"The Place of Memory and the Memory of Place"
International Conference

17-18 June 2023
St Anne's College, University of Oxford / Online

Abstracts

London Centre for Interdisciplinary Research

Programme

Saturday, 17 June
(In-person Sessions, Seminar Room 8)

9:00-10:30 Session 1: Experiential Meanings: Legacies of Memory
Chair: Joana Almeida

Jelka Vince Pallua, Institute of Social Sciences Ivo Pilar, Zagreb (Croatia)
Memories Reshaped – Forgotten Croatian Memorial Heritage of The First World War

Katarzyna Wasiak, University of Lodz (Poland)
The Politics of Bones or a Place of Remembrance? Srebrenica as a Contemporary Political Myth of the Bosniaks Community

Tony Crowley, University of Leeds (UK)
The Place with No Memory: Belfast City Centre

Tanmoy Putatunda and Debanjali Roy, KIIT University (India)
Mapping the City, Mapping the Self: Memory, Nostalgia and Belongingness in Select Narratives

10:30-10:45 Tea/Coffee

10:45-12:00 Session 2: Cohesive Contexts: The Retrospective View
Chair: Jelka Vince Pallua

Yeimy Walker, Jacky Bowring, Shannon Davis, Lincoln University (New Zealand)
Reclamation, Resignification, and Recontextualisation of Colonial Landscape Memorials in the Latin American Context

Harsh Shah, LJ University, Ahmedabad (India)
Establishing Heritage Value through Oral History and Public Memory: The Case of Ahmedabad

Wiam Hadj Hamou, Mohamed El Boujjoufi, School of Architecture and Landscape of Casablanca (Morocco)
A Healthy Corridor and Nature-based Solutions to Connect Casablanca's Fragmented Urban Fabric

12:00-12:30 Lunch

12:30-14:00 Session 3: Past Present: "Re-Vision" in the Arts
Chair: TBC

Dana Graham Lai, Simon Fraser University (Canada)
Waverley: Cultural Memory and the Way to Nostalgia

Nil Delal Sahin, Istanbul Bilgi University (Turkey)
Topography of Memory in *Forgetting Vietnam*: Crossing the Threshold of Forgetting and Remembering

Sobel Chan Ka Lok, School of Communication, The Hang Seng University of Hong Kong (Hong Kong)
Studies on the Spatial Memory Reconstructed from Recreating Kung Fu Star Bruce Lee's Last Hong Kong Home in Digital Shrine by Virtual Reality

Debanjali Roy and Tanmoy Putatunda, KIIT University (India)
"We Aren't Those People Anymore": A Topoanalytical Study of *Schitt's Creek*

14:00-14:30 Tea/Coffee

14:30-15:45 Session 4: The Fabric of Remembrance: Literary Parallels
Chair: Tanmoy Putatunda

Lara Karpenko, Carroll University Waukesha WI (USA)
Memories that Haunt: Traumatic Histories in Dion Boucicault's The Vampire

Molly Britton, University of Suffolk (UK)
You Can't Go Home Again: Heterotopias in Queer Modernism

Melanie Hyo-In Han, University of Surrey (UK)
Han in Physical and Literary Spaces: Korea's Statue of Peace and Emily Jungmin Yoon's Poetry

16:00-16:50 Session 5: Building Memories: The Influence of Systems
Chair: Debanjali Roy

Joanne Cassar, University of Malta (Malta)
Trajectories of Hope Sustained by Memory Work in the Aftermath of War

Maria Santos, Kaz Brandt, Roehampton University (UK)
The Role of Motion-Induced Backward-Directed Mental Time Travel in Improving Memory Accuracy and Reducing False Memories in the DRM Paradigm (poster)

Sunday, 18 June
(Online Sessions - Zoom)

10:00-11:30 Session 6: Words of Truth: Aspects of Authenticity
Chair: Abel Fenwick

Marika Strano, Swansea University (UK)
The Memory of the Past and the Role of History in James Joyce and Fernando Pessoa

Konrad Gunesch, London Centre for Interdisciplinary Research (UK)
City Space and Culturally Sensitive Travel and Tourism on the Tracks of Dan Brown Books:
Literary and Linguistic Links in and between Rome, Paris, Florence, Barcelona, and Istanbul

Kevin Martens Wong, Merlionsman Coaching & Consulting, Kodrah Kristang University of Wales (UK) / National University of Singapore (Singapore)
Pedra Draku: Excavating a Possibly New, Possibly Forgotten Name for Singapore in the Critically Endangered Creole Language Kristang

Michele Russo, University of Foggia (Italy)
A Neurolinguistic Analysis of the Interconnection between Memory and Places in Second Language Acquisition

11:45-13:00 Session 7: Origin Stories: Echoes of the Past
Chair: Mohammad Amir Hakimi Parsa

Wolfgang Büchel, Independent Scholar (Germany)
Memory, Place and Transience: What Remains Biographically and Historically

Ivan Vaz, Universidade do Porto – CITCEM (Portugal)
Museums, Heterotopia and Musealisation

Nina Viaznikova, MSSES University (Russia / Kyrgyzstan)
The Political Roots of Moscow Heritage Architecture Policy

13:30-14:45 Session 8: Reflections: Time in Cultural Context
Chair: Ivan Vaz

Mohammad Amir Hakimi Parsa, NYU London (UK)
Constructing Collective Memories of Belonging to a Sacred Imperial Space in Eighteenth-Century Iran

Mahmoud Barakat, Central European University (Austria)
The Cultural Landscape of Ancient Villages of Northern Syria in the Memories of Displaced Locals and Diaspora. Cultural Landscape Impact in the Post-war Recover

Ann Rose Davis, CHRIST (Deemed to be) University (India)
Reminiscing the Past: A Study on the Accumulative Landscapes of Puthenchira Village Through Local History

15:15-16:45 Session 9: Mindful Measures: Experiential Visions
Chair: Konrad Gunesch

Abel Fenwick, Independent Scholar (UK)
Trauma, Repetition and Place: Revisiting the Haunted House in the Gialli of Dario Argento

Alireza Gorgani Dorcheh, York University (Canada)
Anamnesia (A Short Experimental Film)

Allison D. Krogstad, Central College (USA)
The Legacy of Place

Antonia Stan, McMaster University (Canada)
Creative Alternatives to Understanding Human Consciousness: A Non-Colonial Poetic Vision

17:00-18:00 Session 10: Looking Back: The Significance of Tribute
Chair: Antonia Stan

Jessica L. Kindrick, Angelo State University (USA)
Micro-Architecture of the Zapotec: Physical Manifestations of a Metaphysical Concept

JoAnn DiGeorgio-Lutz, Texas A&M University at Galveston (USA)
Martha Galvan Mandujano, California Polytechnic State University (USA)

The Recovery of Historical Memory in Guatemala: Genocide Memorialization and the Importance of Place

Eleni Stefania, Columbia GSAPP, NYC (USA)
On Memory, Infrastructure and Community Empowerment: Richmond's African American Burial Ground Memorial and Interstates' I-95 Corridor Park (poster)

9:00-10:30 Session 1: Experiential Meanings: Legacies of Memory

Jelka Vince Pallua
Institute of Social Sciences Ivo Pilar, Zagreb (Croatia)
**Memories Reshaped – Forgotten Croatian Memorial Heritage
of The First World War**
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In 2014 and 2018 the whole world marked the centenary of the beginning and end of the First World War. These round anniversaries revived the memory of tragic events marginalized for decades that killed about forty million soldiers and civilians. In this contribution (thematically belonging to two invited topics: "Monuments and sites of trauma" and "Ruins and forgotten places"), the author discusses the culture of memory as a dynamic, changing category in different geographical and historical frameworks. In this case the author takes into consideration Austria-Hungary as the wider and Croatia as the narrower area. This contribution shows how already shaped memories are reshaped by historical change. This will be shown by a specific segment of the forgotten Croatian memorial heritage – wooden memorial statues and other memorials into which nails are driven primarily functionally as a humanitarian means of collecting aid for the war victims of the First World War, but also as a symbolic form of personal or joint petitioning and expression of gratitude. A special emphasis will be placed on the term "silence" as a powerful carrier of meaning, a language of memory that shows that some segments of cultural heritage were not welcome either symbolically or aesthetically. Rare are the monuments that have survived as the materialization of the memory of the past which, due to the change in the political order, no longer represent one of the symbolic foundations of the state, becoming marginalized and undesirable in the new historical circumstances.

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Katarzyna Wasiak
University of Lodz (Poland)
**The Politics of Bones or a Place of Remembrance?
Srebrenica as a Contemporary Political Myth of the Bosniaks Community**
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Interdisciplinary memory studies are becoming increasingly popular around the world. One reason for this may result from the difficult history of many nations. As Polish researcher Marcin Napiórkowski notes, countries such as Poland - bloodied by crime - are more prone to the *memory epidemic.* Settlements with "painful heritage" are at the heart of historical politics, and thus at the core of national myths. As historian Ewa Domanska stated, "history begins in the grave". It is believed that the exhumations of mass graves open up a public discussion of the crime, and become a contribution to the redefinition of identity

along the lines of "never again". As noted by Layla Renshaw, exhumation work takes on both political and symbolic dimensions, for on the one hand it is a tool in the processes of reconciliation of divided groups, and on the other it becomes a subject of manipulation of the historical identity narrative . From the perspective of mass crime, death has a huge impact on society as a whole, becoming an element of identity. Burial sites, cemeteries take on additional significance, as they become a medium that broadcasts the history of an entire nation – they evolve into places of remembrance. In my paper, I would like to analyze how the commemoration of the Srebrenica massacre has influenced the contemporary identity of the Bosniaks, as well as how it has contributed to the creation of a contemporary narrative about the Srebrenica massacre.

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Tony Crowley
University of Leeds (UK)
The Place with No Memory: Belfast City Centre
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Northern Ireland is a place characterized by a heightened sense of history, the past, and memory. Indeed the imperative to remember is ever-present, and nowhere is it expressed more urgently than in the practice of muralism that constitutes the world's longest established tradition of political wall-art. 'Remember', 'lest we forget', 'we shall remember', 'in memory of', 'i ndil chuimhne' (in loving memory), 'gbnf' (gone but not forgotten) – these are the phrases that recur on murals that commemorate historical events, places and individual people. In Republican and Loyalist areas throughout Northern Ireland, the walls demand memory. Remember, remember, remember: the bitterness, the pain, the suffering, the violence that has plagued Northern Ireland since its inception in 1921. Given the preponderance of memory, it is striking that there is one place that appears unmarked by commemoration and the weight of the past: Belfast city centre. This is curious since there was considerable violence and destruction wreaked here during the war that lasted from 1969-1998. It is even more notable given that since c.2010, a great many murals have been painted around the centre of the city. But hardly any of these murals make reference to the past, and none of them attempt to commemorate the violence and its victims. This paper will consider this strange phenomenon and attempt to explain why, in a sea of memory, the centre of Belfast has become an island of amnesia – a place deliberately constructed to have little or no memory.

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Tanmoy Putatunda and Debanjali Roy
KIIT University (India)
Mapping the City, Mapping the Self: Memory, Nostalgia and Belongingness in Select Narratives
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Maria Beville writes, "Our desire to map the city is a desire to map and to write the self: a process without closure that constantly reminds us of our own inherent Otherness". This "desire" to "write" the self engenders a belongingness that establishes a connection

between the individual and the city through elements of memory and nostalgia, longing and yearning, accumulated knowledge and everyday practices of the city-space.

This study, by focusing on the representation of interconnectedness between memory and spatiality in the context of Kolkata (formerly Calcutta), the capital city of West Bengal, India, analyses Amit Chaudhuri's *Calcutta: Two Years in the City* (2013) and Bishwanath Ghosh's *Longing Belonging: An Outsider at Home in Calcutta* (2014) to examine how the dynamic relationship between the authors and the city informs the authors' sense of longing *for* the city and the belongingness *to* it. Using Gaston Bachelard's notion of topoanalysis, this study questions monolithic understanding of memory and nostalgia, and concurs with Svetlana Boym's argument that memory and nostalgia are not always "retrospective" but can be "prospective" as well. This research contends that the mnemonic nature of the city-space forges diverse points of reference in the author's imagination of the urban space. This leads towards an understanding of the city in terms of non-linear and indeterminate intersection of space and time. The discussion aims to scrutinise the way this synchronic perception of the city-space is embedded within the temporal unfolding of the narratives.

10:45-12:00 Session 2: Cohesive Contexts: The Retrospective View

Yeimy Walker, Jacky Bowring, Shannon Davis
Lincoln University (New Zealand)
**Reclamation, Resignification, and Recontextualisation
of Colonial Landscape Memorials in the Latin American Context**
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Recent reactions to colonial-era memorials have contributed to a renewal of interest in memorialisation as a focal point for social justice and equity. In the Latin American context, colonial memorials are visual links that are deeply-rooted elements of the region's identity. This paper focuses on three landscape memorial sites in Latin America as carriers of meaning.

The first case study is the Equestrian Sebastian de Belalcázar memorial space in Popayán, Colombia. The monument of this Spanish conqueror was placed on Morro de Tulcán, a sacred site for the Pubenenses tribe. The colonial narrative, in this case, is one of oppression in which Spanish heritage is favoured over indigenous culture. The second case study is the Isabella La Catolica monument in La Paz, Bolivia. This statue was initially established to be a paradigmatic model of European women, beauty and virtue, but it has become a symbol of discrimination against native women. The third case is the equestrian monument of 19th-century war Chilean hero and politician General Manuel Jesús Baquedano González. Located in Santiago de Chile, this figure was seen by many as a symbol of how the Chilean elite repressed indigenous people.

Each of the three statues has experienced a range of reactions that reveal counter-narratives to those imposed by the insertion of the colonial figures into the landscape. The responses include removal, dressing and graffiti; we classify these interventions as

reclamation, resignification and *recontextualisation.* Walter Hood (2019) argues, "landscape is the last democratic space we have, and we need to fill it with diverse voices."

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Harsh Shah
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Establishing Heritage Value through Oral History and Public Memory:
The Case of Ahmedabad
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The paper explores the idea values in heritage, especially in the modern architectural built forms. Beginning from the idea of "Heritage" and the discourses around it, I explore deep into the linkages of the tangibles and the intangibles, in the recent modern built forms (referring to in the Indian context-post independence i.e. after 1950's). These shift in "values" is very important to map to know how people have adapted to the new form of architecture. Architecture has always been a representation of cultures and has always been impacted the human activities in certain ways. Exploring the classic case of the city of Ahmedabad (The first Heritage city in India), where there is a clear symphony of an age old traditional city, and on the other side, there are modern built forms designed by legendary architects like Le Corbusier and Louis Kahn. These structures changed the contextualization of the city adding the modern values as an underlying feather

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Wiam Hadj Hamou, Mohamed El Boujjoufi
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A Healthy Corridor and Nature-based Solutions
to Connect Casablanca's Fragmented Urban Fabric
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Urban interventions in regeneration projects allow cities to focus more on deprived areas and to urbanize differently. This allows for more intelligent use of urban spaces and requires innovative approaches that can involve resources and all relevant actors (planners, decisionmakers, users). At this level, the use of nature-based solutions (NBS) is seen as a support to the transformation of urban and territorial governance tools and as an urban research tool to solve problems in socio-spatial planning, design, social inclusion, and/or urban policy. In this essay, we focused on the metropolis of Casablanca (Morocco) which has experienced a population explosion resulting in urban sprawl consisting mainly of zoning urbanism. This has reinforced the isolation of certain areas which have not been the subject of any replanning project. We chose to study a deprived area that currently hosts an industrial area, the city's railway station, and social housing. The intervention site is located between three communes: Ain-Sbaâ, Roches Noires, and Hay Mohammadi. The results of this research work led to the design of a healthy corridor and nature-based solutions, based on the results of a site analysis and a participatory process. This twopronged approach has enabled the study of local needs and the identification of the most appropriate mapping of the corridor and each specific NBS, looking for sites where the positive impacts of the healthy

corridor are expected to be the most significant socially, economically, and environmentally. The proposed solution also preserves the memory of place through the conversion of former brownfield sites into new civic spaces, while enhancing the mental mapping of the inhabitants

12:30-14:00 Session 3: Past Present: "Re-Vision" in the Arts

Dana Graham Lai
Simon Fraser University (Canada)
Waverley: **Cultural Memory and the Way to Nostalgia**
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Jeff Malpas explains that nostalgia signifies 'a condition usually taken to involve, first and foremost, temporal dislocation' from place. This is a longing for home that arises when the return home is somehow impossible and 'truly inaccessible', as a 'home that lies in the past'. Multifarious memories associated with Highlanders, such as James Boswell's depiction of the Jacobite 'misty tradition of barbaric prowess' feed into more narratives, writes Leith Davis, which become 'events to be plucked' and then altered and returned to the 'flow of history'. Anne Rigney calls these 'plucked' mediations relay stations. I will expand on Rigney's theory of relay stations in cultural memory by demonstrating how Walter Scott's *Waverley* is moored to nostalgia as a 'home that lies in the past'. Nostalgia can be experienced by anyone—individuals or, collectively, groups that are nationally or transnationally located. The transnational media flow of the *Outlander* series and Patrick Baker's enchanting nonfiction and autobiographical treasure *The Unremembered Places*, for example, have roots in Scott's output. Nostalgia ranges from a longing for an idealized place (the romantic and rugged Highlands), the past (the noble fight for political and religious autonomy), a way of life, culture, and community, as well as empathy for the 'uncouth savage' who is marginalized but romanticized in the full romance of Scotland. As such, place-making and identity are central to these memory relay stations that have followed the production of Walter Scott's *Waverley* and which live on as components of contemporary culture.

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Nil Delal Sahin
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Topography of Memory in *Forgetting Vietnam*:
Crossing the Threshold of Forgetting and Remembering
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In this paper, the topography of memory, the relationship between space and memory, the myth of dragons thought to form the coastline of Vietnam, cultural heritage, water as an archive, rituals on the water and post-memory will be mentioned through the film Forgetting Vietnam which Trinh Minh-ha shot in 2015.
Both Vietnam and the film are surrounded by an ancient geographical myth. According to this myth, the coastline of Vietnam was formed by the falling bodies of two

warring dragons. Later, the sea surrounded by this line became the venue of the war that divided Vietnam into two. The threshold formed by the dead dragon body becomes the center of remembering as the threshold space between water and land. Returning to her childhood home, Vietnam, Minh-ha presents remembering and forgetting as dispositives that are only possible when they are together, and she searches for them in Vietnam's topography.

As her camera hovers over the sea, Minh-ha highlights the surface marks. The puppet shows on the water that the film follows, make up for the lack of a sign with the bodies it allocates and marks, as Schnecher points out with the term "historical bodies." Formed by the bodies of two dragons who fell on the coastline, this line also marks other historical bodies with performances on the sea.

While Forgetting Vietnam stands at the threshold space of remembering and forgetting, crossing their threshold over Vietnam's topography, it reproduces the choreographic space, the war space, the phenomenological space, the imaginary space and the mythical space. These different spaces of remembering and forgetting, make visible not a notion to be added to history, but a possibility of existence or non-existence that maybe they can only make possible when they are together.

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Sobel Chan Ka Lok
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Studies on the Spatial Memory Reconstructed from Recreating Kung Fu Star Bruce Lee's Last Hong Kong Home in Digital Shrine by Virtual Reality
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Bruce lee, as the most important Kung Fu star in the movie world, his last Hong Kong home can not be preserved in Hong Kong due to lots of reasons. However, The Bruce Lee fan club launch a project to recreate Kung Fu star Bruce Lee's Last Hong Kong home in digital shrine by virtual reality. And the public can have the virtual experience on visiting Bruce home and surrounding, to see where and how he lived at the home , and arouse the spatial memory reconstructed through the emerging technology with virtual senses. As the real home is no longer existed. So virtual home is a place of memory or memory based on Fans' and experts' knowledge to reconstruct. It is not like the cultural or history heritage to preserve physically. It is more like the hybridized combination of memory, imagination,

interaction, immersive and reconstructed experience. The place of memory is co-evolutionary narrative among the experience user and the creator. This paper would be the original studies exploring how and why the memory of place being reconstructed or reimagined in virtual reality domain. And how it is differenced from the physical or traditional domain as well. A video and photos of the project would be supplemented.

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Debanjali Roy and Tanmoy Putatunda
KIIT University (India)
"We Aren't Those People Anymore": A Topoanalytical Study of *Schitt's Creek*
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Gaston Bachelard, in *Poetics of Space*, uses the term topoanalysis to explore the crucial role that 'place' plays in shaping our psyche and sense of identity through the process of evoking memories. By analysing the spatiotemporal journey of the Rose family vis-à-vis their self-realisation in the popular Canadian sitcom *Schitt's Creek* (2015-2020), this study aims to explore the interconnected dynamics of space and memory in the process of individuation.

This paper argues that while the show continuously refers to the popular culture of the 1980s and 1990s, it also refers to the characters' past lives that serve to foster a shared experience and identity in a displaced locale. Secondly, this research also illustrates that the town of Schitt's Creek becomes the site where the characters create new shared memories to connect with a sense of community that was previously missing in their lives. The characters themselves are made to grapple and negotiate with elements from their past lives within the locale of Schitt's Creek. It is in these encounters that they attempt to form 'new' identities of their own. The town of Schitt's Creek thus becomes the site for their individuation in the Jungian sense as well where the stages to the journey of self-realisation is traced through the narrative of the series.

By using Gaston Bachelard's concept of topoanalysis and Carl Jung's theory of individuation, this study examines the role of memory and place in shaping the characters' identity formation.

14:30-15:45 Session 4: The Fabric of Remembrance: Literary Parallels

Lara Karpenko
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Memories that Haunt: Traumatic Histories in Dion Boucicault's The Vampire
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This paper will investigate the concept of "memory" as it relates to forgotten trauma in Dion Boucicault's The Vampire (1852). Though critically neglected today, Boucicault's portrayal of Alan Raby, the play's titular vampire, was initially quite popular with audiences and critics. Set over three acts taking place on the same date in 1660, 1760, and 1860 respectively, The Vampire begins by exploring the immediate aftermath of the English Civil

war. Throughout this cyclical and eerily repetitive play, Boucicault portrays characters who almost willfully forget not only the trauma of the Civil War, but also the familial trauma caused by Raby himself, as they passively allow the vampire to take his bloody revenge upon them century after century. Written not long after the worst ravages of the Great Famine had subsided, Boucicault subtly references the event in his portrayals of Raby's depleted victims and in their inability to grapple with a trauma that partially defined them. By explicitly linking the victim's deaths to their insistence on forgetting, Boucicault reveals the uneasy status of memory for those affected by Victorian colonial violence, at once caught between an exhortation to forget and a trauma that that lingers. Boucicault, this essay argues, reveals that forgotten histories haunt. By focusing on Boucicault's tale of vampiric violence, this essay ultimately reveals not only the complexities of Victorian constructions of memory but also prompts reevaluation of our own twenty-first century attempts to reconcile our often-painful political histories with our dynamic, ever shifting present

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Molly Britton
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You Can't Go Home Again: Heterotopias in Queer Modernism
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Thomas Wolfe said 'you can't go home again'. Gertrude Stein said, 'there is no *there*, there'. Steinbeck said 'home has ceased to exist'.

Memories of the past are, in themselves, a heterotopia. A world within a world, one that can never be returned to. The question now is, how do you write the past when the past doesn't exist as it was? How do you intrude on that heterotopia without altering it beyond recognition?

This paper looks at heterotopias in biographical writing, and historical writing, and how the two meet at specific places. With a focus on Virginia Woolf's *Orlando: A Biography* (1928)*,* a semi-biographical account of the life of Vita Sackville-West contained within the streets of London, and Gertrude Stein's autobiography, *The Autobiography of Alice B. Toklas* (1933), set in the heart of Paris, this paper will discuss worlds within worlds in writing the past, and how two queer authors found their homes with their partners.

(Auto)biography was a hallmark of modernist writing, allowing modernists to focus their writing within memory, at home. Place is the foundation of most writing, and where all story starts and ends. This paper looks at the importance of place, from Woolf's London to Joyce's Dublin to Proust's Paris, and how place and memory meet in writing to make a heterotopia.

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Melanie Hyo-In Han
University of Surrey (UK)
Han in Physical and Literary Spaces: Korea's Statue of Peace and Emily Jungmin Yoon's Poetry
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The concept of han is a complex sentiment rooted in Korean culture, described as a feeling of unresolved pain and collective resentment, often associated with historical trauma and injustice – in particular, within the context of Japanese colonization of Korea from 1910

to 1945. This paper will examine how han is manifested in the physical space of the "Statue of Peace" in front of the Japanese embassy in Seoul, as well as in the literary space of poetry written by Emily Jungmin Yoon. The "Statue of Peace," erected in honor of the memory of Korean "comfort women" who were forced into sexual slavery by the Japanese military during World War II, is a controversial issue between the two countries, and I will analyze the significance of the statue in shaping and affecting public memory surrounding han in postcolonial Korea. Additionally, I will explore how literary spaces can be in conversation with the concept of han through close readings of Yoon's poetry that deal with Japanese colonization and shed light on the expression of it in the Korean literary space. The paper will argue that the "Statue of Peace," as a physical memorial site, and Yoon's poetry, as a space of cultural critique and artistic expression, reveal ongoing struggles between Korea and Japan.

16:00-17:30 Session 5: Building Memories: The Influence of Systems

Joanne Cassar
University of Malta (Malta)
Trajectories of Hope Sustained by Memory Work in the Aftermath of War
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The presentation revolves around the experiences of Ayman, a Syrian refugee, who left Aleppo because of the war, and arrived in Malta in 2013 after a treacherous journey. His harrowing story is told to journalists in his own words. The study of his story makes use of this journalistic material and shows how he employed memory to come to terms with the tragedies that unfolded as a result of forced migration. The study examines Ayman's subjectivities in the context of memory work that he undertook to make sense of his escape, journey and resettlement in the face of grievous loss and extreme danger. It acknowledges that memories related to the constant fear of death, anxieties surrounding uncertainties and the traumas of witnessing brutal acts of immense proportions are very hard to deal with. Despite these disturbing memories, Ayman was able to rebuild his life. Memory enabled Ayman to reflect on the social constructions of migration and necropolitics, and forge trajectories of hope for a better world order, without undermining the complexities related to the right to asylum and to movement. Finally, working with memory signified his personal commitment to promote justice through his strong appeal for global solidarity, that he justified on the basis of the 'oneness 'of the world. The study draws on the power of memory in the telling of Ayman's story, which calls for ethical sensibility, forgiveness, hospitality, communal sharing of resources and respect for cultural differences in the aftermath of war atrocities that inevitably cause forced displacement.

Maria Santos, Kaz Brandt
Roehampton University (UK)
The Role of Motion-Induced Backward-Directed Mental Time Travel in Improving Memory Accuracy and Reducing False Memories in the DRM Paradigm (poster)
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One of the most severe health problems suffered by many people across the world is memory loss; therefore, it is crucial to find means which can improve memory. This project involves an investigation as to whether exposure to backward-directed motion improves memory and reduces false memory in a list-learning paradigm namely the Deese-Roediger-McDermott (DRM) paradigm. This research recruited 96 university students aged 18-35 from the School of Psychology at Roehampton University. Participants were presented with six DRM lists taken from Roediger and McDermott's (1995) research, which indicated some of the lists reliably produced a tendency for participants to recall the critical non-presented word associated with the list. Furthermore, a stimulated motion video was presented with either backward/forward direction or no motion, and participants were asked to engage in a free immediate recall test for two-minutes. A further 120-item recognition test containing 60 studied items and 60 non-studied items (6 critical lures and 54 distractor items) was presented. Participants were asked to decide whether each item had been presented on the earlier list or not by choosing between "old" or "new". It was further instructed that if they had judged an item as "old" then they had to distinguish between "remember" or "know". Building upon findings of similar research, such as that by Aksentijevic et al. (2019), the hypothesis for this research follows that participants in the backward motion condition will present better recall and recognition, resulting in fewer false memories, than participants in the forward motion and no motion conditions.

Sunday, 18 June
(Online Sessions - Zoom)

10:00-11:30 Session 6: Words of Truth: Aspects of Authenticity

Marika Strano
Swansea University (UK)
The Memory of the Past and the Role of History in James Joyce and Fernando Pessoa
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John Rickard defines memory as a "powerful, active, and involuntary disruptive force." (Rickard 1998:88) Memory played a foundamental role in some modern writers who have questioned about the relationship that human beings have with the past and history.

One of these authors is James Joyce. The author has a contradictory relationship with memory. In *A Portrait of the Artist as a Young Man*, Stephen Dedalus is in constant search of himself and of his identity, so he has to deal not only with present events, but also with

his own past (and with the past of the whole of humanity). According to Joyce, however, memory is often thwarted by the obscurity of the past, repression and nostalgia. How, then, can Stephen or any other character or a book look to the future without being aware of the past? If even Joyce's great masterpiece, Ulysses, is a work that 'speaks' to the future, how is it possiblethat one of the 'chains' Joyce wants to free himself from is history itself?

Another author that analyses the passage of time is Fernando Pessoa, or rather, his heteronym Ricardo Reis, according to whom only the present truly knows us because the past saw only some versions of ourselves that no longer exist. This is the reaon why, for Pessoa, the past brings nostlgia.

The aim of this proposal is to analyse how these two modern authors from two different nations and cultures project their works into the future using the past and the power of memory.

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Konrad Gunesch
London Centre for Interdisciplinary Research (UK)
City Space and Culturally Sensitive Travel and Tourism on the Tracks of Dan Brown Books: Literary and Linguistic Links in and between Rome, Paris, Florence, Barcelona, and Istanbul
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Several of Dan Brown's novels have established a series of world cities with selected places and spaces as keys for the action; several of these cities and locations have also been depicted in Hollywood film adaptations. Beyond the literary, artistic and commercial dimension and values of these books and films, we ask how the historical, artistic, architectonic and touristic detail of the locations depicted, and as visited by our intrepid protagonists, can improve our perception of those sites, by being more historically, artistically and architectonically aware, linguistically and culturally competent, as well as socially, economically and ecologically sensitive regarding our touristic footprint. Benefitting from the local lessons of the book and film protagonists (usually, but not always a university professor, accompanied by a culturally and linguistically competent scientist), we revisit the cities of Rome, Florence, Paris, Barcelona, and Istanbul, keeping in mind the book and film action sequences in and around the related landmarks, and adding our own actual and factual, previous and present, personal and professional local or tourist knowledge, insight, and understanding. We suggest the concept of 'slow travel' (not necessarily pedestrian, since bikes or even trains are welcome) to enable a deep and meaningful local awareness and cultural engagement. One surprising and satisfying insight is that Dan Brown's detailed prose seems to magnify already impressive city spaces even further, thus challenging even Hollywood cinematography, while our personal visits can produce clearer, deeper and more layered understandings of places than we expected. We celebrate this result of (re)visiting after (re)reading, and of comparing life and art, as our refined awareness of city space, and our renewed appreciation of human creation

Kevin Martens Wong
Merlionsman Coaching & Consulting
Kodrah Kristang
University of Wales (UK) / National University of Singapore (Singapore)
Pedra Draku: Excavating a Possibly New, Possibly Forgotten Name
for Singapore in the Critically Endangered Creole Language Kristang
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Kristang (iso 639-3: mcm) is the critically endangered creole language of the PortugueseEurasians or Jenti Kristang of Singapore and Melaka, spoken by around 1,000 people, including the author; both language and community have their genesis in the 1511 conquest of Melaka by the Portuguese, and their subsequent coercive intermarriages to local Malay residents. In spite of this and further marginalization under later governments, however, Kristang has experienced a historic and unprecedented renaissance since 2016 thanks to the grassroots Kodrah Kristang revitalization effort also led by the author, which has paved the way for a deeper, second-order reclamation of Kristang ways of being, thinking and understanding the history and story of our world and human species. This presentation thus explores a new and unusual Kristang name for Singapore excavated through the Kristang process of Sunyeskah or Dreamfishing as part of that second-order reclamation: Pedra Draku ('Dragonsrock' or 'Dragonstone'), which attempts to point back to both contemporary toponymy as generally accepted by the Singaporean collective (e.g. Pedra Branca), and to provide a catalyst for the further uncovering of history that is only preserved in toponyms and cartographical associations whose significance is not presently well-understood. key among these are the lost Longyamen, Batu Berlayar or Dragon's Tooth Gate, destroyed by the British Straits Settlement administration in 1848, and wider, more ancient associations of the continent of Asia with the same dragon archetype in myth and legend; the presentation ultimately concludes with a call for further intercultural collaboration and research in the same vein.

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Michele Russo
University of Foggia (Italy)
A Neurolinguistic Analysis of the Interconnection between Memory
and Places in Second Language Acquisition
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The main object of this paper is to delve into the importance of places and physical contexts in second language acquisition. Starting from a focus on second language acquisition in educational contexts (the second language which is considered is English), it will discuss the importance of teacher talking time in classrooms (Nicaise 2022), with the purpose of proving that the situational and the physical contexts exert an influence over the processes of language acquisition.

The second part of the paper will focus on the importance of transferring the linguistic exercises from the educational context to social situations outside the classroom, so as to

prove the connection between places and memory in language acquisition (Yule 2014). By adopting a neurolinguistic approach, the work will discuss how places are outer elements that imprint people's knowledge acquisition. They represent the physical "photographies" of memory that, through the sight, are caught by the brain and boost, therefore, the acquisition of a foreign language, by means of a process that contextualises language learning. More generally, this paper will investigate how second language acquisition occurs through specific neurolinguistic processes whose activation is triggered by places and contexts of interaction.

11:45-13:00 Session 7: Origin Stories: Echoes of the Past

Wolfgang Büchel
Independent Scholar (Germany)
Memory, Place and Transience: What Remains Biographically and Historically
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Every memory is connected to a place. A place can be significant in this context or merely an ingredient. The place is part of the memory in its form at the time of the event that took place. Memories are always something individual. They last as long as the remembering subject exists. Events that are remembered by many, because many witnessed them or were close to them through images and other media, are part of the so-called collective memory. These events are what constitute history. As soon as all witnesses have passed away, their memories also congeal into something completely abstract and are consigned to imaginability. Over time, history becomes merely a report, images, free of memories, because the respective co-worlds have passed away. The entire past shows itself in memory as a largely different world than it was in reality. The present is a naturally unmanageable world. In retrospect, many things and many people are completely forgotten. Memories thus concentrate on a few things and a few people - namely the supposedly important and the important people. To better understand the past, places must be preserved. History describes a reduced and different world than it was. Illustrations and places can counteract this. Nevertheless, the world does not have a comprehensive past. The intangibility of the present world corresponds to a highly rudimentary and subjectively constructed image of all previous worlds. Individual memory is rapidly fading. The human world can neither be grasped nor remembered as a whole.

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Ivan Vaz
Universidade do Porto – CITCEM (Portugal)
Museums, Heterotopia and Musealisation
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Museums as places of memory can reverberate something that Michel Foucault calls "heterotopias of time that accumulates indefinetly" (FOUCAULT, 1998: 182). For the author, museums – as well as libraries and archives – are special places that societies build in order

to establish *other* relationships between time, objects and their orders. The museum, in this perspective, is a space of difference, a place that can highlight a gap between the object and its interpretation, categorization, organization, and finally, representation (LORD, 2006). This *function* of the museum is what grounds it as a heterotopia, reinforcing or changing the ways in which subjects face not only objects, but the very notions of time, space, knowledge, identity, memory.

The aim of this proposal is, therefore, to interrelate Foucault's ideas in "Different Spaces" (1998) with some discussions in the heritage field, especially Museology: starting with the very idea of the museum as a place where specific and special relations are established between subjects and reality; to issues concerning the process of musealisation (the displacement and categorical change of the object to the museal interpretation, preservation and representation). The central goal is to try to understand how the museum is not only a *real* place for interaction and projection of societies, but, fundamentally, a kind of conceptual framing. It will argue that the museum acquires its power and legitimacy as a diverse space because successfully work the inflexion between the subject and the *things* chosen – dialectically – to represent it.

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Nina Viaznikova
MSSES University (Russia / Kyrgyzstan)
The Political Roots of Moscow Heritage Architecture Policy
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The main focus of the paper is Moscow's heritage architecture policy and especially the "reconstruction through demolition" (RTD) procedure. The RTD phenomenon became widespread in Russia in the second half of the 1990s and consists of the demolition of historic buildings and their extensive rebuilding under the mask of reconstruction work. The "reconstruction through demolition" of architectural heritage as a conscious policy appeared in Moscow under the leadership of mayor Yuri Luzhkov. The former mayor's actions sparked a broad discussion in the expert community of architects, historians et.c., and provoked the mayor to make a series of public statements and texts in defense of his actions. In the research literature, we see a consensus that Luzhkov's architectural policy was based solely on economic motives. For example, we can see it in the works of Daria Paramonova, Grigory Revzin, Natalia Dushkina and Edmund Harris. This paper is written to expose the political motives behind this policy and to point out its dangers. Under the veil of economic rationality, there was a political logic. It was a policy of "history and memory as an order". It directly opposed the logic of "history and memory as a heritage" and is designed to form a narrative about the history of the country and the city that benefits the ruler. The constructed "places of memory" (P. Nora) immediately became a historical representation (S. Crane), that is, an objectified picture of itself, having no "roots" in the past in the form of people's memories.

13:30-14:45 Session 8: Reflections: Time in Cultural Context

Mohammad Amir Hakimi Parsa
NYU London (UK)
**Constructing Collective Memories of Belonging to a Sacred Imperial Space
in Eighteenth-Century Iran**
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This paper discusses how the 1722 invasion of Safavid Iran by Afghan tribesmen led to Iranian elites formulating a new collective memory to confront the trauma of the Afghan occupation. It shall be argued that these elites manufactured historical memories of belonging to a sacred imperial space, which they referred to as 'Iran-Realm' (*Īrān-Zamīn*), imagining it to be an inherently Shia territory, and thus, Sunni Afghan rule over such a sacred space to be profane. The paper draws on two key sets of primary sources to illustrate the formation of collective memories around a territorially sacralised Iranian empire: literary documents (such as poetry booklets, religious treatises, historical chronicles, and personal memoirs), and monumental inscriptions at Shia holy sites (specifically the Imam Reza Shrine in Mashhad and the Imam Ali Shrine in Najaf). Exploring these documents and epigraphs reveals that the eighteenth-century Iranian elites, despite hailing from disparate lineages and writing/inscribing in a multitude of languages, formulated a collective memory of belonging to a sacred, specifically Shia, imperial space: Iran-Realm. The inscriptions at the two Shia shrines will receive particular attention in our analysis of how sites of sacral authority were leveraged to disseminate such memories. Furthermore, it will be argued that such a collective memory was ideologically instrumental to the political-military campaigns of the 1720s which ended the Afghan occupation of Iran, as well as to the subsequent irredentist wars waged in the 1730s and 40s to restore Iran-Realm to its mytho-historical frontiers.

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Mahmoud Barakat
Central European University (Austria)
**The Cultural Landscape of Ancient Villages of Northern Syria
in the Memories of Displaced Locals and Diaspora. Cultural Landscape
Impact in the Post-war Recover**
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Syria's archaeological heritage has faced serious threats since the outbreak of the conflict in
2011, including looting and damage associated with fighting and intentional destruction of antiquities.
2 This destruction is prevalent across the Ancient Villages in Northern Syria.
3 There are a huge number of displaced local people who have sought refuge within the cultural landscape of northwest Syria.4 There is the possibility that cultural heritage could be used as one tool in helping reduce the psychological trauma of people in the diaspora and, eventually, even in internal post-war recovery in Syria. The study aims to explore issues of

the importance of heritage to support the post-war psychological recovery of the community in the Syrian diaspora, drawing upon their memories of home as well as to map their memories of home where special echoes in old buildings can have new meaning. The role that such significant cultural landscapes play in the preservation of collective memory will be pivotal.

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Ann Rose Davis
CHRIST (Deemed to be) University (India)
Reminiscing the Past: A Study on the Accumulative Landscapes of Puthenchira Village Through Local History
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The struggle to learn about the past and to reconstruct past lives from ruins is never-ending. The urge to know about who we are, why we behave the way we do, the meaning of our actions and who defined it has led us to much scholarly research in various fields. This paper aims to study the local history of Puthenchira village by analysing the materiality of unprotected ruins to understand the accumulative landscape's socio-political background and cultural heritage. Puthenchira is a village located in the Thrissur District of the Indian State of Kerala, which has been ruled by the Chera Dynasty, Kodungallur Thampuran and Mukundapuram Nambiar, Cochin King and British over the years. Incorporating evidence from archives, records, documents, individual and collective memories and interviews, this study demonstrates the past discourses during different rulers of the village, the establishments made by these rulers, how these monuments are preserved in the present day, and how it contributes to shaping the history of India. The research intends to examine the materiality of ruins such as the Kothi stones(border stones), Anjalpetty(mailbox), the old Police station building, Vilaku Kaal(lamppost), and Chumadu thaangi(Load relieving stone), which depicts the identity of the archaeological accumulative landscapes and are left unattended by the State. Puthenchira borders the archaeological site of Muziris or *Muchiripattanam*, which is currently excavated by the Muziris Heritage Project, licensed by the Archaeological Survey of India.

15:15-16:45 Session 9: Mindful Measures: Experiential Visions

Abel Fenwick
Independent Scholar (UK)
Trauma, Repetition and Place: Revisiting the Haunted House in the Gialli of Dario Argento
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After decades dismissed as a 'low' genre of film embodying the worst excesses of 'bad' filmmaking by critics, the Italian giallo has undergone something of a critical re-examination. Once dismissed as formulaic and repetitive, the soaring film scores and bright colours which gave the genre its name have been reclaimed by theorists, who praise their

ability to command an immediate sensory response from their audiences. The repetition within the films, however, has largely evaded critical attention.

'While giallo films had been around for a decade prior, Dario Argento's directorial debut *The Bird With the Crystal Plumage* was the first to garner mainstream success. Stylish, Hitchcock-inspired and more distinctly psychological than its predecessors, it helped to re-vitalise and legitimise the genre as an art form. It set the tone for both the film's imitators and Argento himself, whose later films also utilised the dizzying flashbacks used to convey Sam's descent into obsession following the film's initial traumatic event.

Argento, more than any other director working within the genre, perfected the use of repetition to convey the aftereffects of trauma From flashbacks of the incident to physically revisiting the scene of the crime, the films capture the repetition compulsion which often plagues a witness to the inexplicable. This paper will examine repetition in Argento's gialli, focusing on the final confrontation's setting at the site of the original incident. Only by revisiting and confronting the event at the location it took place can the protagonists vanquish their own psychological haunted houses and recover.

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Alireza Gorgani Dorcheh
York University (Canada)
Anamnesia (A Short Experimental Film)
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Objects, buildings, streets, people's bodies, landscapes, soundscapes, etc. could all conjure up our memories and therefore constitute places of memory. However, for migrant bodies, that enter unfamiliar places far from their homes and not always can carry objects that are filled with their memories of the past, those materials are often not available. My presentation deals with this condition in my experience of migrant. In "The Place of Memory and Memory of Place" Conference, I will present my short experimental film called ANAMNESIA followed by a small talk about my exploration of the work of memory, urban spaces, and everyday life in my experience of migration. I will explore the possibilities that experimental autoethnographic docufiction affords to imagining and forgetting the past and making sense of the unfamiliar place. Through found footages, objects, and sounds that are not 'mine', my film manifests an attempt to bridge my memories of childhood with the places that my body inhabits now. Therefore, the film becomes a 'personal' (counter)archive made out of 'public' materials; An imaginative place of my memories that connects uncanny objects, spaces, and times.

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Allison D. Krogstad
Central College (USA)
The Legacy of Place
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'This presentation is a collection of original poetry which examines the legacy left in long abandoned places in Latin America and Spain. Originally written in Spanish, these poems (in translation to English) explore the history of places such as Machu Picchu (Inca

ruins in Peru), Tikal (Maya ruins in Guatemala), the Alhambra (Arab castle in Spain), and the ruins of Trinidad (a mission in Paraguay) and the imagery, symbolism, and roots that they leave for the present and future. The poems examine the permanent and yet illusory nature of these locations and their legacy.

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Antonia Stan
McMaster University (Canada)
Creative Alternatives to Understanding Human Consciousness:
A Non-Colonial Poetic Vision
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'   The frameworks that govern scientific exploration have rendered the human mind susceptible to the hostilities of various intransigent ideological and material forces. As a site of knowledge production, the field of Cognitive Science in the West has organized its modern investigations of human consciousness and memory according to one crucial metaphor: the mind is a computer processing system. Attempts to endorse an objective approach in the discipline have not only inhibited other imaginative, conceptual possibilities for understanding the mind, but it has participated in the erasure of cognitive science's colonial history.

The advancements in cognitive science, technology, and decolonization movements in the twentieth century have limited the value and necessity of poetry in creating other metaphorical foundations to facilitate the exploration of the human brain, especially since Western constructions of the mind function via a separation of the mind's faculties into its human and non-human origins. The unyielding impetus to recognize the human through its non-human others has been reproduced in the scientific vision of human consciousness, affecting the collective memory of scientists and non-scientists alike.

Through the contributions of Édouard Glissant, Northrop Frye, and Richard Wilbur, my presentation will propose the integration of a poetic line of descent when conceptualizing the mind's faculties. My focus will be on integrating Glissant's chaotic network of Relation into the imaginative fabrics that shape human consciousness and memory. In this way, colonial conceptions of the mind are accounted for, but not reproduced in the field of cognitive science.

17:00-18:00 Session 10: Looking Back: The Significance of Tribute

Jessica L. Kindrick
Angelo State University (USA)
Micro-Architecture of the Zapotec: Physical Manifestations
of a Metaphysical Concept
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The so-called "precursor" of the Zapotec capital of Monte Albán, San José Mogote is one of the oldest sites in the Oaxaca Valley and was the location of many innovations in

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preColumbian Mesoamerica. On Mound 1 a series of three, two-room temple structures (known as Structures 36, 35, and 13) dating to Monte Alban Period II were built superimposed over one another. A complex ritual scene of arranged ceramic figures (known as Feature 96) was placed in an offering box and buried beneath the floor of the oldest of these temple structures. These temples provide scholars with invaluable information regarding the sanctification and ceremonial rituals performed within them at San José Mogote and other Zapotec sites. This paper contends that, to better understand how the Zapotec related to both their deceased ancestors and the supernatural forces they revered, this "micro-tomb" can be interpreted as a literal, physical representation of a metaphysical concept: the recognized separation (both between this world and the upper world and between those specialists who communicated with the ancestors and the community at large who relied on their services) that was responsible for the two-room temple plan that would later become standardized at Monte Albán and other sites under its control

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JoAnn DiGeorgio-Lutz
Texas A&M University at Galveston (USA)
Martha Galvan Mandujano, California Polytechnic State University (USA)
**The Recovery of Historical Memory in Guatemala:
Genocide Memorialization and the Importance of Place**
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The Guatemalan genocide that took place within the context of the country's thirty-six-year internal armed conflict holds a significant place of memory among many of the Mayan communities. This place of memory is particularly acute for those communities in which massacres and other human rights abuses occurred in locations that hold memories of these atrocities. Part of their efforts seek to recover their historical memory and to preserve the memory of the victims as stipulated in the peace accords Mayan communities have engaged in genocide memorialization as a function of place memory. These activities include constructing monuments, establishing museums of memory, commemorative activities, and community murals that contribute to the recovery of their collective memory. In the larger historical narrative of Guatemala, the Maya have been excluded from this history which is primarily told from a ladino and European perspective essentially leaving the Maya with "memory without history". Engaging the material, symbolic, and functional aspects of these memorialization efforts, this study examines several authentic/trauma sites as places of memory and their significance as memories of place in these communities. The place of this memory is significant because the State denies a genocide took place. The Maya memory of place efforts aim to honor the memory of victims, act as symbolic forms of reparations, provide a site for healing and bearing witness, and aid in truth and justice initiatives and as a non-punitive, restorative justice mechanism.

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Eleni Stefania
Columbia GSAPP, NYC (USA)

**On Memory, Infrastructure and Community Empowerment:
Richmond's African American Burial Ground Memorial and Interstates'
I-95 Corridor Park (poster)**

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This research project explores the planned and unplanned impacts of racially insensitive highway expansion policies, community resistance to those policies, and remedial actions taken to make and mend Richmond's African American Burial Ground Memorial and Corridor Park's Federal highway expansion projects of the mid-20th century ripped through minority and immigrant communities across the country.

In Richmond (Virginia), Interstate Highway 95's planning resulted in six miles of the neighborhood being demolished. Today, the Interstate Highway 95's planned expansion is ultimately halted by multi-city community action to reverse the chronic highway segregation that the neighborhood faced and to reclaim the cultural relic (Richmond's African American Burial Ground) that is projected to be cemented beneath the interstate's planned expansion. Combining highway expansion policy with archival research and archaeological ethnography, this research investigates Richmond's varied archaeological value considering significant racial politics, historical and present inequalities funneled by infrastructural expansion, academic and commercial commemoration trends in historical archaeology, monuments, and heritage. Further, it examines how the city's new rediscovery of commemoration, which is more archaeological than teleological, might improve the investigation and interpretation of this critical urban commemorative-archaeological resource through spatial sensitivity analysis and infrastructural policy study.

As a result of this analysis, the desire for commemorative research to be used for restorative justice in the urban realm has been generated through a combination of historical preservation movements, historical, archaeological materiality, and urban planning and design for equity practices. By reclaiming this segregated cultural relic and stitching it back into the neighborhood while advocating for a broader remedial socio-economic and environmental intervention through a connected urban infra-structural network of community gardens, playgrounds, bike paths, subway lines, and new job-creating incubators, the cultural legacy of the neighborhood is celebrated while the socio-economic and environmental livelihoods and well-being of the community are being restored.