Memorialization:
Theory, Methods, Goals, and Ethics

University of Mississippi
Oxford, Mississippi
March 14 & 15, 2025

THE UNIVERSITY of MISSISSIPPI

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WELCOME

Welcome to Oxford, Mississippi and the University of Mississippi!

The University of Mississippi, affectionately known as Ole Miss, is the state's flagship university. Included in the elite group of R1: Doctoral Universities - Highest Research Activity by the Carnegie Classification, it has a long history of producing leaders in public service, academics and business. Its 16 academic divisions include a major medical school, nationally recognized schools of accountancy, law and pharmacy, and an Honors College acclaimed for a blend of academic rigor, experiential learning and opportunities for community action. Recognized among the nation's most beautiful, Ole Miss' main campus is in Oxford, which is routinely acknowledged as one of the country's best college towns.

Conference Directors:

Deborah S. Mower, University of Mississippi
Carolyn Freiwald, University of Mississippi
Patrick Hopkins, Millsaps College

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University of Mississippi

Department of Sociology and Anthropology

UM Slavery Research Group

Department of Philosophy & Religion

SCHEDULE SUMMARY

All rooms and sessions located in Bryant Hall

Friday, March 14

8:00 am – 3:00 pm Check-In (Farrington Gallery)
8:00 – 8:50 am Breakfast (Farrington Gallery
9:00 – 9:30 Commencement (Room 209)
9:45 am – 11:00 Concurrent Session 1 (A, B, C)
11:15 am – 12:30 pm Keynote Speaker 1: Law (Room 209)
12:30 – 1:20 pm Lunch (Farrington Gallery)
1:30 – 2:45 pm Concurrent Session 2 (A, B, C)
3:00 – 4:30 pm Memorialization Project Outings
4:45 – 6:00 pm Keynote Speaker 2: Geography (Room 209)
6:00 – 7:00 pm College of Liberal Arts Reception (Farrington Gallery)

Explore Oxford
Restaurants and Bars: hours vary
Square Books: open til 8 pm

Saturday, March 15

8:00 – 8:30 am Book Table (Farrington Gallery)
8:00 – 8:50 am Breakfast (Farrington Gallery)
9:00 am – 10:45 pm Concurrent Session 3 (Interdisciplinary Workshops) (A, B, C, D)
11:00 am – 12:15 pm Keynote Speaker 3: Philosophy (Room 209)
12:30 – 1:20 pm Lunch (Farrington Gallery)
1:30 – 2:45 pm Keynote Speaker 4: Sociology (Room 209)
3:00 – 4:15 pm Concurrent Session 4 (A, B, C, D)
4:30 – 5:45 pm Keynote Speaker 5: History (Room 209)
6:00 – 7:00 pm School of Law Reception (Farrington Gallery)

Explore Oxford
Restaurants and Bars: hours vary
Square Books: open til 8 pm

FULL CONFERENCE SCHEDULE

Friday, March 14

All rooms and sessions located in Bryant Hall

Check-In/Registration
8:00 am – 3:00 pm, Farrington Gallery (1st floor)

Breakfast
8:00 – 8:50 am, Farrington Gallery (1st floor)

Commencement
9:00 – 9:30 am, Room 209

- Welcome
  Provost Noel Wilkin, University of Mississippi
- The Ethical Framing of Memorialization Projects
  Deborah Mower, Professor of Philosophy, University of Mississippi

Concurrent Session 1

9:45 – 11:00 am

1A. Presentations, Room 111

- A Green Turn in Transitional Justice: Memorializing Ecocide (VIRTUAL)
  Manuel Rodeiro, Assistant Professor of Philosophy, Mississippi State University

- From Difficult Heritage to a Symbol of Peace: A Case of Chibondo Mass Grave, Zimbabwe
  Peter Mudzingwa, MA Candidate, Anthropology, University of Mississippi

- *Chair: Derrick Kwame Fatomey, MA Candidate, Philosophy, University of Mississippi*

1B. Presentations, Room 207

- The Dead as a Resource for the Living: On the Moral Psychology and Motivation of Memorializers
  Patrick Hopkins, Jennie Carlisle Golding Professor of Philosophy, Millsaps College

- Memorialization of Courage
  Cynthia Pury, Professor of Psychology, Clemson University

- *Chair: Adekunle Taofeek, MA Candidate, Philosophy, University of Mississippi*

1C. Presentations, Room 209

- ~~Decoding the Liberian Landscape: Architecture, Road Names, and Liberian Archive~~
~~*Caree Banton, Chair, Department of History, University of Arkansas*~~

- Memory at the End of History
Ned O'Gorman, Professor of Rhetoric and Public Culture, Department of Communication, University of Illinois, Urbana-Champaign

- *Chair: David A. Messenger, Chair and Professor, Department of History, University of South Alabama*

Keynote Speaker 1 (Law)

11:15 am – 12:30 pm, Room 209

- Memorialization, AI, and Transitional Justice
Colleen Murphy, Associate Dean for Academic Affairs and Roger & Stephany Joslin Professor of Law, College of Law, University of Illinois Urbana-Champaign

Lunch

12:30 – 1:20 pm, Farrington Gallery

Concurrent Session 2

1:30 – 2:45 pm

2A. Presentations, Room 111

- Moving Spirits: Memorialization Through Movement
Jennifer Mizenko, Professor Emerita Dance & Movement, University of Mississippi

- How Black Commemorative Performance in Natchez, MS Resists "Old South" Tourism
Teresa Simone, Department of Theatre and Film, University of Mississippi

- *Chair: Alex Lichtenstein, Professor of American Studies, Indiana University*

2B. Presentations, Room 207

- Moralism, Interpretive Dominance, and Universalism: Three Unjustified Removalist Assumptions
  Dan Demetriou, Professor of Philosophy, University of Minnesota, Morris

- Re-writing Spaces: Monuments, Memory, and Ethical Forgetting (VIRTUAL)
  John S. Sanni, Senior Lecturer, University of Pretoria, and Research Fellow, University of Tübingen

- *Chair: Zimy Le, MA Candidate, Philosophy, University of Mississippi*

2C. Presentations, Room 209

- Narrative Memorializations
  John Bickle, Mississippi State University and University of Mississippi Medical Center

- On the Block: Intergenerational Transmission of Traumatic Mothering Memories, Place, and Way-Making Traditions
  Valandra, Professor of Social Work and African & African American Studies, University of Arkansas

- *Chair: C. Sade Turnipseed, Assistant Professor of History, Jackson State University*

Memorialization Project Outings

3:00 – 4:30 pm, pre-reserved tours

- Tour 1: Civil Rights in Oxfordtown (Rhondalyn Peairs, UM Center for Southern Studies, CEO, HISTORICH)
- Tour 2: Campus Slavery and Memorialization (Don Guillory, UM Dept. of History)
- Tour 3: Black History at Rowan Oak (Jodi Skipper, UM Dept. of Sociology and Anthropology

Generously sponsored by:
- The Department of Sociology and Anthropology
- The UM Slavery Research Group

Keynote Speaker 2 (Geography)

4:45 – 6:00 pm, Room 209

- Mapping Memory, Spatial Justice, and the Living Black Atlas
  Derek H. Alderman, Chancellor's Professor, Department of Geography and Sustainability, University of Tennessee

Opening Reception

6:00 – 7:00 pm, Farrington Gallery
Generously sponsored by: The College of Liberal Arts, University of Mississippi

Explore Oxford

Restaurants and Bars: hours vary
Square Books: open til 8 pm

Saturday, March 15

All rooms and sessions located in Bryant Hall

Book Table
8:00 am – 8:50 am, Farrington Gallery (1st floor)

Breakfast
8:00 – 8:50 am, Farrington Gallery

Concurrent Session 3

9:00 – 10:45 am

3A. Workshops, Room 111

- Remembering Maya Ancestors: Interpreting Ancient Burial Practices
  Carolyn Freiwald, Associate Professor of Anthropology, University of Mississippi

- Lafayette Community Remembrance Project
  Lafayette County Community Remembrance Project Steering Committee Members: Gail Stratton, Effie Burt, Alonzo Hilliard, Terry Hilliard, and Carmen Martin

- *Chair: William Jade Langley, MA Candidate, Philosophy, University of Mississippi*

3B. Workshops, Room 200

- WHO, to America, IS EMMETT TILL: Memorializing Emmett Till and Mamie Till-Mobley and One Community's Mission to Reconcile with Its Past
  The Emmett Till Interpretive Center Staff
  Daphne R. Chamberlain, Chief Program Officer
  Benjamin Saulsberry, Director of Public Engagement & Museum Education
  Jay Rushing, Youth Coordinator
  Jessie Jaynes-Diming, Founding Member of the Emmett Till Memorial Commission

- Memorial Monuments: From Glorified Pasts to Reparative Possibilities
  RoAnne Elliott, Independent Scholar, Washington County Community Remembrance Project
  Valandra, Professor of Social Work and African & African American Studies, University of Arkansas

- *Chair: Valandra, Professor of Social Work and African & African American Studies, University of Arkansas*

3C. Workshops, Room 207

- Why Do We Even Bother? History, Faith, Community, and the Metaphysical Imperative
  Kamarr A. W.-Richée, PhD Student of Christian Ethics and Public Theology, The Southern Baptist Theological Seminary

- Atlanta is Burning: (In)tangible Postmemory and the Call for a Queer Southern Memorial Center
  Eric Solomon, Instructor of English, University of Mississippi

- *Chair: Cynthia Pury, Professor of Psychology, Clemson University*

3D. Workshops, Room 209

- Unmasked: Curating an Antilynching Exhibition
  Alex Lichtenstein, Professor of American Studies, Indiana University

- Honoring the Legacy of the Global Cotton Kingdom
  C. Sade Turnipseed, Assistant Professor of History, Jackson State University

- *Chair: Angela Crouse, Adjunct Instructor of Sociology, Department of Sociology and Anthropology, University of Mississippi*

Keynote Speaker 3 (Philosophy)

11:00 am – 12:15 pm, Room 209

- Hermeneutics and the Fragility of Memorials
  Janet Donohoe, Emerita Professor of Philosophy, University of West Georgia

Lunch

12:30 – 1:20 pm, Farrington Gallery

Keynote Speaker 4 (Sociology)
1:30 pm – 2:45 pm, Room 209

- Cosmopolitan Memory and Human Rights: Ethical Challenges of Memorialization in an Interconnected World
  Daniel Levy, Professor, Department of Sociology, Stony Brook University

Concurrent Session 4
3:00 – 4:15 pm

4A. Presentations, Room 111

- Depressionlands: The 1930s in the American Memorial Landscape
  Darren E. Grem, Associate Professor of History and Southern Studies, University of Mississippi

- Values Shift and Virtue Signals: The Ethics of Memorialization in Charlottesville
  Tom Seabrook, Ph.D. Student, History Program, George Mason University

- Chair: *Teresa Simone, Department of Theatre and Film, University of Mississippi*

4B. Presentations, Room 200

- Why Is It So Hard to Remember James Meredith?
  Dave Tell, Department of Communication Studies, University of Kansas

- Underground Memories: Bomb Shelters as Memory Sites for Civil War in Spain
  David A. Messenger, Chair and Professor, Department of History, University of South Alabama

- *Chair: Dan Demetriou, Professor of Philosophy, University of Minnesota, Morris*

4C. Presentations, Room 207

- Piously Remembering the Dead
  Lucas Dunst, Master's Student, Department of Philosophy, Georgia State University

- Doing What Another Would Want (VIRTUAL)
  Russell McIntosh, Ph.D. student, Department of Philosophy, University of California, Berkeley

- *Chair: Vikas Beniwal, MA Candidate, Philosophy, University of Mississippi*

4D. Presentations, Room 209

- Decolonizing the Museum: The Case of the Royal Treasures of Benin
  Anne Quinney, Professor of French, University of Mississippi

- Whose Memory: Cherokee and Lost Cause Narratives of the Civil War
  Kris Plunkett, PhD Candidate, Department of History, Tulane University

- *Chair: William Jade Langley, MA Candidate, Philosophy, University of Mississippi*

Keynote Speaker 5 (History)
4:30 – 5:45 pm, Room 209

- Memorialization, de-Memorialization and non-Memorialization: Commemoration Between Remembering and Forgetting
  Guy Beiner, Craig and Maureen Sullivan Millenium Chair, Professor of History and Director of Irish Studies, Boston College

Closing Reception
6:00 – 7:00 pm, Farrington Gallery
Generously sponsored by: The School of Law, University of Mississippi

Explore Oxford
Restaurants and Bars: hours vary
Square Books: open til 8 pm

KEYNOTE SPEAKERS

Keynote Addresses are free and open to the public. For special assistance relating to a disability, please contact Brett King by calling 662-915-7020 or emailing jbking1@olemiss.edu at least 3 business days before the event.
All keynotes will be held in Bryant Hall, Room 209

Dr. Colleen Murphy

Friday, March 14th 11:15 am – 12:30 pm

Associate Dean for Academic Affairs and Roger & Stephany Joslin Professor of Law, College of Law, University of Illinois Urbana-Champaign
Author of *The Conceptual Foundations of Transitional Justice* (2017)
Speaking on "**Memorialization, AI, and Transitional Justice"**

Dr. Murphy works in the fields of moral, political, and legal theory. She's the author/so-author of over 70 articles in the field and has co-edited several interdisciplinary collections. Her work focuses primarily on political reconciliation and transitional justice as opposed to entrenched injustice.

Dr. Derek Alderman

Friday, March 14th 4:45 pm – 6:00 pm

Chancellor's Professor, Department of Geography and Sustainability, University of Tennessee
Author of *Civil Rights Memorials and the Geography of Memory* (2008)
Speaking on "**Mapping Memory, Spatial Justice, and the Living Black Atlas"**

Dr. Alderman's primary focus is in cultural and historical geography. He has been involved in a variety of programs and projects such as Tourism RESET and I-NAME outreach programs. These programs and much of his other work aim to highlight the experience of African Americans in the American landscape.

Dr. Janet Donohoe

Saturday, March 15th 11:00 am – 12:15 pm

Emerita Professor of Philosophy, University of West Georgia
Author of *Remembering Places* (2016)
Speaking on " **Hermeneutics and the Fragility of Memorials"**

Dr. Donohoe has written and presented over 50 papers and projects, 2 books, and is the editor of the volume *Place and Phenomenology* (2017). The focus of her work has been primarily on Phenomenology, Existentialism, 20th Century Continental Philosophy, Husserl, and hermeneutics.

Dr. Daniel Levy

Saturday, March 15th 1:30 – 2:45 pm

Professor, Department of Sociology, Stony Brook University
Co-author of *Human Rights and Memory (Essays on Human Rights)* (2010)
Speaking on " **Cosmopolitan Memory and Human Rights: Ethical Challenges of Memorialization in an Interconnected World"**

Dr. Levy's research and publications focus on globalization, collective memory studies, and comparative historical sociology. He teaches a variety of undergraduate and graduate sociology courses that explore these topics and their relation to globalization in our society compared to those of history.

Dr. Guy Beiner

Saturday, March 15th 4: 30 – 5:45 pm

Craig and Maureen Sullivan Millenium Chair, Professor of History and Director of Irish Studies, Boston College
Author of *Forgetful Remembrance* (2018)
Speaking on " **Memorialization, de-Memorialization and non-Memorialization: Commemoration Between Remembering and Forgetting"**

Dr. Beiner teaches courses on Irish history in the 18th, 19th, and 20th centuries, while also offering courses more general late-modern history. Much of his work discusses the concepts of forgetting and remembering in the context of history. Dr. Beiner's books on Irish history have won multiple international awards, including, on two occasions, the Wayland D. Hand Prize for History and Folklore.

PRESENTATION ABSTRACTS

(Alphabetical Order by Last Name)

~~***Caree Banton***~~ (UNABLE TO PRESENT)

~~Decoding the Liberian Landscape: Architecture, Road Names, and Liberian Archive (1C)~~

~~In the 2016 documentary, The Land Beneath Our Feet, filmmakers presented valuable unexplored archival footage of the 1926 Harvard expedition to Liberia. They connected the archival footage to the struggles, journeys, and discoveries of Emmanuel Urey, a young Liberian researcher displaced by the Liberian Civil War. Urey sought to understand how the past shaped the system of land ownership that favored elites alongside other land conflicts in Liberia. Throughout the viewing, the film's footage stunned Urey. He had never seen images of his country from a hundred years ago let alone moving images. The film's archive revealed a gap in Liberian generational memory: those who knew Liberia before the Civil Wars and those who know after. The violence of the civil conflict, the death, and dispossession also told a story about the destruction of memory. The institutions that once held history had been destroyed. Museums and archives, people who told history, elders, oral historians, and the land, the spaces that transmitted history had vanished. Liberia is a fractured landscape of history and identity primarily because attachment to the land had fractured. From its inception, Liberia which means liberty, and its capital, Monrovia, named after James Monroe, the town of Harbell, a composite of Harvey Firestone and his wife, Ida Bell Firestone, and a part of the Firestone land concession, all injected Western colonial ideas and represent the layered history inscribed mapped onto the African landscape through Western naming and memorialization practices. This paper explores the foreign obsession with inscribing interest onto the land as representative of Western colonization in Liberia. Consequently, the names of towns soon became a memory of dispossession rather than a memory of a located and rooted identity.~~

John Bickle

Narrative Memorializations (2C)

An unnoticed form of memorialization is the distinguished awards lecture. These lectures offer the recipient an opportunity to self-reflect on his or her accomplishments, and many take the opportunity to spin a narrative of their own discovery processes. Treating these lectures as "narrative memorializations" reveals creative processes that are idiosyncratic, dramatic and not always in keeping with popular accounts of a field's methods—especially in lectures memorializing scientific discoeries. This talk will focus exclusively on Nobel Prize lectures by recipients of the annual award for Physiology or Medicine. Instances abound in these lectures of psychological idiosyncrasies that generated major scientific findings: David Hubel's (1981) recounting of his and Torsten Wiesel's freak initial discovery of the unexpected receptive field properties of cortical visual neuron; Erwin Neher's (1991) continual failures to solve the seal problem of the patch clamp using "systematic methods", and his and Bert Sakmann's sudden success when they played a hunch; Martin Evans's and Oliver Smythies's (2007) remembrances of seat-of-the pants laboratory tinkerings that generated the gene "knock-out" technique in mammalian embryonic stem cells. None of these narratives is translatable into "the scientific method" as enshrined in the early chapters of scientific textbooks. Treating

these lectures as “narrative memorializations” also raises a philosophical question. What is being memorialized: the scientific discoveries or the individual scientists’ own processes of discovery? If the latter, this suggests a further step toward contextualization in science studies. For fifty years science studies scholars have grown comfortable acknowledging the impact of broader social, political and historical contexts on scientific practices and findings. Must we now further contextualize scientific discovery to the psychology of individual scientists? Might the structure of DNA be as dependent on the psychological quirks of Watson and Crick as “Stairway to Heaven” is on those of Page and Plant?

Daphne R. Chamberlain, Benjamin Saulsberry, Jay Rushing, Jessie Jaynes-Diming

WHO, to America, IS EMMETT TILL: Memorializing Emmett Till and Mamie Till-Mobley and One Community’s Mission to Reconcile with Its Past (3B)

In August 1955, 14-year-old Emmett Louis Till was kidnapped and killed in the Mississippi Delta. Roy Bryant and J.W. Milam were ultimately acquitted of his murder by an all-white, male jury at the Tallahatchie County Courthouse in Sumner. While the local community went silent for 50 years after the trial ended, the American Civil Rights Movement gained momentum and Emmett’s mother, Mamie Till-Mobley, devoted the rest of her life to fighting for justice in the murder of her son. In 2006 just after the 50th anniversary of Till’s murder, the Sumner community began to engage in conversations about how to commemorate his life and tell the truth about what happened to him in the Delta. As a result, the Emmett Till Memorial Commission was founded; and the Emmett Till Interpretive Center was born out of the Commission’s community engagement work and was established in 2015 to interpret the restored Tallahatchie County Courthouse and its role in the Till story, while also working to promote restorative justice and racial healing through memorialization. 2025 marks the 70th anniversary of the murder of Emmett Till which had an impact on Mississippi, the South, and the nation. This workshop will give attention to the origins of the Emmett Till Interpretive Center (ETIC) while also giving testimony to the organization's work in historical preservation, truth-telling, and racial reconciliation. This session will also expound on organizational goals and practices employed for almost two decades to engage various audiences and stakeholders to preserve the history and legacy of Emmett Till and Mamie Till-Mobley through memorial work and youth and public engagement.

Dan Demetriou

Moralism, Interpretative Dominance, and Universalism: Three Unjustified Removalist Assumptions (2B)

I question three widespread assumptions in monument debates: "moralism," "universalism," and "interpretive dominance." Moralism assumes that memorials should be only to good people or good causes. “Universalism” holds that memorials should represent or be "for" the whole polity or its (real or supposed) corporate values. “Interpretive dominance” maintains that—when faced with monuments with reasonable qualifying and disqualifying interpretations—policy should respond to the disqualifying one(s). I begin by showing how these assumptions have shaped removal debates, and then point to diverse commemorations—including Confederate statues, Indigenous resistance monuments, and colonial monuments from around the globe—to demonstrate their implausibility. Moralism struggles to explain the many cases where

evildoing culture-heroes are nonetheless honored, such as the recent memorializations of Genghis Khan and Shaka Zulu. Interpretive dominance fails to account for how monuments, as texts, typically have reasonable qualifying interpretations which, along with principles of charity and other hermeneutical practices familiar to legal scholars and philosophers, legitimize preservationism. Finally, the universalist assumption appears particularly problematic when considering how diverse societies successfully maintain monuments to ethnonationalist resistance fighters—often Indigenous—who opposed their current values or political formation. I offer in their stead three alternative positions that better reflect actual practice and our considered moral intuitions: "sentimentalism" (which treats monuments more like family portraits than endorsements of the honored party's moral probity), "interpretive independence" (which says we should often respond to qualifying interpretations, even when there are also reasonable disqualifying ones), and "particularism" (which holds it unproblematic for monuments to be "for" specific demographics). While not arguing for either preservation or removal in any particular case, these reflections show that the (dominant) removalist position is more difficult to defend when these assumptions are laid bare and scrutinized.

Lucas Dunst

Piously Remembering the Dead (4C)

Contemporary arguments in favor of an ethical duty to remember the dead, have focused their attention on the surviving preferences of the dead. These arguments begin from the observation that most people prefer to be remembered after they die, and then argue that these preferences survive death and impose a duty of fulfillment on the living. This version of the duty is directed toward the antemortem person; the duty to remember the dead is a duty owed to the person who was once alive on account of the preferences that they held while they were alive. For this reason, the duty is often classified as a duty of justice since it has to do with the fair treatment of other living, or at least formerly living, members of one's community. I argue that this approach to defending an ethical duty to remember the dead is misguided. When the duty is grounded in the preferences of the antemortem person, the existence of dead people who lacked any preferences about being remembered after death brings it into conflict with everyday practice directed toward the dead. We act as if the duty to remember the dead is unaffected by whether or not the dead preferred to be remembered in a variety of cases, and a philosophical theory of the duty to remember the dead should be able to accurately capture the contours of this everyday practice. In order to accomplish this goal, I propose an alternative theory which grounds this duty not in the surviving preferences of the antemortem person, but in the sacredness of the postmortem person. This account of the duty to remember the dead constructs that duty as a duty of piety, directed toward a proper recognition of the sacredness of that which remains after a person's death.

RoAnne Elliott & Valandra

Memorial Monuments: From Glorified Pasts to Reparative Possibilities (3B)

Memory as a topic of human interest has found its way into the work of many genres since antiquity, but in recent decades, historians and scholars across the humanities and social sciences have lived through what Jay Winter has termed a 'memory boom', an explosion of interest in collective memory as an organizing concept for analysis and

discourse. This boom is evident in an expanding body of research exploring how organized societies commemorate and memorialize the past. One provocative impact of increased focus on public memorialization in scholarship and in public discourse is a strong pivot away from work that upholds a view of the glorious past and valorous heroes of a nation or community, and into work that subjects this past and its heroes to rigorous examination under the unfiltered light of new, deepened analysis addressing previously muted questions. This work has illuminated events, circumstances, and lived experiences previously dismissed as inconsequential, unknowable, and irrelevant. New inquiries within and beyond the academy have inspired critique of the familiar and treasured narratives through which people remember and make meaning of their personal and collective past, envision the future, and claim the people and places that hold the significance of heritage. In this paper we illustrate memory work that bares entrenched wounds, and offers reparative possibilities, and potential ways forward for the nation and for local communities. The National Memorial to Peace and Justice of the Equal Justice Initiative (EJI) in Montgomery Alabama, a large scale project, and an off-shoot, small, community memorial project in Northwest Arkansas both memorialize victims of anti-Black racial terror through processes that honor descendants of victims, engage communities, and connect a society's past racial harm to its present challenges and possibilities. Neither project is a static representation of the past.

Carolyn Freiwald

Remembering Maya ancestors: Interpreting Ancient Burial Practices (3A)

Cemeteries may be the most widespread and oldest types of memorials, meant to connect the living to the dead over many generations. Burial practices, however, can be imbued with complex and multi-layered meanings that change over time. A 1300-yr-old residential burial ground at the Maya archaeological site Actuncan, Belize shows how treatment of ancestors evolved and what that might have meant to members of the city's oldest household. The earliest burials connected families to land and focused on specific ancestors placed in well-prepared graves with burial goods in the patio at the center of the residence. It appears that only some of the household members were selected for burial in this important place. Over time, the space was increasingly re-used, disturbing the bodies within it. Why desecrate the graves of revered ancestors? The concept of partibility, where key parts of a person represent the whole, is a useful interpretive mechanism. Among the ancient Maya, funerary rites during extended burial processes were meant to transform the deceased into their new roles as ancestors who remained connected to living household members. Perhaps once the burial rites were complete, the ancestors became part of a collective burial ground, and subsequent generations increasingly interacted with the place more than any one person buried within it. Some burial locations were so powerful that people returned to abandoned cities to perform rites centuries later. This example is useful for understanding memorials among the past Maya peoples, but also cross-culturally as we try to understand complex and often contradictory meanings of memorials today.

Gail Stratton, Effie Burt, Alonzo Hilliard, Terry Hilliard, and Carmen Martin

Lafayette Community Remembrance Project (3A)

Since 2017, the Lafayette Community Remembrance Project (LCRP) has been a grassroots effort to confront the history of lynching in Lafayette County, Mississippi. Our diverse coalition of community members, including descendants of lynching

victims, works to uncover and memorialize the lives of Black men who were victims of racial violence. By engaging with this painful legacy, LCRP fosters awareness, promotes racial justice, and contributes to collective and familial healing. This panel will feature LCRP members discussing our methods, goals, and ongoing memorialization efforts. Key topics will include historical research, community engagement, and ethical approaches to working with descendants of lynching victims to address intergenerational trauma and promote healing. Panelists, some of whom are descendants themselves, will share personal reflections on the intersection of public memorialization and familial history. The panel will also explore practical strategies for initiating similar memorialization efforts in other communities. We will provide guidance on working with local officials to establish support for projects such as historical markers and other forms of public memory. Participants will gain insights into the logistics and community collaborations necessary for these initiatives, including the installation of markers honoring lynching victims and soil collections from lynching sites, which LCRP has conducted in partnership with the Equal Justice Initiative (EJI) in Montgomery, Alabama. LCRP's partnerships with organizations like EJI and the Alluvial Collective highlight the importance of collaborative and ethical practices in memorialization. By sharing our successes, challenges, and lessons learned, we aim to inspire attendees to embark on their own journeys of truth-telling and justice while providing practical tools and approaches to engage in this critical work. Together, we can expand the reach of memorialization to foster greater understanding and healing.

Darren E. Grem

Depressionlands: The 1930s and the American Memorial Landscape" (4A)

In the immediate years after the Great Depression ended, Americans worked hard to remember the "hard times" of the 1930s via memorials to the decade's most prominent events and figures, especially Franklin D. Roosevelt. Public works sites and federal programs, from various alphabet agencies to the Tennessee Valley Authority to Social Security, carried along remembrances of the New Deal liberal state, as did accounts, songs, stories, and photographs that New Dealers (and their critics) redeployed about the decade's systemic deprivations and state reforms. Later memorialists used such raw materials to craft their own imagined "depressionlands" of the remembered 1930s, often to undergird or undercut New Deal liberalism's continuance in the 1950s and beyond. This paper offers a very brief tour of the Great Depression's memorial landscape—focusing on a handful of sites in Mississippi—to provoke several methodological and ethical questions: Whose economic trauma and deprivation could or should be privileged in public memory? Why do certain memorials, physical or otherwise, garner cultural or political purchase and lasting prevalence, while others fade from view? What remnants of memory remain today from the Great Depression and New Deal, and how do they shape (mis)remembrance of more-recent episodes of systemic crisis, from the Great Recession to COVID-19? In addressing such questions, I intend to present an interdisciplinary methodology for examining the memorial landscapes of capitalism and the modern liberal state, both understudied subjects in memory studies. I also want to spark conversation about how to remember ethically the depressionlands of contemporary America, especially as the economic and political arrangements of the 2020s-2030s seem positioned to comport to the hard times of the 1920s-1930s.

Patrick Hopkins

The Dead as a Resource for the Living: On the Moral Psychology and Motivation of Memorializers (1B)

As part of my work on the NEH-funded research into the history of the Mississippi States Lunatic Asylum (1855-1935) I have been examining the role of the Asylum in the memory, moral psychology, and self-identifications of Mississippians. While the work was intended to be historical, a fascinating phenomenon has arisen in which the memory of the Asylum, and the significance and disposition of the approximately 7,000 burial remains of Asylum patients recently discovered in an unmarked cemetery, has taken on contemporary meaning. The archaeological excavation of the Asylum burials has generated a very specific response related to memorialization, the moral status of the dead, and the psychological reaction to humans remains. In this presentation I will discuss this response and the way in which it is both indicative of our own very specific historical context as well as indicative of a major social and psychological function of memorialization. In particular, I will discuss how memorialization is far less about the people who are memorialized (who are deceased and cannot be affected) and far more about the self-identity of the memorializer. What the living want to think about themselves is the primary motivation of those who create memorials and the dead provide a rich, but passive, resource for the living to exploit.

Alex Lichtenstein

Unmasked: Curating an Antilynching Exhibition (3D)

Ever since the controversial display of lynching postcards in the Without Sanctuary exhibition a quarter century ago, artists, photographers, curators, historians, and art historians have confronted the ethics of how to visually represent lynching and racist violence, or whether to exhibit it at all. As Leigh Radford has pointedly asked, “When does visual representation of Black death become a spectacle for uncritical or merely aesthetic consumption and when does it serve efforts toward justice?” This workshop presentation pursues this question by sharing my own collaborative curatorial experience with an anti-lynching art exhibition, Unmasked: Anti-Lynching Art and Community Remembrance in Indiana. My co-curators and I sought to join an emerging conversation about memory and racial justice on a local level in Indiana, as well as nationally. We did so by producing a travelling art installation that engaged the public in a discussion about the history and impact of lynching and racial violence. Like similar efforts in Mississippi, in Alabama (the Equal Justice Initiative in particular), and elsewhere, our project seeks remembrance as a means of empowerment, reconciliation, and potential restitution. Unmasked reimagines two historic exhibitions held in 1935 with the goal of passing antilynching legislation during the New Deal. At the time, these displays spoke to competing notions of the political function of critical artworks, one sponsored by the Communist Party, the by the NAACP. We juxtapose these works with an infamous and widely circulated photograph of an Indiana lynching. In considering this photograph as an artifact and documentation of a lynching, Unmasked examines how artists and journalists have drawn on and revised this image to shift focus from victims to perpetrators.

Russell McIntosh

Doing What Another Would Want (VIRTUAL) (4C)

Doing what another would want you to do is a familiar and valuable motivation. We often relate in this way to the dead, as when we continue their traditions or memorialize their accomplishments. But it resists explanation, for three reasons. First, to understand doing what another would want, we must identify the relevant counterfactual. Second, doing what another would want is distinct from the more thoroughly explored phenomena of doing what is good for another, respecting another's preferences, and acting for another. Third, the value of doing what another would want is opaque, especially if it is distinct from the above phenomena. I defend a conception of doing what others would want as acting from empathetic concern. I argue doing what another would want is valuable because, first, another's wants are a guide to their good; second, when one's target has appropriate concerns, doing what they would want enables the flourishing of objects whose flourishing is good simpliciter; third, and least obviously, by trying to see the world from another's point of view, we affirm the value of our relationship with them. When we do what the dead would want by continuing their traditions and memorializing their accomplishments, we affirm the value of our relationship with them. Affirming the value of a relationship is in part a response to existing value and in part a decision to confer value on the relationship. Doing what another would want thus exhibits distinctively relational value.

David A. Messenger

Underground Memories: Bomb Shelters as Memory Sites for Civil War in Spain (4B)

The infamous bombing of civilians in the Basque town of Guernica, during the Spanish Civil War, on April 27, 1937, is recognized as the "first total destruction of an undefended civilian target by aerial bombardment." In reality, the bombardment of civilians from the air was a regular feature of the Spanish Civil War from 1936-1939, especially in cities along the Mediterranean coast. Today, in a country with no museum that commemorates the civil war, a number of communities have chosen to turn bomb shelters constructed to protect civilians from aerial bombardment into memorial sites. In war, these shelters were designed, managed and run by civilians, mandated by the Republican Government, to organize civilian or "passive" defense of cities during bombings. This proactive response by civilians to what they recognized as a war targeting them is an important and under-studied history of the Spanish Civil War; the memorialization of these sites thus is significant, given the lack of other Civil War memorials, in casting commemoration of the conflict in certain ways that highlight civilians in war as the primary targets and primary activists. This paper will examine multiple bomb shelter memorials in order to extract from them a sense of how the memory of the Spanish Civil War is being shaped in the contemporary era.

Jennifer Mizenko

Moving Spirits: Memorialization through Movement (2A)

Often overlooked in memorialization is theatrical performance. Seen as an art form that only takes place on a stage, with lights and sets, performance can be perceived as a memorialization that removes itself from place and environment. However, there is nothing more powerful than physically embodying a story and representing the human condition with humans. On April 14, 2024, 17 people of color told the story of William Faulkner's home, Rowan Oak, through a site-specific performance. Moving Spirits II: A

Deeper History of Rowan Oak through Movement, Dance, and Song told the untold story of the enslaved who once lived on the property. Rowan Oak in Oxford, MS, draws 1000's of visitors from around the world annually. The property is also used daily by locals and visitors as a background for photoshoots for high school graduation, engagement photos, prom pics, etc. What most visitors don't realize is that they are taking photos at a site that was originally built by the enslaver, Robert Sheegog. A building that is a common background for these photos was once a slave dwelling. Moving Spirits II, made this history visible, performed on the grounds where the enslaved toiled, lived, and loved. This performance honored the spirits of those who were enslaved on the property and reclaimed the property. It gave agency to those who were enslaved and also their descendants. The performers, aged 12 – 84 years old, participated in 3 weeks of rehearsal. They were not dancers, and most did not have any performance experience. But they wanted to tell this story. Using best practices from Trauma-Informed rehearsal processes and inviting the community to walk and move through the grounds of Rowan Oak, Moving Spirits II, healed a community and laid the ground for next steps in racial healing.

Peter Mudzingwa

From Difficult Heritage to a Symbol of Peace: A Case of Chibondo Mass Grave, Zimbabwe (1A)

In Zimbabwe, in 2011, an illegal gold miner discovered human remains in a mine shaft, what would become known as the Chibondo mass grave. The government of Zimbabwe quickly declared that these remains were liberation fighters killed by the colonizer Rhodesian forces in the 1970s. As a result of the nature of exhumed bodies, opposition political groups and many other Zimbabweans claimed these bodies included victims of more recent political state violence. The contested nature of the Chibondo crystallized my intent to understand how societies confront disputed sites and what that might say about human rights violations and socio-political (in)justice. My research and the focus of this paper assess contested heritage, memory studies, and the anthropology of transitional justice to better understand how heritage professionals perceive the Chibondo mass grave site and what transitional justice models stem from post-conflict societies. This might indicate the site's potential to confirm and memorialize those actually buried there. I am in the process of interviewing forensic anthropologists, cultural heritage managers, journalists, political scientists, Ministry of Home Affairs personnel, and National Museums and Monuments of Zimbabwe personnel. My findings so far have revealed a deeply divided Zimbabwe, where a lack of transparency in handling interethnic and political conflicts has created wounds that refuse to heal. The results of the handling of the Chibondo mass grave showed that the country never dealt with its past, from the war of liberation in the 1970s, the Gukurahundi of the 1980s to the current election violence, the social-political environment of Zimbabwe implicates the part of the story/history that is multifaceted and not told. The nation as a whole has not healed or addressed the never again, and now there is a potential for another massacre. What is needed is to address these matters holistically and depoliticize the process.

Ned O'Gorman

Memory at the End of History (1C)

U.S. memorialization studies as we know it owes its existence almost entirely to an eruption in scholarship that took place as the Cold War was coming to an end: Edward Casey's Remembering was published in 1987; Pierre Nora's "Between Memory and History" published in Representations in 1989; Michael Kammen's Mystic Cords of Memory in 1991; the first English translation of Maurice Halbwach's On Collective Memory in 1992; John Bodnar's Remaking America and Barbie Zelizer's Covering the Body that same year; and James Young's The Texture of Memory in 1993. The list could be amplified. All forwarded in one way or another a view of memory that was "collective," "public," or "social." As Barry Schwartz summed up the Durkheimian position in 1996, "We remember not as individuals but as members of local and national communities." Yet, at the very same time American public culture was celebrating the global triumph of liberal individualism. Francis Fukuyama famously wrote of "the end of history" as George H. W. Bush celebrated a "thousand points of light." The West was at the cusp of a global cultural triumph; the ideological struggle of the Cold War ended in the victorious crowning of liberalism and capitalism; what had been contested for decades, precisely the opposition between the collective and the individual, was decisively decided in favor of individualism. In this paper, I want to look back at the paradoxical emergence of memorialization studies in the late 80s and 90s to query the ethical and political possibilities and limits of memorialization studies today. Central to my paper will be an examination of the various ways the "collective," "public," and "social" was grounded theoretically at this crucial moment when neoliberalism was structurally and theoretically undermining the very basis of such communal frames.

Kris Plunkett

Whose Memory: Cherokee and Lost Cause Narratives of the Civil War (4D)

The United Daughters of the Confederacy memorialization of Stand Watie exemplifies how historical memory is a political tool as much as it is an organic part of community identity. Studies of Civil War memorialization usually focus on the South's rewritten narrative that frames the Confederacy as an honorable "Lost Cause" and how whites attempted to erase slavery as the reason for secession. The UDC was one of the most prolific authors of the Lost Cause. In Western states, especially Oklahoma, the UDC hoped to further rewrite America's memory of the war by playing up the fact that more native peoples sided with the South than with the North. Many native nations fought for the South for a complex web of reasons, including the hope of preserving slavery. The UDC erected monuments to Stand Watie, a Cherokee politician and the last Confederate general to surrender, not to honor the Cherokee Confederates, but to show Northern and Western whites that the Confederacy was righteous. Parsing out the differences between how the UDC and Cherokee remembered the war uses traditional history methods with the goal of helping Americans understand the differences between memory and history, which is necessary for better policy decisions. The ethics of who decides a nation's memory is an ongoing debate, and one that demands deeper analysis of how the Lost Cause operated in the early 20th century. Cherokee memorialization of the war did not follow the Lost Cause, because it was a white-supremacist memory of the war. Despite attempts to assimilate enough to be allowed to maintain their identity, the white South never treated the Cherokee as political or social equals. By evoking the

mythic noble savage, ignoring the fact that many Cherokee veterans yet lived, the Western UDC used Stand Watie to further whitewash the war.

Cynthia Pury

Memorialization of Courage (1B)

Monuments commonly commemorate courageous actions, but what do we know about the psychology of deciding if an action is courageous? We review research on accolade courage, or labeling an action as courageous to commend it, and its relation to memorialization through monuments. Such labeling constitutes an illocutionary act, praising the courageous action and, in doing so, reflecting the values and experiences of the labeler, who is declaring that they believe the actor took a worthwhile risk. Building on Rate's (2007) research on implicit theories of courage, we present theoretical and empirical evidence that for a group to label an action courageous it is communicating that a voluntary action is 1) taken despite real or perceived risk to the actor; and 2) taken in pursuit of a purportedly worthwhile or noble cause. We propose that various types of courage (moral, physical, psychological, etc.) include commonly occurring goal-risk pairs, although many acts of courage are actions that do not cleanly fit these categories. We then examine ways in which accolade courage accounts for the relative abundance of monuments to courageous acts in combat and in rescue efforts, particularly those that support and promote certain civic and societal values, and commemorate actions that involve extreme physical peril to the actor, often to the point of death. Conversely, other types of courageous actions are underrepresented by memorials, including those involving less agreed-upon risks, such as risks to psychological well-being or to social standing; unsuccessful attempts that did not result in realized risks to the actor; actions discovered later to be based on a faulty premise; and actions taken for goals that are not supported by groups funding monuments. Finally, we take up the specific case of monuments erected to goals that were once considered noble but are now considered condemnable.

Anne Quinney

Decolonizing the Museum: The Case of the Royal Treasures of Benin (4D)

In 2017, French president, Emmanuel Macron, announced the restitution of African artefacts taken by French ethnographers at the request of the French state at end of the 19th century. With Macron's historic announcement came the commissioning of a report that assessed the history and present state of publicly-owned collections of African artworks acquired illicitly during the period of colonization. Macron asked for advice to begin the restitution process with international cooperation, to provide a legal framework for de-accessioning works of art, and to recommend ways to display them in African museums in the future. The question of whether to de-accession cultural heritage of former French colonies in sub-Saharan Africa has since triggered a wider public debate in Africa, Europe and the United States. Other former colonizing nations are compelled now to assess their collections of seized art and to address the question of rightful restitution. First published online in November 2018, "The Restitution of African Cultural Heritage: Toward a New Relational Ethics" has become a blueprint, if not a manifesto, that argues, first and foremost, for the recognition of the forceful appropriation of cultural objects as a crime against the communities of origin. Secondly, the report lays bare the purpose of the act of collecting, studying and exhibiting African

heritage (first as curios and later as ethnological objects), by European museums and scientists, as yet another tool of domination in the long history of violence perpetrated by colonizers against the victims of colonization. Moreover, discussions about rebalancing global cultural heritage between the northern and the southern hemispheres or “the return of an irreplaceable cultural heritage to those who created it" (Amadou-Mahtar M’Bow, Director of UNESCO, 1978) has been ongoing since the end of colonization. My paper will discuss the debate around cultural restitution in the postcolonial era and the ways in which memorializing colonial exploits has filtered into our museum culture, has been legimitated over time, and must be reevaluated today.

Kamarr A. W.-Richée

Why Do We Even Bother? History, Faith, Community, and the Metaphysical Imperative (3C)

Why do we even bother building memorials as human beings? Is this merely an act of indoctrination, a massaging of egos and assuaging of sin, or does it speak to something deeper within the experience of humanity? In exploring the significance of the divine command to the Jewish people to memorialize crossing the Jordan river, the indispensable contribution of monuments to cultural formation and memory will be examined. The workshop will consist of considering passages from Hebrew scripture as well as quotes from notable public thinker James Baldwin, intercultural theologian Kosuke Koyama, temporal philosopher Robert Grudin, and revolutionary poet Czesław Miłosz in an examination of how the practice of public and private remembering through various means of memorialization are indispensable to the healthy creation and propagation of culture and community. Ultimately, the workshop will engage in a critique of this statement: There is no faith without history and no community without faith, and memorials serve as cornerstones to memory as they are an embodied response to the metaphysical imperative to remember.

Manuel Rodeiro

A Green Turn in Transitional Justice: Memorializing Ecocide (1A) (VIRTUAL)

This presentation examines how Transitional Justice’s reparative mechanisms (i.e., reparations, rehabilitation, memorialization, apologies, and guarantees of non-repetition) can be utilized to address injustices arising from ecocide. It conceptualizes ecocide as a form of social death, representing a category of environmental harm severe enough to warrant a Transitional Justice response. When a state sanctions ecological destruction with blatant disregard for cultures deeply connected to the affected ecosystems, it breaches fundamental liberal principles of respect for pluralism. Such violations necessitate material and moral corrective measures to restore justice. The analysis explores these measures through several dimensions: providing aid to victims to rebalance material and moral scales; facilitating rehabilitation by restoring victims' agency, self-respect, and capabilities essential for meaningful self-development; promoting societal recognition of victims as equal citizens deserving respect and moral consideration within the political community; addressing structural inequality by offering material and psychological support to ensure victims have equitable life prospects; and acknowledging the injustice through memorialization, fostering collective reflection on its impact. The submission also considers how such reparative measures might advance environmental objectives. It discusses recent examples of environmental memorialization, such as Earth Day (initiated in response to an oil spill

off the coast of Santa Barbara, California), Iceland's commemoration of Okjökull, the first glacier lost to climate change, and Alberto Bañuelos-Fournier's The Wound, a monolithic sculpture memorializing the sinking of a structurally deficient oil tanker. By integrating these elements, the submission underscores the potential of Transitional Justice to address both human and ecological harm in a cohesive manner.

John S. Sanni

Re-writing Spaces: Monuments, Memory, and Ethical Forgetting (VIRTUAL) (2B)

There are two dominant strands on the ethical dispositions toward monuments as sites of memory. First, the destructivist approach that pushes for monuments to be removed or destroyed on grounds that they embody negative histories, especially oppressive and marginalising kinds; and second, the preservationist approach to monuments that argues that monuments be preserved on grounds that seek to prevent any form of forgetting regardless of the memories that monuments embody. Other forms of preservations have also been to relocate the monuments from public spaces to museums or art galleries, etc. The decision to subject a monument(s) to public scrutiny already challenges its legitimacy. In the process of re-writing a space(s), understood here as the outcome of preservation or destruction, the human, as the subject of memory, is often implicated. Therefore, I seek to respond to the question on whether ethical forgetting is a plausible ethical disposition in any attempt to re-write spaces of historical monuments.

Tom Seabrook

Values Shift and Virtue Signals: The Ethics of Memorialization in Charlottesville (4A)

Can a city profess one ethical identity while its built environment displays antithetical principles? Charlottesville, Virginia, proclaims a moral civic identity as a city dedicated to diversity, equity, and inclusion. Until 2021, however, the city's monumental public art projected an older vision of a society dedicated to white supremacy. I argue that white leaders in Charlottesville and at the University of Virginia embraced a form of commemorative tokenism (virtue signaling) by the end of the twentieth century, supporting minimal recognition of African American history while maintaining a memorial landscape steeped in nonwhite exclusion. The result was a city with an ethical dilemma, where increasing calls for inclusivity clashed with a century of physically encoded white supremacy. Throughout the Jim Crow era, Charlottesville's native-born white Protestants upheld an ethics steeped in eugenics, asserting their own superiority and dominance through both construction (e.g., the creation of Lost Cause memorials) and destruction (e.g., the demolition of Charlottesville's African American business district, Vinegar Hill). After the dismantling of de jure segregation in the 1960s, many Americans embraced what some scholars have termed a "new civic religion of tolerance," with memorials to Civil Rights leaders reflecting an ethical paradigm shift away from the white supremacy that defined earlier decades. This paradigm shift did not manifest in every urban environment, however. By reading Charlottesville's memorial landscape, I will show that the post-1960s culture of tolerance left few marks on the city's built environment until the 2020s. Even after 2017's deadly Unite the Right rally and the removal of Confederate and imperialist monuments in 2021, Charlottesville remains a city whose ethics do not align with its memorialization. I argue that memorialization matters more than many of today's leaders realize. Inclusive ethical

policies can only partially succeed if stakeholders fail to pay attention to a city's memorial landscape.

Teresa Simone

How Black Commemorative Performance in Natchez, MS Resists "Old South" Tourism (2A)

Performance is central to commemoration and critically affects how memories of the past circulate. This paper focuses on Natchez, Mississippi's Confederate history and ongoing struggles for Civil Rights, emphasizing how performed commemorations and theatrical sites of memory reflect dissenting beliefs about the nation. I highlight Black-created performances and sites of memory centering Black histories and perspectives on Natchez's past. Each Spring since 1932 residents of Natchez, Mississippi have performed a Confederate Pageant. Natchez was once the wealthiest city in the nation due to its slave trade and cotton plantations, and it has more antebellum architecture than any other US city. Since the Great Depression, capitalizing on Lost Cause nostalgia, residents have promoted Confederate heritage tourism romantically glorifying Natchez as "where the Old South still lives." During "Spring Pilgrimage," a lucrative tourist event, women dress in hoop skirts for plantation tours, and direct youth in the annual Confederate Pageant. Commemorations performed primarily by women and children create and sustain memories of the "Old South." Despite significant challenges, Black residents of Natchez have a long history of performing alternate commemorations and creating alternate archives and sites of memory. Reconstruction-era commemorations performed by Black residents predate white residents' commemorations. In recent years Black activists have significantly intervened in Natchez's Confederate heritage tourism. Performances, museums, and sites of memory reflecting diverse Black perspectives shift how Natchez is remembered and performed. I discuss theatrical performances and plays focusing on Natchez Black history, and activist efforts to update Natchez tourism and heritage sites to reflect Black histories more accurately and respectfully.

Eric Solomon

Atlanta is Burning: (In)tangible Postmemory and the Call for a Queer Southern Memorial Center (3C)

In their work on the queer past, queer studies scholars Christopher Castiglia and Christopher Reed demonstrate that memory is crafted in response to inadequacies in the present. In her work on memorial cultures and the concept of "postmemory," memory studies scholar Marianne Hirsch argues that memories of traumatic events live on to mark the lives of those who were not there to experience them. In this presentation, I call for a new queer southern memorial center that would be located in the city of Atlanta, Georgia. This memorial center would respond to inadequacies in the present through the preservation of a site in the built environment of historical significance to the queer community in Atlanta at risk of destruction. This paper will discuss two potential dreamscape options for the center's location, both designated "places in peril" according to the lexicon of historic preservation. Whether this dream becomes reality or not, both proposed sites could serve as a tangible memorial to lost LGBTQ+ southerners as well as a site of what I call "intangible postmemorial education" for younger generations who wish to learn about their past beyond the increasingly politicized and surveilled curricula of traditional spaces of education such as high schools, colleges, and universities. In this presentation, I would detail the historic

context for each site, the larger arc of Atlanta's queer past, and the specifics of previous such sites in the city.

Dave Tell

Why Is It So Hard to Remember James Meredith? (4B)

This presentation tells the story of the 11-year effort to put up a statue to Mr. Meredith on the campus of the University of Mississippi. The story tacks back and forth between the movement to commemorate integration (led by the erstwhile celebrity John T. Edge) and the increasingly fraught life of James Meredith. It paints an intimate portrait of Meredith as an American hero (who integrated Ole Miss) and an equally intimate portrait of Meredith as an American embarrassment (he stumped for David Duke). Foregrounding the story of Meredith, Edge, and the seemingly impossible task of commemorating integration, my presentation poses a fundamental question of commemorative ethics: how do we remember complex people? It is premised on the assumption that our commemorative habits are well-tuned for remembering heroes or embarrassments (e.g., King or Bull Connor; the underground railroad or the trail of tears), but are less practiced in the art of telling complex stories about complex people. We know how to put statues up and, increasingly, we know how to take them down. But how do we tell the stories of complex people and failed heroes. Our inability to answer this question may explain why Meredith is the most prominent civil rights veteran for whom there is not a biography.

C. Sade Turnipseed

Honoring the Legacy of the Global Cotton Kingdom (3D)

The International Cotton Pickers' UNITE Movement (ICPUM), spearheaded by Khafre, Inc., seeks to fill a glaring historical void: the absence of a monument or dedicated space to honor Cotton Pickers, Sharecroppers, and Textile Workers whose labor underpinned the prosperity of nations like the United States and Britain. These unsung heroes were instrumental in the establishment of the "Cotton Kingdom," which catalyzed economic empires across the globe. Despite their contributions—ranging from the fertile fields of West Africa to the Mississippi Delta and the textile mills of Manchester—there remains no global recognition of their enduring legacy. ICPUM envisions addressing this oversight by developing Monuments, Museums, Interpretive Centers, and an International Historic Cotton Trail. This trail will retrace the Triangular Trade Route in reverse, symbolizing a reclamation of history and dignity. Since 2009, Dr. C. Sade Turnipseed and Khafre, Inc. have passionately championed this initiative. Notable supporters, including Maya Angelou and B.B. King, have lent their voices to the movement, reinforcing its importance. The proposed project will honor the resilience and sacrifices of cotton pickers through educational programs, economic development initiatives, and storytelling. This conference proposal outlines a transformative presentation that combines storytelling, music, and visuals to shine a light on the lives of those who worked "from kin to kain't" yet received little acknowledgment. By equipping attendees with knowledge and actionable tools, the ICPUM aims to inspire collective action and global recognition for these National Heroes. Join this monumental movement to finally honor the labor and sacrifices of these individuals. Together, let us build a legacy of gratitude, justice, and remembrance for the Heroes of the Cotton Kingdom. Join Us in Saying "Thank You" by joining this monumental

MOVEMENT to remember and honor the true Heroes of the Cotton Kingdom, and those who made America rich … Grandmama'nem!

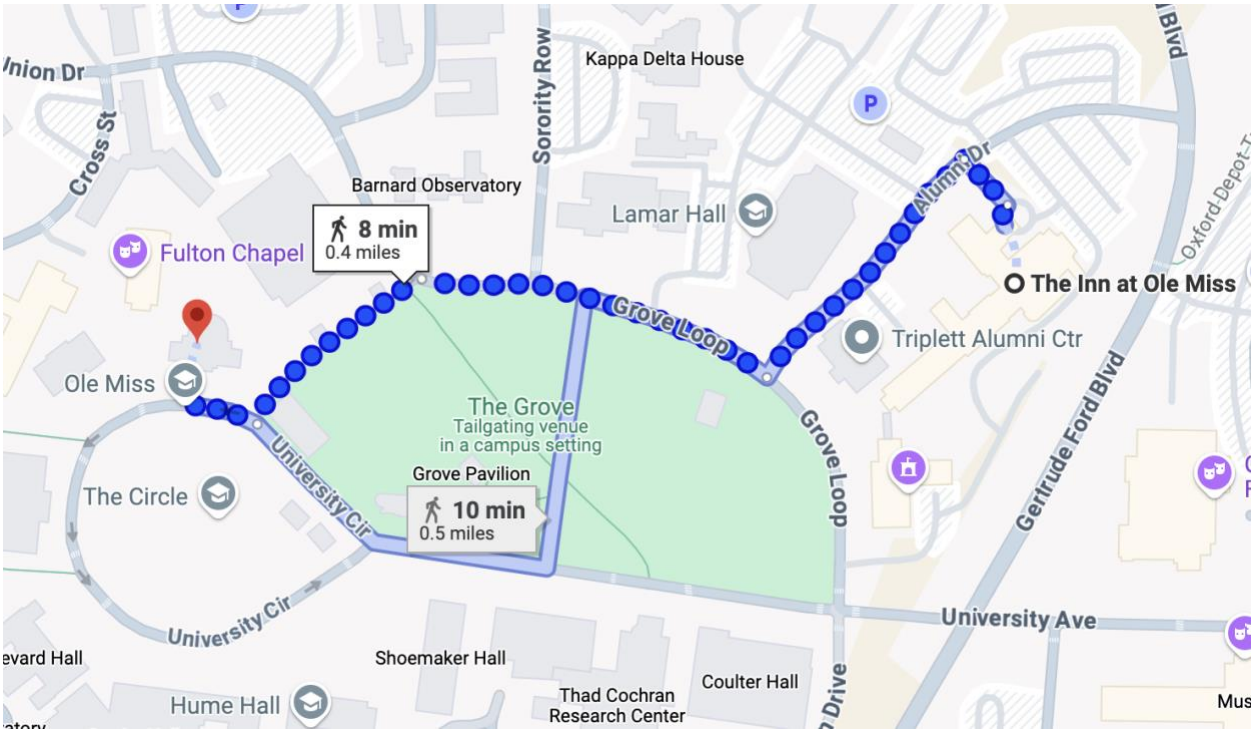
Valandra

On The Block: Intergenerational Transmission of Traumatic Mothering Memories, Place, and Way-Making Traditions (2C)

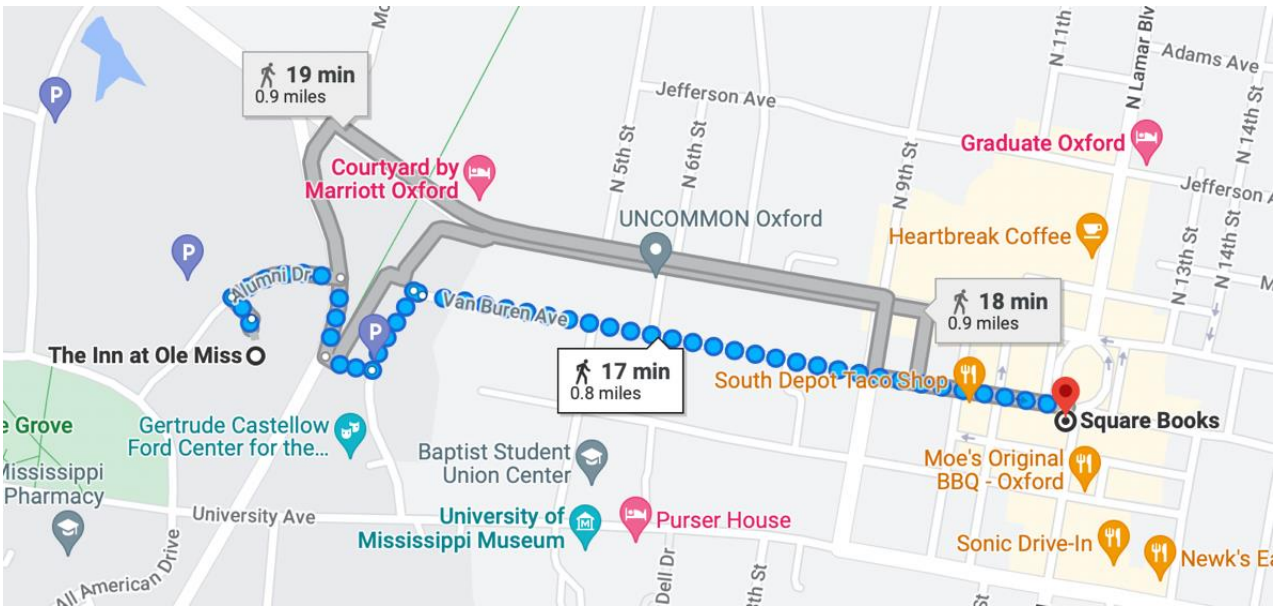
This genealogical study of intergenerational meaning-making, remembrance, and memorialization—employing oral history interviews, autoethnography, and archival records—examines five generations of Black American mothers who have endured place-based public trauma linked to enslavement, the Civil War, Reconstruction, Jim Crow segregation, the Civil Rights Movement, and the Black Lives Matter movement. Building on Donohoe's reinterpretation of memory, place, and tradition as a complex and intricately woven palimpsest, I examine how private memories of racialized containment in public historical places shape collective memories of intergenerational remembering, forgetting, and bearing witness, influencing the formation of generational identity and resistance. I explore intergenerational meaning-making through the inheritance of traumatic mothering memories related to the legacies of slavery and segregation. These narratives are passed down through generations via oral traditions of testimony, witnessing, and recollection. They encapsulate both personal and collective experiences of pain and loss, trauma and hope, linking the auction block of slavery to the rural and urban blocks of segregation. Key questions guiding this examination include how place, tradition, and the processes of memory-making and erasure impact the inheritance of intergenerational trauma and resilience; how timing, circumstances, and motivations affect the testimony of painful, shameful, and hopeful mothering narratives; and what role, if any, remembrance and memorialization may play in generational healing, reconciliation, and redemption, both in private and public contexts.

WALKING MAPS

***From* The Inn *to* Bryant Hall:**
(https://maps.app.goo.gl/CGZLSuwrUVam3nS18)



***From* The Inn *to* The Square:**
(https://maps.app.goo.gl/RzFSf5qUpKa3sAc58)



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