



## VISITING GALLIPOLI PENINSULA: PERCEPTION OF AUSTRALIAN AND NEW ZEALAND VISITORS TOWARDS ANZAC DAY IN TURKEY

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### ABSTRACT

Thousands of Australians and New Zealanders visit the Gallipoli Peninsula every year for the Anzac Day commemorations. The significance of the Gallipoli Peninsula is born out of the involvement of Anzacs in the First World War and their battle against Turkish forces in the Gallipoli Peninsula in 1915. The 25th of April, the day of landing, is Anzac Day and is a day of commemoration in Australia and New Zealand. The most important characteristic of Anzac Day is of Australians, New Zealander and Turks, commemorating together in peace and friendship. Anzacs think of Turks as respectable people, heroes and as trusted friends. This study aims to determine whether a change in the perceptions of Australians and New Zealanders results from the battlefield tourism experience of the foreign tourists visiting Gallipoli Peninsula.

**Keywords:** Anzac Day, Perception, Thanatorism, Gallipoli,

## AVUSTRALYA VE YENİ ZELANDALI TURİSTLERİN ANZAK GÜNÜ'NÜ ALGILAMALARI VE GELİBOLU YARIMADASI'NI ZİYARETLERİ

### ÖZET

Her yıl binlerce Avustralya ve Yeni Zelandalı turistler Gelibolu Yarımadası'na gelmektedirler. Gelibolu Yarımadası'nın önemi Birinci Dünya Savaşı'nda, Avustralya ve Yeni Zelandalıların (Anzakların) Türklere karşı savaşmış olmalarıdır. Anzaklar Gelibolu yarımadasına ayak bastıkları gün olan 25 Nisan 1915 tarihini törenlerle kutlamaktadırlar. Anzak Günü'nün en önemli özelliği bu törenleri barış ve dostluk içinde Türklere birlikte kutlamaların geçmesidir. Anzaklar Türklere kahraman ve güvenilir dostlar olarak nitelendirilmektedirler. Her fırsatta çocuklarına Gelibolu Yarımadası'nda yaşadıklarını (Çanakkale Savaşları) anlatmaktadırlar. Avustralya ve Yeni Zelandalı turistlerce Anzak Günü'nün algılanması ve savaş turizmi açısından incelenmesi bu çalışmanın esasını oluşturmaktadır.

**Anahtar kelimeler:** Anzak Günü, Algılama, Savaş Turizmi, Gelibolu,

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## I. INTRODUCTION

The ANZAC legend and Gallipoli are central to the idea of the Australian and, to lesser extent, the New Zealand nations. The mythical aspects of Gallipoli constitute a core and defining great story in the creation and sustenance of both countries. There can be few, if any, other places and instances in the world where a battle site marks the birth of a nation, thousands of kilometres away from it, and fighting which represents an ostensible defeat. However, it should be noted that this situation is very rare in human history (Slade 2003:779-794). Anzacs and the Turks do not have any feeling of hatred and enmity towards each other today just as they did not have any eighty years ago though they fought a bloody war under very difficult conditions and lost hundreds of thousands of their troops. It is for this reason that the case of Australians and New Zealanders visiting the battlefield of Gallipoli probably represents something more than tourism (Tuncoku 2007:273). It is observed that the emergence of a strange atmosphere of friendship and the development of positive feelings and impressions based upon mutual respect and appreciation (Moorehead 1972: 245-246).

Gallipoli had its share of memories which allowed the two nations to emerge with a sort of respect for one another (Fewster et al. 2005:3). In this context, the encounters of different cultures to each other by the most effective way of war results from conquest, exploration, immigration and so on. The 25th of April, the day when the Anzacs landed on the Gallipoli Peninsula, is commemorated with enthusiasm and ceremonies every year (Tuncoku 2007:273). Gallipoli attracts thousands of Australians and New Zealanders every year and the numbers are increasing. These tourists, in part, come to gain a slightly better understanding of who they are and where they come from (Macleod 2004:148). Anzacs eventually contributed to the development of friendships during the war and after between their citizens and the governments of countries with Turks (Eyicil 2009:317-370). Anzacs didn't see the Turks as the enemy and could not find a reason to hate them. There was not a certain sense of hostility between them because of any specific cause (Sozudemir 2006:1). When they returned home they were New Zealanders and Australians. In other words, at Gallipoli, the two nations, two peoples, gained a new consciousness (Tuncoku 1998). The bravery of Anzacs in the Gallipoli Campaign is often

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described as being the moment of birth of the nationhood of both Australia and New Zealand (Macleod 2004:306).

### **A. Historical Background**

The Gallipoli Campaign is known as the Canakkale Campaign (Travers 2001:72-73). It was a great event that took place on land, sea and air where two hundred and forty thousand people died. Turks defended themselves against the French, British, Indian, Egyptian, Senegalese, Jewish and Anzacs at the strait of Çanakkale (Zeyrek 2007:708). The aim of the Allied Forces was to provide a link with Russia to keep the Ottoman Empire out of the war (Eyicil 2009:317 -370). Apart from this, it also intended to remove the pressure of the Ottoman Empire on the Suez Canal and the passage to India and to turn back the German and Austrian armies who had advanced into Central Europe (Kostuklu 2005). When fighting this war the most important element in the British army were the New Zealanders and Australians (Bartlett 1916:74). Sir Ian Hamilton (1853-1947) was Commander in Chief of the Mediterranean Expeditionary Force in the Cannakale/Gallipoli campaign against Turkey at Gallipoli. It would continue for 8.5 months both on land and at sea under the command of Sir Ian Hamilton (Cetinoglu 1994). Allied forces began to come ashore on the morning of 25<sup>th</sup> April 1915 at 04.20 hours at Arıburnu (Ayan, 2010: 96). At dawn on April 25<sup>th</sup>, 1915, Australian soldiers went into battle against Turks at Gallipoli. New Zealanders followed them at around 9:15 am on the same day (Slade 2003: 783). The goal of the British troops who made the first extraction to helles on April 25<sup>th</sup> was to take Alcitepe and Kilitbahir. The second was to take Kabatepe. The second goal was to capture Kocacimen Hill and control the Seabad region with British troops who were at Helles. In this way they would try to open a way through the Marmara (Eyicil 2009:317-370). About eight months later, during the night of December 19, 1915, the combined force withdrew from the Peninsula by boarding ships (Slade 2003: 783). The campaign started with a landing on a Turkish beach, now immortalised as Anzac Cove, on 25<sup>th</sup> April 1915 and ended on 20<sup>th</sup> of December of that same year (Hall et al. 2010: 245). According to O'Shea, who landed at Gallipoli on 25<sup>th</sup> April, 1915 and was later evacuated home to Australia on 12 December 1915 (O'Shea 1992: 45-46).

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The evacuation was carried out with great stealth and no lives were lost. The Ottomans threw almost half a million men into the battle, of whom 250 000 became casualties although no accurate records are available, 86000 Ottoman troops died there. The whole campaign cost 26,111 Australian casualties, including 8,141 deaths (Slade 2003: 783). On the other hand the New Zealanders lost 7571 men (2701 killed) (Fewster et al. 2003:6). Australians and New Zealanders remember the campaign as Gallipoli because their forces fought a land campaign on the Gallipoli Peninsula (Fewster et al. 2003:7).

### **B. Anzac Day**

The name “Anzac” was created by accident, and there is some controversy as to who thought of it first. One view is that two Australian sergeants at the Australian Army and New Zealand Corps headquarters at Shephard’s Hotel in Cairo, Egypt, cut a rubber stamp with the initials “Anzac” for registering papers. When a code name was needed for the Corps, a British officer suggested the same. The name was widely in use by January 1915 (Moorhead 1973:92). Another version is that it was a New Zealand clerk who cut a rubber stamp with the initials. Some time later it was taken as the telegraphic code word for the Corps (McGibbon and Goldstone 2000). The acronym Anzac very quickly became a new word in the English language (Slade, 2003:785). ANZACs, or ‘Diggers’, as the Australian and New Zealand Army Corps troops came to be called, and the chroniclers of their deeds fostered a mythology about their experiences of war influenced by the special relationship between them (Hoffenberg 2001:111). For Australia, Anzac Day was not the end of the war even though it has assumed. On 25 April every year, Australians and New Zealanders commemorate Anzac Day. It commemorates the landing of Australian and New Zealand troops at Gallipoli on 25 April 1915. The date, 25 April, was officially named Anzac Day in 1916. Anzac stands for Australian and New Zealand Army Corps. In 1917, the word Anzac meant someone who fought at Gallipoli and later it came to mean any Australian or New Zealander who fought or served in the First World War. In 1919, the first state to officially declare Anzac Day a public holiday was Western Australia. In 1921, at the 1923 Premiers' Conference in Melbourne, it was recommended that Anzac Day should be Australia's National Day, celebrated on April 25. In 1924, as it had in previous years, Anzac

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Day again received considerable attention at the State Conference of the RSSILA, and The Listening Post wrote of the need to make representations to the Premier regarding Anzac Day being made a 'sacred day'. By 1925, the ninth annual federal Congress wanted Anzac Day to be treated as a Sunday (Seal 2007:135-144).

### **C. Tourism**

Tourism is the largest peacetime movement of people in the history of mankind that continues to grow at an astonishingly high annual rate worldwide (Jafari 1986:33-50). Accordingly, tourism can be defined as recreational activities emerging at regional, national and international venues. International tourism may play a significant role in reinforcing or changing established perceptions of a nation. Tourism, by bringing together people from very different cultural backgrounds, may also act as a vehicle of peace and intercultural understanding. Therefore, tourism may be considered as instrumental in creating changes of opinion regarding the position of a country within a specific region or political configuration (Alvarez et al.2009: 401). For some, tourism is primarily about having relaxing vacations, while others are motivated for different reasons (Tegelberg 2010: 491). Australian and New Zealand tourists attend the Anzac celebrations with senior officials of these countries. It begins at dawn from the early hours Australian and New Zealand tourists flock to Anzac Cove, waiting for the start of the ceremony on the beach sleeping on the grass wrapped in blankets and sleeping bags.

The Gallipoli commemorations have become increasingly popular in recent years with crowd numbers growing to the extent that approximately 8,000 people travelled to attend the 2010 Dawn Service, the 95<sup>th</sup> anniversary commemoration, at historic Anzac Cove in spite of the volcano eruption in Iceland that grounded airline services across Europe. Commemorations are encapsulated in the category of cultural celebrations, related to other event types named under this subset: festivals, carnivals and religious events. The backdrop for the current papers is that the Anzac Day commemorations at Gallipoli fits this definition well (Getz 2007:108). It has been suggested that visitation to Gallipoli and the Anzac Day commemorations falls under the umbrella of thanatourism or 'dark' tourism (Foley and Lennon 1996:195–197). Additionally, it has been found that tourism improves the standard of living, increases availability of recreation

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and entertainment, promotes cultural change, promotes the cultural identity of the host community, and increases the demand for preservation of historical and architectural monuments (Cohen 1984:373-392). The Gallipoli Peninsula has been an attractive and special destination for Australians and New Zealanders. On Anzac Day the usual sequence of ceremonies is: Dawn service at Ari Burnu near Anzac cove, followed by ceremonial remembrance at the British, French and Turkish memorials at Cape Hellens, then Lone Pine Australian memorials, ending at the Chunuk Bair New Zealand Memorial (Catalca and Yurtseven 2003:130). There are some unique features of framing and elevation at Gallipoli that set it apart from other battlegrounds. First, the Peninsula is relatively untouched and it consequently looks much the same today as it did in 1915. Second, many of the dead are buried where they fell, particularly at Anzac Cove, and there are numerous small grave sites across the area. Third, the entire area of the battles has been declared a war cemetery, meaning that in some ways the whole piece of land has been framed and elevated to the tourists' gaze. Fourth, some of the monuments scattered throughout the site, while large to the point of being megaliths, are very simple, with basic inscriptions (Slade 2003:782).

Anzac Day in Gallipoli in Turkey represents a unique example of an event that blends internationally recognised cultural and historical activities. The sea and land battles between Turkey and allied forces at the Dardanelles during the First World War (3rd November 1914 - 9th January 1916) are called the Battles of Dardanelles (Catalca and Yurtseven 2003:128). Through their participation in commemorative rituals, visiting battlefields, reading names on graves and monuments and seeking information, tourists can participate in the selection and rehearsal of the Great War's social memories. Tourism organizations can also, through their role in promoting and providing physical and informational access to these memorials, directly and indirectly influence visitors' behavioural, cognitive and affective experiences at these sites, and as such, contribute to the war's memory (Winter 2009:620). Following the end of the cold war, many formerly sensitive regions have been opened one after another, allowing tourists freely to travel (Chen 2010:421). A number of researchers have argued that tourism may be one of the important contributors to achieving mutual understanding between partitioned or hostile nations (Sonmez and Apostolopoulos, 2000:37-39). By and large, some observers have postulated that

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tourism may even be an impulse to reduce tension and distrust by influencing national and international politics (Matthews and Richter, 1991:120-135). And also be a generator of peace but the beneficiary of it (Litvin 1998:63-66). In Australia the dominant national myth is the 'Anzac' legend. National myths are usually based on inspiring narratives, concepts, or images about a country's past. They often serve as important unifying representations and tend to affirm sets of self-perceived national values (Stockings 2010: 86-112). Recently, tourism has become a real force for world peace (D'Amore, 1988: 35-40). Anzac Day celebrations recently were focused more on the humanistic values of the days of the war.

#### **D. Battlefield Tourism**

Battlefield tourism, which is a form of cultural heritage tourism that comprises visits to battlefields, locations of atrocities or murders, places where celebrities died, graveyards and internment sites, memorials, events, museums and exhibitions featuring relics and the reconstruction of death. Battlefield tourism, visiting and observing places where battles and conflicts were enacted, is a popular part of the tourism industry. Slade (2003) has argued that the motivation for Australians and New Zealanders, who were both involved in the First World War as fledgling nations, to visit Gallipoli is not associated with curiosity or the desire for encounters with death, as the thanatourism view would hold, but rather a desire to connect with a place that is considered to be a birthplace of nations. Australians and New Zealanders do visit a battlefield, but the area represents a time and place where their countries began. Their motives are concerned with nationhood. Generally, they come to see the place where their great nation building stories happened. The continued interest of young Australians in visiting the site and the commemorations bears testament to this drive (Hall et al. 2010: 29).

There can be few, if any, other places and instances in the world where a battle site marks the birth of a nation, thousands of kilometres away from it, and fighting which represents an ostensible defeat. It is for this reason that the case of Australians and New Zealanders visiting the battlefield of Gallipoli probably represents something more than thanatourism (Slade 2003:780). Battlefield tourism is a particular form of warfare tourism, which itself falls under the umbrella of dark tourism or (the term preferred here) thanatourism (Dunkley et

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al.2010:1). The phenomenon of visiting sites associated with death and atrocity has been termed thanatourism or dark tourism (Foley and Lennon, 1996:194-244). The terms thanatourism and dark tourism appeared in the tourism literature in 1996 through the work of Foley and Lennon (1996) and Seaton (1996) (Dunkley et al.2010:2) The term 'dark tourism' was first coined by Foley and Lennon (Stone and Sharpley, 2008:574). Battlefield tourism began as early as 1919, touristic use of the memorials was acknowledged, but because the primary purposes of the memorials were for remembrance and commemoration, tourists were not the audience for whom they were designed (Winter, 2009:616). The sinking of the titanic in 1912 is considered to be the beginning of thanatourism (Aliagaoglu, 2004:54). Leopold (2007) and Panakera (2007) are in agreement that desire for learning and commemoration play an important part in motivating battlefield tourists (Dunkley et al.2010:2). The growing literature in thanatourism reflects the role of tourism as one of the important ways through which people experience sites associated with death in war (Winter 2009: 553-565). Foley and Lennon (1997) suggest that thanatourists are motivated by three main purposes; education, remembrance and entertainment.

Wars throw up climactic events, battles that decide the long-term fate of communities, as well as heroes who for later generations define the peculiar qualities of the nation and who are invoked as models that inspire and organise communities in their responses to subsequent crises as well as informing the conduct of everyday life. There are few nations for whom wars do not have a sacred significance: sacred, because they are connected with the foundations of their communities, or they are viewed as decisively moulding them and their sense of destiny (Hutchinson 2009:401). Very little of this theorizing, offers much in the way of explanation as to the motivations of people touring old battle sites. However, it offers a process of implication, which is that if someone is to be found at or near a battle site, they must surely be a thanatourist. For many years Gallipoli remained a lonely and isolated place in the world, with few tourists (Slade 2003: 792). Rojek uses the term grief tourism in relation to the black spots (black spots). The black spots are areas for commercial purposes of famous grave sites or places of large numbers of people exposed to sudden and violent death and has been researched most comprehensively (Seaton 1999:130-158). According to Confer and Kerstetter heritage tourism

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is the investigation of something that connects the past and present (Confer and Kerstetter 2000:38-57). Related to this some of the most attractive places in the world are areas where battles have been fought

### **E. Perception of Anzac Day**

Perception is ‘the acquisition and processing of sensory information in order to see, hear, taste, smell, or feel objects in the world’ and more importantly, it ‘guides an organism’s actions with respect to those objects’ The ability of perception to initiate behavioural activities has a major implication in tourism ( Ying and Michael 2010:111-123). People’s perception is affected by internal factors such as personal experiences, personality and external factors such as stimuli from the environment (Inamori and Analoui 2010: 306-321) and the context in which they bring people together from very different cultural backgrounds. It may act as a vehicle of peace and intercultural understanding (Jafari et al. 1990: 469-472). Several factors, including historical, geopolitical and economic issues may contribute to the perceptions related to a destination (Alvarez et al. 2009: 404). Regarding social and environmental conditions, studies show that visitors’ perceptions are related not only to the objective conditions they encounter e.g., usage and amount of trail erosion but also to subjective factors such as visitors’ prior experiences, expectations, motives, preferences, and attachment to the place of interest. Budruk and others (2008) found that place identity was a significant predictor of visitors’ perceptions of authenticity at a Native American cultural heritage tourism destination (White et al. 2008:650). The number of visitor’s previous visits, and their demographic profile, influenced their perceptions (Batra, 2008:91). Perception is not just a physiological event, it is also subjective interpretation as well as affected from the individual's beliefs, attitudes, and personality characteristics and so on. In other words, perception is a person's understanding of the state of the world (Hellriegel et al. 1986: 87).

## **II. METHOD**

The number of Anzacs visiting Gallipoli this year is about eight thousand. Furthermore, the present research focuses on Australian and New Zealander visitors for 25 April Anzac Day

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commemorations in the Gallipoli Peninsula in Turkey in 2010. Tourist perceptions were measured via structured visitor surveys, which were administered in the spring (25 April Anzac Day commemorations) of 2010. The data was collected using a 17 closed questions, and took about 15 minutes to complete. The revised questionnaire was divided into three sections: First section contains the basic demographics of the sample population and includes 5 questions on gender, age, nationality, education and occupation. The second section is related to satisfaction with an analysis of the quality of the visit, quality of available information, travel, accommodation, activities and quality of service which includes 16 questions. In the third part to measure perception a total of 17 questions were prepared. Apart from questions on the basic attributes of tourists, the questions all use a likert 5-point scale and assessed their perception of the Anzac Day commemoration ranking their answers as follows: 1 = strongly disagree, 2 = disagree, 3 = undecided, 4 = agree, 5 =strongly agree. Respondents were asked to tick the best fit out of five choices. The questionnaire was designed to collect information of foreign tourists' general feelings, perceptions, concerns, and future behavior in closed-ended form questions in order to meet the research objectives. Researchers picked up 764 questionnaires to conduct the analysis. This was a good response given that the attendees were generally physically and emotionally fatigued during the event. Attendees usually spent the night outside, in cold conditions, at Anzac Cove and participated in the Dawn Service and other activities. The Anzac Day Perceiving Scale consisting of 17 items in terms of validity and reliability of the item. Analysis was used and the Cronbach's alpha coefficients were calculated and the Anzac Day Perceiving Scale total score was obtained. The Kolmogorov-Smirnov test was used to evaluate whether the distribution of the total score of the Anzac Day Perceiving Scale was normal. Therefore, two independent samples were tested the Mann-Whitney U test, One-Way Analysis of Variance (ANOVA) and Kruskal Wallis Analysis of Variance was used for the comparison of the total score of the Anzac Day Perceiving Scale among groups. For multiple comparisons, The Scheffe and Mann-Whitney U test with A Bonferroni adjustment was used. The continuous variables were presented as the mean  $\pm$ standard deviation and median and interquartile range (IQR, Q1 to Q3). Categorical variables were compared by Chi-Square test. The categorical variables were presented as a figure and as a percentage. P-value < 0.05 was considered

significant. Analyses were performed using standard commercial software (PASW ver.18, SPSS inc. Chicago, IL)

### III.RESULT AND DISCUSSION

**Table 1. Social-demographic characteristics**

		%	n	Mean±SD	Median (IQR)	p
Gender	Male	40.1	306	67.15±8.38	68.00 (62.00-72.25)	<0.001
	Female	59.9	458	64.83±9.08	66.00 (59.00-70.00)	
Age	≤30	60.6	463	64.33±8.51	65.00(59.00-70.00)	<0.0011
	31-50	12.7	97	66.42±9.24	68.00(63.00-71.00)	
	≥51	26.7	204	68.69±8.81	69.00(65.00-74.00)	
Nationality	Australia	80.0	611	65.98±8.60	66.00 (61.00-72.00)	0.288
	New Zealand	20.0	153	64.88±9.89	66.00 (60.00-70.00)	
Education	Below Junior High School	5.5	42	65.05±10.84	66.50 (60.50-70.50)	0.856
	Above University /College	22.6	173	65.96±8.56	66.00 (61.00-71.00)	
	University/College	71.9	549	65.75±8.82	66.00 (60.50-71.00)	
Occupation	Government, Military or Education	53.7	410	65.86±8.32	66.00 (60.75-71.00)	0.0052
	Business	26.6	203	65.52±10.24	67.00 (61.00-71.00)	

There was statistically significant difference between ≤30 and 31-50 and between ≤30 and ≥51 age groups. Also there was statistically significant difference between retired and government, military or education; student and other job groups. Total of the 764 visitors participating in the questionnaire survey, 59.9 % (458) were female and 40.1 % (306) male. There was statistically significant difference between ≤30 and 31-50 and between ≤30 and ≥51 age groups. Also, there was statistically significant difference between retired and government or military or education, student and other job groups.

The majority of respondents were Australian 80.0% (611) followed by New Zealander 20.0% (153) Regarding educational attainment, 71.9% (549) of respondents were university/college and 22.6% had attained a above university/college or more advanced degree and 5.5 % (42) (below junior high school). A good representation of income groups was evident

and a large proportion of the sample was employed in government, military or education 53.7% (410) and business 26.6 % (203) (Table 1).

**Table 2. Comparisons among general feelings of the visitors about visiting to Gallipoli in terms of the total scores of Anzac Day perceiving scale.**

STATEMENTS		n	Mean±SD	Median (IQR)	P
What is the purpose of visiting?	Vocation	392	65,59±7,75	66,00 (61,00-70,00)	0.012 <sup>1</sup>
	Study Tour	217	67,06±8,50	68,00 (62,00-73,00)	
	Visiting Friends and Relatives	155	64,36±11,50	66,00 (59,00-71,00)	
What is the frequency of visiting?	Never	682	65,99±8,13	66,00 (61,00-71,00)	0.193
	First Time	45	65,42±13,18	69,00 (60,50-73,00)	
	Second Over	37	61,84±13,76	64,00 (51,00-73,00)	
What was the reason travel to Gallipoli peninsula?	Planned Beforehand	707	65,98±8,21	66,00 (61,00-71,00)	0.259
	Came On Local Advice	25	58,20±18,68	54,00 (42,50-75,50)	
	Cultural-Historical Background	24	65,25±9,67	68,00 (59,00-72,00)	
Source information about Gallipoli Peninsula?	Tourist Guidebooks	292	65,38±8,94	66,00 (60,00-70,75)	0.006 <sup>2</sup>
	Word Of Mouths	245	66,78±9,52	68,00 (62,00-73,00)	
	Adverts	36	67,53±7,32	68,50 (62,25-72,00)	
	Radio/TV	44	65,77±8,85	65,50 (61,00-71,75)	
	Books About World War 1	34	67,44±6,77	67,00 (64,00-69,75)	
	Articles	48	64,77±6,88	65,00 (63,00-69,00)	
Visit expectations of Gallipoli Peninsula?	Disappointed	35	65,80±10,84	69,00 (64,00-73,00)	<0.001 <sup>3</sup>
	As Expected	301	64,00±8,58	65,00 (59,00-69,00)	
	More Than Expected	428	67,00±8,72	67,50(62,25-72,00)	
Overall description of visit at Turkey?	Disappointed	25	65,24±8,27	67,00 (59,00-70,00)	0.088
	As Expected	111	64,63±7,61	65,00 (59,00-70,00)	
	More Than Expected	628	65,98±9,10	66,50(62,00-72,00)	
Length of visit to Gallipoli	Less than 1 Day	103	62,18±11,31	64,00 (57,00-70,00)	0.005 <sup>4</sup>
	2 to 5 Days	454	66,18±8,23	67,00 (62,00-71,00)	

Peninsula?	5 Day and More	207	66,60±8,49	66,00 (62,00-72,00)	
Type of accommodations at Gallipoli Peninsula?	Hotel/Lodge	558	66,42±8,30	66,00 (61,75-72,00)	0.137
	Tent on Campsite	163	64,07±10,09	66,00 (59,00-70,00)	
	Other	43	63,49±10,14	65,00 (59,00-70,00)	
The most important characteristic of the Battle of Gallipoli?	Make Friendly	157	67,75±9,93	69,00 (63,00-74,50)	<0.001 <sup>5</sup>

There was statistically significant difference between vocation and study tour groups. And also there was statistically significant difference between word of mouths and story of ancestor groups. For as expected and more than expected groups, less than 1 day and 2 to 5 days and day and more groups, there was statistically significant difference. In the response relating to purpose of visiting from Austria/New Zealand to Anzac Cove, nearly half 51.3% (392) of the participants expressed vacation, 28.4 % (217) and 20.3% (155) study tour, visiting friends and relatives, cultural events, on business etc. This means participants spend time as leisure in their free time. Majority (89.3 % (682)) of the participants have made their first visit. The majority reason travel to Gallipoli Peninsula by the participants was planned beforehand. Anzacs most often turn to tourist guidebooks 38.2% (292), word of mouths 32.1% (245) and the others 27.7% (227) were adverts, radio/TV, books about World War 1, articles, story of ancestor. Australian and New Zealander visitors appear to make more use induced information (tourist guidebooks and word of mouths). The Gallipoli experience experience, made up of visit from Austrian/New Zealand to Anzac Cove, travel from Anzac Cove to Lone Pine and return from Lone Pine, contributed to respondents indicating more than expected level of 39.7 %. An overall more than expected level for Turkey experience is 57.7 %. The length of visit in Gallipoli peninsula mostly 2 to 5 Days 59.3% (453), accommodations in Gallipoli was hotel/lodge 73.1% (558). Formed national identity of Australia and New Zealand was the most important characteristics of Battle of Gallipoli Anzac Day 43.5% (332). (Table 2)

**Table 3. Comparisons among general feelings of the visitors about visiting to Gallipoli in terms of the total scores of Anzac Day perceiving scale.**

STATEMENTS			Mean±SD	Median (IQR)	p
Visiting is a leisure activity	Agree	385	67.46±8.22	68.00(63.00-72.00)	<0.001*,1
	Undecided	267	64,99±7,36	66,00 (60,00-70,00)	
	Disagree	112	61.72±12.25	64.00(56.00-70.00)	
Anzac Day commemoration consists primarily of recreation	Agree	248	65.93±7.82	66.00(61.00-70.00)	0.140
	Undecided	116	64,90±7,80	65,00 (60,00-70,00)	

\*: ANOVA

There was statistically significant difference between agree with undecided and disagree; between undecided and disagree groups. Also visiting Gallipoli Peninsula was defined as leisure or not respondents answer was undecided 31.5% (241), Anzac day commemoration is not defined as recreation, the opinions were disagree 299 (39.1).It was accepted that commemorations were formal and not in free time activities. Feeling of all visiting generally was leisure but commemorations not. For visiting travel agents were providing goods and services 50.8 % (388). In recent years visiting Gallipoli Peninsula was in the incline for Australians/New Zealanders, respondents answer as agree was 44.8% (342).Although respondents for leisure was disagree, as tourism experience of visiting was agree 52.5% (401), there was a conflict in the opinions. That may be the reason that time 2 to 5 day visiting accepted as tourism, general of visiting may be the response. In the Gallipoli Peninsula goods and services provided but expensive for visitors (Table 3).

#### IV.CONCLUSION

It is stated that at Gallipoli Campaign an example of the bloodiest war in human history and nearly 240 000 troops were died. Significant and distinctive aspect of these battles compared to many other wars generally abided by the Law of War. At this war Turks respect Anzacs and opposite because of lived human affairs. Instead, it is observed that the emergence of a strange atmosphere of friendship and the development of positive feelings and impressions based upon mutual respect and appreciation throughout those days of horror, blood and pain.

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The most interesting and significant feature of the Gallipoli Campaign is that the Anzacs and Turks don't have any feeling of hatred and enmity towards each other. This is a very rare situation in human history. Unfortunately, for Turks and Anzacs Gallipoli had become their common destiny in spite of they met for the first time in the battlefield. Anzacs and Mehmeds, in Gallipoli, were both in struggle of life and death but there was no difference between them. Also they are not known anything about each other in the first months of the war. Anzacs had been experienced incredible suffering and paid for they had given much expected and they were already a fortitude society. For them, it was only the result of the war. One of interesting consequences of the war against the Turks at the end of the war, the Anzacs fed respectfully mixed feelings of appreciation. Initially, what have been told about the Turks they believed them. These claims have proven to be unfounded one by one over time. Before the war between the Turks and Anzacs did not have bad memories, and age-old rivalries. They found the opportunity to make their own observations about the Turks when conflict slows down at times. Over time, they even began to find the right case of the Turks. All Anzacs who fought at Gallipoli began to express positive feelings about the Turks in every opportunity. Despite the intervening years, the Gallipoli story is still told with enthusiasm without losing the vitality to new generations. Each nation's root is based on the existence legend of Gallipoli. For this reason Gallipoli Campaign is needed to put in a separate place on the world war history. There may be a few nations who have to these people which came the other end of the world and gives life of the their own sake to Gallipoli. Anzacs tell Turkish memories stories that the only source of sympathy had been fed to Turkish come from years and years honestly .They are not told just the memories, also pioneered friendship of nations in their country. Existence of the peoples of the Australia and New Zealand begins with the Anzac legend. Gallipoli campaign was a place where humanity has prevailed.

The inscription on the monument erected here is Ataturk's actual written words. These inspiring and moving words by Kemal Ataturk are also recorded in stone to greet visitors at Ari Burnu, on the Gallipoli Peninsula.

Those heroes that shed their blood and lost their lives... you are now lying in the soil of a friendly country. Therefore rest in peace. There is no difference between the Johnnies and the

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Mehmets to us where they lie side by side here in this country of ours... You the mothers who sent their sons from far away countries wipe away your tears. Your sons are now living in our bosom and are in peace. Having lost their lives on this land they have become our sons as well.

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