldiers and some treasures, but they are also buried. This Japanese cave is like a circle with a maze of labyrinths, where in each maze there are rooms that have their own functions.

Figure 2. Japanese Cave in Kiawa Kawangkoan Minahasa



This cave is a place to store food and armory during the Japanese occupation period 1942-1945. This cave has several doors and interconnects with one hole to another. Since a long time, this cave has become an attractive tourist attraction, they usually visit just to take pictures. The front of the cave is only covered with a bamboo fence made by the local community. Decades ago, residents still offered services to accompany tourists by using lighting torches to go inside. While accompanying tourists, they shared stories of the history and mystical stories in the cave according to stories transferred from one generation to another.

Figure 3. The picture of a dead end that used to be a king's throne



A haunted atmosphere is felt in the Kawangkoan Japanese Cave, this place used to be a place of torture for residents. Local residents believe that the Japanese cave was once inhabited by a Japanese imperial official, so there is a section of the cave called the king's section. There is a treasure in the cave. Local people say that tourists should not try to enter the cave alone because they will get lost and often appear several sightings. From the information obtained, the work on this cave was around 1943 and was completed a year later, in 1944. The workers came from the community around the cave, namely the Minahasa tribe. This cave looks so multifunctional, according to its location. Under this cave there are valleys and rivers which are strategic places for a fort. In addition to storing logistics materials, this cave is a storehouse of fuel and weapons complete with ammunition. In the past, at every meeting of the cave hall, it was guarded by a group of Japanese troops. Japanese troops began to leave this cave when their country surrendered to the allied forces in August 1945. This followed the deadly explosion of atomic bombs in two of Japan's main cities, Hiroshima and Nagasaki.

Mystical Story Japanese Cave in Manado City

A 38-year-old freelance daily worker named Ferry Jafet Assa was missing for two days. While missing, he said that he invited by a Dutch woman and several soldiers to eat together. The invitation to eat was carried out in a cave relic of the Japanese colonial era which is behind the Dental and Oral Hospital (RSGM) Sam Ratulangi University (Unsrat) Manado. The story begins on Friday, August 13, 2021, at around 17.00 WITA, at that time Ferry was cleaning the weeds and small trees on the cliff behind RSGM Unsrat. Ferry suddenly disappeared, his workmates then tried to find him, but until Sunday, he had not been found. Then they reported the incident to the authorities. The police then conducted a search and on Sunday, August 15, 2021, at around 13.00 WITA, they went down to search around the cliff where Ferry was missing. At around 14.00 WITA, he was found unconscious in one of the mouths of a Japanese cave located on a cliff next to the Sintesa Peninsula Hotel, which used to be the former Gunung Wenang Hospital in Manado. Ferry's story then went viral and was shared on Facebook by the account owner named Praysi Mamarimbing. In the story, Ferry is suddenly invited by three people to enter a Japanese heritage cave located in Pinaesaan Village, Wenang District, Manado, which is one of the Japanese heritage caves. "I've been inside for three days. I was fed in the cave. There is a box table. But it turns out it's not a table, but an iron one," Ferry said in the video that circulated.

Figure 4. Photo of the search for Ferry who was found unconscious in a Japanese cave area



Feri admitted that for several days in the cave, he was always given food, but he did not know what food, because every meal there was always a crowd at the table. The search team itself only managed to find him after reading a series of prayers. When found, he was holding on to an iron, which he believed to be the table where they had eaten for several days in the cave. When he came out of the cave, he immediately fell into the bushes, before returning to the prayer. Meanwhile, several local residents who participated in the search said that if there was a belief from the residents that the place was guarded by guards from another dimension. For this reason, residents admitted that there was an unwritten prohibition from the elders, if the bushes and wood in that place were not cleaned, because bad things would happen.

"For a long time, we were always reminded by our parents not to chop wood or clean weeds around the cave area of Japanese heritage, which is under the hospital (now a hotel). From the beginning of the search, we suspected that it must be in the cave" said several local residents.

The moral value that can be taken from the mystical story experienced by Ferry is that we always listen to the advice of our parents, there are prohibitions that we should not do so that unwanted things do not happen. In the case of Ferry, as a casual daily worker carries out his duties to clean weeds and small trees in the Japanese cave area without knowing the local community's belief in the prohibition of not cutting wood or clearing weeds around the Japanese cave area. The mystical story of the Japanese cave in Manado that was experienced by Ferry is interesting to be used as a mystical story narrative for the promotion of the dark tourism of the Japanese cave in Manado City. Dark Tourism is one of the special interest tourisms that still has the potential to be developed. Without realizing it, tourists have carried out these tourism activities. However, the location and tourism activities have not been developed optimally in attracting tourists to come and get a different travel experience from mass tourism activities in general.

Relevant research has been conducted by Rahmawati (2018) about the potential of dark tourism in Bandung and one of the discussions is about Dutch cave and Japanese cave. The Dutch Cave and the Japanese Cave are caves that store stories during the colonial period where tragic events that resulted in death occurred both during its construction and during its use. This cave is included in the darkest spectrum in the dark tourism spectrum. Stone (2006) presents a spectrum of dark tourism to sort out tourist attractions in dark tourism based on their level of darkness. The darkest group in the spectrum shows that the tourism object is an authentic death site, oriented to education, has political influence, and high ideology and serve as a center for history or conservation. Meanwhile, the brightest group in the spectrum indicates that the tourism object is a site associated with death. This means that the tourism object is not the scene where the cruelty that resulted in the death occurred, so it is not an authentic product. In addition, these tourism objects are oriented to entertainment, are commercial in nature within established infrastructure. Political influence and ideological elements are also very low. Judging from the history of the formation of the Dutch and Japanese Caves, it can be concluded that the cave is in the darkest spectrum in the dark tourism spectrum. The reason is that the Dutch and Japanese caves were made from the forced labor of the people during the colonial period. During its construction there was a lot of torture and resulted in death. The results of the research findings regarding the mystical story of the Japanese cave in Manado sharpen the previous research conducted by Rahmawati (2018) even though the locations are different in Manado and Bandung.

CONCLUSIONS

The cave is indeed one of the historical relics in Indonesia as a Japanese colony. The reason is, in the colonial era, the Japanese army used caves as their bunkers or fortifications. A mystical and haunted impression is often attached to Japanese caves, considering that the construction process uses a forced labor system. Moreover, at that time the caves were often used as a place to torture prisoners until they lost their lives. The Japanese Cave in Kiawa Kawangkoan Minahasa Village and the Japanese Cave in Manado City are dark tourist destinations in North Sulawesi that can be promoted through mystical stories that arise from stories and beliefs of the local community. In this era of advanced technology, mystical stories, horror stories, myths, and legends are still believed by some people. Not only in Indonesia, but also several other countries still believe in mystical things. Recently, the Minister of

Tourism and Creative Economy (Menparekraf) SandiagaSalahuddin Uno plans to develop mystical tourism (ghost tourism), to increase Indonesia's incoming visitor numbers. The world of tourism in the context of this mystery has a very strong storytelling and will become an attraction in the future. Sandiaga believes that mystical tourism if packaged properly can be a special attraction for tourists. Since people in Indonesia themselves like mystical things, this type of tourism could be loved by people who have a high curiosity. Mystical tourism is believed to coexist with the development of eight other special interest tours.

It is undeniable, all things related to mystical and supernatural beliefs have been part of Indonesian society for a long time. This is local wisdom that enriches the cultural repertoire of a region and Indonesian culture. Local wisdom is a type of knowledge that develops through a community's adaptation to its environment and is derived from life lessons that are passed down from one generation to the next within a particular social setting. Almost all places in Indonesia have stories of local wisdom related to mystical things. These past events or relics can be packaged into unique and interesting stories and experiences for tourists to explore, without leaving the educational side of the moral values behind the story of a place or heritage visited by tourists.

The uniqueness of mystical tourism can be called "something rare" because uniqueness is something that is difficult to find. This uniqueness can be explored from the mythological side (myths and similar stories that develop in society, history), and/or science. Not only that, the culture of the ancestors of the Indonesian people who adhere to animism and dynamism is also very mystical. This includes the ability of a tour guide when visiting a location, being able to tell the story from a historical, mythological and experience perspective that has happened in the past. Hopefully, it can create curiosity for the tourists to visit mystical tourist destinations in Indonesia.

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