

Sabine Marschall

Tourism and Memories of Home. Migrants, Displaced People, Exiles and Diasporic Communities

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Right from the title of the book *Tourism and Memories of Home. Migrants, Displaced People, Exiles and Diasporic Communities*, edited by Sabine Marschall, the reader is intrigued to discover the unusual link between tourism and migration. This collection of essays inverts the classical conceptualization of tourism in which the state of being “home and away” is seen as its defining marker. The book thus investigates “home” as a destination. To be more precise, its focus is on the relationship between tourism, memory and home – the link often neglected both within Tourism and Memory Studies. Divided into 13 chapters, the book presents eleven different studies of the researchers and scholars whose interest is to bring the reader somewhat closer to the experiences of people’s return journeys and their inner transformations around the globe.

In the introductory chapter, Sabine Marschall first investigates the notion of home and homeland. Indeed, home plays the essential role in the consciousness of the individuals who, according to the sense of identity they have with regards to their homeland, identify themselves as immigrants, expatriates or refugees. As Marschall explains the various notions involved around the term ‘migrant’ which are indispensable in understanding this tourism-memory relationship, the reader differentiates a simple return journey after being on holidays from the “homecoming” trip inspired by memories and the sense of belonging in which a person desires “to consolidate one’s own sense of self”.

The second chapter “Homecoming Emigrants as Tourists: Reconnecting the Scottish Diaspora”, written by Marjory Harper, examines the diaspora tourism in Scotland since the mid-19th century. This interesting historical analysis of rich data gives an insight into the experiences of Scottish emigrants. At the same time, this study demonstrates that the business of

ancestral and emigrant tourism is growing as a valuable niche market in Scotland. Interestingly, people wanting to explore their roots and heritage are keen to spend more money than the usual tourists. This economic benefit and the commercialization of “homecomings” is also discussed on the example of the Basque, Irish, and Scots-Irish Diaspora in the second last chapter “*Ongi Etorri Etxera (Welcome Home): A Gathering of Homecomings: Personal and Ancestral Memory*” by John Bieter, Patrick R. Ireland and Nina M. Ray.

The memories of trauma are well portrayed in the chapter “You Can’t Go Home Again – Only Visit: Memory, Trauma and Tourism at Chernobyl” by Kevin Hannam and Ganna Yankovska. The authors interviewed twelve victims of the 1986 nuclear disaster in Chernobyl in order to examine their relationships with their old homes, as well as to express their views on the emerging tourism in this “ghost town” area. This so called “dark tourism” or “toxic tourism” is also the central theme of Carol A. Kidron’s case study presented in the tenth chapter “Domesticating Dark Tourism: Familial Roots Trips to the Holocaust Past”. The author outlines the fact that there is a difficulty in finding “homely feelings” in dark tourism. Despite that, Israeli children and grandchildren of Holocaust survivors whose intention was only to explore family roots and broaden their historical knowledge ended up with emotively intense experiences.

The fourth chapter “Emotional Inventories: Accounts of Post-war Journeys ‘Home’ by Ethnic German Expellees” by Julia Wagner portrays nostalgia which here refers literally to its full meaning – the craving for home. The study is based on 62 written accounts of people who have lost their homes being Germans or German Jews and came back as tourists between the early 1950s and 1970s. Similarly, Palestinian homesick tourism is discussed in the following fifth chapter “‘Home Tourism’ within a Conflict: Palestinian Visits to Houses and Villages Depopulated in 1948” by Noga Kadman and Mustafa Kabha. This analysis examines 14 interviews of Palestinians who became refugees during the war of 1948. For most of them, notions of fear and anxiety are interwoven in their contemporary lives that they are reluctant to visit their homes.

Kalyan Bhandari in the “Travelling at Special Times: The Nepali Diaspora’s Yearning for Belongingness” (chapter 6) investigates the experiences of

the return journeys undertaken by the Nepali diasporic community in the UK after the massive earthquake in Nepal in 2015. The research showed the Nepali's strong sense of identity which is rooted in their everyday lives. Routine plays the central role in the reflection of their memory and sense of belonging, as they try to create a similar, homely environment in the host country.

How homeland tourists travel to remember who they are and how they idealize their bonds of family is shown in the seventh chapter "Collecting Kinship and Crafting Home: The Souveniring of Self and Other in Diaspora Homeland Tourism" written by Jillian L. Powers. Three different groups of Americans were examined who undertook their homeland journeys. In order to distinguish themselves from Others, they did not want to be associated with tourists in the first place.

The political position of the Eritrean migrants is discussed by Anna Arnone in "Returning, Imagining and Recreating Home from the Diaspora: Tourism Narratives of the Eritrean Diaspora in Italy" (chapter 8). This research comes as an outcome of the 12-year-long work with the Eritrean community in Milan. Their narratives of the return journeys, being part of their liberation struggle, served as a basis for the understanding of their collective memory. This chapter also shows how adults' memories influence youth, as well as youth's difficulties to relate with local people.

The interesting case of double diaspora, first away from Germany, and then away from Transylvania in Romania, is presented in the "Travelling to the Homeland over a Double Diaspora: Memory, Landscape and Sense of Belonging. Insights from Transylvanian Saxons" (chapter 9) by Andrea Corsale and Monica Iorio. The authors were therefore focused on the Saxons' perceptions of home (present place of residence) and homeland (immaterial, emotional attachment), as they need to differentiate those two terms due to their complex past.

Aaron Yankholmes explored African American root tourism and collective slave memories in the eleventh chapter "The Articulation of Collective Slave Memories and 'Home' among Expatriate Diasporan Africans in Ghana". Despite the fact that the whole book examines temporary touristic visits, this chapter, on the contrary, is focused on those who

permanently came back to the land of their enslaved ancestors.

Finally, the book receives its anthropologic touch in the “Epilogue: Home, Travel, Memory and Anthropology” as Nelson Graburn rounds off this collection of essays. It once again highlights the notions of home and homeland as strong markers of both group and individual identity.

To conclude, this book serves as a valuable resource for scholars interested in the intersection of tourism and migration. Although neglected, this field proves to be very important for a large spectrum of researchers and academics. However, the beauty of this book is actually in its universality, for almost every human knows what nostalgia, memory and home means. This makes the book's audience unlimited, as the book can be read, understood and enjoyed without being an expert in tourism, heritage or anthropology. While taking the joint journey back to one's past we learn that roots tourism is a means through which we explore personal identities grounded in collective memories. This rich set of stories full of emotionally charged experiences will ultimately cause the reader to reflect on his own life.

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