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Book review:

Tourism and Memories of Home: Migrants, Displaced People, Exiles and Diasporic Communities, S. Marschall (Ed.). Channel View Publications, Bristol (2017). 288pp.,

(Pbk.) £34.95 ISBN13: 9781845416027, (Hbk.); £109.95, ISBN-13: 9781845416034

In a comparatively recent overview Pearce (2012) identifies a neglected category of tourists whose motivation is to visit previous places of significance and familiarity. He labelled the topic VHFP (Visiting Home and Familiar Places). He suggests that there is a need to study related theoretical themes such as the nature of memory, place meanings, human emotions and time perception. *Tourism and Memories of Home* fits with Pearce's call. However, as becomes evident, home can mean many things, there are numerous types of memory and memory has multiple connections to other themes, notably identity and a belonging within geographical space. *Tourism and Memories of Home* is a very good collection of essays. Chapter 1 (Introduction), written by the editor Sabine Marschall, provides a preliminary theoretical synopsis interspersed with onward reference to specific chapters. The introduction is followed by eleven core chapters and also an Epilogue contributed by Nelson Graburn. Almost without exception the chapters are well written and structured and are focussed around a variety of wellchosen cases. Each chapter includes within its course an overview, relevant background theory, methodological approach, findings (most often with plenty of informant quotes), a summary discussion and conclusion. It is clear that the editor and the publishing team laid down some firm instructions to the various authors and ensured that they were followed through. The double-blind review process no doubt also contributed to the creation of chapters with a far more even quality than is often the case in edited books. Pearce's (2012) view of VHFP tourism can be widened to include the home area in which tourists grow up, other places that tourists have relationships with from work or study, introduced places from childhood holidays or holidays in adult life with friends or contacts, and also self-discovered holiday places (Bowen & Clarke, 2015). However, the home visits that are at the centre of the cases in *Tourism and Memories of Home* add further width with their view towards the outer edge of VHFP experience. The focus of the book is on tourists who are or have been migrants, displaced people, exiles and members of diasporic communities. Marschall recognises that it might also include experiences of guest workers, members of expatriate retirement communities, long term travellers and others (p. 3). After reading Chapter 1(Introduction), the chapters can be read either in order or more randomly as whilst they are related they are not dependent on one another. To check on similarities and differences between the experience of two communities excluded from home, European Jews post 1933 and Palestinians post 1948, this reviewer was initially drawn to both Chapter 10 Domesticating dark tourism: Familial roots trips to the holocaust past (Carol A. Kidron) and Chapter 4 Emotional inventories: Accounts of post-war journeys 'home' by ethnic German expellees (Julia Wagner) juxtaposed against Chapter 5 'Home tourism' within a conflict: Palestinian visits to villages and houses depopulated in 1948 (Noga Kadman and Mustafa Kabha). Kidron (Chapter 10) uses semi-structured ethnographic interviews to draw out the experience of family groups travelling with and without survivors in places such as the Jewish neighbourhood of Brussels, the streets of Berlin, the Sachsenhausen concentration camp and Rhodes in Greece. From such dark, dissonant homeland tourism at pre-Holocaust heritage sites, homes and subsequent hiding places, the children and

grandchildren of survivors establish varying degrees of enhanced intra-family understanding of both the survivors themselves and the place that was their pre-Holocaust home. Wagner (Chapter 4) uses first-hand accounts from those such as 'Anders', a Jewish emigre revisiting a childhood place in Breslau, Poland, to establish that returning home is like revisiting a former self. Such return visitors seek to understand the past and 'examine their own identity and their changed relationship to the place that had once been "home" '(p. 85). The Palestinian case outlined in Chapter 5 is a direct consequence of the events that created the exclusions from home described in Chapters 4 and 10. As such it is one example of the paradox of Israeli-Palestinian relations. For Palestinians returning to the villages and houses from which they were expelled in 1948, former homes (and lands) are central to identity, family memory, commemoration practices, political consciousness and protest. Sometimes there is a fear and reluctance to visit, borne of inevitable physical change or transformation and there is a difference between the feelings of the first generation, with actual experience of home, and second and third generations. Although there are similarities with the Jewish cases outlined in Chapters 4 and 10 there are also differences. For example, cherished memories, nostalgia and yearning for home are less existent (or nonexistent) in the Jewish cases. However, the most evident difference is that the Palestinian visits are set within the context of overt, ongoing conflict. Various similarities and differences also emerge in other cases covered within the book. For example in Chapter 9 Travelling to the homeland over a double diaspora: Memory, landscape, and sense of belonging. Insights from Transylvanian Saxons, Andrea Corsale and Monica Iorio relate the case of an ethnic German population that over the course of history have experienced a double shift of homeland (heimat) both away from Germany and more recently away from Transylvania, Romania. Contrast is also present because chapters are not confined to the developed world. For example, in Chapter 8 'Returning, imagining and recreating home from the diaspora' Anna Arnone outlines how Eritreans, principally from Milan but also from Leiden and London, search for their individual and collective past on visits home to Eritrea. Arnone perceives a tension in the perceptions of the Eritrean home between the diaspora and the local population and between different generations of diaspora. Conversely in Chapter 3, You can't go home again, only visit: Memory, trauma and tourism at Chernobyl (Kevin Hannam and Ganna Yankovska) there is no tension between former residents and hosts on their return to Chernobyl. Informant quotes spread through all the chapters are invariably illuminating, none more so than a former Chernobyl resident (Respondent H) in Chapter 3, p.64: 'What is really amazing is how people who live there (in the Chernobyl zone) treat us. They are always happy to meet us. They know we come to free our souls and calm down here. We are not like those tourists who travel there to play; we go there to remember.' Remembrance of individual or collective identity and the freeing of souls by those returning home is a recurring theme throughout *Tourism and Memories of Home*. As Marschall states in the introduction different experience principally emerges either from varied contexts or from whether the separation from home is forced or voluntary. Chapter 2 'Homecoming emigrants as tourists: Reconnecting the Scottish diaspora' (Marjory Harper) is an example of a less fraught return home, by (voluntary) Scottish emigrants, than is outlined for most other returnees. From written sources since the mid nineteenth century a range of motivations for return to Scotland are listed: visiting family, transacting business, recruitment of other migrants, enjoying recreation and seeking an alternative identity, all mediated by improved communication (now including social media) and commercialisation. Commercialised ancestral tourism gained popularity in the twentieth century relying on spurious, explicit invented traditions (tartan tourism) and memory and, therefore, invented identity. Harper offers a strong conclusion that links (heritage) tourism, memory and diaspora studies in its practical call for Scotland 'to attract homecoming emigrants with a vibrant authentic narrative that cultivates meaningful memories' (p.49). In the final chapter Epilogue: Home, travel, memory and anthropology Nelson Graburn states that 'reading these chapters is like reading

a book of short stories: they are very moving and unforgettable ... ' (p. 269). With use of an autobiographical approach he makes some interesting summary observations. As an anthropologist he remarks that home, family, memory, mobility and identity '(go) to the heart of the intersection between contemporary anthropology and key concerns of the world' (p. 269). He also offers suggestions for further chapters. However, for this reviewer a critique that was less autobiographical and more tightly bound to the preceding chapters would have added more value. There is a non-strained coherence to *Tourism and Memories of Home*. Marschall states that the book is a first attempt 'to pull the strings around tourism, memory and home' (p. 26). It should inspire further interest and research by readers.

References

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