


Armero: A Multimedia Tour Through History and Memory

Armero: un tour multimedia a través de la historia y la memoria

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Abstract:

The objective of this article is to analyze the impact generated by multimedia videos published on YouTube, Facebook, and Instagram about Armero, to encourage memory tourism. The categories that are evidenced in this research are based on memory tourism and multimedia. This article is based on an analysis with a qualitative approach which will analyze the impact generated by the videos published on social networks about Armero to encourage memory tourism. The results are obtained through an analysis of 20 videos which contemplates: the title, content, and comments from viewers; multimedia content and video platforms have kept alive the history of Armero in different ways and feed memory tourism.

Keywords: Customer satisfaction, gastronomic establishment, quality of service.

Resumen:

El objetivo de este artículo es analizar el impacto que generan los vídeos multimedia publicados en YouTube, Facebook e Instagram sobre Armero, para fomentar el turismo de memoria. Las categorías que se evidencian en esta investigación se basan en turismo de memoria y multimedia. Este artículo se basa en un análisis con enfoque cualitativo en el que se analizará el impacto generado por los vídeos publicados en redes sociales sobre Armero para fomentar el turismo de memoria. Los resultados se obtienen a través de un análisis de veinte videos que contempla: título, contenido y comentarios de los espectadores; los contenidos multimedia y las plataformas de video han mantenido viva la historia de Armero de diferentes maneras y alimentan el turismo de memoria.

Palabras clave: satisfacción del cliente; establecimiento gastronómico; calidad del servicio.

Introduction

Nowadays, people are increasingly interested in visiting destinations where human tragedies, battles, massacres, or natural disasters occurred, it seems that morbid curiosity is the main reason that motivates tourists to these places; however, it is not the only one, there are also those who visit them in order to know the history, remember the events, pay tribute to the victims, for education and/or culture. Armero, a municipality located in the department of Tolima in Colombia, has become a tourist destination of this type, due to the

catastrophe that occurred on November 13, 1985, when the Nevado del Ruiz volcano erupted, causing a thaw and then an avalanche, which left the town of Armero buried in the mud and claimed the lives of more than 25,000 people (Mora et al., 2023).

On November 14, 1985, the television and press media covered the worst tragedy in Colombia, on November 13, 1985, Armero, a municipality located in Tolima (Colombia) had disappeared in the night product of the eruption of the Nevado del Ruiz volcano, which caused an avalanche that left a town submerged in mud (Nieto et al., 2022). Today, is known for being the site of one of Colombia's major natural disasters, and visited for recreation, culture, history, research, pilgrimage, and as a place to remind us of the magnitude of nature (Nieto et al., 2021). The tragedy is remembered through social networks, where there are several accounts of survivors and information compiled in videos that allow to see it from different points of view and perspectives while people share their thoughts and experiences through comments and posts.

Likewise, Bahcecik et al. (2019) highlight the importance of digital media today, since through the different platforms you can share moments of people's daily lives, news, opinions, create spaces to interact and share information, they are work tools and a means to know what is happening in different countries of the world and bring information to more places.

Barón et al. (2021) defines social media as places on the Internet where people publish and share all kinds of personal and professional information with third parties. For tourism, social media are relevant due to the impact they have on the sector; social media are used to get inspired by the travel destination, to choose the best supplier, to be in contact with the supplier and to share travel experiences (Ayerve-Ramirez et al., 2021). In addition, Reuters Institute indicates that most of the people who learn about stories do so through social networks, according to data from the Media Consumption Report conducted (Newman et al., 2023).

In this context, this article contextualizes the tourist imaginaries that people have through digital resources about the ruins of Armero, focusing especially on social networks. Tourism imaginaries are understood as "those that represent a vision of the world by individuals or social groups, both in terms of places other than those of their primary residence and in terms of contexts in which leisure activities could be developed" (Gravari-Barbas et al., 2022), which should consider not only the geographical location, but also the practices and actors involved.

This article shows that the imaginaries of dark tourism in Armero are important for their ability to keep alive the memory of the tragedy, promote reflection on disaster management, encourage tourism of memory, generate environmental awareness, and promote research and education on issues related to natural disasters. Thus, the objective of this research is to analyze the impact generated by multimedia videos published on YouTube, Facebook, and Instagram about Armero.

Theoretical framework: Memory tourism

Memory tourism is a special form of travel that focuses on the exploration and reflection of significant historical events, places and monuments that evoke memories and commemorate important moments of the past (Ayala & Hernández, 2021; Mora et al., 2022a). This type of tourism seeks not only entertainment or relaxation, but also education, empathy and connection with the history and culture of a region or country (Zubillaga & Codaro, 2022; Mora et al., 2022b). Likewise, through memory tourism, travelers can immerse themselves in experiences that allow them to better understand the events that have marked humanity, whether tragic or triumphant (Estepa & Martín, 2022).

These trips can cover a wide range of topics, such as visiting sites related to conflicts and wars, exploring museums dedicated to historical memory, honoring victims of tragedies or genocides, or even tracing the footsteps of influential figures in history (Rodríguez & Mora, 2021; Llano et al., 2022). Furthermore, the practice of memory tourism not only enriches personal understanding of history and culture, but also contributes to the preservation and dissemination of collective memory, recording and paying homage to lessons learned from past events (Duarte & Gevehr, 2022). This introduction will further explore the importance of memory tourism, its motivations, and its impact on society and on building a more informed and compassionate world.

Memory tourism is a process that encourages the public to explore heritage elements to pursue civic and cultural development through references to the past (Kim et al., 2022). However, some examples of memory tourism include visits to World War II concentration camps, historic battle sites, memorials, museums about traumatic events, and other places related to history and collective memory. Similarly, memory tourism plays an important role in educating and raising awareness about history and past events by giving people the opportunity to learn about the human suffering, achievements and challenges that have shaped history. It can also serve as a reminder of the importance of avoiding the repetition of tragic events.

This type of tourism often raises ethical issues, as it involves visiting places associated with painful events and, in some cases, may be perceived as a form of commercial exploitation of historical memory (Farmaki, 2021). Therefore, it is important that memory tourism is conducted with respect and sensitivity to the events and people involved (Stone et al., 2022). Also, visiting memory sites can educate people about history and increase their awareness of past mistakes and tragedies (Lai et al., 2023). It can promote a deeper understanding of historical events and their consequences, thus encouraging the prevention of future conflicts and atrocities.

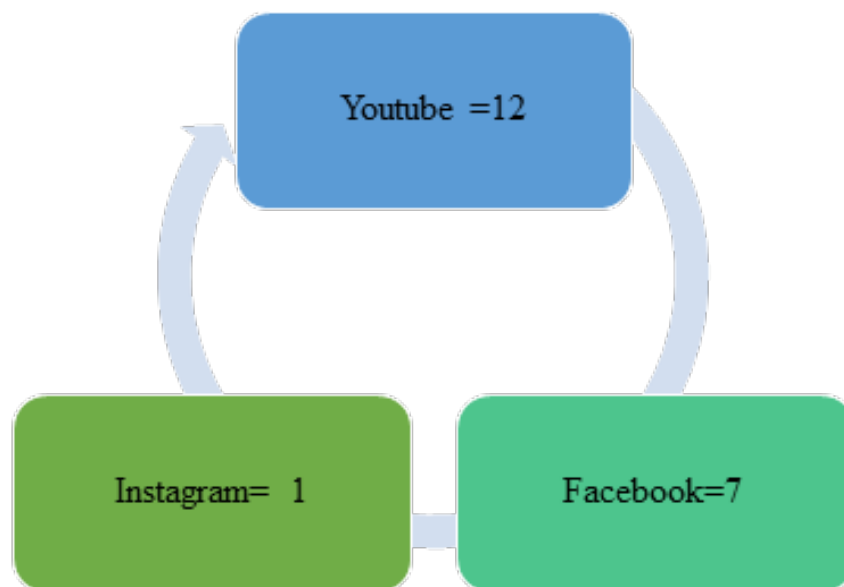
Memorial tourism allows people to pay tribute to victims and show respect for those who suffered or died in difficult circumstances. It can be a way to honor people affected by traumatic events (Grimwood & Johnson,

2022). However, visiting sites of memory can generate deep emotional connections and empathy for the people who lived through the historical events in question. It can help people understand human suffering and connect with humanity on a deeper level (Zhang et al., 2021).

Results

The analysis of the history of Armero, through videos on YouTube, Facebook and Instagram is a relevant and valuable topic to preserve historical memory and raise awareness about tragic events in the history of Colombia. Through multimedia and video platforms, this history has been kept alive in various ways. In this way, the respective analysis is made to 20 videos which determines the title, content, and comments from viewers.

Figure 1. Social networks



For the compilation of the videos, 12 from YouTube, 7 from Facebook and 1 from Instagram were considered. To do so, videos and publications about Armero in the multimedia of YouTube, Facebook and Instagram were searched. In this way, it was identified which videos are the most viewed. Consequently, the comments made by the viewers were analyzed, considering the motivation, curiosity, and importance of keeping the memory of Armero alive.

Table 1. Analysis of Armero history through multimedia

Video name	Content	Comments	Analysis
Armero: The tragedy that shook the planet	The author relates that upon entering he feels a strong energy and shows the ruins of the houses, which have been painted with the surnames of those who lived there. In addition, a survivor tells how they were making roads to save those who were buried, the government did not help them and, on the contrary, stole the money and aid from other countries. Finally, he goes to the cemetery and shows the way in which the tombs have been desecrated for witchcraft or to steal the belongings with which the people were buried.	People express empathy with the Colombian community and especially the inhabitants of Armero; nostalgia when remembering the tragedy; annoyance towards the government that could have avoided the tragedy and stole the aid, and there are those who find out what happened through the video.	The sadness of the survivor is notorious despite the years, he feels guilt for not being able to help in the way he would have liked, however, he is a hero for risking his life to save those he could, while the government, the entity that should guarantee the welfare of the people, only stole international aid.
Touring the mysteries of Armero - Paulette	Armero was one of the most prosperous and important towns in Tolima, it was known as the white city for its cotton, rice, peanuts, and sesame crops. However, on November 13, 1985, the Nevado del Ruiz volcano erupted causing a thaw that joined the Lagunilla river causing an avalanche that killed Armero and more than 20,000 people. On the other hand, they go to the tomb of Omaira, where there are plaques in gratitude for the miracles granted, then to the monument of Pope John Paul II who considered	People express their pleasure and congratulations to the author of the video for its content and for the research and information work. In addition, they express feelings of pain and sadness when remembering the tragedy, passing by Armero, and seeing the state of the place. There are also comments that reflect gratitude towards life as they	The author's investigative work is notorious, as she gathered information about what the city was like before and what happened during the tragedy; she relies on survivors' stories and visits emblematic places. She invites to reflect on the power of nature and the respect people should give it.

	<p>Armero a graveyard and finally relate that their relatives were there to the town cemetery, which was the only thing that had days before or even not been touched by the avalanche but was desecrated. survived the tragedy. The tragedy had already happened with San Lorenzo and Tasajera, but Armero was the most disastrous because despite the activity of the volcano, no measures were taken.</p>
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<p>Armero, the town that disappeared</p>	<p>A foreigner visits Armero with two guides from the Corporación Jóvenes Independientes de Armero Guayabal, they visit Omaira's tomb, the hospital (2 floors were buried), the church (only the dome remained), the main park Parque de los Fundadores, where they installed the monument Parque a la Vida where visitors can see how Armero was from different perspectives and there are Armeroscopios, installed in places where the photos were taken to see the streets today and how they were before the tragedy. Currently Armero is a place without inhabitants, but with survivors, who tell their story and are guides of the place.</p> <p>They express their indignation when remembering that it was a tragedy that could have been avoided, that international aid was stolen and that many surviving children were given away by the ICBF without following any procedure; they feel sadness when remembering the death of Omaira and the more than 20,000 people; they remember their loved ones they lost at that time; they are curious and enthusiastic to know the place and others to see the paranormal activity; they thank the author for his interest in Colombian culture and history.</p> <p>Not only Colombians are interested in learning about what happened, as in this video, since the tragedy moved not only Colombia but the whole world. The young people of the corporation are informed and along with the survivors are guides so that history does not die, there are also elements placed to remember Armero was before the tragedy.</p>
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<p>Armero: A journey through history</p>	<p>A guide tours the most emblematic places. He starts at the symbolic tomb of the priest and tells the myth, however, he does not believe in it since the eruption of the volcano had previously taken Tasajera and San Lorenzo; They are afraid to go because of the voices heard in the video; they are interested in knowing of Colombia and its history, especially Armero; some believe He is a guide that despite being young (most of the guides are survivors) knows and has a great domain</p>
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then he goes to the monument of Armero, the dome of the church and the police station (33 officers lost their lives there). He relates that the corpses were piled up and the ones they did not recognize were left in mass graves; finally, he goes to the tomb of Omaira, whom they want to turn into a saint because of the miracles she has done.

in the myth and are amazed by the magnitude of the event. Believers are indignant when they see that they want to turn Omaira into a Saint

of the subject since he knows from the myth to what happened in the previous tragedies with the towns of San Lorenzo and Tasajera. He also knows the meaning of each of the monuments and objects placed there.

Armero survivors	<p>One survivor says that he was saved by going to the cemetery, but he lost his entire family, the first thing to disappear was the hydroelectric plant, and the cars ran over anyone who got in their way. Omaira Medina, another survivor, says that she was imprisoned with her husband who, seeing that they could not get out, told her they should cut their legs, but she was not able to do it, the next day she was rescued, and her husband died. A tourist says that her motivation to go is to learn about the tragedy and empathize with those who lived through it.</p>	<p>They express their indignation for turning this place into a tourist attraction and for the lack of culture of those who visit it; they agree with the guide about taking care of the space and making it more accessible; they feel sadness and pain when remembering the event; they admire Omaira for her bravery; they are grateful for the report; some learn about the event through the video.</p>	<p>The images and stories of the survivors are shocking, since in an instant they lost their loved ones. Tourism and the lack of culture have caused this place to be full of garbage and some guides take advantage of the tourists generating a negative image of the place.</p>
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Armero 37 year after the tragedy	<p>The guide of the Armero Museum is interviewed. He starts showing the photo of Armero before the tragedy and objects that were recovered (La Bogotana soda containers, pressure cooker full of mud, record player); in another photo after the tragedy, the water is seen, and he explains how the tragedy happened. He tells how more than 500 children survived, but the ICBF handed</p>	<p>They empathize with the pain, suffering and sadness of Omaira and the other deceased; they have doubts as to why nothing more was done; they remember how they heard the news from their homes; they are interested in the objects displayed; they are outraged</p>	<p>The video is educational as it explains the tragedy with before and after images, the current activity of the volcano and the mechanisms in place to respond in case of a new eruption.</p>
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	<p>them over without fulfilling any requirements. He shows some places such as the streets, the main park, Omai-ra's tomb, and the stone.</p>
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<p>I survived Armero, doctor's Juan Gaitan story</p>	<p>Doctor Juan Gaitan explicitly recounts his experience in surviving the tragedy. On the night of November 13, 1985, the doctor was dragged by the mud and was trapped in a wall, he lost consciousness and when he regained it, he was floating. He was saved because he climbed on a zinc tile and the next day he was walking, placing board after board to reach solid ground, one of his patients helped him to reach a helicopter and was taken to Bogota, where his injuries were treated.</p>
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<p>The hidden history of Armero: The white city before the tragedy</p>	<p>Armero was a very prosperous town due to its production of cotton (it had 14,000 hectares), rice and sesame. It was born as a small village because of the need to House workers from the large farms, it was founded in 1895 as San Lorenzo and in 1930 it was renamed Armero. It had a general hospital and a psychiatric hospital, 5 banks, 6 schools, 12 elementary schools, an airstrip, a stadium, a country club, hot springs, cotton distilleries and warehouses, and ski tournaments were held in the Nevado del Ruiz. In 1984 volcanologists and professor Fernando Gallego warned of abnormal indignation and impotence for the politicians who did not act in time, were negligent and stole the aid; they recall how they learned about the tragedy; they reflect on the importance of prevention and knowing the history; they thank the author for remembering the prosperous Armero, for narrating the story and telling facts they did not know; they blame the government for the tragedy; they are disappointed</p>
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activity in the volcano that could cause a tragedy, however, only seismographs were installed, but no measures were taken to solve the damaging or evacuate people. in the government and the people who only think about taking advantage of the situations the warnings, the necessary measures were not taken to "not devalue the land".

U. de Caldas graduate tells his testimony of his experience in the Armero avalanche

Victor Cubillos, a graduate of geology from the University of Caldas, publishes the book "We were not going to Armero" on the 30th anniversary of the disaster. He was going with his companions in search of fossils near Ibagué, but they were delayed in the trip and because of the rain they decided to stay in Armero, when the avalanche approached, it began to shake and the walls exploded, he managed to struggle through the rubble and settled on a piece of terrace which served as a raft to reach the cemetery and was able to survive, when he left the hospital he wrote in a notebook what he remembered and a journalist convinced him to make a book to leave testimony.

They recommend the book for its narration; they are interested in acquiring the book and having it produced in a movie; they remember how they experienced the tragedy through the news or from nearby towns; it causes them sadness and pain to remember Omaira, their loved ones and the other people who died in the tragedy; they are impressed by the power of nature; they reflect that those who survived suffer more because of psychological trauma and in some cases those who lost part of their bodies than those who lost their lives. Some agree that it was negligence, since it could have been avoided if they had at least evicted the people, that the victims should be compensated for life and that the myth is only to avoid the responsibility they had; they feel indignation because the government only follows their

The tragedy could have been avoided if there had been an emergency plan and the warnings had not been ignored, otherwise there would only have been material losses, but no loss of life. The event shows us the inefficiency of those in power and the importance of knowing the history, since two tragedies had already occurred in towns where Armero was located.

	<p>interests and those of their own; they affirm that it was irresponsible to have built in a high risk area; some did not know the story and are informed through the video; believers affirm that God does not punish and that these are natural disasters that can occur at any time.</p>	
<p>Paranormal stories in Armero</p>	<p>It tells 3 paranormal stories and the story of the tragedy. The first is about a survivor who was contacted by a supposed brother, but in reality he was a member of a sect that wanted to kill him in the cemetery; the second is about a woman who was absorbed by a shadow in the hospital of Armero and saved by a ghost doctor; and the third is about a man who heard voices while passing through Armero, his car did not start and he could not find his way back home.</p>	<p>They admire the author's originality in telling the story mixed with paranormal tales; they express their admiration for the paranormal; they are afraid to visit or pass by the place because of the energy it has; they recommend places with paranormal activity to visit in Armero; they relate their own paranormal stories or those of family members who have been there</p> <p>Armero is a place that causes interest in visiting by most people because of its paranormal activity and the feelings and experience of being in a place where a human tragedy occurred.</p>
<p>Armero - Two days after the tragedy</p>	<p>It is a compilation of videos captured after the tragedy. It shows people and animals buried in the mud, the Lagunilla riverbed running fast, rescue workers and medical personnel joining efforts to help those who managed to escape the avalanche, the bodies of those who lost their lives, helicopters carrying the injured, the road covered in mud and the destroyed houses and vehicles.</p>	<p>They name the tragedies that occurred during the period around the Armero tragedy (Chernobyl, earthquake in Mexico, seizure of the Palace of Justice); they are surprised by the images; they are interested in knowing what is left of Armero; they debate about the negligence of the state and the existence of God; they are moved by the sight of animals and people buried in the ground.</p> <p>The compilation of images allows us to transport us to the moment and visualize the magnitude of the tragedy where human and animal lives were lost, in addition to material losses.</p>

<p>What is your perception of Armero?</p>	<p>It is a video with questions about the tragedy that occurred on November 13, 1985, in Armero, about the perception and information that people have about the place and the feelings it generates. It also provides information about its location and the reasons that lead people to visit the place.</p>	<p>People leave their perception of the tragedy, highlighting their interest in getting to know the place and the sadness they feel when remembering this event.</p>	<p>It invites to reflection on what is known and the experiences of those who have gone, the lessons learned and motivations that led them there.</p>
<p>The curse that caused the Armero tragedy in 1985</p>	<p>Blessed Pedro María Ramírez, lost his life after being beaten and receiving a machete in the head because of the violence of the time between liberals and conservatives, the prostitutes took him to a common grave in the cemetery. During the homage to Pedro María Ramírez, the priest Pedro María Rodríguez, was the one who cursed saying "Armero will not be left stone on stone". On November 13, 1985, the tragedy occurred and the only places that remained intact were the cemetery and the prostitutes' area. Currently his remains are in the San Sebastian de la Plata Parish and in front of it there is a museum with his belongings, the machete, and offerings of the believers.</p>	<p>Some people do not believe that the tragedy happened because of a curse, so they make fun of the story, since this event had already happened before and generate debate about the problems of religion and God's mercy. On the other hand, believers feel that the story is real since those who serve God should not be hurt. There are also people who say that the tragedy was due to the negligence of the government of the time and the lack of an emergency plan, who are interested in visiting the site.</p>	<p>Each person has their own way of looking for an answer to what happened. However, it was a tragedy foretold, it had already happened with the communities of Tasajera and San Lorenzo, which had also disappeared previously due to the eruption of Nevado del Ruiz, so I could foresee the magnitude of what would happen.</p>
<p>Video Omaira Sánchez Armero</p>	<p>Omaira, despite the situation she was in, had the illusion of being able to get out, however, it was not so, since the rescuers did not have the necessary equipment to help her without having to amputate her legs, since they were pressed between the rubble. Omaira was struggling for 72 hours and was losing</p>	<p>They express their concern for the volcano at the beginning of 2023, they feel sadness when reliving the tragedy and express their admiration for Omaira's bravery. There are those</p>	<p>The tragedy could have been avoided or at least its magnitude could have been mitigated, thus saving not only Omaira's life but also the lives of many others. The images of</p>

	<p>her mind more and more, she said she would leave quickly because she had a math exam and had to do her homework, she sang religious songs and on the last night she hallucinated that she was a beauty queen.</p>	<p>who have visited her grave and others who want to do so. They also express their discontent with the people who do not let her rest in peace and indignation with the political class of the time that did not avoid the tragedy.</p>	<p>the girl and seeing her hope of getting out generate feelings of helplessness since nothing could have been done.</p>
<p>Touring the abandoned hospital in Armero, Tolima</p>	<p>It shows the ruins of the San Lorenzo hospital, of which only the top floor remains. The hospital is deteriorated, full of cockroaches and bats, which makes it unpleasant to go to this place; in addition, it has been used to throw garbage and there is an abandoned cat. It shows each of the rooms that are there and the holes that the rescuers made to get to the other side and save the lives of those who were trapped.</p>	<p>They show their disagreement with the author for not helping the cat and on the contrary having said that it had coronavirus, also seeing that the place should be better preserved in memory of the victims. They report that the hospital was left in good condition, but its doors, windows and other objects were stolen.</p>	<p>The place looks deteriorated, and it can be seen how nature takes over the places when there are no longer humans, the person who narrates the video knew the place well, since he knows where the rooms were located.</p>
<p>The Echo of Pain: My Experience in Armero</p>	<p>Ayda Valencia from the television show “ellos están aquí” tells her experience based on what she perceived while recording. She felt anguish, fear, panic, and she was overwhelmed by everything she heard (voices asking for help) and the pain of parents looking for their children. In Armero she feels energies, there are no operators that work, and she smells the smell of cemetery flowers, tourists go in a morbid way to see what they feel when they are in the place after the tragedy, while she is inspired by the pain</p>	<p>They want to watch the show again; those who have gone express that they feel pressure in their chest, headache or stomach ache, the urge to cry and heavy energy; they are grateful that he shares his experience and admire his way of narrating with respect; they are interested in the paranormal; they remember what happened; they relate paranormal experiences they have had on the spot</p>	<p>Armero emanates a strange energy; it is a place that represents the pain and anguish of thousands of people who lost their lives. Tourists are motivated to visit this place by morbid curiosity and experience the energy of the place, however, there are also those who visit it to remember and learn</p>

The cemetery:
My experience in
Armero

Is an Ayda Valencia's story. It begins with the tree house, it was a place where she felt evil because a spirit had taken over the place; she goes to the cemetery and says that going to these places is distressing because she hears and feels them, there the energy is even stronger and invites to have more respect for the place. The first time she was there, a girl guided her through the cemetery, however, her companions saw that it was a shadow. Throughout the video she feels suffocated, she smells incense even though there is no incense anywhere, so she believes that there are good energies guarding her.

They report feeling dizziness, despair, sadness, and the desire to cry; they admire Ayda's courage and respect for those who are no longer with them; they are grateful that she shares her experiences; they are outraged by the desecrated graves.

The cemetery although it was a place that the avalanche did not touch is destroyed, as people have been responsible for desecrating the graves that were there to cause harm to others through witchcraft, moorings, etc. This place should be respected because it is a place of memory.

Armero 36 years
after the tragedy

One survivor currently lives in Lérida. He was taken out on November 15, 1985, because they were warned of an epidemic. In the tragedy he lost 18 family members and remembers his town with sadness because there he learned the value of family and learned to work. From the government, he only received a form of identification from "resurgir" which was an entity created by the Colombian government to rebuild Armero, but he never received aids. when he saw that the aid was stolen and commercialized, they offered him \$500.00 so that he would not say anything, but he did not receive it, so they were going to end his life. Finally, he shows how they desecrate the tombs, take out the corpses and do witchcraft.

Interest in visiting the ruins of Armero; they complain about the guides who charge to let them visit the ruins; some of them went to visit the ruins after watching the video; they express indignation about the government thefts, about people who do not respect the place and about those who pretended to be survivors to receive aid; they feel confusion because each person distorts history and sadness when remembering the event; they recall how they learned about the event and how they lived it.

The survivor loved his people, we can see it in the way he expresses himself and tells what he knew, as well as the indignation he feels for the corruption and the people who destroy the place where he lived.

The tragedy of Armero

Armero was the scene of the worst natural tragedy in Colombia and the second deadliest volcanic eruption of the twentieth century. It starts showing the hospital, then the place where the church used to be emphasizing that the floor is the original and around it they planted approximately 25,000 trees in representation of the victims; in the monument of Armero is represented what happened and the town from different perspectives; they go to the monument Pope John Paul II who declared it a graveyard in 1986. It goes to the rock and the memorial of the police officers, who were on guard died. Finally, it goes to Omaira's grave which is now an altar.

There are people who learn about what happened thanks to the video; they are outraged about the children who were stolen by the ICBF; they express sadness and pain when remembering the tragedy; those who have visited it express that it has a strange energy and is a depressing place; they are outraged by those who desecrate the graves; recall how they experienced the tragedy at the time from their homes; say that the tragedy could have been avoided; express gratitude to the author for remembering the event and for sharing the story; feel fear when spending the night at the site; wish the victims rest; and wish the victims well.

Nowadays it is a sad and desolate place, but nature has taken over the place. People have devised different monuments to remember the event and the survivors left their houses marked to remember the place where they lived, as a sign of their identity.

Conclusions

The memory of Armero can be shared both by people who inhabited the territory and by those who do not know the ruins and the place. It is evident that the social imaginaries around the ruins of Armero are transmitted through people who express their feelings and emotions through social networks and digital channels, among which sadness and empathy stand out. In the same way, these emotions generate an image of nostalgia and pain, which is perceived through the publications and comments made by people in social media.

Memory tourism in Armero, Colombia, is a particularly important way to preserve the history and honor the memory of one of the most shocking tragedies in Latin America, the eruption of the Nevado del Ruiz volcano in

1985. According to Ayala & Hernández (2021) and Mora et al (2022b) this type of tourism focuses on visiting places and monuments related to tragic or significant historical events to learn about the past and pay tribute to the victims. Thus, the results evidence that the history of Armero is of great importance and its dissemination through platforms such as YouTube, Facebook and Instagram contribute to keep the memory of this tragedy alive, generate awareness about disaster management and honor the victims. It also provides a source of important lessons for the future and underscores the importance of environmental awareness and disaster preparedness.

On the other hand, the way in which people get information has evolved, previously they used to do it through television, radio, or the press. Currently, a higher percentage of people do it through social media, according to data from the Media Consumption Report by Reuters Institute Facebook, YouTube and Instagram are some of the most consumed networks with a percentage of use for news (Newman et al., 2023). Likewise, videos on YouTube and posts on Facebook and Instagram allow younger generations and people around the world to know the story of Armero. This is fundamental to not forget the tragedies of the past and to learn from them. Documentaries and survivor testimonies can also be found on YouTube, providing a valuable source of information for researchers, academics and students interested in natural disaster studies and risk management .

This article has a significant contribution through multimedia such as YouTube, Instagram and Facebook videos, for those people who are interested and want to know and continue to keep alive the memory of Armero can pay tribute to the victims and share the videos, as this promotes empathy and respect for the memory of those who lost their lives. Nonetheless, for future lines of research, there is a lack of studies on multimedia and social media that tell the story of Armero before, during and after the tragedy.

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