



Book Review

Transnational Tourism Experiences at Gallipoli,
J. McKay. Springer (2018). 185pp., (Hbk.), £63.
99 ISBN: 9789811300257, (ebk.), £79.99

Since [Foley and Lennon \(1996\)](#) first pioneered the term, the dark tourism phenomenon has been a popular research field for scholars. The Gallipoli Peninsula, a prominent World War I site that witnessed the devastating results and disruptive consequences of this war that shaped the world we live in, is regarded as a well-known battlefield site. The tourism it attracts, battlefield tourism, is considered a sub-group of the dark tourism phenomenon. WWI presented Turkey, New Zealand and Australia with opportunities for reconstruction following the war, and played a crucial role in these countries becoming nation-states ([Ryan, 2007](#)). In other words, Gallipoli represents the starting point of nationhood for each of these states. The site, therefore, has different meanings for each of these countries which gained and developed their cultural and national identities after the war ended. Every year since then, commemorating events are organized on 24–25 of April at Anzac Cove on the Gallipoli Peninsula by Australians and New Zealanders, while the 18th of March is celebrated by Turkish people as the day of victory.

Today, the Gallipoli Battlefield has become one of the most popular dark tourism attractions, both domestically and globally. While there have been many studies dealing with the issue of travellers' motivations to the site, understanding of the experience dimension remains rather limited. This monograph aims to fill this gap by analysing the concept from distinct viewpoints in relation to the motivations and experiences of participants in a surf tour at Gallipoli. Overall, this book consists of seven chapters.

Chapter 1 ('The Gallipoli Campaign') describes the significance of the Gallipoli Campaign to WWI and attempts to explain why the Gallipoli Peninsula is of great – and indeed equal – importance for Australian, New Zealander and Turkish people alike. In doing so, it provides broad historical information about the history of WWI. Although Australia and New Zealand were defeated in the war against the Turkish government, the symbolism of Gallipoli is significant as the modern history of both Australia and New Zealand began at the end of WWI. Most importantly, in this chapter, the numbers of casualties provided offer more detail than the war number, of which differ on several sources.

Chapter 2 ('National Myths and Gallipoli') discusses the cultural dimension of Gallipoli, which, alongside nationhood, is another central concern of this book as it too is of great importance for Australia, New Zealand and Turkey. This chapter also underscores that the myth and spirituality of Çanakkale (Gallipoli) on the societal norms that comes from the emotional responses of Turkish, Australian and New Zealanders' attachment to the place, thereby attributing different meanings to this place ([Slade, 2003](#)). Linked to this approach, this chapter explores why citizens of each of these countries are engaged in the commemoration events organized every year at Gallipoli.

Chapter 3 ('The Anzac Resurgence and Its Critics') explores the

reasons why commercial tours are organized by travellers to Gallipoli. In addition, it analyses and discusses in depth how Gallipoli became a sacred landscape for Anzacs. The author further extends the commercialisation process of the Gallipoli Campaign, from the Anzac point of view. Indeed, in this chapter, the author belatedly provides historical details by focusing on the issue of Anzac military history, which seems rather redundant and leads to a disconnect between the transition of different parts of the chapter. It would have been beneficial if a connection was made between military history and battlefield tourism, or, more concretely, how military history has transformed sites into battlefield tourism as a form of dark tourism consumption.

Chapter 4 ('A Transnational Perspective on the Anzac Resurgence') deals with the issue of the impact of national myths and the rebirth of the Anzac, which paved the way for a new Australian nationalism in the 1980s and beyond. In this chapter, the development process of Australian nationalism is also necessarily highlighted. The role of the media as one of the most specific and important facets of Gallipoli is pointed out in this chapter, a role that has overseen dark tourism emerge and achieve recognition as a form of consumption. Similarly, the author of this chapter then attempts to correlate transnationalism with the existence of popular media. Greater attention is thus given to the factors influencing and encouraging the process of the rebirth of the Anzac.

In Chapter 5 ('Context and Perspective of the Study'), the author strives to correlate transnational tourism experiences with myths and nationalism by addressing the concept of dark tourism. Further, the author investigates the interrelations between tourism and post-modernity by drawing on [Bauman's \(2011\)](#) critical approach to modernity. On the other hand, he also tries to explain the importance of the tourism industry for the Turkish government from the points of view of both domestic and international operators. Moreover, the author highlights the tourism potential of Gallipoli by chronologically describing the process of evolution of the site. In the last part of this section, the author informs readers of the method used and his philosophical consideration of its use for social research, upon which this book's paradigm is based.

Chapter 6 ('Doing Transnational Tourism') presents the findings of the author's fieldwork which elaborates upon the transnational experiences that are the focal point of this book. Interestingly, the author highlights the similarities between the Gallipoli and Gettysburg battlefield sites, while Culloden's characteristics of the research participants' experiences of visiting Gallipoli also provide examples of other national battlefields. Their experiences are detailed based on first-hand knowledge and are supported by direct quotations. In this chapter, it is shown that the present book makes a significant contribution to the current body of knowledge by identifying the theoretical boundaries between dark tourism and transnational tourism experiences, supported by the case study of Gallipoli.

Chapter 7 ('Epilogue') concludes with a short final say from the author regarding his fieldwork in Gallipoli. On this basis, this book presents a novel approach to the experience dimension of dark tourism by strengthening the theoretical grounding of battlefield tourism with

<https://doi.org/10.1016/j.tourman.2019.04.026>

reference to transnational tourism experiences, despite the fact that the initial aim of the author seemed to be to explore travellers' perceptions of participating in surf tours in Gallipoli. This book, therefore, is expected to provide useful and rich insights for undergraduates, academic researchers, scholars, and the site managers of destinations as its content encompasses multiple valuable perspectives related to Gallipoli as well as the wider phenomena of transnational tourism experiences and dark tourism.

References

Bauman, Z. (2011). *Culture in a liquid modern world*. Cambridge: Polity Press.

- Foley, M., & Lennon, J. (1996). Heart of darkness. *International Journal of Heritage Studies*, 2(4), 195–197.
- Ryan, C. (2007). *Battlefield tourism: History, place and interpretation*. Oxford: Elsevier.
- Slade, P. (2003). Gallipoli thanatourism: The meaning of ANZAC. *Annals of Tourism Research*, 30(4), 779–794.

Kadir Çakar,
Department of Tourism and Hotel Management, Faculty of Tourism Mardin
Artuklu University, Turkey
E-mail address: kadircakar@artuklu.edu.tr.