

*The Routledge Handbook of Memory and Place*. Edited by Sarah de Nardi, Hilary Orange, Steven High and Eerika Koskinen-Koivisto. London: Routledge, 2019.

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Review title: Memory, place and identity (de Nardi, Orange, High and Koskinen-Koivisto's  
*The Routledge Handbook of Memory and Place*)

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The George Floyd demonstrations of summer 2020 saw city streets reclaimed for protest marches drawing on collective memories of oppression. Statues honoring perpetrators of historic wrongs were toppled in the United States, New Zealand, South Africa, India, the United Kingdom and Belgium. During these upheavals, place has functioned as a realm of contestation and realization of rights, drawing fresh attention to the complex relationship between place, memory and social justice.

*The Routledge Handbook of Memory and Place* brings together recent scholarship at the intersection of memory studies, place and identity. The book starts by presenting the respective editors' credentials in heritage, tourism, history, ethnology and archaeology ("About the Editors") before authors from PhD students to tenured professors are showcased ("Contributors"), underlining the volume's inclusivity. In the introduction, the editors argue that a dearth of collaboration between social sciences and humanities researchers is inhibiting the development of memory studies as an interdisciplinary field.

However, readers who recognize memory as an increasingly dynamic, unbound phenomenon (see Bond et al 2017) may question whether such disciplinary divides endure.

The text is structured into seven main parts, each preceded by a short introduction.

“Mobilities” explores memories of migration, diaspora and displacement. Two contributions highlight the restorative function of community-run museums for displaced people. One detailing how Concordia University researchers harnessed digital technologies to map the memories of exiles may, in conjunction with chapter 26 on critical cartography, provide methodological inspiration for tech-savvy activists. The contribution which has most notably influenced policy is Shawn Sobers’ “Afro-centric autoethnography” of a pilgrimage to UK heritage sites which, along with other recent scholarship exploring Britain’s postcolonial identity, preceded the publication of a widely discussed new National Trust report (2020) examining links between colonialism and the properties in its care. The offerings in this section do a good job of revealing the ‘tactics’ or ‘coping strategies’ (De Certeau 1984) used by marginalized people to produce powerful alternative memory narratives, whether inside the institutional setting of the museum, individually, or collaboratively.

Veteran and witness storytelling are the focus of section two (“Difficult Memories”). Sarah Gensburger and Melisa Salerno present compelling data that demonstrate the ways in which the liminality of their respective field sites – the former Austerlitz camp in Paris and a Salesian missionary cemetery in Tierra del Fuego, Argentina - has influenced the positionalities of their research participants and their production of liminal memories. I found Lilia Topouzova’s powerful account from Belene, a former Soviet prison island in the Danube, the most thought-provoking chapter in this book. In oral history interviews,

survivors and relatives of those who perished discuss the vigils, research and campaigning they conduct to resist the erasure of the camp's past – its turning into a 'non-place' (Augé 1995) by the disinterested Bulgarian state. Readers will rightly be inspired by their methods. But their moving testimony reveals the agonizing consequences for individuals when the state absents itself entirely from debates around historical atrocities. Excluded from official accounts, they are reduced to pursuing 'coping strategies' (de Certeau 1984) because they cannot win the epistemic justice they deserve.

Chapter three ("Memoryscapes") focuses on the significance of place-making in everyday lives and its loss. Yoon and Alderman's rich chapter on the Korean 'Comfort Women' campaign that has spread around Asia and beyond recognizes commemoration as increasingly mobile and spatially interconnected, bringing a transnational approach to the study of memory and place. This may be applied by those seeking to add to recent scholarship on the global reach of the Black Lives Matter movement (Liebermann 2020). Meanwhile, Butler's pedagogical work on East London memoryscapes is a useful resource for educators that could be read alongside Ceri Morgan's account of her work with graduate students using walking methodologies in their creative writing (chapter 25). Two subsequent chapters that explore indigenous ways of knowing the land in Canada and Zimbabwe demonstrate the potential for memoryscape studies to disrupt the logics of colonialism and contribute to the wider aim of decolonizing knowledge production in memory studies. Taken together, these chapters skilfully recast place as an active part of memory research, not just a frame for it.

Six contributions comprise section four ("Industry"). Martin Conlon's offering on deindustrializing southwest Glasgow fruitfully applies Tim Ingold's 'taskscape' concept

(1993) to reveal, through interviews with ‘those who dwell therein’, a socially constructed form of landscape. Jeff Benjamin takes a novel approach, drawing on the philosophical scholarship on ‘possible worlds’ to consider the absence of any industrialization at the Delaware River. Meanwhile, Lucy Taksa uncovers the gendered politics of memory at Sydney’s Eveleigh Railways Workshops by reading the site as a ‘narrative text’ (Brockmeier 2002). This involves a combined study of buildings, oral histories, heritage assessments and document analysis to reveal the authorized sexual division of labor during the site’s history. This section presents methodologically innovative work although additional contributions from woman authors would have been welcome, given that masculine perspectives have historically dominated discussions of industrial heritage (Reading 2015).

Section five (“The Body”) considers memory as an embodied phenomenon. In addition to the previously mentioned essays on mapping and walking that compliment contributions in “memoriscapes”, we get a chapter on post-conflict performing arts in Colombia as well as two submissions arguing for a greater consideration of sensory experience in studies of memory sites. Waterton’s project on Pearl Harbor is particularly effective in unpicking the links between bodies, the material and the affective at a prominent site of official memory. It draws on extensive data - over 100 interviews, an analysis of interpretive materials and the author’s performative autoethnography – to offer insights into the private memory work that individuals undertake at memorial sites and about which relatively little is known as it exceeds our representational canon.

Sections on “Shared Traditions” and “Rituals” come last. It is to their eleven substantive chapters that general readers may first turn as they provide accessible analyses of issues recently covered in popular media. Music fans may appreciate Orange and Graves-Brown’s

chapter which discusses the early findings of their longitudinal study of David Bowie tribute sites in London. Conservationists may take inspiration from Bartolini and de Silvi's exploration of rewilding as heritage and this part of the book will also appeal to scholars aware of their previous work on the future-orientation of heritage. Jeanmarie Rouhier-Willoughby rounds off the volume with an enquiry into the role of legends in negotiations around memory at the Lozhok holy spring in Siberia at the site of a former Stalin-era prison camp. This book's chapters on Bulgaria, Hungary and the former Yugoslavia speak to a thriving vein of post-socialist memory studies, and the author urges further folkloric investigations to complement the existing anthropological and historical literature in this sub-field, especially as religious institutions resurge.

I came to *The Routledge Handbook of Memory and Place* wanting to learn more about approaches to studying situated memory across the disciplinary spectrum and to think more about how memory, place and identity are connected. The editors have done an excellent job of drawing together so much innovative scholarship, from oral history to folklore studies, from forensic archaeology to performative autoethnography, and there is plenty from which doctoral researchers and others planning studies of emplaced memory will take inspiration. Readers looking for earlier examples of cross-disciplinary research may turn to anthropologist Roger Bastide's work on collective memory in Brazil (1960, 1967) in which he incorporates sociologist Maurice Halbwachs' spatial theorization of memory. This is briefly discussed in Sarah Gensburger's chapter.

A notable strength of this book is the international distribution of its authors and the insights they bring from unfashionable and unfamiliar places which will maintain a curious reader's interest. This breadth brings an impressively rich array of accounts, but this

arguably comes at the expense of conceptual depth. I would like to have seen more accounts of indigenous memory paradigms and a greater share of contributions from authors in the Global South. At the very least, I would have appreciated a suggestion that readers consult the transitional justice literature for accounts of the “local” memory of indigenous and other groups.

At 415 pages and like other handbooks in the series, this is a lengthy volume encompassing diverse themes. The short editorial precludes that open each chapter mean that, whether the reader is digesting the entire volume or only using one or two sections, helpful context is provided for the six or seven contributions that follow. By structuring the book in this way, the editors alert readers to interesting connections between chapters. These introductions also permit readers unfamiliar with the field to gauge their interest before committing to a section. The themes of social justice and scholarly openness that permeate the 38 substantive chapters capture the zeitgeist of the Black Lives Matter movement and this book may be a useful resource for those thinking through the recent protests. It will also be of interest to anthropologists, archaeologists, geographers, and scholars of memory, heritage and tourism and general readers interested in geopolitics or world history.

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