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Living Memorials Project: Year 1 Social and Site Assessment

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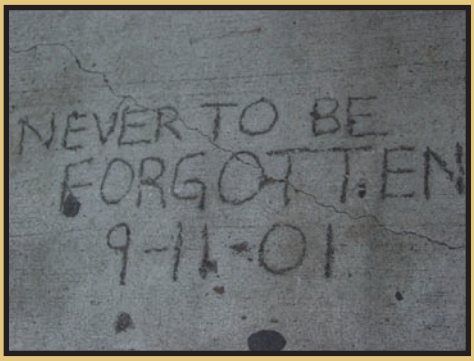

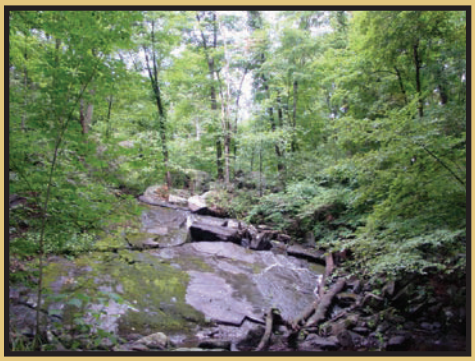

Abstract

The USDA Forest Service Northeastern Research Station, as part of the Living Memorials Project (LMP) team, conducted an open and participatory social and site assessment of public spaces that have been created, used, or enhanced in memory of the tragic events of September 11, 2001 (9-11). Researchers created a National Registry that serves as an online inventory of living memorial sites and social motivations associated with natural resource stewardship. Through the first year of research, more than 200 Living Memorials have been located in every state in the nation. Researchers interviewed 100 community groups using social ecology methods of observation, discursive analysis, and photo-narrative mapping. This publication includes findings associated with research conducted in the first year of the multi-year study. One of the findings was that after 9-11, communities needed space: space to create, space to teach, space to restore, space to create a locus of control. These social motivations formed the basis of patterned human responses observed throughout the nation. A site typology emerged adhering to specific forms and functions that often reflected a variance in attitudes, beliefs, and social networks.

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Foreword

When a forest burns, the landscape shows its scars. Among the remains and smoking ground, it's not uncommon to find a single stand of trees left untouched making one wonder why it was spared from the fire. The forest is alive. And indeed, it has a memory. Over time, some species will return to that same forest with renewed vigor and others will diminish slowly. It will not be the same forest, but it will be a forest nonetheless—a forest that adapted from the burn. Its resiliency depends on time and conditions before fire. Did disease and drought weaken it years ago? Was it rich with biodiversity? Was it a fragmented ecosystem or connected by corridors to other forest stands? These pre-existing conditions are important predictors of resiliency (Fig. 1).

Figure 1.—Dying hemlocks and young tree at Sterling Forest near Tuxedo, NY, summer 2002.

After September 11, 2001 (9-11) humans showed their scars. We mourned in public and in private silence. We called for acts of retribution and acts of love. Our resiliency as a society may depend on our own pre-existing conditions. Have we experienced violence and trauma in the past? Are we struggling with issues of burden causing feelings of hopelessness and despair? Do we have a social network of family, friends, and neighbors on which we can rely? Do we have trust in government? Can our social institutions create the conditions necessary for recovery? Are we connected to larger organizational structures and flows of ideas and resources? Do we have faith? Our world will never be the same after 9-11, but it is our world nonetheless—a world still evolving as a result of the trauma.

Figure 2.—September 11th family memorial service at Connecticut's 9-11 living memorial in Westport, CT, September 2003

In our assessment of 9-11 memorials, many people told us they created memorials from a sense of obligation, grief, or simply because they felt a loss of control. In all cases, community and nature were embraced. Projects deliberately sought to reconnect natural and human systems in attempts at recovery. The living memorials are being documented over the course of 3 years and at times may appear fragmented, decentralized and small, but nevertheless common stages of grief, mourning, and ritual exist. These acts are linked by what is often difficult to see: human motivations and values, social networks, institutional structures and identities, and neighborhood identities (Fig. 2).

This research goes beyond examining the practice of planting commemorative trees. This report looks at the creation and maintenance of living memorials as physical, social, emotional, and spiritual acts, examining these places as intersections of human and natural systems. Trees will not last forever, but like humans they leave a legacy. We sustain the memory of how we lived through our everyday and sacred landscapes. These landscapes can consist of physical places, human action, ethics, politics, and ideas. In most disaster studies, humans tend to improve as time passes. But, recovery is not linear. Progress is made, and then conditions worsen, stabilize, and improve again. This study shows a living memorial is any place that over time rises to meet people where they are rather than where they are expected to be. The human condition is not an abstract model of economic efficiency. Living memorials can be the physical, mental, and social spaces for thought, reflection, teaching, community action, and resilience. Often, stewards comment that the healing aspects of living memorials come not just from the finished site, but also from the process of conceptualizing a project, finding a site, creating events, and working with others. These values are both challenging to document and to quantify, but may be an example of social capital at work.

Executive Summary

Abstract

The Living Memorials Project (LMP) social and site assessment identified more than 200 public open spaces created, used, or enhanced in memory of the tragic events of September 11, 2001 (9-11). A national registry of these sites is available for viewing and updating online. Researchers interviewed 100 community groups using social ecology methods of observation, patterned discourse, and photo-narrative mapping. This publication includes findings associated with research conducted in the first year of the multi-year study. One of the findings was that after 9-11, communities needed space: space to create, space to teach, space to restore, space to create a locus of control. These social motivations formed the basis of patterned human responses observed throughout the nation. A site typology emerged adhering to specific forms and functions that often reflected a variance in attitudes, beliefs, and social networks.

Methods

- Observed news events and public actions after 9-11.
- Developed an online, national inventory designed to register information on 9-11 living memorials.
- Evaluated public memorials only, acknowledging that there are other private memorials.
- Conducted initial field observations of Forest Service-funded projects in summer and fall 2002.
- Developed photo-narratives for Forest Service-funded projects.
- Conducted a second round of field observations of Forest Service-funded sites in spring and summer 2003. Updated site inventory.
- Coded inventory data and observations for analysis.

Results

The use, creation, and maintenance of public space—in direct response to community-identified needs—plays a role in strengthening social cohesion and maintaining healthy communities in the aftermath of a crisis.

- All living memorials were created to memorialize 9-11 and its victims. In the wake of this national trauma, many communities were motivated to publicly and collectively remember the day and designate a space for remembrance as steps toward healing and recovery. A significant number of projects were initiated to serve people's own communities by creating local places of green, comfort, and peace.
- All public living memorials convey messages of community identity, values, and traditions. These projects have a defined social meaning that is often shifting and as a result, may lead eventually to a change in site use and design.
- Ninety-four percent of respondents believe that participants would stay involved and were committed to the memorial project. Long-term sustainability will depend on the establishment of (1) a core group that can work in partnership with the community, and (2) a place of social meaning with a legacy that can translate to other generations.
- The number of people involved was also extraordinarily high, with most projects listing more than 50 participants. In some cases, this number has dissolved into a core group.
- Most memorial organizers characterize themselves as volunteers, citing an obligation of service beyond professional responsibilities or economic motivators. Forty-two percent of projects were entirely volunteer-run and 80 percent were at least half volunteer-run.
- Thirty-three percent of the memorial sites served as community gathering spaces and forums for expression on and immediately after 9-11. Twenty-five percent of respondents chose their memorial location on the basis of the change in use and meaning of the site after 9-11.
- Stewardship is strongest in projects that are "works in progress" and part of a community's pre-existing and self-identified objectives for community development.

- Nonprofit groups typically have a longer range plan for site programming than do municipalities, but with most of the land being public, municipalities are necessary partners. Municipal approval is required for key aspects of site preparation, construction, and long-term management.
- Ninety-four percent of respondents believe that there are sacred places in their communities.
- Forty-seven percent of respondents consider neighborhood parks to be sacred; 37 percent of respondents consider gardens sacred.
- Sixty-nine percent of those who responded to the question of "sacredness," thought their memorial project to be "sacred." Of the 69 percent who believed the memorial sites were sacred, 22 percent offered the caveat that only people could make the place sacred, over time, through use.

Community-based living memorials exist in a variety of site functions and designs, which uniquely reflect local needs yet are related to collective global conditions.

- In Year 1, 42 percent of the memorials were categorized as parks and 35 percent were identified as a garden. These self-classifications were taken into consideration along with field observations in the generation of the Living Memorial typology
- Most memorial sites are on municipal land: 83 percent of parks, 62 percent of community gardens, and 61 percent of civic grounds.
- Forty-five percent of the park memorials are managed by government (usually city) and 45 percent are managed by nonprofit organizations. This 50-50 trend has emerged in contemporary urban green space observations.
- In the community garden category, 69 percent are managed by nonprofit groups and 31 percent by individuals that likely will migrate into more formal groups eventually.

Discussion

Emerging from observations in the first year was one single, common theme: we must never forget. A secondary theme also appeared: 'sense of place' was shaped by a cacophony of memories, global to local. While there was a need for a physical space as a substitute for the gravesite, there was also a need to remember the living. First year findings demonstrate the need for people experiencing varying degrees of post-traumatic stress to create living memorials simply to regain a locus of control. Local communities adhered to well-known traditions and rites of mourning, such as being in the company of others, embracing the natural world as an escape or for renewal, and using nature as a symbol to remember the lives lost on the 9-11. It is important to note that only a few of the living memorials were created to mark time. In these cases, the memorials were either left unfinished, unmarked, or still evolving. Living memorials documented in the first year were grouped into distinct site types adhering to specific forms and functions, which reflected a variance in attitudes, beliefs, and social networks.

Conclusions and Recommendations

- For effective projects that arise from community-identified needs and capacities, partnerships should include nontraditional and community-based groups rather than exclusively municipal agencies.
- Projects aimed at community recovery and remembrance should be less of a reminder and direct design interpretation of the 9-11 tragedy and more of a way to celebrate life and build connections with people.
- School-aged youths are most likely to suffer severely from post-traumatic disorder. The 9-11 shrines will fade, yet the long-term effects of trauma linger. Children and families might be the most important population to work with and for in projects attempting to address stressors and promote healthy communities.
- There are many communities and households that lack the resources most often used in coping

with post-traumatic stress. Greening can serve as a point of entry into these communities by creating projects that are tangible, manageable in scale, and in response to community needs. Living memorials should focus with greater resolve on areas that need support to cope with the stress associated with routine activities after 9-11.

- Living memorials are not an anomaly related to a particular event but part of the social cycle and as such should be understood within the context of urban natural resource management.
- There are numerous opportunities for design support to add value in the lifespan of a community-based living memorial project if developed with the participation of project stakeholders. The design process should be a community-building process that builds trust and encourages local control and ownership.
- The registry helps to create legitimacy for groups by creating a national context for the memorials and serves as a record of local history. Some families of 9-11 victims have expressed an interest in knowing where and how these projects occur.

Introduction

Project Description

Because of the overwhelming desire to honor and memorialize the tragic losses that occurred on September 11, 2001 (9-11) the United States Congress asked the USDA Forest Service to create the Living Memorials Project (LMP).[1] This initiative invokes the resonating power of trees to bring people together and create lasting, living memorials to the victims of terrorism, their families, communities, and the nation. Cost-share grants ($933,000 shared by 33 projects) support the design and development of community projects in the New York City metropolitan area, southwest Pennsylvania, and the Washington, D.C. metropolitan area. In the southern area (Region 8), the Forest Service worked with officials from the Pentagon, American Forests, and Arlington County on developing additional memorial sites.[2]

The concept of planting "living memorials" is not new. For centuries, humans have used nature as a symbolic and innate response to mark the cycles of life. The LMP attempted to amplify community actions in the post-9-11 context and to connect these decentralized, yet common threads of expression and hope.

In addition to providing funds, the LMP sought to establish the Forest Service as a partner and resource through the technology exchange aspects of the project. The LMP team facilitates an informal network of living memorial projects, people, and organizations. Forest Service professionals and cooperators from the fields of social science, landscape architecture, ecology, design, planning, and spatial mapping were assembled to provide both on-site and web-based support for these memorials throughout the country. A partnership between the Forest Service's Northeast Research Station and Northeastern Area State and Private Forestry resulted in an exchange of information via the following means: social and site assessment visits; design considerations; the living memorials project website and national registry; a workshop on "Thriving Places, Sacred Spaces"; facilitated communication among groups and the Forest Service; press and public relations; presentations; and tree-planting events. This partnership allows for technical assistance to be guided by research findings, and the direction of research to be guided by the realities of the field, thus promoting feedback and responsiveness.

Because of the particular demands of 9-11, the LMP team sought out experienced contractors with which the Forest Service could collaborate in order to deliver the most current and holistic package of services to the project partners. As such, the landscape architecture firm Dirtworks, Inc., New York, NY was contracted to develop design considerations and web-based materials on healing landscapes. Meristem, Inc. (New York, NY) provided ethnobotanical and participatory design expertise. Project for Public Spaces, Inc., (New York, NY) shared best practices in place-making. Finally, LMP partnered with New York Public Interest Research Group's Community Mapping Assistance Project, (New York, NY) for website support that connects the LMP to a growing network of people interested in spatially representing and recording data on the web. Clearly, the technology exchange draws upon a diverse palette of expertise and was shared with project partners through on-site visits, a 2-day workshop, the continually expanding website, and this report.

The Role of Research

The Social and Site Assessment (SSA) team was charged with conducting a social analysis of the LMP sites to understand:

- Changes in the use and management of trees, parks, and open spaces due to the terrorist attacks of 9-11

[1]The LMP was initiated and administered by the Forest Service's Northeastern Area State and Private Forestry, which developed Communication and Management teams to handle administration of the project. The Northeast Research Station served on both teams and created the Social and Site Assessment (SSA) team responsible for research and development.

[2]American Forest's participation in the Living Memorials Project is twofold. First, they donated 1,430 trees to the Northeastern Area through their Eddie Bauer memorial tree program. Second, they created individual tree planting projects in Arlington County, VA and worked with the Pentagon Memorial Committee in the Southern Area Region 8.

- How these resources provide a basis for people to express and share their loss, grief, and hopes in response to the attack
- Who uses these resources and whether the uses contribute to short or long-term land use changes
- How to predict which uses will persist, creating legacies for future generations.

This information is intended to provide inspiration in the planning and design of new plantings, parks, and open spaces that will be developed specifically to commemorate the victims of the 9-11 attacks.

The social and site analysis occurred in three phases:

1. A preliminary social analysis of groups and projects prior to site selection and design.
2. Contribution to and participation in the memorial site design process.
3. A description of the lessons learned in monitoring and evaluation of the social response to the memorials.

Each phase was applied to all memorials, however, particular attention was paid to the New York City metropolitan region. This report represents the product of the third phase of this analysis.

Figure 3.—World Financial Center memorial shrine in spring 2002, New York, NY.

Figure 4.—Union Square on September 11, 2003, New York, NY.

SSA team findings were continually shared with the communication and management teams as we worked collaboratively to design a regional workshop ("Thriving Places, Sacred Spaces") and to create an online living memorial national registry and toolbox (www.livingmemorialsproject.net). The registry is an inventory of projects. The toolbox is a set of resources for groups to use in the planning and development of a community-based living memorial initiative. A monthly newsletter, Project Update, was sent to those who had subscribed to the living memorials network. This report is intended for that network as well as a broader pool of natural resource managers, municipalities, and community development organizations.

An Unprecedented Event

The SSA team of four people began with observations of current events and public actions following 9-11. Specific attention was given to the use of public open space, the recovery and memorial processes near the crash sites, and finally, the observance of how, why, and to whom event-related (i.e. crash sites, witness spaces, and viewsheds) and found spaces (i.e. previously underutilized sites in which new investment occurs through the memorial process) were considered sacred (Figs. 3 and 4). The primary sources for the initial assessment were news articles and reports of all three crash sites. Recovery ceremonies, planning reports, and participation in public meetings (such as those related to the Imagine New York and the Civic Alliance initiatives) were incorporated into the initial assessment from the New York City World Trade Center site only.

It became clear that public memorials would mark the site of all three crash locations. Memorials became the subject of intense public debate receiving a great deal of media attention and organizational support. Memorial funds were established by victims' family groups. Congress provided funds to secure land and National Park Service staff to support memorial efforts in Somerset County, PA. The U.S. Army Corps of Engineers and Department of Defense engaged immediately to restore the Pentagon and a design competition was held for a memorial there.

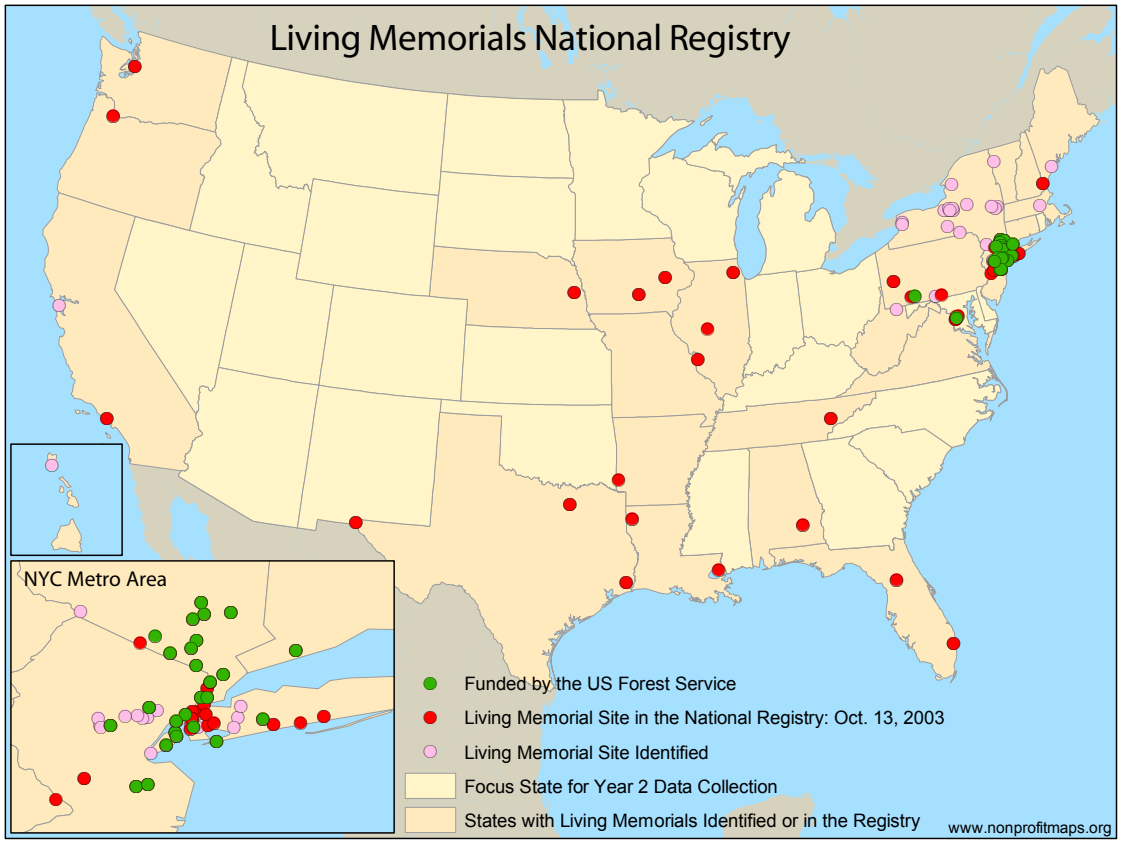


Figure 5.—Living Memorials National Registry Map, Phase 1 Findings. September 2002 - October 2003.

Federal and state funds established the Lower Manhattan Development Corporation, charged to support a memorial concept and design competition and to begin work on the largest capital project to be undertaken in New York City in 50 years. The SSA team recommended that the LMP Management team's Request for Proposals focus on community-based projects beyond the three crash sites, recognizing the need to heal as part of a tangible, local process would be equally important for the majority of those suffering (Fig 5).

The community-based aspect of this assessment was a conscious shift away from the symbolic study of commemorative trees and toward understanding the interdependent relationship between trees and open space, social motivations, and social meaning in the aftermath of a social ecological disturbance. Despite recent notions of declining social capital and cohesion in United States communities (Putnam 2000), the underlying hypothesis of the SSA team was that humans do not recover at centralized memorial sites but do so over time through pre-existing community networks, which can remain dormant or hidden until needed.

Theoretical Framework

The theoretical framework attempts to understand the emergence of 9-11 memorials through the combined lens of sociology and ecology. As a result, the theoretical approach emphasizes the function as well as the form of memorials. Research approaches memorials via Emile Durkheim's "social morphology", studying not the forms of the land but rather the forms that affect societies as they establish themselves on the land (Halbwachs 1992, Lukes 1982). We are interested in how collective memory manifests in the years immediately following 9-11 by studying the changes in land use in the form of living memorials nationwide. As we are in unusual position of studying multiple memorials in the immediate aftermath of a tragic event, our approach is to focus on social stewardship motivations and meaning revealed through both the individual and the collective; temporally and spatially. In a sense we are attempting to

understand collective memory through changes in land use and social meaning.

The research approach was formed as temporary memorial shrines emerged throughout the world. Early observations found that many of these shrines were located in public places, such as parks, viewsheds, sidewalks, schools, transit stops, firehouses and police stations. Ephemeral memorials have appeared in other cultures for centuries. Scholars have acknowledged that the phenomenon has appeared in Western cultures just since the 1960s. With this understanding, it becomes important to assess not only the physical site but the social motivations which inspired each site. In fact, many theorists from anthropology to sociology agree that collective memory does not dwell in material objects alone but also in people—through rituals, shared knowledge, and story (Forty and Kuchler 1999).

> "Memorials, no matter how solid, are no less part of a pattern of human action than ceremonies. In the first place, they require constant attention to ensure their permanence. Physically, they are sustained by organizations dedicated to maintaining them, such as local authority works departments. It is organizations of this sort that give memorials their permanence, maintaining their integrity and sanctity, protecting them from a desecration and enabling them to defy the attrition of time" (King 1999: 151).

Therefore the survival of the physical structure of any living memorial may ultimately depend on a process of human action and attention. These actions are part of an ever-evolving ecology of space in which social meaning is quite varied. Form often is determined through a combination of shifting functions and social narratives rather than a static model of monument design.

A new body of scientific evidence has emerged which suggests that the classic ecological equilibrium paradigm, which suggest that systems will eventually reach a stasis, also is shifting (Botkin 1990, Pickett et al. 1992). Researchers have failed, in general, to locate a "steady-state" in our social ecological systems. Today, urban ecologists argue that a new "non-equilibrium" paradigm has emerged "driven by a process rather than an end point, and as open systems potentially regulated by external forces" (McDonnell and Pickett 1993: 313). A non-equilibrium paradigm contradicts the projection of total system collapse and raises the possibility that social systems can mediate and even reverse environmental degradation by creating opportunities for system health.

Theorists have proposed that all systems cycle through a resilience and adaptation process of exploitation, where materials and energy continually are being created. The next stage in this cycle is conservation, where materials, capital, and energy accumulate until disturbed. Disturbance is described by ecologists as a release. After a disturbance, the system reorganizes and cycles back into the accumulation or exploitation stage (Gunderson and Holling 2002).

Disturbance, understood as system change, typically radiates beyond the point of impact. In fact, the range and scale of disturbance often reveals complex, diffuse, yet interrelated driving forces operating within the system. There are lagged effects or legacies associated with a disturbance that emerge over time. (Bormann and Likens 1979, McDonnell and Pickett 1993). In a forest or prairie, disturbance from fire can actually help stabilize or even improve overall system health. In urban environments, disturbance to human-dominated communities can generate feelings of anxiety and stress, causing instability that can have a direct and dramatic effect on social and economic choices. Scholars writing about urban form often have found that there are powerful human connections to places that may no longer exist physically (Hayden 1995). At the same time, others have argued that the self-image of humanity is perpetuated in human action combined with the legacies of past generations, culture is shaped through memory and act (Harrison 2003). When one considers these theories in tandem, it is no surprise that we find not only that living memorials exist, but also they persist in cities and towns throughout the country. These living memorials are created by and create narratives that are a part of our cultural fabric, serving social ecological functions and meeting community needs particularly in periods of transition from loss to grief to memory.

Resilience is a natural part of system reorganization in ever-evolving social ecology systems (Gunderson and Holling 2002). What is common to all systems is that disturbance often reveals underlying strengths and weaknesses that, unmitigated, are merely reinforced in the next stage of succession. Humans are a critical part of mitigating this process and as a result can become part of the feedback mechanism in the ecosystem (Pickett et al. 1997). Although debate continues over whether ecosystems and social systems are entirely self-organizing systems, one might argue that both have an evolutional memory and are challenged by legacies and lagged effects that have both impoverished and strengthened our social ecology. Responsibility for ecosystem management and public health rests firmly with social systems. Human societies have the unique ability to be reflexive. Similar to open space neighborhood revitalization projects, many of the living memorials are physical manifestations of a collective process of resilience, with subsequent public health and ecosystem management impacts.

Methods

Social Ecology Inquiry and Community-Based Participatory Research Methods

The concept of community as an aspect of collective and individual identities is central to our research methods. The LMP social and site assessment method was designed to recognize the multiple scales of identity, such as self, community, and linkages to larger social systems (Bronfenbrenner 1990, Steuart 1993, Israel et al. 1998). At the same time, data collection methods and techniques were constructed around the notion that research can stimulate a co-learning process. In this study, we consider this co-evolution designed to facilitate an exchange of information and knowledge over time. Fieldwork becomes not just simply a means for data collection, but more like a constant conversation with persons, space, and place where true understanding evolves. The need to locate and begin to document local theories was one of the primary reasons to engage in this type of participatory research. It is critical that this research method begin with an understanding of the social motivations of people rather than a particular design, plan, or ideology.

Interview Methods - The LMP Inventory

To capture the emerging community-based living memorials, the assessment team created an inventory process, which was made available online www.livingmemorialsproject.net (National Registry Questions, see Appendix 1, page 115). The living memorials inventory relied on social ecology methods of inquiry and used a discursive analysis to locate patterns of purpose, organizational structure, and sustainability.

This report was developed from inventory data collected by direct interviews in the field and supplemented through telephone conversations. Prior to analysis, selected data (which also includes photos) were uploaded and registered in the National Registry of Living Memorials as way to "give back" information to community groups, build rapport with partners, and legitimize these projects in the context of the 9-11 memorial process.

In Year 1, about 200 living memorial sites were identified by the assessment team. Seventy-three projects were inventoried, documented, and used to establish the social and site assessment framework. SSA information from the 34 USDA Forest Service-funded projects was combined with 39 non-Forest Service sites—documented via either site visits or phone interviews—for a more robust evaluation and qualitative analysis.

The social and site assessment of Forest Service-funded projects depended on the grant award timeline of the USDA Forest Service. The initial assessment of the Forest Service-funded sites commenced in late summer 2002, after the awards were announced, and continued through the fall. The initial site visit was conducted with representatives from the local memorial project, consisting of an interview, field observations, and photo documentation. Projects were revisited to on a case-by-case basis, depending upon occurrence of events, interest and willingness of stewards, and project timeline.

Information collected from the site visits was used for a variety of purposes: to populate the LMP National Registry, in Project Update communications to the network, in presentations to forestry, urban ecology, 9-11-specific, and public audiences, in the LMP on-line toolbox, and in handouts created for the project participants themselves at the first LMP workshop. Besides this constant use and return of information, data were entered into a database and open-ended questions were coded, analyzed for the Year 1 report, and used to create an interpretive framework for the Year 2 assessment.

Content Analysis: Observing Place and Examining Discourse

Methodology for this research is based in the logic of social ecology inquiry emerging from a core set of questions (Fig. 6):

- What is the appropriate unit of analysis?
- What are the present and existing conditions?
- How did things come to be as they are?
- What are the desired future conditions?
- What are the effective and efficient mechanisms to achieve desire?

- How do we know we are going in the right direction? Have we achieved what we want?[3]

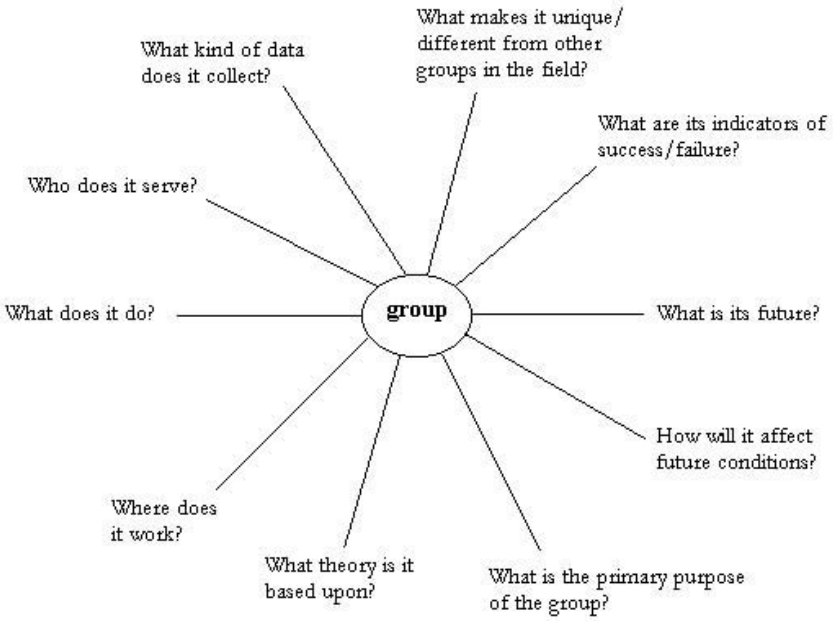


Figure 6.—Social Ecology Inquiry Tool

The primary data collection methods were derived from basic methods of field sociology to observe, talk, and map (Burch 1964). The focus of the observation was to understand ecological spatial patterns and social preferences; activity patterns; social interaction; and patterns of social control. Quantitative methods are incorporated in the findings, though the research methodology intended to go beyond the aggregation of attitudes and beliefs. Discourse was used to construct a temporal narrative highlighting significant moments of change in relationship to urban environmental conditions (Hajer 1995). In this application, the method was used to accomplish two goals. The first was to understand how the language people use might reveal points of coherence and incoherence in social values. Any variation in discourse in interpreted as differences inherent in social meaning of 9-11 and 9-11 memorials. Research interview methods were inspired by sociologists in the 1980s who studied the cultural coherence of Western religion, American individualism, and the pursuit of happiness. Through analyzing language, or talk, sociologists attempted to understand the context of how people use culture (Bellah et al. 1985, Mishler 1986).

The second goal was to capture moments of change related to the obvious and latent points of disturbance and the reorganizing process of resilience. This type of "lifecourse narrative" emerges from the micro to the macro level and has been applied in the study of social systems, organizations, and cycles (Weymann and Heinz 1996). This method is not unlike the medical narrative where to know what truly ails the human body, one must know a person's life course. Using both discourse and observation, this methodology is designed to contribute to a wider understanding of not only why these memorials exist, but also why they persist. The combined methodological approach more accurately reflected linkages between social meanings—a mix of beliefs, myths, identity, and values that motivate social action—and social capital—the shared knowledge, understanding, norms, rules and expectations about patterns of interactions. This methodology requires a mix of open questions (e.g. "What motivates you? Why?") and closed questions comprising a site inventory (e.g. "How many trees are on the site?").

Mapping allowed us to locate patterns in spatial and temporal conditions. In Year 1, mapping was engaged as a simple way to display the geographic location of living memorial sites. At the same time, mapping was used at specific sites to support the analysis of the location function of each living memorial within a particular community.

Visual Sociology Methods - Year 1

Photo Documentation

All projects in the National Registry feature two online photographs. Projects that self-registered were given no restrictions on what photos to include; images could

[3]Burch, William R., Jr. Unpublished information from Yale University Forestry and Environmental Studies seminar, "Global to local pattern and process in urban ecosystems," presented 2003. This information was critical to the authors' development of Figures 6 and 7.

be the site, the plan, events, or anything else stewards deemed appropriate. This encouraged widespread participation. Projects registered by researchers feature two images, often one of the living memorial aspects of the site, and one of use or events on the site. For both Forest Service-funded and other projects that were visited, researchers initially used the video recorder only to document official events, such as dedications, and later used video to record interviews with key stewards. Sites not funded by the Forest Service were documented at random and as discovered, particularly in the New York City area. These images generally included a close-up of the planting/text/memorial and the context/site on which it occurred.

For all Forest Service-funded projects, we had an "informal but structured list of objectives to ensure holistic coverage" of key elements on the sites (Collier and Collier 1986: 166), attempting to capture:

- Steward contact/group
- Users and uses of the site in action (formal and informal)
- Built memorials (sculptural, symbolic, text)
- Living memorial planting (trees, groundcover)
- Prior use or sacredness (items, tokens, remembrances left behind)
- Official signage
- Entrances
- Surrounding area and context (human and natural)
- Size of site

For these sites, no standardized number of photographs was taken; the amount was dependent on length of time spent on-site. Upon returning from the field, all photographs were saved in photographic database sorted by site and date of visit.

Content Analysis and Photo Narrative

For Forest Service-funded living memorials, all photographs were reviewed and culled to select four photographs for a photographic narrative based on the memorial vocabularies/close reading of the language of key informants. Discourse analysis was used to interpret and construct photo narratives for each project. In addition, we included one photograph of the lead informant. Criteria were as follows:

- Group Contacts: selected an image of the key respondent(s)
- Memorial Function: represented the respondents' primary answer to the question "What is the purpose of the memorial?" Most typically, responses eluded to the 9-11 disaster itself and the need to remember victims and the day. As such, photos of built memorials, text, and symbols that deliberately restate this mission are commonly included. Other goals of creating sites of peace or beauty, or of restoring nature in an area are illustrated via photos of the sites themselves.
- Location Function: represented the respondents' answer to the question "Why was the site selected?" When respondents mentioned a particular location as key, such as a road, a town hall, a waterfront, or a viewshed—images of that location were included. Often the location images were the larger, panoramic shots that included both the site and the surrounding human or natural context, such as roads, buildings, and forests. When responses were more symbolic, such as "it is a beautiful, natural, place", images of the natural context of the site were selected, although what constitutes beauty in these sites is certainly subjective.
- Event Function: images of formal (i.e. dedication) or informal (i.e. passive recreation) events were used, although this was not possible for all sites, since not all were visited during public events and not all had visitors at the time of the site visits. If both formal and informal event photos were available, the image was selected that most closely represented the respondent's answer to the question: "What is the intended activity for the site/How will the site be used?" as revealed over multiple site-visits. When neither was available, locations where respondents said events were intended to occur (i.e. flagpoles, gazebos) were

included as symbols of future activity. When sites were not yet created, images of the design process and the site work were included as the events.

- Sacred Function: photo selection varied between literal and symbolic representations of the language respondents used to describe sacredness (i.e. "for children" with a photograph of a child user of the site would be a literal representation; "natural beauty" would be represented symbolically with pictures of the trees or the landscaping.) Also, where possible, images of mementos left as markers of the social meaning of the site were included. This departs somewhat from the methodology of directly coding from respondents' language.

Theory Supporting Visual Methods in Year 1

Photographs provide a visual record of physical memorial sites that are not being publicly documented in any other forum. Displaying photos on the website was a way of giving back information to the group and the public. Photos also were used as an illustrative record, a way to present the concept of memorial open space, online, in print, and in presentations to partners and the general public. This parallels the common academic practice of "showing slides or video to introduce a research population, as is commonly the case when the objective is to highlight the relationship between people and their environment" (Banks 2001: 15).

Moreover, the photographic record will demonstrate change over time, necessitating the acquisition of baseline data for the beginning of a longitudinal study of the Forest Service-funded as well as other National Registry sites. Many sites inventoried in 2002 were in the first stages of development and in some cases were just ideas, necessitating a second round of site visits in the spring and summer of 2003. Photographic documentation and observations conducted over time are desirable when assessing changes in social functions and site development. As Collier and Collier (1986: 166) argue, "cultural phenomena take place in time, which defines another requirement of recording, the need for sequential records. The single snapshot has only identification value, we need the sequential context of process through time. Even when we do not understand what is happening, sequential exposures can later reveal the developing pattern…of human interaction."

Beyond just a means of record keeping, visual methods offer a number of advantages related to our hypotheses and field conditions. First, given the theoretical context of social ecology inquiry, we wanted to document functional, spatial, and design patterns in the landscape related to stewardship motivation and social processes. Photos were treated as data, as a visual record of physical patterns in the landscape that correlated with values and needs of stewards. Those landscape patterns are best documented visually. Second, the approach to content analysis of self-generated photos is more democratic than just analyzing published texts (Emmison and Smith 2000). In the case of 9-11, published photos often missed local sites of significance, focusing on the three crash sites, rather than other small sites. Not only

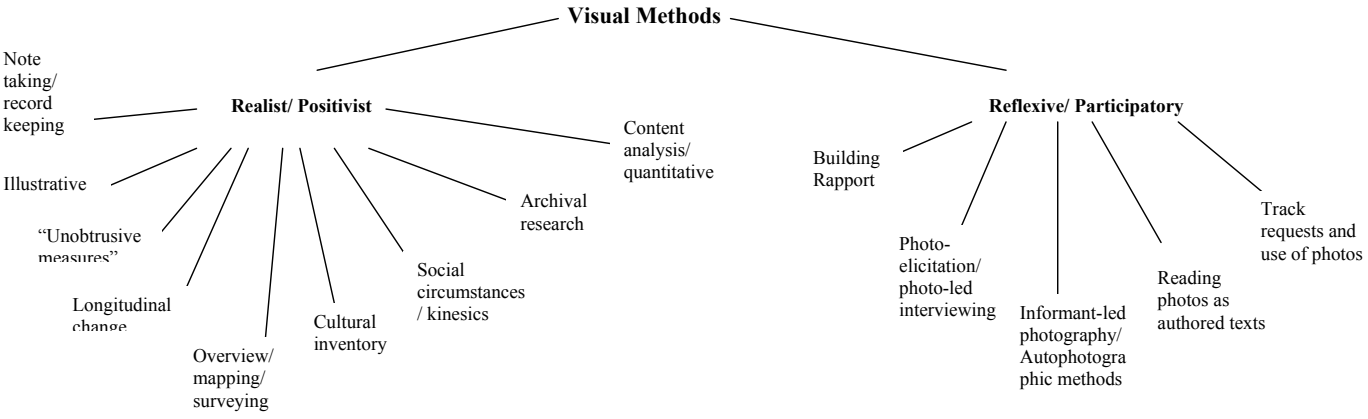


Figure 7.—Visual Sociology Methods Diagram

did we collect and record these images, but we also created a public forum by which we could share these images with the public through the National Registry and the LMP website. This public "give back" served an important function of building trust with partners, helping to create a public identity for many of these small projects as part of a larger network. Indeed, some project partners referenced their project page on the LMP website as their website. Finally, we were using visual methods to track interaction between the public and these sites of social meaning. The image representing the sacred function often included documentation of traces: objects left behind and signs of human interaction with the memorial. This approach has been used before in the study of the Vietnam Veterans' Memorial by Wagner-Pacifici and Schwartz (1991) and in Bourdieu's (1990) analysis of places as texts, emerging from Barthes' (1973) and others' semiotic tradition.

Assessment of Visual Methods in Year 1

As with all visual observations in research, a number of criticisms on the collection method and the inherent subjectivity of the photograph can be levied. These criticisms are considered in the analysis of our visual data, and will inform our methodological practice in Year 2. First, coding of responses were not verified by an outside researcher, only crosschecked by the authors. Second, strict guidelines for documenting sites/projects were not developed prior, but rather evolved in the field and therefore could have inconsistencies in what was documented from site to site. However, we do not consider this a major shortcoming, as it is an example of the grounded-theory style of testing, wherein methods evolved in the field and data collection needs evolved over the course of multiple site visits (Emmison and Smith 2000, McGuigan 1997). Third, selection of photos to represent responses is an extremely subjective process, including judgments and social constructions of the researchers on what is significant, sacred, beautiful, natural, etc. This was particularly problematic with regards to the images chosen to represent sacredness for each project. As Banks (2001: 17-18) notes:

> "There is an immediate problem, one that lies at the heart of all social research—visual and non-visual. While it is relatively straightforward to create or select a visual image that illustrates a material object, it is much more difficult to create or select a visual image that illustrates an abstraction, such as 'society' or 'kinship' or 'unemployment'."

Our interpretation of these photos and the fact that we selected to take the photos that we did was informed by our research biases and interests (Banks 2001). However, such is also the case for nonvisual social research. Indeed, some scholars have argued that the image is no more or less subjective than the word with regards to ethnographic representation (Pink 2001). Photos are a similarly subjective means of conveying ethnographic information; these tools have different uses at which they are most effective. Finally, there is a criticism that "the specificity of the photographed moment renders it invalid" (Pink 2001: 7). We suggest that is not rendered invalid, but rather this points to the need for longitudinal research, for returning to the living memorials sites in Year 2 to see what functions have emerged, which have subsided, and how sites have changed.

Project Results

Use and Production of Space

Hypothesis 1: The use, creation and maintenance of public space—in direct response to community-identified needs—play a role in strengthening social capital and maintaining healthy communities in the aftermath of a crisis.

Community-based stewardship occurs in direct response to community-identified needs and therefore creates social capital through the development of interactive open space. Community-based projects are less dependent on external resources, often creating new capacity through leadership and social networks at the local level. These projects are typically never finished, serving critical and shifting functions that reflect community needs. They can be short-lived or last for decades, as in the case of community-managed open space (e.g. Firemen's Memorial Garden in New York, NY and the Hattie Carthan Memorial Community Garden in Brooklyn, NY). The project's function is not determined by its longevity. Instead, the critical factor for evaluation of living memorials is whether memory leads to an environmental stewardship ethic that is cultivated and sustained through future action, often independent of location.

Social Meaning & Social Capital

One of the most basic but no less important observations in the months following 9-11 was that communities needed public space to establish a locus of control, to create, to teach, and to engage in the physical act of restoration. Interviews with site stewards suggest that this need was derived from a social motivation to leave a legacy. Space was the physical manifestation of human legacy reflecting patterns of activity descendent from the coherence and/or incoherence of sociocultural traditions and ideologies. As a result, social meaning is determined by the purpose, location, and planned use of the memorial space. One hundred percent of the memorials inventoried are public with 75 percent of projects in the National Registry and 72 percent of Forest Service-funded projects stating that their primary purpose was to remember the tragic day and the victims of 9-11 (Table 1)[4]. The primary use of the memorials also is related to remembrance. The most common activities planned (Table 3) are dedications and anniversary events, which were held by 74 percent of all projects in the National Registry and 94 percent of Forest Service-funded projects.

It is important to note that social meaning is a complicated variable that often changes over time. In fact, only a few months after initial site visits, the assessment team noticed a significant change in use and meaning in some cases. At community-managed sites, there was a desire to use the memorial to connect with the community, with natural systems, and to integrate the memorial into non-9-11 community-building and traditional events. Overall, serving the local community was identified as the second most common primary purpose after remembrance of 9-11 victims for 51 percent of all projects in the National Registry and for 63 percent of Forest Service-funded projects (Table 1). In terms of events (Table 3), 47 percent of all projects and 41 percent of FS-funded projects reported holding community plantings, and 38 percent of all and 34 percent of FS-funded held other, non-9-11, community events. We observed that multiple, non-9-11 uses were more common on community managed sites than on traditional town/civic centers or municipally managed parks.

For this study, the definition of social capital is best defined by Bourdieu (1986: 243) as "the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition—or in other words, to membership in a group." In some cases, there was a pre-existing level of social capital that gave rise to the actual projects; in other situations the projects increased social capital within a community. Often, stewards commented that the healing effects of living memorials come from the process of conceptualizing a project, finding a site, creating events, and working with other community members on the project. This value is challenging to quantify, but may be a powerful example of social capital at work. However, the level of pre-existing social capital was not investigated

[4]All tables are displayed in Appendix II: Registry Statistics, beginning on page 119.

Figure 8.—Clockwise from top left: "Create a place of comfort, solace, healing, peace, safety," Brook Park, Bronx, NY, May 2003; "Serve the local community," Legacy Groves of Somerset County in Pennsylvania, January 2003; "Create a place of beauty," Prospect Park, Brooklyn, NY, May 2003; "Remember/honor all victims of 9-11," WTC United Family Group Memorial at Eagle Rock Reservation in Essex County, NJ, June 2003.

systematically in the first year's assessment. The question remains: If social capital and networks affect the nature of these projects, then how is social capital, in turn, affected by neighborhood characteristics, the particular event, or social institutions?

Purpose

Project leaders were asked "What is the primary purpose of your memorial project?" The content of their responses was analyzed and tabulated in Table 1 and samples of responses are shown in Figures 8-11. We found that in the months following 9-11, most respondents stated a need not only to remember the victims, but also to serve their own community (51 percent of all projects, 63 percent of FS-funded projects) by creating a place of comfort and peace (49 percent of all projects, 63 percent of FS-funded projects). But when the stated purpose specifically included honoring a local victim(s), there was a more personal response. This was observed in site identity, design, and use, as these memorials sometimes looked and functioned like individual gravesites and often were focused on the loss of the person rather than the event of 9-11 or the context surrounding it.

Groups that did not have the direct experience of losing a loved one, neighbor, or coworker often had a broader narrative to the memorial. These memorials that were not to specific individuals often adopted messages of patriotism, heroism, peace, tolerance, or the need to record and document a historical event. Which of these narratives the memorial selected was dependent upon local conditions and the disposition of the group that created it. In some cases, a group's purpose was to teach future generations by relating this tragedy to other experiences of violence, terrorism, or sacrifice. This

Figure 9.—"Honor local victims", Orangetown American Patriot Garden in Orangetown, NY, May 2002.

Figure 11.—"Patriotism", Scarsdale American Patriot Garden in Scarsdale, NY, summer 2002.

Figure 10.— "Honor responders and heroes" Healing Garden at the Staten Island Botanical Garden in Staten Island, NY, May 2003.

group of memorials appeared to represent more of an environmental ethic and a desire to restore the land. The need to just do something was reported by 8 percent of the groups, however, this was a common motivation that was revealed in subsequent discussions.

Site selection

We find another common characteristic in examining site selection (Table 2). Again, respondents were asked "Why was this particular site selected?" with the answers grouped into the categories listed in Table 2 and shown in Figure 12. All respondents replied that their sites were public. These memorials are not meant to be hidden and quietly planted in a private yard, they are meant to convey a public message of either community or individual identity from a point of loss, grief, denial, obligation, and in some rare cases, acceptance.

Public memorials create a challenge for some groups. Forty-nine percent (66 percent of Forest Service-funded) desired a "peaceful, serene, beautiful, natural, green oasis" for their memorial (Table 2), but this often conflicted with the desire to be in a public gathering place. Many living memorials can be found within earshot of traffic or near parking lots and recreational facilities. But the desire to have peace and serenity in the midst of a highly developed space might be a group's articulation of a contemporary community need. Indeed, "trees, green, and peace" might represent another version of the identities associated with the American flag and yellow ribbons.

The desire to be together, create a sense of community, and find solace is a common and positive response to trauma. Twenty-five percent of the memorials inventoried (41 percent of Forest Service-funded) were on sites used on 9-11 and shortly thereafter as gathering spots and places to find comfort in the company of others. The social meaning of some of these sites changed since 9-11. Before 9-11, the Liberty State Park Memorial in New Jersey was an unimproved, brownfield site. After the planes hit the World Trade Center towers, Liberty

Figure 12.—Clockwise from top left: "Public Space," Union Square, New York, NY, September 2003; "Peaceful, serene, beautiful site," September 11th Hometown Memorial, town of Babylon, NY, summer 2003; "Visible to public," the Daffodil Project, New York, NY, spring 2002; "Community gathering place," Healing Trees Project/St. John's Church, Yonkers, NY, summer 2002; "Restoration site," Whispering Pines Friendship and Tolerance Garden, Boca Raton, FL, October 2002; "Work in progress," Manalapan Arboretum, Manalapan, NJ, June 2003.

was the place to which people escaped on ferries, where neighbors came to gather and mourn, and where recovery crews built a staging area for supplies and transport. It is now the site of 691 community-planted trees that are part of the Living Memorials Project (Fig. 13).

In the Rockaways in Queens, NY, hundreds of people stood on a scrappy piece of waterfront rubble and watched in horror as the towers burned and collapsed. Many onlookers had a connection to the fire department, police, or emergency services. This pile of rubble now is

Figure 13.—Initial tree plantings, Liberty State Park, Jersey City, NJ, April 2003.

Figure 14.—View of Lower Manhattan, Tribute Park, Rockaways, NY, summer 2002.

being converted into a new neighborhood tribute park with a large, dedicated, core stewardship group and memorials to regular citizens and first responders, to 9-11, and to other losses (Fig. 14).

There are subtle examples of change in purpose and rate of use, such as Brooklyn's Prospect Park, which has always been a place with social meaning. On 9-11, thousands came to the park to get out of their apartments and to be with their neighbors, according to Carol Ann Church, Community Outreach Manager for the Prospect Park Alliance. A year later, thousands more appeared and participated in the anniversary events hastily scheduled by the Parks Department to meet an unexpected demand.

Events, activities, and use

The third question posed to project leads was "What type of events and activities are planned for your site? How will you use the site?" We initially found that the site use mirrored the purpose: to remember 9-11 and the victims via dedication and commemoration events at 74 percent of all sites and 94 percent of all Forest Service-funded projects (Table 3 and Figs. 15-19). In later visits, we observed a shift that began to reflect the 40 percent who felt the memorial would be used for reflection. While people had their own individualized responses to trauma, these public sites of reflection attempt to represent the manifestation of a collective voice. They suggest how we, as a culture or cultures, publicly respond to the loss of life.

Figure 15.—"Dedication/Commemoration", Staten Island Botanical Garden, Staten Island, NY, September 2002.

Figure 16.—"Community planting", Yonkers, NY, summer 2002.

Figure 17.—"Reflection," Flight 93 Temporary Memorial, summer 2002.

Figure 18.—"Other local community events," Brook Park peace parade, Bronx, NY, May 2003.

This points to questions for ongoing observation and analysis. Are people trying to locate a collective voice through the reappropriation of space? If so, can social cohesiveness or conflict be found by reading the landscape of living memorials? Does the design of the space invite open reflections? Or is the design of the space directing the visitor to a particular pre-established purpose? We also want to know why a group would chose to create such a private space in a public setting. Does this mean a shift away from organized religion and houses of worship? Or is it representative of a cultural integration of church and state in our communities? Was there something particular to 9-11 that triggered this type of response? Moreover, how does the memorial activity of community planting (reported by 47 percent of all projects) tie into reflection, memory, and healing? What function does the symbolic and physical act of planting trees serve? Does this function last only a short time, for the duration of the planting time, or is it something that transfers to the care and use of the site or other sites over time?

Community-Based Stewardship

The initial assessment of community-based stewardship focused on the level of commitment, the number of people involved, the volunteer-staff ratio, and the type of group. Because some of the groups were in the early stages of formation, relevant aspects of site location and planned use/function also were used to gauge the presence and commitment to stewardship.

Figure 19.—Memorial street tree planting for Fireman Michael Brennan in Queens, NY, spring 2002.

Participation, commitment, and volunteerism

In the early stages, people and groups had a strong commitment and responsibility to their projects. The initial high commitment to the project (94 percent of respondents expected participants to stay involved) was expected, but to be valid it must be measured over time (Table 6; Figs. 20-22). In the second round of observations, there were a few unanticipated developments. Some of the groups we thought were professing a stronger community interest than they truly had actually developed a strong sense of ownership and commitment. Conversely, there were a few groups that were committed in the early days but lost interest because they did not have the full support of either the municipality or the community. This lesson is

that for a core group to stay involved, there must be a clear partnership or understanding between city and community as well as shared core values.

The number of people involved in the memorials is quite high. Thirty-two percent of all respondents and 31 percent of FS-funded projects reported having 100 or more people involved in their project (Table 5). Moreover, just 10 percent of all projects and 6 percent of FS-funded projects reported having projects with less than 10 people involved. This supports the theory that people came together, frustrated in the wake of 9-11, and just wanted to "do something." But perhaps what is most important is what people said when asked to explain this high participation. First, respondents' answers were not based on the core group, but rather on all those who helped move the project forward. This would include someone who was involved on a one-time basis, such as the individual who drove the truck and dumped soil. There was a commonly expressed opinion that these marginal participants were still part of the memorial community, often providing services above and beyond the norm or in many cases, donating meeting space, labor, time, or materials.

Figure 20.—Early participants in the Legacy Groves of Somerset County LMP, fall 2002.

Although the sustainability of a core group is critical for many of the memorials (particularly those which require ongoing maintenance and have become destinations), reaching out to a larger community helps establish project legitimacy, group confidence, and in turn, may inspire a marginal participant to become a core member in his or her community. This is a form of social and perhaps cultural capital.

Figure 21.—Volunteers haul soil and plant daffodils at the Brooklyn Bridge Piers, April 2002. Photo: Daniel Gritzer

What people do with their leisure/volunteer time is often by choice. Although this choice is located within a defined context of possible options constrained by socioeconomic and other factors, personal choice remains an important predictor of values, local needs, and commitment to cause. Voluntary efforts are strong indicators of preferences. Forty-two percent of sites inventoried were created by groups comprised entirely of volunteers, and an additional 38 percent were at least 50 percent volunteer (Table 7). What is impressive is not only the significant number of volunteers, but also those persons who were employed in official capacities considered themselves "volunteers on the job." The SSA team further questioned officials when they categorized themselves as volunteers. Officials universally replied that involvement in the memorial was larger than a particular job title and responsibilities. It was, in fact, an obligation of service that was valued above and beyond the workplace.

Management structure

Forty-nine percent of the living memorial sites were initiated by nonprofit groups; 28 percent were initiated by government; and 13 percent were initiated by individuals (Table 8). It is interesting to note that we observed a great sense of pride and organizational identity when respondents answered this question. Again, this

may reinforce the feeling that these memorials are serving a public, social purpose and a clear need. Each group type took strong ownership over their projects, although this ownership has different forms. All respondents stated their commitment to staying involved, but the nonprofit groups typically had a long-term agenda that involved a return to the site for plantings and ongoing events. Government workers, both elected officials and public agencies, often initiated the project from a sense of civic obligation and were content to finish the project and make a commitment to bring the project into its existing site maintenance schedule. Ironically, both are needed to sustain the projects. In this we find a lesson echoed in many community-based initiatives: the great benefit of public-private partnerships is to keep the site in the public trust (government/non-profit) while assuring the site remains relevant and responds to the needs of the community (groups/individuals).

Site selection as influenced by community stewardship opportunities

Although the most common reasons for selecting sites were that sites were public, natural and beautiful, it is significant that in 35 percent of the cases (50 percent of the Forest Service projects), programs were located where groups were already investing time and energy. Moreover, in 33 percent of the cases (41 percent of the Forest Service sites), memorials were located in areas already considered community gathering places (Table 2). In assessing the level of stewardship, it became clear that it was a bit higher when the memorial was part of pre-existing work in progress or helped to support pre-existing goals/motivation of the group. The assessment team does not interpret this to be a negative or disingenuous outcome; the act of memorializing is not an isolated effort or function. However, it does lead to questions of identity and the particular power associated with certain narratives. In what kind of environments did the memorial take over the project in design or function? How and to what extent did the memorial become infused into a pre-existing project? Also, we plan to investigate if and how the presence of a memorial changes the use of an existing community gathering place over time. Ultimately, organizers want the memorial to be public, serve their community, and have relevance within the context of the routine community life.

Community-based events and use

Forty-seven percent of the respondents said their primary activities were planting and maintenance; 38 percent responded that other community events would take precedence on the site and 17 percent stated that ongoing community design would be part of the next phase of activities (Table 3). Ongoing activities will inevitably strengthen stewardship and commitment to the project. Identifying events that are non-9-11 related is a sign that the memorial is being integrated into the community's local traditions and values. There were a number of organizers that identified community, participatory design as an activity that would lead to the creation of a heightened sense of ownership and control. These three activities (community plantings, community events, and non-9-11 events) are an indicator of high community stewardship.

Figure 22.—Volunteers in the Liberty Garden, Marion, FL, June 2002.

Form and Function of Space

Hypothesis 2: Community-based living memorials exist in a variety of site functions and designs, which are unique in reflecting local needs yet are related to collective, global conditions. In the aftermath of loss/crisis, the use, creation, and maintenance of pubic space (land) is critical to strengthening social cohesion and system recovery.

Respondents in the LMP research have claimed their primary motivations are to beautify, reconnect with neighbors, take control of their immediate environment, teach/share lessons with another generation, and create places of peace and calm. However, programs and research often focus on why it is environmentally good for humans to interact, create, and maintain a healthy environment. This research suggests that there is a need to examine how and why maintaining a healthy environment may actually serve more basic social needs. This hypothesis provides the basis for researchers to explore what humans actually do in the aftermath of a crisis and if there are any lessons learned as to why environmental quality may actually

Figure 23.—Remembrances at the World Financial Center, September 2003.

Figure 24.—Ground Zero shrine, September 2003.

Figure 25.—9-11 mural in Staten Island, May 2003.

improve through the satisfaction of basic human needs to experience beauty, to create, to teach, and to find peace in ordinary, neighborhood landscapes.

Immediately after 9-11, people gathered outdoors to escape the smoke and dust collecting in their apartments, the repetitive news reports, or to be in the company of others. New York City residents, particularly, needed a place to get away and they gathered on street corners, in gardens and parks, near waterfronts, at fire stations, and in public plazas. Throughout the city, there were pictures of lost loved ones, desperate messages that almost immediately turned into public shrines. New Yorkers found ways to mourn in almost every public space in the city — in subways, along the bridges, outside buildings, on traffic signs, and on every park monument and fence (Figs. 23-27). As time passed and the realities of the day became clear, these pieces of paper, candles, and bundles of flowers took on a sacred meaning to many.

Figure 26.—Yellow ribbons on trees in Brooklyn, September 2003.

Figure 27.—Daffodils in Central Park, northwest corner, spring 2002.

In time, the public shrines and messages were replaced by American flags. Eventually, yellow ribbons lined the streets. In the meantime, many communities began to look for permanent ways to memorialize 9-11 and to pay tribute to the lives lost. Thousands of yellow daffodils were planted in the autumn of 2001 by hundreds of community organizations throughout New York City. According to Bram Gunther of the New York City Department of Parks and Recreation Central Forestry Division, by spring 2002, thousands of requests were made for memorial tree plantings. Many of the living memorial organizers looked at potential spaces in their community and/or decided to incorporate memorials into ongoing work in gardens, parks, and civic grounds.

Figure 28.—"Symboic Green", We Remember September 11, 2001 Ceiba palm planting, Santurce, PR

Sacredness of the Living Memorial

Even in less traumatic times, parks and gardens provide a respite from city life and are important parts of a community. But in the aftermath of such an enormous and violent tragedy, how is open space critical to helping people cope with post-traumatic stress? What other evidence suggests interaction with the land, or more specifically, the reappropriation of land can actually help us recover from crisis by strengthening our social bonds? We admit that this hypothesis is challenging in its complexity, but the observations made in exploring these questions contributed to an understanding of how the ordinary and everyday become sacred (Figs. 28-30). Initially, we began with a simple and direct question: whether or not these memorials had become "sacred" and if so, how?

Figure 29.—"Act of designation/dedication/ceremony", Allen Liberty Garden, Allen TX, July 2002.

Thirteen percent of respondents did not answer the question "Do you believe the site has now become a sacred space" and field observations confirmed that some respondents felt uncomfortable with the word "sacred", reserving it for consecrated ground, places of organized religion, cemeteries, or shrines (Table 4). But when asked about their own participation, strong stewardship tendencies were revealed, irrespective of economic motivation or employer mandate. Respondents believe that people would care for the site, return to it over time, and honor the site. Of the 69 percent who believed the memorial sites were sacred, many offered the caveat that only people could make the place sacred, over time, through use, expressing opinions that a project was sacred because of time (24 percent), community use (22 percent), and stewardship (16 percent).

Figure 30.—"Natural sprit/beautiful/serene/green oasis/power of trees", Memorial of Remembrance, Shrine of St. Joseph, Sterling, NJ, summer 2002.

The symbolic act (28 percent) of dedicating memorial space (26 percent) that is green and natural (26 percent) became the most common characteristics of sacred space (Table 4). Fewer respondents cited existing stone memorials as sacred (8 percent).

The decision to use the word sacred was deliberate. The assessment team acknowledges the word would cause some level of discomfort. At the same time, sacred was used continually in the media; it naturally came up in the inventory. Obviously, the term was associated with a loss of life and the idea that where people died collectively was now hallowed ground. But, what other places have become sacred grounds? Perhaps only in the information age could concepts of sacredness be related over time and space to an event or disaster. How does this concept of sacred transfer to ordinary spaces? Is a park now sacred ground because it is in view of the former World Trade Center site? Is a civic grounds sacred because it has an American flag, a stone memorial, and a grove of trees? Or is there something deeper that we are trying to express? Is it the way people die that is significant? Or are we trying to form a more secular connection to humanity, to community, to life and nature – or has the common use of the word simply changed its meaning?

Figure 31.—"Over time it will become sacred," American Patriot Garden, Highlands, NY, summer 2002.


Figure 32.—"Will come to be important to the community through use", Breezy Point, NY, June 2003.

How long will these memorials be considered sacred? Until the next act of terrorism? Until all those who witnessed 9-11 are long gone? Are the memorials sacred or is the community that it is intended to serve? Many of our key respondents struggled with these issues and at this point we have only the most basic consensus that there are places in our communities that are significant and that often these places do not emerge from the planner's vision of site function or a preconceived site design, but from social motivations and social meanings within a community.

Sacredness and stewardship

The question, "Are there sacred places in your community?" attempted to put living memorial sites in the context of other sacred spaces that are woven throughout the physical, social, and emotional fabric of a community. We acknowledge that this question would be as interesting and important to pose to nonstewards as it is to our steward/respondent group.

This question had a 25 percent "no response" rate of all interviewed and 34 percent of Forest Service-funded projects (Table 9). It seemed that some respondents did not feel comfortable answering this personal question as a representative of a project. Nonetheless, 71 percent of respondents believe sacred places exist in their communities. It may not be surprising, but it is important to note that 39 percent of respondents consider ordinary parks to be sacred and 31 percent of respondents consider gardens to be sacred. What are the characteristics of these ordinary parks and gardens and are there any variations between types of open space, stewardship, and the condition of sacredness? Is this something that varies depending on culture, identity, form or function?

Perhaps the most difficult challenge in determining the relationship between open spaces, community sacredness, and social cohesion is that those relationships are often multidirectional, interrelated, and challenging to uncover, particularly through quantitive and single time-scale analysis. Field observations over time and space become critical to delve deeper in the purpose and meaning of these sites. The establishment of trust between researcher and the community is also central to the assessment.

In the social and site assessments, some respondents offered public-oriented responses to the question of sacredness, but others offered responses that were less focused on the events of 9-11 and that were more localized and unique to their communities and sites. While before, respondents were narrowly defining sacredness in terms of hallowed ground, witness space, and formal dedication related to 9-11, they began to personalize the definition of sacredness (Fig. 33). When Harry Bubbins of Brook Park in the Bronx, NY was asked if his site was sacred to the community, he replied:

> "Oh it sure is. We have a fire pit here and we have had presentations on the Inipi sweat lodge ceremony and its cultural history and importance. Not that that needs to be the litmus of sacredness, because the sacredness is so manifest. People come here and cry, and laugh, and really interact and meet with each other. People have come here to help get themselves off drugs and continue to do that, or avoid the violence as you observed just walking up here--you saw it. It's a regular day, and that's not normal, and it shouldn't be in a kid's everyday life or even an adult's. And so this is a sanctuary, it is a church, it is a synagogue, it is a kiva, and it's a park and it's a garden, it's all those things."

Multiple site visits and conversations with stewards over the course of a year, along with a high degree of transparency on research motivations and interest, led to a degree of trust with certain individuals. Once trust is established, the real motivation behind individuals and groups can be identified and understood. This understanding is essential to supporting community-based management structures.

Figure 33.—Children, residents, and volunteers doing the Maypole dance at Brook Park on a spring day, May 2003.

It may be noteworthy that many of these motivations are tipping points that have little to do with a greater public agenda. Rather, the motivation is local or even personal. Motivation can be rooted in family practices, geographic or culturally specific traditions, personal beliefs, and memory. Such is the case with Anthony Marraccini (Fig. 34) of the Turnaround Friends, Inc. in Great Kills, Staten Island, NY, who said:

> "I'm speaking as a layman, because that's what I am in all of this. I'm a hobbyist. I don't have any professional training in any of this. The hobby goes back to my childhood, helping my father…I grew up on Staten Island. My father had about 2 acres of land. And being of Italian heritage, we had a lot of trees: pear trees, apple trees, apricot trees, figs, you name it, all the things Italians would have, I

Figure 34.—Anthony Marracini relaxing on his father's garden bench, June 2003.

guess. I did a lot of planting of vegetables, et cetera, I was always helping my father. I know how to do the work, I think, but I don't know the professional names of things. I used to buy a lot of plants simply because I like them, or because someone said 'this rose bush is good, or that pear tree is good.' But I enjoy it. I always have enjoyed it. So, when we moved into a condominium that was lost. That's why we started working again as hobbyists and started to clean this up. Because this was a terrible dumping area."

While service appears to be a motivator, it is framed in a more personal manner in the SSA interviews, with respondents mixing personal familial loss with the 9-11 trauma experienced by everyone. Marie Thomson of the Bruderhof community in Chester, NY and a perennial volunteer at the Sterling Forest project, spoke of her involvement:

"Of course, September 11 affected us, like it did everybody across New York and across the country. This kind of project means a lot to us, this bereavement project. All of us have somebody who we have lost, and for me, today was very special because a year ago my dad died, and he was a planter of trees, so it meant a lot to plant trees…It means a lot to us to join in these projects with these other children from the city. We live in nature all the time, we plant trees, we have our nature trail that we take care of. These kids have planted about 3,000 or 4,000 wildflowers for our nature trail this year, and we've planted big trees. So we enjoy coming to help children who don't have such opportunities. It means a lot for us just to connect with other people, that's why we do it."

The mixture of personal and public acts, service to the community, and self-fulfillment were common. Liz Sulik (Fig. 35), executive director of the Rockaway Chamber of Commerce works to improve quality of life of the Rockaways, but the park project, she said, took on added meaning:

"There is no question that the meaning of this park has become so special. It's become my own personal

Figure 35.—Liz Sulik, Far Rockaway, NY, June 2003.

mission as well as that of the Chamber. This park has become something very personal to me."

In the wake of such an enormous crisis, many stewards cited as their main motivation the need to come together as a community. Dr. Lucia Bové (Fig. 36), who conceptualized the Garden of Healing at the Staten Island Botanical Garden in New Brighton, Staten Island, NY, described the motivation behind her acts of service:

"I was truly overwhelmed. On the first day, I smelled the air and I knew it was the smell of war.... In a way, it made me feel like I had to do a lot. It felt almost like a war effort. And the idea of this garden, to me, took 9-11 and really demonstrates that sense of commonality that we all have, which is what helps people survive in life. So it goes even beyond 9-11 to any cataclysmic event. At that time I was also thinking about what might happen in the

Figure 36.—Dr. Lucia Bové, Staten Island, NY, June 2003.

future: there were going to be wars, people were going to die, it was going to be a lot."

Comparing memorial space construction to a war effort is not unusual after battle. What was unexpected is the act of creating memorials in advance and expectation of future trauma. In this case, these memorials are part of an ongoing cycle of life which does not condone or embrace war but does not ignore the inevitability of traumatic events. In Year 2 it will be important to understand the different aspects of community service and different narratives of overcoming crisis. What motivates humans to work to recover from these events as individuals and as communities? It would seem that collective resiliency emerges from the cohesion of core values that are formed not necessarily by an association of partisan values but from trust, tolerance, and appreciation of diversity.

Matrix 1

How does the site function?

What is the stewardship motivation?

	Event	**Memorial**	**Location**	**Sacred**
To beautify: cultural aesthetics, (neighborhood scale)		· Create place of beauty	· Visible to public	
To teach: to leave a legacy, to tell the story, to remember care beyond self (over time)	· Reflection · Prayer · Dedication/ commemoration/ 9-11 anniversary events · Teaching/ education · Family Other memorial/ festival/ holiday NATIONAL	· Remember/ honor all 9-11 victims · Honor responders and heroes · Remember non-9-11 victims of tragedies · Future generations/ teaching/ youth	· Public · Youth-oriented site/ school site/ education-related · Official civic grounds · WTC viewshed · Proximity to other memorials · Historic site · Resting place/ cemetery	· The act of designation/ dedication/ ceremony · Over time will become · Symbolic hardscape · Children · Historic
To control/to create: to connect with people, to survive care for self	· Other community events, LOCAL · Community plantings and maintenance · Community design	· Remember/ honor local 9-11 victims · Remember local non-9-11 victims · Patriotism/ serve national community/ strength/ overcome · Just do something, immediate	· Local overlook · Workplace · 9-11 community gathering place/ 9-11 changed use · Community gathering place/ connected to community	· Act of stewardship, caring for · Will come to be important to community through use
To relax: to escape to nature to get away to restore to connect to cycles and systems (non-human)	· Passive recreation/ relaxation	· Create place of comfort/ solace/ safety/ heading/ peace · Strict environmental restoration	· Connected to forest · Peaceful, serene, beautiful site/ natural/ green oasis · Restoration site · Crash site too far or too emotional · Vibrant, life-affirming space	· Symbolic green · Natural spirit/ beautiful, serene, oasis/ power of trees

Motivation Matrix: Linking Stewardship Motivations and Memorial Functions

The assessment team created a motivation matrix (Matrix 1) to better understand the relationships between stewardship motivations and memorial functions. The matrix is designed to categorize qualitative functions, such as events and activities, remembrance, site selection, and sacredness and relate them to four basic social motivations that have emerged from individual lifecourse narratives: to beautify, to teach, to create, and to relax. In the matrix, the four vertical function columns contain the coded and condensed responses to the four open questions from the social and site inventory. The researchers grouped responses in the horizontal rows according to patterns of motivations that emerged from the lifecourse narratives of individual stewards. Using this perspective we intend to demonstrate that community-based memorial projects, as well as community-based open space initiatives, can become a significant factor in nurturing social cohesion and ecosystem health to the

extent that they are connected to social motivations and meaning. This matrix could be applied and tested with any community-based stewardship project, not just living memorials.

In the first year, stewards most commonly were motivated by the need to teach (i.e. to leave a legacy, to tell the story, to remember, to care beyond self over time) and to control or create (i.e. to connect with people, to survive, to care for self). The desire to beautify in response to 9-11 was not as strong. In Year 2, these LMP motivations will be compared with motivations of other community-based environmental stewards. Moreover, trends will need to be monitored over time as the historic significance of 9-11 emerges and individuals' relationship with that event shifts.

Living Memorials Respond to Local Needs

Hypothesis 3: Community-based living memorials exist in a variety of functional site types, which change over time in response to local needs.

Similar to community-based environmental projects, there are distinct living memorials site types that provide distinct functions to the surrounding community. These functions—or uses—depend almost exclusively on local conditions and needs. Local conditions likely will depend on property jurisdictions, management structures, and physical land features. Local needs will depend on socio-cultural characteristics, core values and perceived public legitimacy of the individual, group, or organization. In the case of 9-11, need also depends on the nature of group's relationship to the 9-11 tragedy.

Memorial Site Types

An important inventory component identified memorial site types. Why are site types important? Identifying patterns in the creation, function, and stewardship of memorials, as well as urban ecology legacies, is a management tool that can be used to improve local capacity-building efforts and identify shifts in stewardship structure, local needs, and values. Initially, a wide range of urban site types was measured and related to patterns found in urban green infrastructure models. Site types were established by identifying commonalities in site function, stewardship structure, size, and design. A site typology emerged adhering to specific forms and functions that began to reflect a variance in attitudes, beliefs, social networks, and local power structures.

Self-reported site types

Respondents generated self-reported site types and were allowed to select more than one category. Forty-two percent of respondents characterized their memorials as parks and 35 percent of respondents identified their sites as a garden (Table 10). These statistics are consistent with the traditional 20th century settings of memorials and monuments (Bodnar 1994). The next categories shift to other public spaces, such as schools (19 percent) and public plazas (18 percent). A small percentage of memorials was categorized as a cemetery, rooftop garden, or private garden, which confirms the public nature of the memorials. Preferring the context of a larger site type, such as a park, garden, tree grove, or public plaza, the majority of the respondents identified their project as being more than street trees. These self-reported site types were used to generate the site typology.

Observational site types

The assessment team condensed these site type categories and associate initial characteristics based on observations. The following site types and associated characteristics have been identified:

Figure 37.—Forest, Tuxedo, NY, summer 2002.

Forest (3 percent)

Average size: 41 acres
Nonhuman dominated
Preserved by social preferences as well as biophysical functions
Large site in relation to surrounding community open space
Feeling of wilderness

Park (41 percent)

Average size: 3.7 acres
Municipally operated
Municipally planned and designed; change can occur over time
Size can vary, depends on population
Always passive recreation, sometimes interactive recreation

Figure 38.—Park, Brooklyn, NY, May 2003.

Figure 39.—Community Garden, Marion, FL, June 2002.

Community Garden (18 percent)

Average size: 1.9 acres
Community maintained
Interactive
Small
Local/resident use
Local, ongoing design and planning, change happens seasonally
Deliberate revision of abandoned or vacant space

Figure 40.—Civic grounds, Clarkstown, NY, summer 2002.

Civic grounds (this includes schools, workplaces, and traditional town centers) (26 percent)
Average size: 0.9 acre
Proximity to civic or workplace institutions
Often near other memorials
Often project-driven, designed and planned, then finished
Often a small site located on larger, functionally unrelated grounds
Municipally maintained

Found Space (12 percent)
Average size: 0.22 acre
Often very small
Deliberate revision of planned space
Previously undermanaged landscape
Often driven, designed, and planned by an individual or a small informal group
Property jurisdiction is unknown/unapparent
Feeling of wilderness


Figure 41.—Found Space, Staten Island, NY, June 2003.

The average sizes of sites decreased from forest to found space and reflect how size was factored into the definition of the categories. None of these sites are large in the context of traditional forestry, but their social functions in a human-dominated ecosystem are not dependent on being a large patch of non-fragmented landscape. While many of the sites are fragmented, they are connected through social meaning. Research supports the idea that people require a full range of site sizes and types with which they can engage, depending on their local conditions (Carr et al. 1992). This fundamental and physical need for a variety of spaces underscores the notion that the need of public open space cannot be reduced to a population based formula or universal design. Thriving areas and declining areas emerge in tandem with neighborhood demographic, economic, and infrastructure shifts. Social meanings shift over time and humans, like any city in which they live, are ever evolving. The initial living memorial site type research demonstrates that open space as it represents nature cannot be treated within a single framework or set of site types. Nature cannot be defined solely by size or space but emerges within a more dynamic system of biophysical and social interaction.

Management structure by site type

Eighty-three percent of the park sites are located on city land; 62 percent of the community gardens and 61 percent of the civic grounds memorials are located on municipal government land (Table 13). Forty-five percent of the park memorials are managed by government (usually municipal) and 45 percent are managed by

Figure 42.—Top: landscape architects, municipal employees, and nonprofit representatives at the Marlboro Township, NJ LMP site, summer 2003. Bottom: Groundwork Yonkers and Yonkers Downtown-Waterfront BID representatives at the LMP Yonkers, NY waterfront site, summer 2002.

nonprofit organizations, a trend also present in emerging urban ecology studies (Table 12). In the community garden category, 69 percent are managed by nonprofit groups. The lesson here may be the emerging trend of community groups and individuals to create projects that address social needs. These non-municipal groups represent an underutilized resource for land management. These stewards are motivated by core values that can be sustained over time, irrespective of political change or budgetary cycles. Eventually, projects become local resources and are often formalized through the establishment of a nonprofit management group or in some cases, through coordination with a municipal agency. A successful collaboration is not guaranteed but is more likely when these public-private partnerships are based upon the non-hierarchical notion of technology exchange, trust, and mutual understanding.

The variance in type of managers may be more important than the raw numbers of staff and volunteers. Once again, it is important to note not how many but who is planning, designing, and managing open space and why.

Any site, regardless of size, requires the support of a robust network; it is the composition of that group that is significant. Large forests which are more complicated in ecosystem function require management plans created to last a long time as well as technicians who are trained in forest management. Smaller, interactive urban sites, such as community gardens, neighborhood parks, and found spaces, seem to require a different type but no less technical expertise that includes local knowledge and technicians versed in landscape design, education, urban planning, and social assessment.

Given this trend in management structure, what type of support do the living memorials require? Perhaps in addition to material support, technology exchange should focus on capacity building, monitoring and evaluation tools, and creating supportive land-use policies

Figure 43.—Crowd at the Seaford High School Memorial dedication, October 2003. Photo: Aline Lepkin Daly www.seafordalumni.com.

for projects with social meaning. In other words, in a human-dominated system, resources should be directed toward groups connected to sites, rather than sites alone. A wide variety of informal groups are engaged in formal open space activities that are related to urban and community forestry. What is the nature of these new and emerging stewardship groups? Where are they occurring? What motivates them? How long do they stay involved?

What are the demographics? These questions continue to shape Year 2 research as well as the discussion section of this report.

As a result of our findings in the first year, we created a field observation matrix (Appendix III, page 122) to assist in the analysis of language and observation of sites and social meanings. This tool can be used to understand whether social meaning could be categorized into degrees of action (low, medium, and high), which were dependent on certain key variables, such as sacredness, conflicts, stewardship, activities, location, size, time, networks, history, physical design, and property jurisdiction. Also, a stewardship capacity measurement tool was created by observing patterns of trust, memory, culture, social networks, and tolerance (Appendix III). These matrices can be applied to other community forestry projects.

Figure 44.—Park sign at Chamber Park in Carmel, NY, summer 2002.

USDA Forest Service Living Memorials Project Narratives

Each of these 34 project narratives include initial responses to registry questions, a photo narrative, and additional field observations. Four photos were selected to reflect the four project functions. Often stewards gave multiple responses to questions about functions; the photo caption describes only the response displayed. Words in quotations within the captions denote examples of memorial vocabularies, offered as narratives by partners used to place the memorial in the context of life histories, values, and local identities. (See page 11 for detailed explanation). Field observations include significant project developments, reflections on stewardship and management themes, and questions for future research.

Northeastern Area (NA)

The Living Memorial Project was administered by Northeastern Area State and Private Forestry (NA) and supported 34 living memorial cost-share grants in the northeast focusing on the areas surrounding the three crash locations. A second Living Memorial Project was supported in the Southern Region of the USDA Forest Service and is administered differently from the project in the northeast. The Southern Region (Region 8) is included in the social and site assessment but the review is limited in its depth due to the logistics related to travel and budget.

An American Remembrance

Site: Manalapan Arboretum, Manalapan, NJ
Site type: civic grounds
Stewardship type: nonprofit

- Initiated by Manalapan Shade Tree Commission; Town of Manalapan Heritage Committee; Police Benevolent Association (PBA); New Jersey Tree Foundation
- Maintenance: unknown

Land jurisdiction: local government
Memorial: 12 trees and a granite stone in a town arboretum

Location Function—"Official town center"; Manalapan Township Municipal Building, May 2002.

Memorial Function—"Create a place of comfort/solace/safety/peace"; Built memorial and trees at the Manalapan Arboretum, June 2005.

Sacred Function—"Natural spirit/peaceful, beautiful, serene oasis"; Manalapan Arboretum, June 2003.

Registry

Purpose: The memorial is a contemplative site of remembrance that interacts with and softens the granite memorial. Twelve trees were planted: 11 for the Manalapan residents who died, and one for all other victims and heroes.

Reason site was selected: The town of Manalapan wanted its own, local memorial in part because family members and residents felt that the WTC site was too far and too frightening to frequently visit. The Manalapan Arboretum was selected because it is a work in progress with only 25 percent completed plantings (eventually it will have 140 trees). The memorial trees will help create a shady, landscaped area in front of the town hall. A committee of local widows of 9-11 unanimously chose the arboretum as the best site for a memorial. The widows wanted a memorial in a public area, rather than in a cemetery. It is in a heavily trafficked area, across the street from busy recreation fields. Already present are plazas with gazebos, one dedicated to residents, one to public servants, and one to veterans.

Events planned for site: Manalapan Englishtown Middle School held an art contest to design the granite memorial,

Event Function—"Dedication/commemoration/9-11 anniversary events"; Existing veterans memorial flag with flowers, June 2003.

which was selected by the township engineer. The town held a groundbreaking and a tree dedication to the fallen victims. The good public access ensures that the memorial will be seen often. The Arboretum volunteers moved the benches that were located in a triangle, moved the original lighting system, removed the blacktop and rerouted the sprinklers away from where the granite memorial stone was placed. The PBA estimated that the monument would be in place by September 6, 2003 and the Manalapan Shade Tree Commission selected trees in the fall of 2003 to be planted in the spring of 2004. The group proceeded slowly with their planning and implementation to secure funds and acceptance by all involved.

From left, Beth Ann Fazlibegu and Louise Lang of the Manalapan Shade Tree Committee being interviewed by Lindsay Campbell, summer 2002.

Additional Field Observations and New Developments

This memorial is an example of a public-private partnership between the PBA, the Shade Tree Commission, and town officials, but that did not insulate the project from challenges. Where public space and memory are involved, emotional issues often arise. At one point, there was controversy over whether the name of a young man, who died as a result of 9-11 attacks, could be included on the monument even though he was a resident of the town for a short period of time.

This issue raises the question: With what place do people identify? The place they are born, grow up, go to school, work, or their parents' place of residence? What does it mean to "be" from somewhere? And does that vary with the size of the place, be it a small town or a large city? And given that ambiguity and the transience of people, why is there still such a clearly defined need for the local memorial, to tell the story as it happened "here"?

Celebration of Life – Walkway of Remembrance

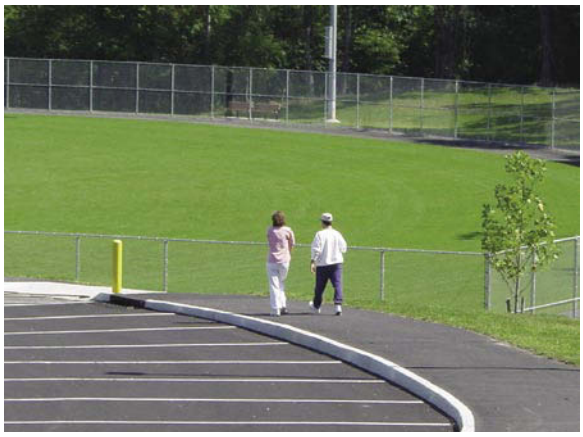
Site: Gene Levy Park, Ramapo, NY
Site type: park
Stewardship type: local government

- Initiated by Town of Ramapo
- Maintenance: Ramapo Department of Parks and Recreation

Land jurisdiction: city
Memorial: 23 trees with plaques along a walking path in an active park

Location Function—"Connected to forest"; Hudson Valley overlook, summer 2002.

Memorial Function—"Remember local victims"; Memorial trees will be planted along the jogging track like the existing trees, summer 2002.



Sacred Function—"Already important to community through use"; Residents on the jogging track, summer 2002.

Registry

Purpose: The Celebration of Life walking path is a living memorial planned for the newly created recreation facility and park. This living memorial honors the lives lost on 9-11 and the tragedies that result from all terrorist actions. It is intended to offer a place for serenity and peace as well as for the public to engage, walk, and talk along a tree-lined path.

Reason site was selected: There are two 9-11 memorials in this town. A public "built" memorial is being created at the town hall. The living memorial path begins at the edge of a forest clearing, on a hillside that overlooks the Hudson Valley. The path takes visitors down to the park and around the recreation complex.

Events planned for site: There will be special events held annually at this site. Each time there is a sporting event, the national anthem is played. The flagpole marks one end of the Celebration of Life memorial, giving it an honored place in residents' daily lives. According to Ramapo Parks and Recreation representative Michelle Antosca, the project was dedicated on September 11, 2003 with words from the town supervisor, the military Honor Guard, a song by a local youth, an invocation, and speeches by family members, followed by a walk along the path ending at the memorial circle within the park.

Event Function—"Active recreation"; Community ballfield, summer 2002.

Additional Field Observations and New Development

A living memorial committee that includes victims' family members meets regularly. Ramapo Parks and Recreation representatives think this will bring real meaning to their memorial. Ramapo is home to many families that lost a family member on 9-11. One family of a 1993 World Trade Center bombing victim also has joined the group. The living memorial committee focused initially on selecting tree species and building consensus on the ultimate message that this memorial will leave our next generation. Ramapo Parks and Recreation representatives Antosca and Sharon Hendler hope that "in 100 years this living memorial will still be here." Each tree features a memorial stone with the name of the person for whom the tree is in remembrance. While the trees are dedicated to specific Ramapo residents who were lost, the language on the plaque dedicates the entire memorial to the memory of every victim.

From left, Michelle Antosca and Sharon Hendler of the town of Ramapo Department of Recreation and Parks, summer 2002.

Some family members have embraced the Celebration of Life memorial and others have chosen not to participate for reasons that have more to do with managing their public and private grieving than any real disagreement with the project. Although there is another 9-11 memorial at the town center, it is primarily made from stone, etched with victims' names, and was initiated by the municipality. Hendler recalls that early in the planning, group meetings were opportunities just "to talk" and "let things out." The idea of associating a loved one with the characteristics of certain trees – the color, texture, shape, and stature, was, in her opinion, cathartic and a lively part of these meetings.

This living memorial is part of a larger memorial. The new recreation facility and park is named after Gene Levy, a beloved community member and former Parks and Recreation manager. The entire site is a reminder of the constant acts of memory and dedication that pervade our culture.

Clarkstown American Patriot Garden

Site: Street Community Center, Clarkstown, NY
Site type: civic grounds
Stewardship type: partnership between local government and informal group

- Initiated by Clarkstown Department of Recreation and Parks; Lower Hudson-Long Island Resource Conservation and Development Council
- Maintenance: Clarkstown senior citizens and staff

Land jurisdiction: city
Memorial: Three new trees and plaques adjacent to other memorial trees in a promenade on the lawn of a community center

Location Function—"Visible to public"; Clarkstown Senior Center and promenade, summer 2002.

Memorial Function—"Remember all victims"; Patriotism, Promenade of Heroes, summer 2002.

Registry

Purpose: The senior citizens in Clarkstown organized the first living memorial on this site in 1992 to honor American veterans. After 9-11 the seniors decided to include this event for recognition in the "Promenade of Heroes." Each war since the American Revolution is represented along the promenade by a tree and plantings that have some symbolic meaning to the era or the battlefield. The 9-11 memorial has been given its place among World War I, World War II, the Korean War, and the Vietnam War memorial plantings. The seniors used this project to tell their message of sacrifice and survival.

Reason site was selected: The site was originally selected because many Clarkstown community clubs meet in the Street Community Center and everyone passes by the Promenade. Also, it was an open, vacant space in need of some improvement.

Events planned for site: The outdoor living memorial compliments the activities inside the community center. After school, children fill the center and more laughter fills the hallways of this special place. As a promenade at the heart of the town, the site will remain in use. "I notice when people come

Sacred Function—"Already important to community through use"; Hallway of the Senior Center, summer 2002.

Event Function—"Other local community events"; Senior community club, summer 2002.

here and walk on the pathway – they become quiet and reflective," said Charles Connington, superintendent of Parks and Recreation. The 9-11 living memorial inspired new thoughts of additional plantings being planned at the time of the site visit.

Additional Field Observations and New Developments

This memorial is an excellent example of how pre-existing conditions can become a part of community's ability to come to terms with a tragedy. The community center in Clarkstown is a busy place. The hallways are colorful with seniors talking in groups, planning trips, and using the center for a wide range of games and activities. Inside, from wall to ceiling, are images and newspaper articles from the 1940s, images and reflections of past generations. Black and white photos of service men and women cover the walls in the game room. Emblems from the U.S. Marines, Navy, Army, and Air Force are represented in stained glass on the front windows. This is a space that belongs to a generation that has experienced the horrors of war; they have put 9-11 into that context and are able to articulate, perhaps better than most, the depth of loss and human resilience. In this sense, the new 9-11 memorial has already become part of the senior center's attention to reconciliation of past events.

Charles Connington is the Superintendent of Parks and Recreation for Clarkstown, summer 2002.

Dr. Candice Monson, expert in Veterans Affairs at the National Center for Post-Traumatic Stress Disorder, writes "disaster research indicates that people who have previously survived traumatic events may be particularly sensitive to the effects of later traumatic events, such as terrorist acts and war. But while it may feel more natural to avoid other veterans, as a way to avoid reminders of military involvement, studies show that seeking support along with other veterans can be very helpful when stress is increasing" (Norris et al. 2001b).

The senior citizens hold somber ceremonies and dedicated days of observation to WWI, WWII, Korean and Vietnam Wars in the memorial garden. But, there remains an overwhelming spirit that marches forward to embrace life today in the company of others that share the same memories. The hallway is the common meeting space between the senior and youth activities. One senior remarked that they try especially hard to "decorate" this area, hoping to interest young teens in the lessons learned from another generation.

Cold Spring American Patriot Garden

Site: Mayor McConville Park, Cold Spring, NY
Site type: park
Stewardship type: local government

- Initiated by Village of Cold Spring; Lower Hudson-Long Island Resource Conservation and Development Council
- Maintenance: unknown

Land jurisdiction: city
Memorial: circle of trees and six benches surrounding a flagpole in a small park

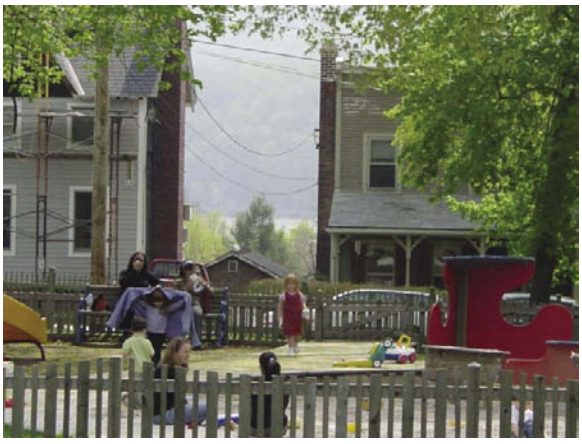
Location Function—"High traffic, Visible to public"; Route 9D, summer 2002.

Memorial Function—"Remember all victims; Patriotism"; Memorial flagpole and planting site, May 2003.

Registry

Purpose: "The memorial remembers what happened on 9-11 as well as what happened after in terms of volunteerism, patriotism, and bravery," said Mayor Anthony Phillips.

Reason site was selected: Village of Cold Spring, Putnam County, NY is a town of 2,000 people, less than 1 square mile in size, that is a commuter/bedroom community for New York City—including many New York City firefighters, rescue workers, and police men and women. It is 50 miles from New York City and includes many multigeneration families and veterans, including the ex-Marine mayor; it is a very close community. It was greatly affected by 9-11 and the citizens wanted to create a central site for remembrance. Mayor McConville Park is centrally located on the most heavily trafficked road in the town and is a 5-minute walk from the Main Street shopping area. Until the 1930s, it was the site of the central school and it has been an ongoing 20-year park project. The memorial consists of a flagpole and plaque surrounded by a circle of trees with six benches. It is a passive design intended to create a small and contemplative space that is physically separate from the playground.



Sacred Function—"Will come to be important to community through use"; Mothers and children at the park playground are an intended audience for the memorial, May 2003.

Event Function—"Reflection"; Mayor Anthony Phillips looks on at the site, summer 2002.

Events planned for site: Mayor Phillips said the town would use this site, particularly on evenings and weekends, but he added that hikers, children, and kayakers might take particular interest in a beautiful new greenspace. Phillips thinks stewardship will be strong, and that the 30-40 people currently running the project will stay involved for the long term. Organizers have no other events planned for the site.

Additional Field Observations and New Developments

As of summer 2005, the planter in the park's center had been moved and the ground was being prepared for a planting. The park's playground is used by children and parents, while the 9-11 memorial and the Mayor McConville memorial stone are set off to the other side of this activity area. This demonstrates the capacity of a small site of about half an acre to serve multiple functions for a community, even distinctly different functions such as play spaces and memory spaces.

It is unknown whether a dedication or event was ever held for this site, or whether it is embraced by the community as a 9-11 memorial. Perhaps the Mayor McConville park site was chosen because it was available greenspace and a work in progress. We plan on further exploring these questions and following up on research of these bedroom, commuter suburbs in Year 2.

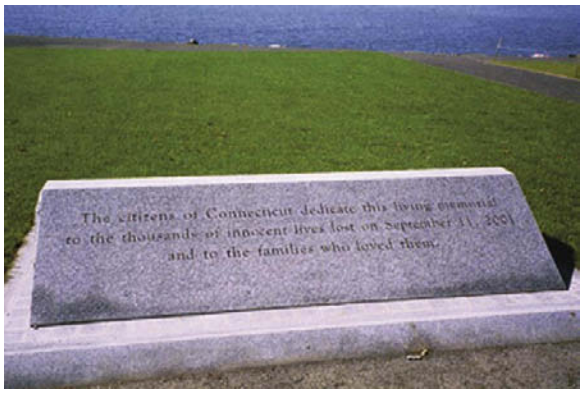
Mayor Anthony Phillips of Cold Spring spearheaded the American Patriot Garden project, summer 2002.

Connecticut's 9-11 Living Memorial

Site: Sherwood Island State Park, Westport, CT
Site type: park
Stewardship type: partnership between state government and informal group

- Initiated by: Connecticut Office of Family Support; 9-11 families
- Maintenance: Sherwood Island State Park

Land jurisdiction: state
Memorial: four hackberry trees, pines, and cedars planted into the dunes, flowering shrubs and native grasses surrounding a low-lying granite memorial stone on a state park beach



Location Function—"WTC viewshed, Connected to water"; Memorial site, spring 2003.

Memorial Function—"Remember/Honor local victims, Create place of beauty"; Memorial site, fall 2002.

Registry

Purpose: This is the official Connecticut 9-11 Living Memorial and it stands as a tribute to the individuals who lost their lives on 9-11. Connecticut's Memorial reflects on the losses of 9-11 through a creatively designed landscape on the shores of Long Island Sound.

Reason site was selected: The Memorial is located at Sherwood Island State Park in Westport, CT. Visitors have a panoramic view of lower Manhattan where the World Trade Center once stood. The organizers believe that the combined effect of the sound's expanse and the strength and shelter of the living memorial have a powerful and healing effect on visitors. According to the project website, the setting serves as a symbol of America's heritage to stand for what's right in the face of evil. The park is located in lower Fairfield County where most of Connecticut's victims' families reside. Moreover, family members advised the Connecticut Office of Family Support that they wanted a memorial at a place where the healing effects of water could be felt.

Events planned for site: Governor John Rowland dedicated the memorial at a 1-year anniversary observance in honor of the

Sacred Function—"Will come to be important to community through use", Remembrances left for the lost, September 11, 2003.

Event Function—"Dedication/commemoration/9-11 anniversary events"; Connecticut 9-11 family member service, September 11, 2003.

victims of 9-11. The site will be used by the public for its seascapes, picnic groves, and swimming areas. It is open year-round, has shelters, restrooms, a pavilion, and is handicapped accessible. Annual observances of "Remembrance Day" are planned. Connecticut families who lost relatives on 9-11 were issued free lifetime passes to the State Park where the memorial is located.

Additional Field Observations and New Developments

Although this is a state-led project, it is one done in close connection to affected family members and in response to their needs and desires. The memorial process was shepherded by DeAnna Paugus and Jim Sorensen of the Connecticut Office of Family Support, which was created by the state after 9-11 to offer a continuum of care to families affected by the tragedy. Paugus' social work background and Sorensen's mental health background prepared them for the time-intensive, personal work of assisting individuals and families in recovery. Rather than treating the memorial as a project to complete, these professionals treated it as a process in which the family members participate.

DeAnna Paugus and Jim Sorensen of the Connecticut Office of Family Support worked with victims' families in the development of the memorial, while offering counseling and support, fall 2002.

A group of family members is interested in the memorial and provides input on its development, with impassioned discussions over elements of design, such as placement of names. The project is an example of collaboration between state agencies, professional landscape architects, and family members. There is also evidence of people visiting, with a number of flowers, pictures, crosses, shells, and stones left behind on the memorial stone. The four hackberry trees are struggling under the harsh, waterfront conditions, but the Connecticut State Forester has pledged to care for or replace them, again evidence of public officials providing special attention to these memorial projects. With the Governor's dedication, its location on a state park, a public beach, and a highway sign on I-95N, this is a very public place. Yet, at least in the early stages, it seems to be a memorial with which family members feel closely connected and want to use because they were a part of its planning. This site will be monitored for changes in use in Year 2 and after.

Eisenhower Park American Patriot Garden

Site: Eisenhower Park, East Meadow, NY
Site type: park
Stewardship type: local government

- Initiated by Nassau County Department of Parks, Recreation, and Museums; Lower Hudson-Long Island Resource Conservation and Development Council
- Maintenance: Nassau County Department of Parks, Recreation, and Museums

Land jurisdiction: city
Memorial: memorial plaza with trees, flagpoles, and wall in the center of a 940-acre county park

Location Function—"Community gathering place, Connected to other memorials"; View from memorial ground, October 2002.

Memorial Function—"Create a place of comfort/solace/safety/healing/peace"; Site rendering by Keith Striga and Phil Gavosto, from www.newsday.com, fall 2003.

Sacred Function—"Natural spirit/peaceful, beautiful, serene, oasis, Already important to community through previous acts of designation", Existing memorial grove to individuals, events, and veterans of various wars; October 2003.

Registry

Purpose: According to Doreen Banks, Nassau County Commissioner of Parks and Recreation, "Our hopes are that through a landscape design of tree plantings, woody landscape materials, and perennials, we can offer a place for contemplation and healing to anyone who would like or need that comfort. Additionally, the garden project can restore a sense of pride in what and how we overcome such a tragedy, and renew a spirit within our community to continue to work together to preserve our freedom."

Reason site was selected: Banks said Eisenhower Park is centrally located within Nassau County and easily accessible to the residents throughout the county. The proposed memorial site within the park is at the north end of the lake. Adjacent to this area are the Veterans Memorial Garden and tree plantings.

Events planned for site: A site was selected overlooking Eisenhower Pond and adjacent to the Harry Chapin Lakeside Theater, where the September 11, 2002 Nassau County memorial service was held with Governor George Pataki, Nassau County Executive Thomas Suozzi, and Bishop Thomas Murphy attending. A design competition was held from

Event Function—"Dedication/commemoration/9-11 anniversary events"; Existing veterans memorials, October 2003.

September 2002 through February 2003, with a memorial project committee choosing the design. The Nassau County Parks Department and Nassau County government held a benefit concert and a moment of silence at the dedication for the memorial on September 11, 2003. No other events are known. Fundraising for the memorial project was ongoing as of January 2004.

Additional Field Observations and New Developments

Due to logistics and timing, we were unable to coordinate a social and site assessment with project representatives, although we made a site visit in October 2003. It is clear that the Nassau County Memorial focuses on the built element, yet it is located in the heart of a heavily used 940-acre active recreation park. Eisenhower Park includes a public amphitheater, a driving range, a small lake, and dozens of memorials to different wars and individuals. There are formal promenades of flagpoles to various military groups, as well as a tree grove dedicated to people from the children of Krystallnacht to individual Vietnam veterans. There are also small gardens dedicated to breast cancer survivors, a firefighters' grove, ornate marble stones to Iwo Jima, a tower to WWI and WWII, trees for the famine in Ukraine, as well as memorial trees and rosebushes to individuals. These memorials are evidence of different Nassau County constituents—ethnic groups, veterans, and families — that request ways to publicly respond to tragedy. It seems as if memory pervades the design of the park, and perhaps the clustering of so many memorials in the center of the park is one way of creating a functional zone.

The 9-11 memorial is larger and across the lake from the rest of the memorials. The site already includes a number of dedicated trees, though the planned elements are dominated by a plaza, memorial wall, and flagpole. The monument will feature two semitransparent aluminum towers rising 30 feet from a reflecting pool. It will also contain a wall with the names of 281 victims who lived in or had ties to Nassau County.

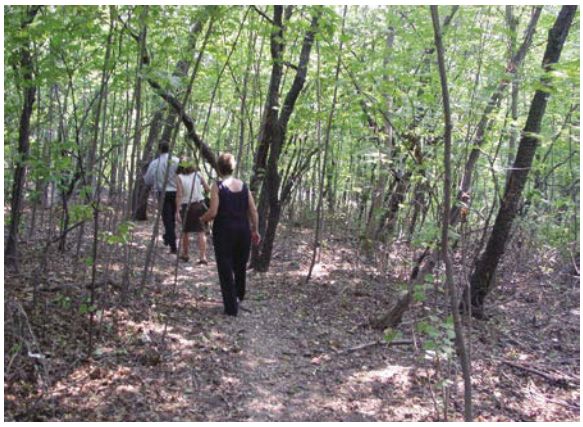
President George W. Bush attended the official groundbreaking on March 11, 2004.

Garden of Healing

Site: Staten Island Botanical Garden (SIBG), Staten Island, NY
Site type: park
Stewardship type: nonprofit

- Initiated by Staten Island Botanical Garden
- Maintenance: Staten Island Botanical Garden

Land jurisdiction: city
Memorial: woodland walk on the grounds of a botanical garden, connected by an existing alle of hornbeams to a small museum Tribute Center



Location Function—"Natural spirit/peaceful, beautiful, serene, oasis, Connected to forest"; Existing woodland site, summer 2002.

Memorial Function—"Remember/honor local and all 9-11 vicims"; Planting of a shoot from the WTC survivor callary pear, Sept. 11, 2002.

Registry

Purpose: Two hundred seventy-six Staten Islanders perished at the World Trade Center. The Healing Garden Committee stewardship group saw the events of 9-11 as the catalyst to awaken the common bond that exists in all humanity as a result of tragedy. To honor those who died on 9-11 and the heroism of all who served, the SIBG is creating a 3-acre woodland Garden of Healing on existing park land. The goal of the Garden of Healing is to create a new, healthy, and manageable native arboretum and will also create an ecological continuum from upland slope to wetland. The garden will incorporate native trees and other botanical specimens to create a landscape of peace and harmony. The canopy of trees—linden, red maple, white and red oaks, sweetgums—will be the main axis of a meandering woodland walk which transverses the hillside in a circular transit. Gently graded switchbacks will end at a memorial sculpture. The site also will feature the restored 18-inch caliper callery pear rescued by the NYC Parks Department from the World Trade Center. An integral part of the garden is the Sept. 11th Tribute Center, a building adjacent to the Garden of Healing, accessible by a connecting allee of hornbeams that form a pathway linking the garden and the building. The Tribute Center is dedicated to present artifacts, photographs, and remembrances of the disaster and its aftermath. It is thought that visitors to the Garden of

Sacred Function—"Natural spirit/peaceful, beautiful, serene, oasis"; Allee between Tribute Center and future Garden of Healing, summer 2002.

Event Function—"Dedication/commemoration/9-11 anniversary events"; Groundbreaking of the Healing Garden, September 11, 2002.

Healing would first visit the Tribute Center before entering the Garden of Healing, allowing them to reflect, integrate meaning, and gain understanding of the immediacy of the disaster before reaching the larger memorial of the Garden.

Reason site was selected: The new Garden of Healing is on a terraced hillside overlooking a 20-acre wetland. Its sylvan concept was suggested by Dr. Lucia Bové, a local psychologist who is working closely with members of Rescue Company 5 and Engine Company 160, which sustained the greatest losses in the attack. Fire, police, and rescue personnel from Staten Island, a Healing Garden Committee of 150 community residents, and New York City Department of Parks and Recreation personnel are working together to bring the first phase of this Garden to completion. The site is a steep slope that was pastureland for Snug Harbor through the first part of the 20th century.

Events planned for site: The SIBG was still raising funds as of January 2004, though the official groundbreaking occurred on Sept. 11, 2002. The Tribute Center was dedicated on Sept. 14, 2003.

Additional Field Observations and New Developments

Dr. Lucia Bové articulated the need for community spaces after 9-11 to promote healing over time, in the public realm. She clearly links 9-11 with post-traumatic stress and the sort of long-term, often unseen forces that can lead to mental health issues and family problems:

"I had worked with Rescue 5 for countless hours, at least a thousand hours, maybe 1500 or better, not just in being in touch with the men of Rescue 5 and Engine 160, but with the families of those firefighters, the families of the deceased, and the community that was coming into the firehouse crying, or telling stories, or just wanting to be there for support. And in that way, they seemed to be trying to participate in any way that they could in the rescue efforts. So I was overwhelmed by all this. And in my practice, I was seeing people that felt that they really weren't affected by this. They would come into therapy with problems in their marriages and problems that had cropped up and grown, and they were making no connections whatsoever to the events of 9-11. Certainly, firefighters know, but some people are just not aware of what happened to them. There had to be some way for people to become aware of the impact on them."

Dr. Lucia Bové, right, came up with the initial concept of the Garden of Healing and Tribute Center while counseling firefighters at Rescue 5, June 2003.

"I really had a lot of sleepless nights just knowing that no one person can make this better. It has to be people themselves, over a long period of time, and their children are going to be affected, and their children's children are going to be affected. And if there's a place where they can go and put it all together for themselves, maybe not now, but when they grow up, then that would be one of the only things that could help. Mental health professionals could be filling their offices, and that would just be scratching the surface, that wasn't the way to do it. It had to be something beyond us."

While Bové spearheaded the project, volunteers from the FDNY, NYPD, and Staten Island residents responded. Many firefighters provided "sweat equity" to the creation of the Tribute Center, which provides a place to show a documentary video about 9-11.

Bové said sometimes people need help confronting their emotions, they need to see solemn images and mementos so that they never forget what occurred. Then, with the remembrance experience fresh in their minds, they can walk down to the Garden of Healing for a place of respite, calm, and beauty.

One interesting issue to monitor over time will be the differences in use between the formal Tribute Center and the Healing Garden. Clearly the Center, with its photographs and artifacts, will remain an event-specific memory space. But will the Healing Garden have more universal uses? Or will it, too, be dedicated specifically to reflecting on that day?

Tension exists between the SIBG Healing Garden committee and members of the community that disagree with the development plan. The SIBG sees the creation of the Healing Garden as a way of opening the site to public access by regrading, creating official trails, providing signage, and making it more safe and formal. They also see it as a form of ecological restoration, with the removal of invasives and planting selected native species. Those in disagreement with the plan are some of the informal users of the current, wooded space, such as dog-walkers.

It is a question of vision and control and process that will be interesting to watch evolve. This situation begs a philosophical question: 'What is the nature of nature?' What constitutes nature or a natural aesthetic? Some might want something that's a little more wild or uncontrolled or untouched by man, and some might want something more formal, like a Tuscan Garden. This site has to have so many functions, since there are many different visions for this site. These differences only can be understood through discussion about the long-term plan, and more broadly, asking the question, "How do you interpret nature" or "What's your vision of nature"?

Garrison School

Site: Garrison Elementary School, Garrison, NY
Site type: park
Stewardship type: partnership between nonprofit and individuals

- Initiated by Garrison Elementary School; Lower Hudson-Long Island Resource Conservation and Development Council
- Maintenance: unknown

Land jurisdiction: city
Memorial: small memorial garden connected to an active, landscaped walkway surrounding school playing fields

Location Function—"Youth oriented site/school site, Connected to forest"; Garrison School playing fields, May 2003.

Memorial Function—"Remember/honor local victims, Serve the local community"; Anniversary memorial, September 2002.

Sacred Function—"Natural spirit/peaceful, beautiful, serene, oasis"; Discussing the design of the Garden. May 2003.

Registry

Purpose: The town of Garrison lost one of its residents in the attack on the World Trade Center. The school parents and town residents decided to honor this life and others lost on 9-11 with a living memorial. The project consists of a walkway around the school ball fields with a sheltered memorial garden in the far corner. The memorial garden will be created with input from a 9-11 widow, using stones from her garden to create a cairn, engraving verses of her poems into the pathway, and using the site that she identified as one her husband would have loved.

Reason site was selected: The Garrison School is strongly supported by parents and the community. "Everyone is willing to pitch in and help making this a very special place," according to school principal, Dr. Ellen Bergman. It was no surprise that so many rallied together to create a place at the school to reflect and remember the tragic events of 9-11. The site selected is on the public athletic field. However, the memorial has been designed to appear at the edge of the woods, quite a distance from high-traffic sporting events. The site was selected because it is a destination that, once

Event Function—"Community design"; Susan Homola at the American Patriot Garden meeting, May 2003.

reached, offers peace, Bergman said. Bergman added, "This whole place is sacred. The memorial is one piece of a larger part of our community. The Garrison School was founded in the late 19th century. It is a historic place. The children make this place sacred."

Events planned for site: For the first anniversary of 9-11, the school and garden organizers held a ceremony with the school children where they 'planted' American flags into the ground, visualizing where flowers would one day bloom, and planted daffodils for the following spring. Local fundraisers and volunteer participation have been two important elements of this true community-led project.

Additional Field Observations and New Developments

This was a project that, upon first visit, seemed to function similar to memorials at civic grounds, wherein evergreen trees were planted, a dedication held, and the project was deemed finished. All of the planning for the site was done with sustainability in mind, without over-designing or over-formalizing the space, so that when the energy surrounding the beginning of a project subsides, the space will not look derelict or orphaned. Moreover, development is done with local talent and community input to save on cost and to promote unity.

The project has flourished because of the commitment of a dynamic community leader and a committed core of individuals who see the space as appropriate to meeting the needs of the community--it is a work in progress. Susan Homola is a parent, member of the local garden club, and active participant in local education and outdoor groups who wanted a place where the community could come and feel comfortable. As a result of this philosophy, the project exists at the nexus of youth, recreation, environment, and community.

Vincent Tamagna of the Lower Hudson-Long Island RC&D directed funds toward Garrison, while community member Susan Homola tailored the project to the school and town's needs, May 2003.

The question for other projects and for transferring these lessons becomes, how to identify the Susan Homolas in one's own community? And how can one motivate them to be involved? Can programs be built with enough flexibility to meet varied community needs, but still meet initial project objectives? Garrison School is an example of the scale and complexity of projects that can emerge when local interest and local talent are trusted, tapped, and in control.

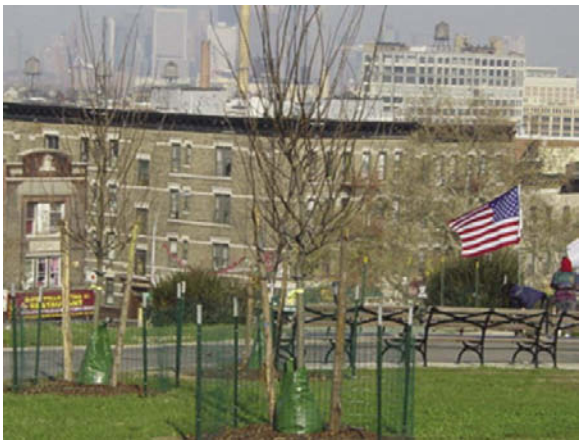
Grove of Healing

Site: Sunset Park, Brooklyn, NY
Site type: park
Stewardship type: local government

- Initiated by New York City Department of Parks and Recreation; New York Tree Trust
- Maintenance: New York City Department of Parks and Recreation

Land jurisdiction: city
Memorial: grove of flowering trees, low plantings, and daffodils framing a view of the Manhattan skyline on a hillside corner of an urban park

Location Function—"WTC viewshed"; Overlooking the Manhattan skyline, May 2003.



Memorial Function—"Remember/honor all victims of 9-11/ Remember the day"; Memorial trees dedicated in October 2002.

Registry

Purpose: The environmental restoration of Sunset Park, a neighborhood park, was intended to honor the victims of 9-11 by marking an area viewshed as well as continuing to maintain the park as a community resource. The Grove of Healing at Sunset Park consists of two semicircular clusters of canopy and understory trees that embrace and frame lower Manhattan. The botanical signature color is white; tree and shrub species that flower from early spring throughout the summer are featured to mark the grove as a unique place of beauty.

Reason site was selected: Sunset Park, which is elevated above street level, is a perfect viewshed for lower Manhattan, which is why it was chosen as the Parks Department's memorial site for 9-11. It is also a park that will benefit from the landscape enhancement. Parks Department officials hope to generate community interest in the grove by working with local groups to help maintain the planting.

Sacred Function—"The act of designation/ dedication/ceremony"; NYC Parks Department Living Memorials banner, October 2002.

Events planned for the site: The Parks Department denoted the trees as living memorials through the use of signature species and interpretive signage. Parks Department representatives also hoped to have outreach through volunteer tree plantings, community contributions of seasonal plantings, art installations, meetings, and performances.

Additional Field Observations and New Developments

The initial goals of the project, according to the project proposal, were:

- Landscape designs with community participation and input
- Volunteer-led tree plantings
- Opportunities for the addition of other plant material (trees, shrubs, and herbaceous plants) to these sites over time to accommodate future commemorative tree planting
- Areas set aside for a wide array of community contributions including seasonal plantings, art installations, meetings and performances
- Interpretive signage including the significance of the site as well as maps leading people to other sites around the city."

  --New York Tree Trust, "Groves of Healing" Project Proposal

Grove of Healing at Sunset Park is to be one of five planned borough memorial groves that are linked to the communities in which they were created. But contrary to the stated goals, this design was created by the Parks Department and planted by contractors. Local schools were engaged for the dedication ceremony, but the leader of one of the community-based organizations focused on greening, youth, and neighborhood identity,

Event Function—"Dedication/commemoration/9-11 anniversary events"; Officials dedicate the memorial grove, October 2002.

reported knowing nothing of the project until the dedication day. Living Memorial banners were flown on the day of the ribbon cutting, but were not present a few months later. Will this memorial become a resource for the Sunset Park community over time?

This project begs the question: Can trees and landscaping alone create a living memorial or is community management an essential piece? This park was selected from a design perspective due to its viewshed of Lower Manhattan and the New York Harbor. This approach met the requirements of LMP funding, but may point to the challenges of creating federal funding opportunities that work in concert with municipal management strategies. The Parks Department's proposal included many elements on community input that it did not attain in this effort. Another obvious question is: How can federal funding be used to assist community-based natural resource management via a large municipal partner? How can issue-based initiatives like the living memorials project best create opportunities rather than management burdens?

The Parks Department, whose logo is shown here, created this memorial, one of five borough-based Groves of Healing to 9-11.

Grove of Healing

Site: Seaside Nature Park, Staten Island, NY
Site Type: park
Stewardship Type: nonprofit

- Initiated by Turnaround Friends, Inc. (TFI); New York City Department of Parks and Recreation
- Maintenance: Turnaround Friends, Inc. and New York City Department of Parks and Recreation

Land Jurisdiction: city
Memorial: 40 different trees planted in groves on a 2-acre site with winding paths in a neighborhood waterfront park

Location Function—"Restoration site, Work in progress"; Seaside Nature Park entrance at the end of a dead end road, summer 2002.

Memorial Function—"Create a place of comfort/solace/safety/healing/peace"; Living memorial trees planted near the entrance, summer 2003.

Registry

Purpose: The site is a quiet and secluded place for a 9-11 memorial designed specifically for the local Staten Island community. The project coordinator added that there are 47,000 people living within a half-hour walking distance to the site and 450,000 people within a half-hour drive, some of whom find the trip up to the WTC site too taxing or too far. The Grove of Healing was created to be a local memorial set within a peaceful setting surrounded by a combination of newly planted and existing trees.

Reason site was selected: TFI has been involved with this neighborhood waterfront since its formation in 1994. TFI has succeeded in changing the degraded, former dumping grounds into a beautiful wildflower garden with many butterflies, birds, and human visitors. TFI is a grassroots nonprofit group of local residents dedicated to preserving the waterfront and maintaining the city park using TFI funds and many of TFI President Anthony Marraccini's garden tools. The abutting 2-3 acres of land adjacent to the parkland further inland on Nelson Avenue is a neglected, abused, and overgrown area ripe for clean-up, rehabilitation, and preservation. TFI is happy to expand their waterfront project and create a lasting memorial using

Sacred Function—"Natural spirit/peaceful, beautiful, serene, oasis"; Rose garden, sea grasses, and the Great Kills Harbor, summer 2003.

Event Function—"Community plantings and maintenance"; Turnaround Friends designed and stewards the site, summer 2002.

the "aesthetic beauty of trees." Many people have found the surroundings serene while providing a connection to nature.

Events planned for site: TFI is certain that the development of this site will continue to generate media attention and political interest, as they have had city councilmen and other public officials attend and speak at events. While the memorial grove's dedication has not yet been schedule, many have expressed a desire to participate. Also, volunteers, city/state agencies, and their work crews have been providing guidance and maintenance work. New York City Parks Department Urban Rangers have held ecosystem/habitat educational programs at the site and want to broaden their participation to utilize the available physical characteristics. TFI anticipates that private, civic, religious, social, and educational groups will hold functions there in the future. TFI also hopes to hold an arts festival and arts exhibit and other events that emphasize the Grove of Healing, nature, and waterfront ecologies. Currently, it is used by families, adults, and children, in a peaceful, interactive manner, for "land that is socially positive makes people behave," said Marraccini.

Anthony and Shirlee Marraccini, from right, are joined by Helane Wendrow, a newer member of the Turnaround Friends, summer 2003.

Additional Field Observations and New Developments

TFI's goals for Seaside Nature Park include shorefront reclamation, environmental restoration, public open space for one of the fastest-growing counties in New York, and creation of a meditative space. Noting the difference between Seaside Nature Park and Great Kills National Gateway Area just across the bay, Marraccini said:

> "[Gateway National Park] is essentially for people that like to go fishing, and they have beautiful beaches that are well maintained, and they have things such as clubs for model planes. So it's a wonderful park, it's not a park that you would think of for meditation and quietness. It's a very active park. So, this is sort of a supplement and a different type, this Seaside Nature Park is very passive, and the Grove of Healing ties in with that concept nicely."

Forty trees of 38 different species were planted by the New York City Department of Parks and Recreation and private contractors in the Memorial Grove section of this 5-acre parcel of waterfront land. Since some of the area borders a wetland and there was some earth displacement years ago in anticipation of development, this area became filled with standing water, and needed additional fill and wetland-tolerant trees. The self-efficacy of TFI, their personal connection to parks and public officials on Staten Island, and with the FS drawing attention to the site, led to truckloads of soil deposited. This anecdote is evidence that it is not often lack of resources that are the problem, but the lack of understanding and connection to systems of resource flow that can stand in a group's way. It is likely that the grove and the entire site will continue to grow and develop under the dedicated stewardship of TFI, particularly founders Anthony and Shirlee Marraccini.

Rehabilitating the site pervades every aspect of the Marraccinis' lives. They are retirees who live adjacent to the site. The flower garden is watered by a hose that is extended from their

property, though the Department of Environmental Protection has promised water lines in the future. Anthony and TFI volunteers write grant requests and Anthony meets with the borough Commissioner of the Parks Department. The Marraccinis use their personal business equipment—phone and fax lines, as well as their home office—to conduct TFI business. The project is sustained through their deep commitment and through their relationships with community, city, and national agencies. Anthony spoke on this long-term dedication:

> "We started down towards the water roughly 10 years ago, and then we started cleaning up the beach area, and then the rose garden, and then about 4 years ago, 1999, we formally created a not-for-profit 501(c)3, and that was my wife and I primarily. We reached out to the Community Board and various foundations and they gave us financial support. Over the last 5 years, I'd say we've gotten about $125,000 from the various sources that have gone into this project, from foundations and individuals. In addition to that, I'd say we've gotten at least $150,000 of in-kind, which has been a huge help. That primarily comes from the New York City Parks Department, some private contractors that have done work here, and individuals."

In fall of 2003, the living memorial section of the park saw real improvements: cleaning, grading, reconditioning, and addition of topsoil, nutrients, grass seed, and other garden products. Four thousand daffodil bulbs were planted as a tribute to the 9-11 victims. The Marraccinis could not do this work alone; they have been savvy and successful at gaining the ear of influential public officials, even in light of a small budget and no staff. Their sights are now set on preserving an additional adjacent 15 acres. The network of public agencies serves as a support to the project, but what drives the Marraccinis could be something more basic, or more personal, like the memory of growing up in Colorado, or Anthony's childhood memory of a 2-acre orchard and garden on Staten Island. Their environmental ethic is demonstrated in the way that they choose to spend their retirement years.

Grove of Remembrance

Site: Liberty State Park, Jersey City, NJ
Site type: park
Stewardship type: nonprofit

- Initiated by New Jersey Tree Foundation
- Maintenance: Liberty State Park; New Jersey Tree Foundation

Land jurisdiction: state
Memorial: 691 trees planted on a 10-acre site in a large urban park, with active and passive walkways leading to the Hudson River waterfront and view of the Manhattan skyline

Location Function—"WTC Viewshed, 9-11 changed use, Restoration site"; Planting site with the Manhattan skyline, April 11, 2003.

Memorial Function—"Remember/honor local victims of 9-11"; Governor and 9-11 families planting the first tree, April 2003.

Sacred Function—"The act of designation/dedication/ ceremony, Symbolic green"; Gov. James McGreevey and 9-11 victim's family member Jeanne Kavinsky dedicate the first tree, April 2003.

Registry

Purpose: By planting 691 trees, the site is created to memorialize all the New Jersey lives lost on 9-11. The green space with walkways, shaded lenses, and green lawns will serve as an area of quiet reflection for visitors.

Reason site was selected: Liberty State Park is directly across the Hudson River from the World Trade Center site and was used as a triage center for the injured on 9-11. The park and its staff aided survivors and the injured following the tragedy. Impromptu memorials sprang up along the shore immediately following the event, in the direct view of the site. Liberty is the "jewel of the New Jersey State Parks" and receives 4.5 million visitors per year. This 10-acre site within the park was enclosed in and overgrown with weeds. Its development will connect the Liberty Science Center to the New Jersey Railroad Terminal Building and the waterfront – all major park destinations. Ecological restoration and remembrance of history are also fundamental components to Liberty State Park's long-term development plan.

Events planned for the site: On Sept. 11, 2002 the design was unveiled. The 2003 state Arbor Day ceremony was held at the site, with the first 200 trees planted by volunteers. In November

Event Function—"Community planting"; Arbor Day volunteers plant over 200 trees, April 11, 2003.

2003, Liberty State Park staff and the Friends of Liberty State Park had a volunteer shrub planting at the grove. New Jersey Tree Foundation Executive Director Lisa Simms and Frank Gallagher, from the Liberty State Park Interpretive Center, wrote a non-Forest Service grant request proposing service-learning opportunities at the grove for teachers and students. In 2004, the Tree Foundation will continue volunteer days at the grove, replacing dead trees, weeding and mulching beds, and pruning trees.

Additional Field Observations and New Developments

The main tree planting day was coordinated with the state celebration of Arbor Day, and the April 2003 9-11 family planting day was held with New Jersey Governor James McGreevey attending. All of these efforts involve significant administrative, managerial, bureaucratic, and public relations hurdles. Still, this project has flourished with more than 200 trees planted in less than 2 hours by teams of corporate, youth corps, and greening-related volunteers. Simms said the efforts involved a wide range of volunteer groups:

> "Great, great workers from Straight and Narrow (rehabilitation organization). These guys will do absolutely anything you ask of them…They were there for Arbor Day, loved it, so I invited them back a couple weeks ago to do the very un-sexy job of mulching, and they just really worked hard. I had AT&T Wireless, a group from there, and these guys, it was like a little competition going on: who could move more mulch."

The coordinating group from New Jersey included state government, parks employees, and the nonprofit New Jersey Tree Foundation, April 2003.

Jeanne Kavinsky, a 9-11 victim family member and a certified tree expert, has kept the focus of the memorial on memory and recovery from the tragedy. The memorial committee did not have an official family committee beyond Kavinsky, but now that the project is dedicated, it may be in the public (and family member) consciousness to a greater degree. After some initial confusion and growing pains as to the role of a statewide, green, living memorial, there seems to be public agency acceptance of the project. The Governor declared Liberty State Park as the official New Jersey built memorial location and wants to link the proposed monument to the grove site. This could help to ensure continued public interest in the space. The facts that Liberty State Park had 4.5 million visitors prior to 9-11, was a triage site, and is now a viewing space for the changed skyline, are also likely to bring in a statewide, regional, nationwide, and even international attention to the grove. It will be important to observe how the park staff reacts to the maintenance of this new project that originated outside of the original park plan and was shepherded by an outside nonprofit group. It also will be interesting to see if volunteers can be brought in to assist with the maintenance of the site beyond just the initial planting period. Will broad volunteer engagement be sustained forever?

Simms pledged an ongoing commitment to the grove by the NJ Tree Foundation. A number of other individuals, private, nonprofit, and public agencies also have pledged support. Simms said:

"Besides writing grants to continue tree planting and maintenance at the Grove, I presented the project at the NJ Shade Tree Federation Conference, and got 'Whatever you need us to do, just call us and we will help at the Grove' from many people. Also, the NJ Community Forestry Council remains very interested in the project. Many people who have been a part of the project have gone back to the site on their own to see how it was doing. And, anytime I call anyone in the tree care field for a favor, the answer is always 'yes,' because of what this project is - a Living Memorial to the 9/11 families, people want to continue to help! And donations of plants are still only a phone call away. All I have to do is ask, and nurseries donate."

Harmony Grove Peace Walk and Labyrinth

Site: Brook Park, Bronx, NY
Site type: Community Garden
Stewardship type: partnership between informal group and nonprofit

- Initiated by Friends of Brook Park (FOBP); Saint Benedict the Moor Neighborhood Center
- Maintenance: Friends of Brook Park

Land jurisdiction: city
Memorial: landscaped labyrinth in a community garden with youth programming

Location Function—"Restoration site, Work in progress"; Asphalt covering the underground brook group hopes to uncover, summer 2002.

Memorial Function—"Create a place of comfort/solace/safety/healing/peace, Serve the local community"; Relaxing after a parade, May 2003.

Registry

Purpose: Harry Bubbins, a FOBP member and project lead, said "the Harmony Grove Peace Walk and Labyrinth allows children to be directly involved in the creation of a park and help make the place a sanctuary. It offers peace, quiet, and reflection on the divisions that emerge from misunderstanding and lack of tolerance that led to the events of 9-11. The project also serves to instill in children a sense of how important and empowered they are as creators and stewards of their local environment." The labyrinth and peace walk is a place for contemplation, beauty, and recreation in response to 9-11 and to the challenges of the world.

Reason site was selected: The proposed site for the labyrinth is currently covered in asphalt that is buckling due to an underground brook. The FOBP hope to revitalize this area with a variety of trees and native plants and to uncover the brook, which will provide an alternative to the preponderance of concrete and asphalt caged parks.

Events planned for site: On September 11, 2002, Brook Park held a dedication and art show in conjunction with several other parks and labyrinths in the Mott Haven neighborhood. The purpose was to link their existing peace walks. FOBP continue to hold meetings with community members and schools to solicit input on design and implementation of the project. An

Sacred Function—"Will come to be important through use"; Community children playing outside, May 2003.

Event Function—"Local community events"; Maypole celebration after the spring peace parade, May 2003.

open community meeting with the New York City Department of Parks and Recreation followed the recent commitment of significant additional resources by the Bronx Borough President's office. Once the grove and labyrinth are established, they will continue to serve as a site for education, recreation, and inspiration. In May 2003, the FOBP held a peace walk throughout the community, from garden to garden, engaging children and their parents, dancing a maypole, and trying to promote a sense of wonder, beauty, and safety in the South Bronx. They continue to hold weekly events that deal with youth, art, healing, and natural systems, partnering with local "elder" residents, schools, community-based organizations, and faith-based communities. This group reaches beyond the boundaries of the garden gates and into the neighborhood.

Additional Field Observations and New Developments

As of summer 2005, the FOBP have not begun to plant the peace labyrinth sor to remove the asphalt, but they are in the process of gaining approval and assistance from the parks department. Successful partnership between this informal group and the municipal agency will be slow and require consistent effort on the part of the FOBP, even though their garden site is on designated park space. Meanwhile, FOBP continue to work actively to promote peace, education, and engagement with the environment in their local community. This project offers evidence that community can be engaged around an idea as much as around a physical planting. FOBP's youth design competition required designs involving trees, water, and a labyrinth. They received several responses that were displayed at the local library.

Harry Bubbins (costumed as the 'brook' of Brook Park) and a neighborhood youth celebrate spring with music, May 2003.

The goals of fostering social cohesion and responding to urban stressors are manifest in this project. When Bubbins was asked about his personal motivation and the motivation of others to engage with the environment, he responded:

> "The profound rewards that I feel just being around a natural environment. It's soothing, healing, and encouraging for me not only just to be around it, but then to see the joy and wonder of young people's faces as they hold a worm or have a butterfly land on them, is without parallel. I think myself and others, why they continue, why they're drawn to it—one, it's that innate connection that you mentioned, people have contrary tendencies in the modern era. But also, a lot of it is despair. A lot of people turn to nature or a garden out of despair. They look at the city, think 'I'm working all the time and I'm unhappy,' and they just might walk into an event at a garden as I've seen here or in the Lower East Side. They'll see a bunch of people in the garden and they'll come in because they see a sign that the garden is open and they'll walk the labyrinth or sit around the fire and I've heard more than once 'Wow, I've never felt so peaceful. Wow I've never seen how beautiful that tree is, or I feel like a princess.' I've heard things like that numerous times. So, it's really true and that's very rewarding."

Harry Bubbins, another example of a charismatic leader, is committed to growing his vision of a community-driven, environmentally engaged South Bronx.

Haverstraw American Patriot Garden

Site: Haverstraw Bay County Park, Rockland County, NY
Site type: park
Stewardship type: local government

- Initiated by Rockland County Executive/ Legislature September 11th Response Committee; Lower Hudson-Long Island Resource Conservation and Development Council
- Maintenance: Rockland County Environmental Resources

Land jurisdiction: county
Memorial: waterfront memorial garden adjacent to a large sculpture and plaza in a new county park

Location Function—"Restoration site, Natural spirit/ peaceful, beautiful, serene, oasis"; Memorial and Patriot Garden site, summer 2002.

Memorial Function—"Remember local victims of 9-11"; Memorial and waterfront, September 2003.

Sacred Function—"Symbolic hardscape"; Memorial wall, September 2003.

Registry

Purpose: This memorial is to be a peaceful place for future generations to reflect and remember that we should all be proud to be Americans, said Maureen Bosoc, liaison to the Rockland County WTC Response Committee.

Reason site was selected: According to the Rockland County WTC Response Committee website, members toured possible memorial locations and researched land-use provisions. It was decided unanimously to locate the memorial within the Haverstraw Bay Park—a new waterfront park on municipal land. The Haverstraw Bay Park offers a riverfront location, plenty of creative space, and a direct connection to the Haverstraw brick industry, which contributed to the construction of New York City during the 19th and 20th centuries. This park also was within sight of the two terrorist-piloted jets as they were headed for New York City on 9-11.

Events planned for the site: The new park opened on July 21, 2003 and the memorial site was dedicated on September 7, 2003 with a ceremony featuring family members, 700 county residents, and elected officials, including County Executive C. Scott Vanderhoef and former NYC Mayor Rudy Giuliani. The memorial consists of a 20-foot steel beam from

Event Function—"Dedication/commemoration/9-11 Anniversary event"; Formal dedication ceremony with flag-bearers, September 2003.

WTC tower two, a granite wall engraved with the names of 9-11 victims from Rockland County, and an American Patriot Garden on the Hudson River waterfront. It could have a number of different uses depending on visitors' interest in the park and memorial.

Additional Observations and New Developments

This project combined elements of large-scale municipal-built memorials and smaller-scale, group or individual-led greening projects. It engaged federal and state partners as well as local community resident input. The county initiated a formal process by appointing an Executive/Legislative World Trade Center Response Committee with three objectives: to explore what aid the county would provide to the victims' families; to prepare a proper commemorative service; and to plan an appropriate permanent memorial," according to the Rockland County website. This committee created a memory book for all of the Rockland County residents, and proposed a design for the built memorial, which features WTC scrap.

The American Patriot Garden project moved forward primarily through efforts of Sue Bonito, a horticulturalist and Rockland County resident. Once the Patriot Garden concept was endorsed by the county, the project was assisted by Pablo Ramos, Response Committee member, and Nancy Baker, Response Committee project director. Governor George E. Pataki commended the project on March 11, 2002, by saying:

Mike DiMola of the Rockland County Parks Department tends to the development plan of the new waterfront park, summer 2002.

> "This project, by planting memorial gardens on municipal land, will provide greatly needed places that formally recognize the tragic events of September 11, 2001 as well as provide contemplative spaces for comfort and healing for all the community. The symbolism embodied in the garden concept, trees to denote strength after attacks on our homeland, flowers and shrubs to foster community sprit and pride, acknowledge the qualities that New Yorkers so proudly share, and so superbly demonstrated, on and after September 11, 2001."

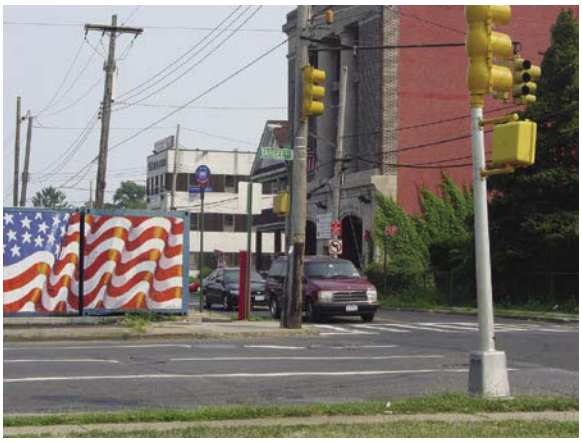
The Patriot Garden and sculptural Memorial are quite revealing of the differences between built spaces and greenspaces that can be more flexible or informally created. Also, since there is no prior use of the park before the memorial, and it is built into the fabric of the park from the beginning, observation of use and stewardship activities over time may reveal how a truly active park, a solemn built memorial, and a contemplative greenspace can interact.

Healing Garden

Site: Intersection of Targee, Clove, and Narrows Road South, Staten Island, NY
Site type: found space
Stewardship type: partnership between nonprofit and individuals

- Initiated by Federated Garden Clubs of New York State; City of New York Department of Parks and Recreation
- Maintenance: garden club; retired firefighters; individuals

Land jurisdiction: state
Memorial: "Patriot's Path" allee of redbuds; firefighters' memorial weeping cherry; 78 smoke trees; variety of shrub and flower plantings, on a traffic island



Location Function—"Restoration site, Connected to community, 9-11 changed use"; Site is across the street from Rescue 5, summer 2002.

Memorial Function—"Honor local and all 9-11 victims, Remember the day, Honor survivors, responders, heroes"; Patriots Path, September 2003.

Registry

Purpose: This project is headed by members from Staten Island's District 1 of the Federated Garden Clubs of New York State. The group seeks to do more than beautify a traffic median; rather, it wants to create a healing, sacred space. Lead contact from the group, Kathy Holler, noted that Staten Island was hit harder than any other borough in terms of lives lost, and that citizens are "still recovering, just doing this is hard." The Garden Club is creating the memorial "as an act of compassion, remembrance, and shared loss in the wake of disaster; and to bring together the community....It is a deserving memorial for all those lost, a reminder of how lives changed, and a peaceful place for all." A living memorial is valuable because "with so much death, we need something positive going up, instead of just more stone," Holler said.

Reason site was selected: The site is owned by the NY Department of Transportation and is a 65 ft x 439 ft traffic median near several heavily trafficked roads in the shadow of the Staten Island Expressway. It is a largely barren site, but the part of the median closest to the Rescue 5 firehouse had a firefighters' and veterans' memorial prior to 9-11. Rescue Co.

Sacred Function—"Over time will become, The act of stewardship"; Volunteers at a spring planting day, May 2003.

5 lost more firefighters than any other in Staten Island. The Garden Club "chose the site because it is already a special place for the firefighters, and [they] want to enhance the whole space, which is barren and neglected." They hope to plant 78 smoke trees with an eye toward the surrounding conditions and the maintenance of the site (particularly mowing). Also, they planted a single weeping cherry surrounded with a brick walkway, dedicated to fallen firefighters.

Event Function—"Dedication/commemoration/9-11 anniversary events"; Emergency service representatives at dedication, September 2003.

Events planned for site: The garden club held a Sept. 9, 2002 groundbreaking ceremony featuring public officials, Marine Corps, and 78 firefighters to plant the 78 trees. Each October, there is a memorial service of retired firefighters and veterans on the site. The Garden Club hopes for more involvement from other groups: other garden clubs, schools, businesses, and residential communities of Staten Island.

Additional Field Observations and New Developments

A vibrant mix of 9-11 widows and veteran gardeners has rallied around the creation and stewardship of this project and they will not end their work on this site or other sites throughout Staten Island. Their project turns the found space of a traffic median into a community gathering space. Plant material has increased exponentially, and there are signs of ongoing stewardship, including watering by the retirees of the nearby firehouse. The memorial originally was dedicated solely to the FDNY, but it has since piqued the interest of the NYPD and other service sectors, leading the women to broaden the scope of the memorial to, "honor all Staten Islanders and native Staten Islanders who perished that day," according to Carolyn Pinto, member of the Staten Island Garden Club.

Pinto and Holler said the project resulted in a marked increase in Garden Club involvement and membership, including people coming for planting days from beyond Staten Island. They now collaborate with the Turnaround Friends at Seaside Nature Park and with Nadia Murphy of the Rockaway Partnership Tribute Park. "We're opening new doors with the [Staten Island] Botanical Garden to form a partnership with the garden club," Pinto said. The Garden Club provided a critique of federal timelines and design assistance. Some problems were related to the Forest Service's transfer of funds to support firefighting efforts in the west at the expense of the LMP projects. But this policy was not understood by those groups leading efforts for Living

Memorial Projects; awarding grants then not funding them for months can jeopardize the credibility of the funding partner. According to Holler:

> "We had wanted...input in the summer before we put anything in the ground, but nothing ever came of it. There was this delay and that delay, and the whole project was time-sensitive. We had to start by a certain date, we had to be so far along by 6 months to write our report, we had to end by a certain date, so we have been trying to keep up with this time schedule laid down by the USDA...But families have commitments.... We were ready, but you guys had all the delays in your own program, and you were laying down the timeline too. It was like, what?

From left, Carolyn Pinto and Kathy Holler of the Federated Garden Clubs of New York State spearheaded the Healing Garden, summer 2002.

This project demonstrates the challenges community groups face in working with federal agencies on real community-based ecosystem management. Is the ecosystem-benefit of the project to enhance the natural processes at work on the traffic island with native trees and grasses, or is to help support a group with a self-identified need in the wake of a massive public trauma? Why have these aims been mutually exclusive in some instances? What sort of flexibility on federal timelines, budget priorities, and technology exchange must be built into any future programs to try to promote both ends, over time?

The Healing Trees Project

Site: Hudson River waterfront; St. John's Church; Yonkers Vark Street Firehouse, Yonkers, NY
Site type: park, civic grounds, found space
Stewardship type: nonprofit

- Initiated by Groundwork Yonkers; Yonkers Downtown/Waterfront Business Improvement District; City of Yonkers
- Maintenance: City of Yonkers; Yonkers Fire Department

Land jurisdiction: city
Memorial: locust trees, shrubs, grasses, and three memorial stones inlaid into the ground at the waterfront; linear plantings of pines at the church site; single Liberty elm with a heart-shaped mulch bed at the firehouse site

Location Function—Three unique sites from top: "WTC viewshed Restoration Site"; Yonkers waterfront, summer 2002; "Town Center"; St. John's Church, summer 2002; "Connected to community, Access to maintenance"; Yonkers Firehouse, May 2003.

Registry

Purpose: The Healing Trees Project created a series of three unique greenspaces to be used as tributes to the 9-11 victims, according to Groundwork Yonkers Director Rick Magder.

Reason sites were selected: The waterfront site was selected because it is an area of redevelopment and natural beauty. It is in the viewshed of the New York City skyline and the former World Trade Center. Another memorial site was planted across from the fire department, which agreed to assist with maintenance. This site is appropriate because of the connection between the firehouse and an existing Groundwork neighborhood garden and mural project. The third site is at St. John's church, which is in the heart of the downtown and serves as a cultural focal point for the community. It is a 250-year-old church that can benefit from landscape improvements.

Events planned for site: Groundwork Yonkers held volunteer-oriented plantings as the ongoing event of this project. They also created a public relations campaign with logo, written materials, and a slogan to help link the sites visually and symbolically. They plan birthday parties for their street trees and possibly 9-11 anniversary events and dedications, depending on the site. Magder emphasized that the nature of the project evolved according to the input of the partners.

Memorial Function—"Create a place of comfort/solace/safety/healing/peace"; Memorial trees at the waterfront, May 2003.

Sacred Function—"Will be important to community through use"; Neighborhood planting, spring 2002.

Event Function—"Community planting"; spring 2002.

Additional Field Observations and New Developments

Groundwork Yonkers focused its energy on community outreach surrounding the concept of healing. They sought community input in the selection of poetry for three stones on the downtown waterfront site. This is their flagship site, part of the waterfront sculpture park and part of the overall riverfront restoration that is driven by the Downtown-Waterfront Business Improvement District. A street-facing planting was done at St. John's Church, site of the weekly farmer's market. The neighborhood focus of Groundwork's programming is unchanging, as they planted a Liberty Elm as a living memorial directly across from the firehouse and down the street from their mural, street tree, and community garden projects. The firefighters care for the tree, which is ornamented with a red heart-shaped mulch bed. Groundwork is committed to creating linkages between the green resources in a neighborhood, using the energy of community stewards, and re-engaging people with the natural environment.

Rick Magder and Anne Megaro of Groundwork Yonkers worked with the community on this project, summer 2002.

Magder spoke on the importance of trees as a tool for community development, and as a response to chronic urban stressors:

> "Tree planting gives us a way into a neighborhood which leads to much broader discussions about the environment and the actual neighborhood...tree planting is the doorway to enter a lot of these neighborhoods and in some ways doing a community garden is great, too, but logistically it is very difficult to get a vacant lot. There are all sorts of hurdles to cross to get site control. But with a tree, there are locations everywhere. In places where we don't know anybody we go in with the idea of planting trees and we find people who hate trees but they enjoy talking. That's just as good. And then we build on that to get them talking about some of the systemic problems in the neighborhood."

Magder also reacted to the challenge of creating specific 9-11 spaces in a community riddled with violence:

> "A lot of the thoughts that go into the 9-11 memorials were very specific…about specific firemen or the events of the day. We made a decision here to be a little more universal in our text, in what we were saying about 9-11. There were heroes, yes, but there were also bigger themes we wanted to get out. We wanted to go with more a healing space, with themes that would resonate years from now….It was a challenging project. Since 9-11, there has been much that has happened in our community. There were 10 murders within a 1-mile area and a big fire. Things like this happen all the time. And people in the community do not forget these things."

Highlands American Patriot Garden

Site: Highlands Police Department, Highlands, NY
Site type: park
Stewardship Type: partnership: local government/ informal group

- Initiated by Town of Highlands; Vision 2002; Lower Hudson-Long Island Resource Conservation and Development Council
- Maintenance by: NY Department of Transportation

Land jurisdiction: city
Memorial: new memorial garden and park along a pond and greenway

Location Function—"Restoration site, High traffic, Work in progress"; The police department is located on a site slated to be a park, summer 2002.

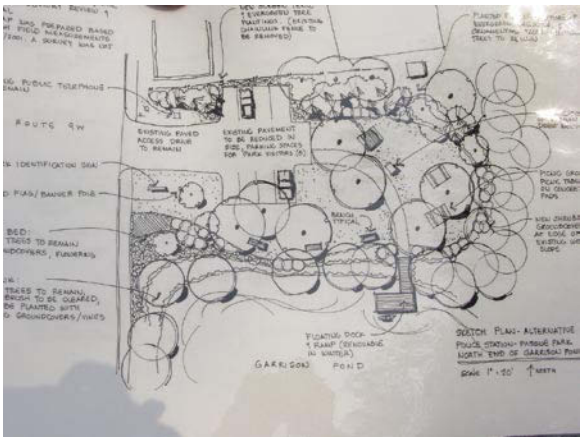
Memorial Function—"Serve local community"; Memorial tree planting, fall 2002.

Sacred Function—"Not vandalized, Will come to be sacred through use"; Initial planting at the flagpole, summer 2002.

Registry

Purpose: Highlands is the home of West Point, near Fort Montgomery, in Orange County about 50 miles from New York City. It is a very historic, natural area along the Hudson River near Bear Mountain. The beautification committee of the citizen's group Vision 2002 (now known as Vision) sees this project as an opportunity to more closely link West Point and the town and to foster patriotism and cooperation. The committee wants a memorial garden to go beyond remembrance of 9-11 to extend to the veterans and West Point, emphasizing community participation and patriotism throughout history. They hope to make the unique historical connection between modern volunteerism, such as Vision, and historical volunteerism in the armed forces.

Reason site was selected: Vision became involved with this project when members discovered that the location of the "temporary" police trailer was on a lot adjacent to Highway 9W and zoned for park land. It is a long-term plan that, when finished, should serve as a passive park that is a beautiful stop-off point on the greenway trail, further linking the town to this hiking conduit. It is about 1 acre of land that the committee will plant and the highway department will maintain, water, and mow.



Event Function—"Community design"; Design plan created by a local resident in partnership with Vision, summer 2002.

Events planned for site: The park will be created to serve the immediate area (with 100 units of housing across the street), the community, and the extended region, including the hikers on the greenway, and the 3 million visitors annually to Bear Mountain and West Point. It is not, however, to be an event location; planners intend it to be more of a passive recreation spot.

Additional Field Observations and New Developments

This group had a site plan and vision for their project from the beginning, but faced the obstacle of trying to relocate the town's Police Department headquarters. The garden design was an in-kind donation from a local resident and the driving forces include the town beautification committee and town supervisor. As of May 2003, the group was deciding whether to relocate their site, wait for the police to move, or scale back and change their plan to fit on the site along with the police building. Little progress has been made on the memorial but this project highlights the importance of having an available, secure site (however small), a well articulated plan, and a core group, to begin work. Without a site, the process of identifying space can thwart the community momentum toward action. Securing the Police Department location depends on higher level politics and processes beyond individual and small group motivations and requires some organizational support and serious municipal commitment. This project also highlights that even having a town supervisor and a town-sanctioned beautification committee on board may not be enough to redraw maps, make large planning decision, or quickly leverage resources. This approach needs to be monitored to see how the balance of power impacts the process and decisions of space and control are made at the local level.

Town Supervisor Dominic DeLeo and Vision member Doris Lent are the lead organizers on this project, summer 2002.

Hoboken September 11th Memorial Tree Grove

Site: Pier A Park, Hoboken, NJ

Site type: park

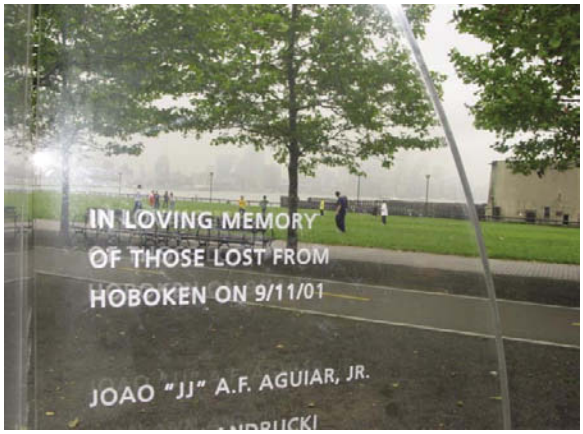
Stewardship type: local government

- Initiated by City of Hoboken Department of Environmental Services; New Jersey Tree Foundation
- Maintenance: City of Hoboken Department of Environmental Services

Land Jurisdiction: city

Memorial: urban grove of ginkgo trees, granite benches, and glass memorial sculpture in a heavily used pier park

Location Function—"WTC viewshed, 9-11 community gathering place"; Overlooking the changed Manhattan skyline, summer 2002.



Memorial Function—"Remember/honor local 9-11 victims"; Temporary memorial to the lost residents of Hoboken, June 2003.

Sacred Function—"Will come to be important through use"; Remembrances left on the side of a building in the park, June 2003.

Registry

Purpose: The Memorial Tree Grove provides family members of deceased Hoboken residents with a special place to meditate and remember their loved ones. In the months following 9-11, several family members contacted the city requesting permission to plant a tree in memory of lost loved ones, according to Director of Environmental Services Cassandra Wilday.

Reason site was selected: Pier A Park is on the waterfront just 1 mile from the WTC. On 9-11, thousands gathered on the pier to witness the events, and an impromptu memorial emerged with flowers, flags, and poems, and remained for months afterwards. Wilday said, "Because of the special meaning that Pier A Park has come to represent as a result of 9-11, the city of Hoboken is [creating] the Hoboken September 11th Memorial Tree Grove within the park."

Events planned for site: There was a public dedication in fall 2003 with contractor-planted trees and many community members attending. The waterfront park is visited frequently by pedestrians and bikers, is located near many city agencies, and should be well viewed and used.

Event Function—"Passive recreation"; Children playing on the lawn, June 2003.

Additional Field Observations and New Developments

The Hoboken Department of Environmental Services has promoted this project on the Port Authority Pier A. According to Wilday, they were motivated to do more than just a commemorative tree planting:

> "We had such a large number of people who died from Hoboken and we have such an incredible site here, that we turned the project into much more than a tree planting. We hired a world-class landscape architect to design it.... There's this whole piece here: walls hedges, stone, granite benches, places for markers, so it's more than a tree grove. There is an odd orientation because it actually aligns with the [WTC] site. And we didn't want it to get lost in the other tree grove; it had to be distinct. The spacing of the trees will be different, and I think this really will feel like an object or a very special place in the park. Gingkos have a lot of symbolism that is appropriate, they're amazing trees. They're very long-lived. We decided not to do the number of people that died, because the number kept changing, for one thing, and the idea that one tree belongs to one person, it's just—I don't know—what if one dies?"

The NJ Department of Environmental Services Director Cassandra Wilday, pictured here with an associate, organized this restoration and design competition, June 2003.

Before 9-11, the pier was an example of found urban space. Hoboken's linear, waterfront park development has been thriving in a post-industrial area that easily could have remained ignored and unused. Instead, it has been turned into a public amenity for active and passive recreation, such as bike paths and concerts. Because of the urban conditions, the city brought in a new layer of fill plus 3 feet of soil and hired technical contractors for the site preparation and planting. Function again shifted as the pier served as a witness space and a community gathering place on 9-11. Two temporary memorials are located on the pier: photographs of the deceased tacked to the side of a wall, and another more formal, small glass teardrop with the names of those lost from New Jersey etched into the sides.

The grove has been developed in a somewhat municipally driven process by soliciting 9-11 family input, and without community planning or planting. But the public continued to interact with the site and the concept through publicly available site plans, public forums prior to construction, use of the pier, and viewing of the changed skyline. Evidence of public interest in the project has been demonstrated through donations.

"The city is doing fundraising, we've probably raised $30,000-$40,000 just by sending out mailings asking people to give us 10 bucks, which is really pretty amazing. I don't think we're going to have a problem raising a couple hundred thousand dollars," Wilday said. The project cost has continued to grow from initial estimates of $75,000 to about $175,000. Perhaps the tragedy of 9-11 invited more people to invest interest, energy, and money in an ongoing public space improvement. This project serves as an example of how humans can use natural resources and public spaces as a part of the recovery process, even in the most human-dominated, hard-edge, industrial of sites. Hoboken officials will publicize the opening of the memorial through the city's website: www.hobokennj.org and the memorial website www.hoboken911.com.

The Legacy Groves of Somerset County

Site: Volunteer Firefighters Training Center; Somerset County Vocational Technical School; Fire departments and schools, Somerset County, PA
Site type: found space
Sponsor: Kiski-Basin Initiative, Conemaugh Valley Conservancy
Stewardship type: partnership: nonprofit; government

- Initiated by Kiski-Basin Initiative; Somerset County Commissioners
- Maintenance: Somerset Vocational Technical School; garden clubs; individuals

Land jurisdiction: mixed (private, city)
Memorial: two groves of sugar maple trees at the volunteer firefighter training center and an area school

Location Function—"Visible to public, Connected to community"; Both planting sites were chosen for visibility, public access, and stewardship potential.
Top to bottom: Volunteer firefighters' training center, April 2003, and Vocational Technical School site, July 2003.

Memorial Function—"Create a place of beauty, Serve local community"; Legacy Grove at the Vocational Technical School, September 11, 2003.

Registry

Purpose: Formerly called the Flight 93 Living Memorial, this project changed its name to reflect its focus on everyday volunteerism and community spirit throughout Somerset County, not just at the Flight 93 crash site after 9-11. The motto of this project encapsulates this notion: "Respond, Reflect, Renew." The grove sites honor the first responders and day-to-day community volunteers. The groves should elicit a sense of remembrance and will hopefully lead to the renewal of the spirit, senses, and the landscape. A permanent national memorial at the crash site is planned, but will involve a longer time frame than the living memorial. The Legacy Groves project involves plantings throughout the community to unify the area. Moreover, the memorial at the crash site will be national in scope, while the Legacy Groves remain local, community driven, and focused on community needs.

Reason site was selected: In a small town suffering from great tragedy, the administrative burden has been large, so exact grove sites took some time to choose. The Kiski Basin Initiative grant application states, "to link the future project at the crash site with the surrounding community, and to encourage healing and hope in the future, we would propose the planting of living memorial trees at the eight Somerset County volunteer fire

Sacred Function—"Will come to be important through use"; Visitors at the Flight 93 Temporary Memorial, summer 2002.

departments that were first responders, and in each of the county's 11 school districts." The group revised this plan to select two sites: one at the Volunteer Firefighters Training Center and another at the Somerset County Vocational Technical School.

Event Function—"Dedication/commemoration/9-11 anniversary events"; Clair Saylor at the Legacy Grove dedication, September 11, 2003.

Events planned for the site: The Legacy Groves steering committee held tree plantings involving school children and volunteer fire departments. The committee includes the Flight 93 Family Coordinator, who works closely with the families of Flight 93 victims in the national memorial process, while also soliciting input from clergy, historians, government representatives, community leaders, emergency responders, veterans, and educators. The first Legacy Grove of sugar maple trees was planted at the Volunteer Firefighters Training Center on the second anniversary of 9-11 as a part of the Flight 93 family's official memorial service. This was the official Somerset County service, with no formal event conducted at the crash site.

Additional Field Observations and New Developments

A tree nursery with a demonstration grove is being established at the Somerset County Vocational Technical School. Students will care for the trees, assist with transplanting trees, design, and maintenance of grove sites, as a part of the horticulture and forestry programs. The first planting involved many students and significant coordination by the Somerset County Vocational Technical School. Teachers reported that the students were proud to participate in the event and that it presented an excellent educational opportunity. This project demonstrates schools and school groups as natural resource stewards that should be considered in many community-based natural resource management efforts.

The Legacy Grove planning group includes nonprofit, public, and community member representatives.

This potentially could be a never-ending project, because various groups and community residents can plant their own Legacy Groves. The steering committee, which includes the County Commissioners, hopes that these sites do not become tourist destinations, as the county has been thrust into the national media spotlight twice in the last 2 years: on 9-11 and the Quecreek mine rescue in 2002. This group hopes to honor local volunteers, history, landmarks, and natural resources. The group has an interest in connecting with the planning process at the crash site. The Flight 93 steering committee of 40 members advises the National Parks Service, which now owns and eventually will administer the crash site. Since part of the National Parks Service's strategy is to purchase thousands of acres surrounding the approach to the site, there may be potential to plant Legacy Groves somewhere adjacent to the site.

For the Legacy Project to remain sustainable, a group or groups needs to take the lead on maintaining and expanding the project. Perhaps that will be the Vocational Technical School, or perhaps some other group will emerge. The first two planting sites can serve as pilot projects to see if the legacy grove concept resonates with the community—a litmus test of interest, and also places of significance unto themselves.

Mahopac American Patriot Garden

Site: Chamber Park, Mahopac, NY
Site type: park
Stewardship type: local government

- Initiated by Mahopac Chamber of Commerce; Lower Hudson-Long Island Resource Conservation and Development Council
- Maintenance: Town of Carmel Department of Recreation and Parks; Lake Mahopac Garden Club

Land Jurisdiction: city
Memorial: memorial garden in a new, small, waterfront municipal park

Location Function—"Official town center, Work in Progress"; Park location is on the water and near the busy heart of town, summer 2002.

Memorial Function—"Remember/honor all 9-11 victims, Honor responders and heroes"; Flag pole at the new park, summer 2002.

Sacred Function—"The act of designation/dedication/ ceremony"; Gazebo with yellow ribbons of remembrance, May 2003.

Registry

Purpose: The memorial is for remembrance of the victims and heroes of 9-11. It is an attempt to respond to the attack through a living landscape.

Reason site was selected: The site is a new park under development by the Chamber of Commerce and Carmel Parks Department. It is centrally located at two major roads in Carmel, is on the waterfront, and has some initial landscaping with a gazebo. The Chamber hopes that it will become a useful public space for residents to gather and remember. Local garden clubs already have been active in planting several traffic islands near the site.

Events planned for site: Site development depends on funds for design completion. The Chamber hopes to hold public events on Flag Day, Memorial Day, and Sept. 11, involving groups such as the American Foreign Legion and the Veterans of Foreign Wars.

Event Function—"Dedication/commemoration/ 9-11 anniversary events"; Dedication of the park, September 2002. Photo from www.mahopacchamber.com/park.html

Additional Field Observations and New Developments

This project is advanced by a partnership of groups listed above. A number of community events were held in the first year, including concerts, arts events, and holiday festivities. Development has proceeded carefully close to the water because of state Department of Environmental Protection wetland regulations. They are keeping the design and development of the project somewhat closed, for reasons described by a representative of the Parks Department:

> "I think it'll be about a 24 by 32 feet garden. There are still a lot of specifics that have not been gone over. We'll work with the garden club, the chamber, and the town government and the town board to try and plan this as best as possible. That's what really takes the time, that there's so many other entities involved in the town, and that's why most people suggested you keep it on as small a need-to-know basis as possible. Because, when you deal with all the issues that we've dealt with in this park—it took them 8 years to get this park, it's really just trying to figure out a way to do as much as possible without stepping on as many toes as possible."

Members of the Carmel Chamber of Commerce and the Department of Parks and Recreation collaborated to create the new town park, summer 2002.

The garden club will design the American Patriot Garden and the parks department will oversee the maintenance. The garden club wants to create other memorials throughout the county, at the county firehouse, for example. The garden club consists of a core of dedicated members who likely will care for the space over time, but a broader community involvement may be lacking from this project. This site demonstrates the challenge many municipalities face in completing project, to get beyond layers of regulation, bureaucracy, and institutional hurdles. As a result, municipalities may shut out opportunities for community building. Is the finished park or garden the legacy that one leaves? Or is the process of creating and working to shape the local environment of equal importance? How can one move a project forward in a realistic timeframe and still solicit meaningful community input? Perhaps the responsibility will fall to the garden club to find new members, seek new projects, and return to old sites.

Marlboro Township Living Memorial

Site: Marlboro Township, NJ, municipal complex
Site Type: civic grounds
Stewardship Type: local government

- Initiated by Marlboro Township Memorial Committee
- Maintenance: Marlboro Department of Public Works

Land Jurisdiction: city
Memorial: circle of flowering dogwoods surrounding benches and a memorial fountain on the township municipal grounds

Location Function—"Official Town Center"; Marlboro Township municipal building, summer 2002.

Memorial Function—"Create a place of beauty"; Living memorial site, June 2005.

Sacred Function—"Symbolic plantings, symbolic hardscape"; Names, fountain and trees, June 2005.

Registry

Purpose: After losing 14 residents on 9-11, Marlboro Township experienced an outpouring of compassion and community generosity. The public requested a memorial and the township considered several ways to meet the public request. The township is planting trees around a memorial fountain on the municipal complex to honor the victims.

Reason site was selected: Marlboro's living memorial is located on the town's municipal complex, although the exact location took some deliberation. A number of potential sites were proposed and evaluated before selecting the final site that would accommodate a living memorial. The memorial committee, whose members include the deputy mayor, council president, and business administrator, was determined to find the proper location and it worked closely with technical experts, community members, and family representatives of the victims to help shape this memorial. The committee selected a quarter-acre site behind the municipal building. The site has adequate parking, utilities access, and potential to expand. The township plans to light each of the trees at night.

Events planned for site: Continuing volunteer efforts and special activities will be planned as the site develops. The

Event Function—"Community design"; Drawings and site plans based on Paul Kowalski and the committee's concepts, summer 2003.

township attempted to involve the public in all phases of the memorial design and site use. The township Department of Public Works will be responsible for maintenance and the memorial committee or beautification committee will meet at least annually to discuss the site. It may become a site for future 9-11 or Arbor Day plantings, since the mayor noted that the township doesn't just want to make the memorial and abandon it.

Landscape Architect Jeff Nagle, left, and an associate confer with Marlboro Township public information officer Susan Levine on the site plans, summer 2003.

Additional Field Observations and New Developments

Marlboro Township used a semipublic process of selecting the site and planning this memorial. The memorial committee was open to all 9-11 family members, though only a few participated. The design was unveiled to the public and available for comment for 1 day, with excellent representation by the 9-11 families—13 of the 14 family members attended. The plan, designed by a local community member, involves fourteen 3 to 3.5-inch caliper flowering dogwoods surrounding a granite fountain; space is reserved for future plantings. The memorial committee discussed planting another ring of trees outside the dogwoods, or a design that eventually fades into the landscape.

The memorial committee proceeded carefully with selecting the text and the final name of the memorial. They weighed the options for these written records, ranging from a specifically designated 9-11 stone to a broader name like "Marlboro Reflections". Project landscape architect Jeff Nagle said:

> "The text is yet to be decided. The question is, is it a memorial just to the township, or is it for everybody? Is it an open 9-11 memorial or not just a 9-11 memorial? Because I know some of the work we've been doing, it's not just to 9-11, but to victims of terrorism all over the place. That's some of the things we've been struggling with: What do we name this plaza? And what do we put for text on the tablet? ….What happens if, God forbid, something happens in the future? Do you have to build another one to 9-16-03 or something?"

Marlboro Township's Public Information Officer Susan Levine said:

> "I think only two or three of the families actually had remains to bury, so there's no place for them to go to, there's no gravesite for these families. This is what they're looking for, something serene, peaceful, pensive, and tranquil....and they're considering this their place, I'm more inclined to keep the tablet strictly 9-11 but there is the room to grow if we have to, for 9-16 or whatever happens….They are looking at this very personally. Everyone is still here and raising their children… they are looking for a place to come to,"

The desire to create a place for the 9-11 families, as well as the need to create places for the public or for future events, mimics certain aspects of the debate waging at the actual crash sites. Will it be a project that is finished and forgotten? Will it become a sacred place to family members? Will it take on a broad significance as a place of beauty, rest, and reflection for the whole township? Will it become an active project that involves ongoing planting and maintenance? At the moment, it seems the township is responding to a hierarchy of needs of the families, the community, and the human need for places of beauty. That hierarchy may evolve and over time, the memorial function will reveal itself.

Memorial of Remembrance

Site: Shrine of St. Joseph, Long Hill, NJ
Site type: forest
Stewardship type: nonprofit

- Initiated by Shrine of St. Joseph; New Jersey Tree Foundation
- Maintenance: Shrine of St. Joseph

Land Jurisdiction: private
Memorial: white pines and a variety of low plantings reforesting and landscaping an area surrounding a memorial tower of WTC steel scrap on the grounds of a Catholic shrine

Location Function—"Natural spirit/peaceful,beautiful, serene, oasis, Connected to forest"; The site borders the Great Swamp, summer 2002.

Memorial Function—"Remember/honor all victims of 9-11"; Temporary plaques used while finalizing the names, summer 2002.

Registry

Purpose: This memorial serves as a place of healing, prayer, and peace honoring the victims who died on 9-11. It features a tower made of steel recovered from the WTC North Tower, donated by Shrine patron Ray Donovan. This steel was welded to create a "Tower of Remembrance" that holds four bells from the Missionary Servants of the Most Holy Trinity's Seminary in Monroe, VA that have been silent for nearly 30 years. The bells ring every hour and visitors are invited to toll the bottom bell in memory or hope.

Reason site was selected: The shrine is located on Long Hill Township's highest point in which many stargazers and community members have come to appreciate. Nature lovers visit the Shrine to observe turkey, deer, and foxes at this end of the Great Swamp; their annual fall festival of craft and entertainment attracted 7,000 visitors last year. The Shrine is a place of natural beauty and spiritual comfort to which many New Jersey widows and others affected by 9-11 come to seek solace. The memorial came about through Father Peter Krebs' desire to utilize the bells and Ray Donovan's acquisition of WTC steel scrap. The two were compelled to build a place of beauty for their parishioners, and residents of the town, state,

Sacred Function—"Natural spirit/peaceful, beautiful, serene, oasis"; The grounds of the Shrine and the swamp beyond, summer 2002.

Event Function—"Reflection, Prayer"; Visitor tolls the bell of remembrance, summer 2002.

and country. The tower is surrounded by landscaping designed to appear like arms encircling the visitor and bringing him/her into the site to view the tower, interact with the bells, and read the names of the dead. The site is adjacent to a wood lot, and the Shrine staff plans to reforest around the site to make it feel more natural and contiguous with the woods.

Events planned for site: Since the July 13, 2002 dedication, the site has been open to the public every day, year round. Administrator Pat Hughes noted, "If we only did it for one person, it was worth it. We want to make all those who have lost loved ones welcome here." Every day visitors arrive, either individually or with bereavement groups and other organizations. Administrators keep the site sheltered from the media and focused on survivors and those who lost loved ones.

Ray Donovan and Pat Hughes, from left, discuss the development of this memorial with Erika Svendsen, summer 2002.

Additional Field Observations and New Developments

As part of the grounds of the Shrine of St. Joseph, the Memorial of Remembrance is located on ground already considered sacred space. Krebs said he wanted to make a strong distinction between a monument and a memorial. As he defined it, a monument is a place that you visit, see, and leave, whereas a memorial is something private, healing, peaceful, and noncommercial. The Shrine receives 400-500 parishioners every Sunday for their services, while the woods provide multiple uses.

One 9-11 widow noted the uniqueness of the site, saying, "I can let my kids roll down the hill while I meditate on my husband." Not only do 9-11 family members use the site, but also survivors and burn victims. One doesn't need to be Catholic to use the space. Father Krebs has seen a rabbi meditating at the tower.

This project demonstrates religious institutions' integration of public projects and sites that are include a broader community. For urban natural resource managers wondering how to establish a public site while partnering with religious organizations, they need only look the Shrine of St. Joseph as an example.

Although it is public, the site is seen as small enough to remain private and non-commercial. Attendance figures do not reflect the sacredness of the site. "The things that usually count, usually can't be counted," Donovan said. The Shrine is guided by the Catholic faith and by the personal commitment of Father Krebs and his staff, and is a testament to the healing powers of the forest. They intend to continue reforestation of the area surrounding the tower with white pine—traditionally a symbol of peace to Native American cultures and the native dogwood, reduced in numbers by blight, and now being reintroduced.

Orangetown American Patriot Garden

Site: Orangetown, NY, town hall
Site type: civic grounds
Stewardship type: local government

- Initiated by Town of Orangetown; Orangetown Police Benevolent Association; Lower Hudson-Long Island Resource Conservation and Development Council
- Maintenance: Orangetown

Land jurisdiction: city
Memorial: small plantings surrounding a carved memorial stone on town municipal grounds

Location Function—"Official Town Center"; Orangetown town hall and Patriot Garden site, May 2002.

Memorial Function—"Remember/honor local victims of 9-11"; Memorial stone with photo remembrances, May 2002.

Registry

Purpose: The memorial is dedicated to Rockland County residents who died on 9-11. Planting trees around the granite memorial is a way to soften the space and to attract the public. Town Supervisor Thom Kleiner noted, "The way it is now, with just lawn, doesn't encourage people to go there...it needs shade."

Reason site was selected: The site is on the town hall grounds across from a volunteer fire department. It is a central location on a heavily trafficked road of about 15,000 cars/day. Ongoing public access is ensured, as many townspeople drive or walk by the site daily, and many town workers take their lunches in the park. There are several existing memorials on the site that town officials hope to link with a paved pathway and shade trees.

Events planned for site: The engraved 1.5-billion-year-old granite stone was dedicated on June 9, 2002. The living memorial had a ceremonial groundbreaking on October 11, 2002, and planting occurred in spring 2003.

Sacred Function—"Will come to be important to the community through use"; Joe Heller remembers the lost, May 2002.

Event Function—"Dedication/commemoration/9-11 anniversary events"; Supervisor Thom Kleiner, right, and Joe Heller, May 2002.

Additional Field Observations and New Developments

This site was not finished when the assessment team visited. However, there was clear evidence (photos and mementos) that people were visiting and using this small space. There is a 5-foot-long pathway to the memorial and people were observed pausing before entering the path – defining the differences between the space they were in and the memorial area. The memorial is in the shadow of an large American elm tree – a tree that defied the disease that killed most of the species. Town officials identified the tree as a very sacred part of the site and the new living memorial was considered part of this ongoing function of the site. Located on municipal property, this memorial is in a place of civic importance. However, it is also at the corner of two busy streets, emphasizing the array of activities that can occur on small community forestry sites. Someone can be conducting business, someone else commuting, someone else taking a lunch break, and someone else simply sitting and reflecting.

Scarsdale American Legion Memorial Garden

Site: Scarsdale Memorial Garden, Scarsdale, NY
Site type: civic grounds
Stewardship type: nonprofit

- Initiated by Scarsdale American Legion; Lower Hudson-Long Island Resource Conservation and Development Council
- Maintenance: Village of Scarsdale

Land Jurisdiction: city
Memorial: landscaped, walled garden with memorial plaques and trees

Location Function—"Official town center, High traffic, Proximity to other memorials"; Historic Mamaroneck Road, summer 2002.

Memorial Function—"Remember/honor all victims of 9-11, Patriotism"; Nelson Heyer in the garden, summer 2002.

Sacred Function—"The act of dedication/designation/ ceremony"; The dedicated memorial garden entrance, summer 2002.

Registry

Purpose: The Scarsdale Memorial Garden was conceived by the American Legion and has gained the support of the community. Its purpose is to commemorate America's fallen heroes and serve as a reminder for the sacrifices made for freedom.

Reason site was selected: The garden is sheltered by mature trees planted after World War II and is situated between Scarsdale's municipal pool, children's enrichment center, and community athletic fields. It is a well used, accessible public place and located on Mamaroneck Road—the same road used by George Washington's troops during the Revolutionary War. American Legion Post 52 has played a special role in the garden's creation, donating 2 acres of undeveloped land and funding. In 1998, the Post sold its building to the village using the proceeds to build the memorial garden. This site offers a unique, healing design with a winding path for visitors to reflect in a peaceful setting. Private enclaves shelter individual, handcrafted monuments depicting each American war experience from the Revolutionary War, including a monument to 9-11 and other terrorist tragedies from 1993.

Event Function—"Teaching/education"; Community youth reading a plaque, summer 2002.

Events planned for site: The garden's opening ceremony was held May 5, 2002 and included local and national representatives as well as religious leaders, the Boy Scouts and Girl Scouts, a fife and drum band, local police officers, families of the victims of 9-11, and many community residents. Partners in these events were the American Legion, the village of Scarsdale, and the Junior League of Central Westchester. The Memorial Committee will host annual events, which include a 9-11 sunset memorial. On the first anniversary of 9-11, the committee held a candlelight vigil. Other annual events will be held on Flag Day and on Veteran's Day. A Patriot Garden alcove in the memorial garden, supported by the Living Memorials Project, was dedicated Veteran's Day, 2003. It is a quiet area surrounded by mature trees and bushes dedicated by Congresswoman Nita Lowey, Scarsdale mayor Beverly Sved, and Vincent Tamagna, president of the Lower Hudson, New York Development Council of USDA. The Legion also is committed to keeping the history of Scarsdale alive and hopes to publish a booklet recounting the history of Scarsdale in wartime efforts. In collaboration with the community's children's enrichment center, the Legion will offer guided tours of the garden to school children (grades 4-7).

Landscape architect William Meyer joined with the veterans group to create a memorial that is both national in focus and unique to Scarsdale, summer 2002.

Additional Field Observations and New Developments

The older generation, particularly veterans, have allowed their war experience to define their definition of self and community at various points and passages of life. Returning home from WW II, veterans planted trees to honor lost lives. Then, as Legion Committee Chairman Nelson Heyer said, "We got on with our lives for the next 50 years."

Reaching the later stages of life (one of the most active members is 90 years old), these veterans decided to revisit these trees, clean up the area, and define the space where they were growing. Their motivation, they said, was not only to leave a legacy from their generation but also to connect their community with the larger pursuits and sacrifices for freedom. But the pursuits of freedom are strictly defined in the war context. In a town with several 9-11 families, the veterans chose to give 9-11 a place among these war monuments. Planting cherry trees in honor of 9-11 is part of their plan, but perhaps more important is the veterans' interest in creating a curriculum for the site. The idea is that it is important for children to understand and become accustomed to the sacrifices of war. The group felt the best way to do this was to highlight the community's own connection to it.

September 11th Memorial Grove

Site: Prospect Park, Brooklyn, NY
Site type: park
Stewardship type: nonprofit

- Initiated by Prospect Park Alliance
- Maintenance: New York City Department of Parks and Recreation

Land Jurisdiction: city
Memorial: 50 trees and more than 30 shrubs planted in naturalistic groves within a large, urban park

Location Function—"Natural spirit/peaceful, beautiful, serene, oasis, Restoration site"; View from the grove to the long meadow, May 2003.

Memorial Function—"Remember/honor local victims of 9-11"; Emergency responders in reflection at the grove dedication, September 2003.

Registry

Purpose: "To commemorate the lives of people from Brooklyn that were lost on that day, and to give the community a space for reflection and healing," according to Amanda Eisen of the Prospect Park Alliance, a non-profit public-private partnership with the City of New York, which through fundraising and advocacy, works to further restore and preserve the park as an unique urban resource.

Reason site was selected: This site is one of the closest points in the park to Manhattan and the WTC, but it is not in any particular neighborhood. It is in an area in need of restoration, and this grant will help to restore some of noted landscape architect Fredrick Law Olmsted's original designs. As a grove, it will stand apart for 9-11 remembrance, but will be integrated into the park landscape. The Alliance wanted to do something because people came in droves to Prospect Park on 9-11 and the days that followed. Families gathered to give their children a sense of normalcy, but the pervasive quietness and the presence of ash and debris marked those days as not just any other.

Events planned for site: The grove was dedicated on Sept. 4, 2003. It is expected that the grove will be used for active and passive recreation much like the rest of the park. The public

Sacred Function—"Historic, Natural spirit/peaceful, beautiful, serene,oasis"; Olmsted's orignial design is strictly adhered to, May 2003.

Event Function—"Dedication/commemoration/9-11 anniversary events"; Crowd at the grove dedication, September 2003.

will be notified as the project moves forward and individuals can dedicate trees to loved ones. The Alliance staff anticipates that many impromptu events will occur after the space is developed and dedicated, as such spaces are in high demand in the city.

Additional Field Observations and New Developments

The restored area features about 20 overstory trees, 30 understory trees, and 35 shrubs. Funding also provided tree care and maintenance of existing trees to improve the overall park health.

Though the area of the park is not being specifically set aside with 9-11-related programming, Prospect Park Alliance staff have a sense that the entire park is a sacred amenity. The park's importance was apparent in the days immediately following 9-11 when the community gathered to seek solace, but also on the anniversary concert and candlelight vigil. "We thought no one would come, because there hadn't been a lot of publicity about it until just 2 days before. So we were all there and people started pouring in.... We were almost overwhelmed," said Carol Ann Church, the Alliance's community outreach manager. The Alliance's director of landscape management, Anne Wong, echoed this sentiment, "They were setting up [large-screen video displays] and I said 'Who are these for?'"

From left, Prospect Park staff members Michael McComiskey, project landscape architect, Anne Wong, and Amanda Eisen comprised the core group on this project.

"We had 5000 candles that someone had donated and we ran out of them," Eisen added. The staff believes the park is a sacred place: It is Olmsted's masterpiece and a landmark park, it receives millions of visitors each year, and it is a beautiful place. Wong specifically identified as sacred the Long Meadow, at the end of which the memorial grove is situated. She said:

> "I think the Long Meadow is really special, the whole thing. I work right in the middle of it, so it's what I see everyday. But, it's just the way the land is shaped and the groupings of trees. You come in in the morning some times and there's just this mist lying there. It's very magical. It's a big open space, it's also a gathering space. It's so well designed that people tend to treat it respectfully. I really do feel like it's a very special space…It's a 90-acre crescent-shaped space, it's one of the biggest open spaces in a public park in America. It's designed so that you can't see it all in one glance, you just sort of get pulled into it. The trees are pulling you into the landscape, because they hide some things and reveal some things.... I think it's the great thing about the park, that there are all these little secret areas. It's not open to you all in one reading, there are many, many nooks and crannies."

As committed ecologists and arborists, the Alliance staff identified with the natural assets of the park, but in terms of serving the community's need, they identified programming as absolutely essential. When asked about recent budget cuts, Eisen said:

> "Cuts to the Parks Department means that there's been talk of us having to pick up private funding to take care of trash removal and keeping the grass mowed. That takes away from

> dollars that we raised for programming, and programming is really what brings people into the park in meaningful ways and keeps the park used, populated, and safe.... Money for tree planting is wonderful and welcome, but it can't end there. You've got to have maintenance and programming."

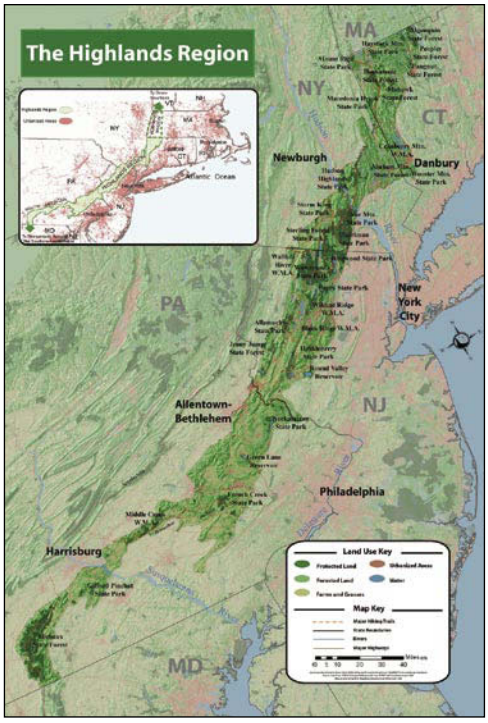
A plaque was created in recognition of the project and a number of community members who lost loved ones on 9-11, but cuts in maintenance staff have temporarily prevented installation of the plaque until spring 2004. Although they have an enormous natural resource, a large permanent staff, and a significant endowment, the Alliance's request for funding for maintenance and programming parallels that of smaller, community-based organizations. Basic funding for urban natural resource management will remain and outlast event-based efforts like the Living Memorials Project.

Sterling Forest Project

Site: Arrow Lake-Sterling Forest, Orange County, NY
Site type: forest
Stewardship type: nonprofit

- Initiated by Orange County Land Trust
- Maintenance: Orange County Land Trust

Land Jurisdiction: private
Memorial: hundreds of white pines planted as a memorial forest restoration



Location Function—"Connected to forest"; Sterling Forest is part of a critical edge forest in the Northeast and along the Appalachian Trail corridor. Map from the Sterling Forest Visitors Center, summer 2003.

Registry

Purpose: To integrate the restoration, planting, and maintenance of the memorial forest lands with pediatric and family bereavement and conservation volunteer programs.

Reason site was selected: Arrow Lake is the gateway to the newly preserved 18,000-acre Sterling Forest on the New Jersey-New York border. It is an ongoing restoration project in the New York City region's nearest nonfragmented forest landscape. White pines are being planted in the understory of dying hemlocks.

Events planned for the site: Small bereavement groups are brought to the site via a partnership between the Walt Disney Company, Cavalry Hospital, and the Orange County Land Trust. After 9-11, an expanded partnership with the FDNY brought bereavement and support groups of affected families to these healing grounds. A Sept. 7, 2002 ceremony "Common Ground is Sacred Ground" was held to unveil a 1-ton healing totem pole that was carved by master carvers of the Lummi American Indian tribe in Bellingham, WA. For the 2003 anniversary of 9-11, the Sterling Forest project worked with the counseling service unit of the FDNY to include children who

Memorial Function—"Create a place of comfort/solace/safety/healing/peace, Remember all victims of 9-11 as well as other victims"; Memorial white pine with a note to the lost, summer 2003.

Sacred Function—"Natural spirit/peaceful, beautiful, serene,oasis"; Arrow Lake at Sterling Forest, summer 2002.

Event Function—"Community planting"; Victims of violence from Sierra Leone and FDNY members take turns planting memorial white pines, summer 2002.

lost a firefighter parent on 9-11. One of the 9-11 widows, whose husband was a severe burn victim who recovered and returned to work, only to be killed on 9-11, has begun including burn victim groups in the forest project as well. Organizer Paul Dolan commented:

"This year [2003] we had a much larger response than expected. There are over 106 family members, including 27 children have responded that they will participate in memorial tree planting this year. We have 25 volunteers participating. This will be an official memorial with the FDNY. Families only, no politicians, no press or general public. A family picnic will follow. Fire Department Chaplain will bless newly planted trees. Local volunteers will assist in preparing site and future maintenance."

Additional Field Observations and New Developments

Sterling Forest continues its daily mission of bringing small groups to the forest for bereavement, counseling, therapy, and experiential healing. Paul Dolan, volunteer organizer of the Orange County Land Trust, compares the grieving and recovery of the children with the resiliency of the forest, by saying:

"Boys and girls, one of the most beautiful places in the world is the forest…. We're going to spend some time planting these, so you'll understand what a forest is. If you look at the forest, it's a beautiful place. But if you look at it closely, you see it's pretty wild, there are a lot of trees that are knocked over or have fallen over from storms. But when a tree dies, many more trees also grow. The seeds from the tree can create new trees, light can come into the forest floor and create new things."

Paul Dolan is committed to the preservation of Sterling Forest and its use as a creative, teaching, and healing landscape, summer 2002.

Paul's wife and fellow member of the Orange County Land Trust, JoAnn Dolan, said:

"What's interesting here is that you've got death all around you, dead hemlocks, and they're bringing life. It would be good to tell the children a little bit about how because these trees are dying, it allows the pines to have life, because they need a lot more light….It's kind of like the Phoenix rising. I always think of the forest as like the Phoenix."

Children from Calvary Hospital bereavement groups plant white pine trees to replace the dying hemlocks. The groups are supervised by trained counselors and teenagers who were former

participants in the program. This creates an inclusive long-term program. The Dolans encourage participants to get involved with the service aspect and development of the program, because this long-term engagement can be more therapeutic than planting a memorial forest.

The Dolans initiate partnerships to ensure the longevity of this forest restoration project. A local Bruderhof community—a communal people who are farmers and excellent stewards of the land—recently has begun assisting with the installation and year-round maintenance of the young pines. At one memorial planting, a neighboring landowner took part, interacting with the forest and perhaps imparting a sense of the value of this space that might be missed when compared with a developer's offer for the land.

The Dolans have assisted in the preservation of more than 20,000 acres of forest land that has been transferred to the state of New York, the creation of a multimillion dollar Sterling Forest visitors' center, and the continuous widening and securing of the Appalachian Trail corridor—a high-traffic public greenway. They also intend to keep this portion of the forest as a private land trust to ensure continuation of their innovative programs. They explain their long-term commitment and vision:

> "We want groups that are interested in continuing contact with the land. We don't want day programs and people that are bussed in and out of here, we want it to be a place for people to permanently come and find a bonding and an interaction with the land. We think of it as a teaching landscape, a creative landscape, and a healing landscape."

The Dolans are actively recruiting new partners, working to build in a consortium model of like-minded groups that will use the site on an ongoing basis for the teaching, creative, and healing landscape. They are talking to 9-11 family members about the project's next stage and they expect to focus on outreach and service. Sterling Forest agreed to a request by 9-11 families to invite families of servicemen killed in the Iraq conflict. Also, a second Healing Pole has been carved and brought to Somerset County, PA by the Lummi Indians. A third pole went to Washington, D.C. in 2004. This is part of the "Sacred Landscapes" projects, with which the Lummis are involved.

Tree Planting in Highbridge Park to Honor the Victims of the September 11th World Trade Center Disaster

Site: Highbridge Park, New York, NY
Site type: park
Stewardship type: nonprofit

- Initiated by New York Restoration Project; New York City Department of Parks and Recreation
- Maintenance: New York Restoration Project; New York City Department of Parks and Recreation

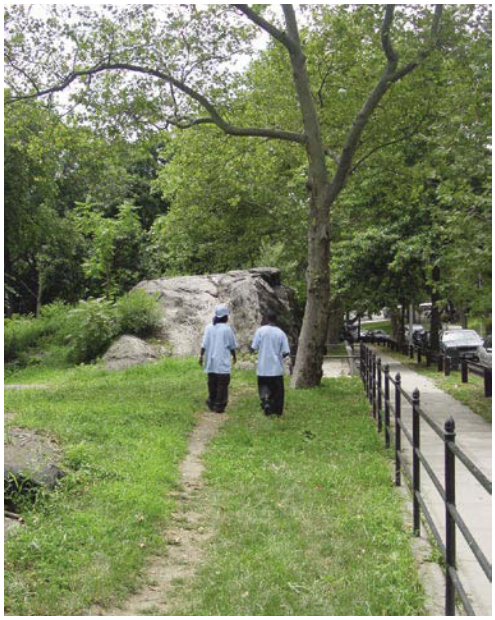
Land Jurisdiction: city
Memorial: groves of trees and landscaping in four locations in an urban linear park

Location Function—"Restoration site"; One of four Highbridge Park memorial planting sites, July 2003.

Registry

Purpose: New York Restoration Project (NYRP) will plant four groves of flowering, hardwood trees in Highbridge Park to honor those who lost their lives on 9-11. Following the events of 9-11, parks became important gathering places for reflection. NYRP's project will improve Highbridge Park and provide inner-city residents with a place for healing and solace. The Living Memorials project also has special meaning to neighborhood residents who lost loved ones in the crash of American Airlines Flight 587 on Nov. 12, 2001.

Reason site was selected: Since 1996, NYRP has been involved in the reclamation of historic Highbridge Park, which was built in 1888 and fell into disrepair after the city's mid-1970s financial crisis. Former Parks Commissioner Henry Stern once described the park as the city's "most damaged, most cluttered" major park. To date, NYRP has removed 50,000 tons of debris from Highbridge Park, including 2,000 tires, and has made significant headway in beautifying the park and initiating free programs there for at-risk youth.



Memorial Function—"Create a place of comfort/solace/safety/healing/peace"; Youth walking through Highbridge Park, July 2003.

Sacred Function—"Act of Stewardship"; Youth volunteer, November 2003. Photo: Jane Jackson, NYRP

Events planned for the site: Tree and groundcover plantings and ongoing site maintenance will be conducted by NYRP's permanent field staff, AmeriCorps crew, and community and corporate volunteers. NYRP will issue a press release about its Living Memorials Project, print an article about the memorial grove in its newsletter, Good Dirt, and post information about the project and photos from the plantings on its website.

Event Function—"Community planting"; Volunteers at planting day, November 2003. Photo: Jane Jackson, NYRP

Additional Field Observations and New Developments

As of August 2003, this project was not yet under way. Although a representative of NYRP attended the November 2002 living memorials workshop, the LMP team was unable to reach the correct parties at NYRP and had heard no response following numerous emails and phone calls. A concerted effort among Northeastern Area State and Private Forestry, Northeast Research Station, and the NYC Department of Parks and Recreation led to a site visit with the NYRP staff horticulturalist. This on-site, face-to-face visit helped jump-start the program, evidence for the importance of human interaction and field work despite the preponderance of digital communications. The group intended to plant twelve 3 to 3.5-inch caliper cherry trees in fall 2003. But according to the requirements of the grant and the approximate cost of these trees, more public outreach is warranted. A joint social and site assessment and communications team met with the NYRP staff to brainstorm ideas and approaches for engaging neighborhood groups, such as schools, the New York Department of Correctional Facilities, day-care centers, and a mental health facility in the area.

NYRP held a community outreach session and a series of four community planting events in mid-October and early November of 2003. During the plantings information was distributed on how to plant and care for the trees to ensure long-term health. Attendees included local parents, youth, seniors, and environmental nonprofit groups; NYRP staff reported an enthusiastic community response to the events. The four planting sessions involved about 60 community residents, many of whom will work with NYRP's horticulture and park crews to monitor and maintain the sites. NYRP hopes to involve the organizations and individuals at planting time and on an ongoing basis for maintenance. Progress will be monitored and evaluated in Year 2.

Staff of NYRP discuss the memorial project with community volunteers at the Audobon School, October 2003.

Trees for Life and Unity Project

Sites: Garden of Youth, Garden of Happiness, Tremont Community Garden, Daly Avenue Block Association Garden, Bronx, NY
Site type: community garden
Stewardship type: partnership between nonprofit and informal groups

- Initiated by Green Guerillas and La Familia Verde
- Maintenance: garden groups

Land Jurisdiction: varies
Memorial: 40 trees planted and dedicated in 19 urban community gardens

Location Function—"Community gathering place"; Tremont Community Garden, May 2002.

Memorial Function—"Create a place of comfort/solace/safety/healing/peace, Serve local community"; Garden of Happiness, May 2002.

Sacred Function—"Already important to community through use, Peaceful/beautiful/serene/oasis"; Garden of Youth, May 2002.

Registry

Purpose: According to the project proposal, the Trees for Life and Unity Project purpose is "to remember the victims of the 9-11 tragedy and to provide community gardens with the trees the gardens need but cannot afford." La Familia Verde hopes that these trees also will work to address health and immigrant services. Tree planting improves air quality in an area with a disproportionately high asthma rate. The programs of La Familia Verde promote positive inter-racial, cultural, and lingual relations through tree plantings.

Reason site was selected: After 9-11, city residents sought open spaces to gather to reflect and connect with each other and living things. New York City's network of more than 700 community gardens—located in the heart of neighborhoods in all the boroughs—proved to be a natural choice. For more than 20 years, community gardens have not only been beautification projects, but also have functioned as outdoor community centers, providing neighborhood people with safe and accessible spaces to gather, socialize, and organize. The Tremont Community Garden was selected because it recently was expanded and it has a large open area needing shade trees.

Event Function—"Local community events"; Gardeners and pastor at the Bedford-Fordham Lot Busters Garden, May 2002.

This garden is a Trust for Public Land site, and is protected permanently. Other gardens were selected according to need and capacity to plant.

Events planned for site: A formal dedication with victims' families, gardeners, other community members, press, and government officials was held November of 2002 at the Tremont Community Garden, and it is likely that many of the 19 garden sites throughout the South Bronx held their own dedications for their groups and communities. The 40 trees throughout the 19 community gardens are planted and maintained by the existing network of garden volunteers. Gardeners posted descriptions of the project on garden fences and bulletin boards, along with information on hours in which the public and victims' families can visit. They invited family members to become part of the garden committee that maintains the trees. Green Guerillas also held public processes to determine which trees are most appropriate as 9-11 memorials. Unifying signage is located at all sites, and a number of community education events were held in association with this project to contribute to the urban forestry knowledge and skills of urban gardeners. Green Guerillas held two tree-care workshops at 2001 Daly Ave. Community Garden and the Garden of Happiness in May of 2002. All Bronx gardeners and some upper Manhattan gardeners were invited. Green Guerillas held another tree-care workshop with a focus on pruning in autumn 2003.

Karen Washington of La Familia Verde is a longtime gardener, garden advocate, community organizer, and Bronx resident, May 2002.

Additional Field Observations and New Developments

Forty trees of the following species types were planted: lilac, juniper, katsura, cypress, holly, weeping cherry, Irish yew, magnolia royal star, kousa dogwood, and apple. These were planted singly or in groups of seven or fewer. It recently was reported that 2001 Daly Avenue will be transferred to New York City's Office of Housing Preservation and Development. The garden group has negotiated for a new site to which existing plants and trees, including memorial trees, will be transferred.

This project demonstrates the potential for community gardens to be viable tree planting sites. Efforts that target low-income or tree-deficient neighborhoods for street tree plantings also should work with existing garden sites, networks, stewards, and advocacy groups to create and sustain the urban forest.

Tribute Park

Site: 116th Street and Beach Channel Drive, Far Rockaway, NY
Site type: park
Stewardship type: nonprofit

- Initiated by Chamber of Commerce; Rockaway Partnership
- Maintenance: individuals (teams of volunteers)

Land jurisdiction: city
Memorial: new, interactive, waterfront tribute park

Location Function—"9-11 community gathering place"; Liz Sulik, left, looks out on the Jamaica Bay, summer 2002.

Registry

Purpose: The park is a place for renewal of spirit and healing, according to Rockaway Chamber of Commerce Executive Director Liz Sulik. It is to be filled with trees, gardens, amenities, and the sound of children laughing. As a U.S. Forest Service Living Memorial grantee, this project upholds the values of the restorative power of trees and nature, the importance of public access, and the need to remember 9-11. Sulik envisions a "lively place," rather than one that is dark or somber. It is a place for the people to use, to enjoy nature, to create art, and to move forward in the wake of tragedy.

Reason site was selected: This undeveloped and overgrown site is a small piece of city park land where Rockaway residents gathered on 9-11 to view the WTC. In need of a revetment and redevelopment already, this impromptu community use gave the site new meaning. Moreover, the presence of the tide is significant for the memorial site.

"Something about the ocean is so renewing," Sulik said. "The tide goes in and out; life goes on." The community will gain a meaningful memorial space and a useful beachfront park. The

Memorial Function—"Remember/honor local victims of 9-11"; Local resident and sculptor Izabella Sloboduff works on the firefighter's monument, one of several different memorial features on the site, October 2003.

Sacred Function—"Natural spirit/peaceful, beautiful, serene,oasis"; Wildlife is commonly visible on the bay, summer 2002.

sunsets, waterfront, and bird life already beautify this site, which is just at the beginning of its development process.

Events planned for site: There was a public groundbreaking on Sept. 11, 2002 attended by many dignitaries, 9-11 survivors, family members, fire, and police personnel. In the long term, the park will have arts programming, wheelchair accessibility, a shaded seating structure, and healing gardens with signage of various plant names, a canoe/kayak launch, a telescope for viewing wildlife and the Manhattan skyline, and more.

Event Function—"Passive and active recreation"; Site will function as both a memorial and a lively park, May 2003.

Additional Field Observations and New Developments

The Rockaway Partnership solicited proposals for the built element of the tribute park, with a selection committee comprised of artists, architects, family members, and Chamber members. The proposals also were exhibited at a local gallery with a comment sheet and posted online. "The main thing we wanted was to be incredibly inclusive," Sulik said. Rockaway resident Patrick Clark's "The Heavens Over Rockaway" design was selected. Clark also designed the local memorial for Breezy Point residents who were lost on 9-11. Bricks dedicated in memory or celebration of anyone, not just victims of 9-11, are being sold to finance the project. The partnership has been flexible enough in its plan to accommodate individuals, the firefighter memorial, a Police Benevolent Association tribute, bricks for servicemen killed in Iraq, and bricks for those killed on American Airlines Flight 587 that crashed in November 2002 in the Rockaways. Despite the presence of names on the memorial bricks and etched into the colored glass of the tribute, the committee's intent is that the park remain vibrant and active. This will be an interesting case study as the park is created: Will it be a somber place of memory, or will it be vibrant and active, or can it be both—many things for many people who grieve and live differently? Although design elements of a built structure, sculpture, etched names, and plant materials remain consistent between this project and many others, is there something else in the "spirit" that is brought to the project that can subsequently affect and shape use? Sulik said:

> "We wanted something that was very interactive with the environment. It had to be representative of the natural things that move forward here: the tides, the sea grasses, all of the things that we've come to kind of depend on as moving us forward. There's a lot of solace that people find in walking along the beach, and there's great comfort knowing the tides come in and out....It's a place of life, not death."

The site plan was completed by Lynden Miller, an open space and park designer who previously worked on a Rockaways Daffodil Project, and the landscaping plan was created by local landscape architect, Nadia Murphy. The coordination of the 11 partner groups and the high level of community interest has not been detrimental to the progress, Sulik said.

> "I think what impressed me was the ease with which the process moved forward. Especially when you're from a small community, there's always the potential for dissention, and one

faction getting together—and it wasn't like that. We commented on that throughout. It was a lot of work coordinating it, getting it together, there's no question about that. There was a lot of local interest, because it's going to be representative not only of Rockaway, but it's on the water, it's going to be city-wide, this is really going to be a piece that I think will draw people here…The people were so genuinely interested in the process. People showed up at meetings, they didn't just blow them off like you might a civic meeting. They really took a lot of pride, and knowing that this was going to be the tribute in the Rockaways, that was important to them. And it really was easy; I don't think we had any dissension. Around the table we had people that ordinarily might not have such a good rapport with one another, and yet when we discussed this, everybody was so focused on this. My job was really to bring us back to task and I don't think I had to do that once."

Liz Sulik and John LePore of the Rockaway Chamber of Commerce discuss the project, June 2003.

The project served as a catalyst for creating some very real community social capital, bringing together different groups that don't usually working together, raising local, city, state, and federal funds, creating a vision and the seeing the project through to completion. More than $100,000 was raised locally, most from committed community members like Sulik. Once the site is built, the plan is to maintain it with teams of volunteers, rather than city park staff, to ensure that the community remains involved. The memorial committee was anticipating such a high interest in their dedication ceremony, they planned on holding two dedication events.

Since the Chamber's initial proposal, the purpose of the project did not change, the partnership is just closer to realizing their plan. The contractor has completed the beach revetment in accordance with New York Department of Environmental Conservation requirements, and topsoil has been brought in. A new wall and fencing has been installed between the site and the new Duane Reade drugstore, however controversy surrounds the presence of the large, illuminated Duane Reade billboard. The partnership has cooperated previously with the drugstore company, which brought water and electricity to the park's site during the store's construction, so it is likely that a compromise is forthcoming from the meetings between the partnership and company officials.

Washington D.C. Memorial Tree Grove Project

Site: Kingman Island, Washington, D.C.
Site type: park
Stewardship type: partnership between federal government, local government, and nonprofit

- Initiated by Office of Mayor Anthony Williams; Army Corps of Engineers; Washington, D.C. Department of Parks and Recreation; Green Spaces for D.C.
- Maintenance: Washington, D.C. Department of Parks and Recreation

Land Jurisdiction: District of Columbia (transferred from U.S. Department of Interior)
Memorial: island restoration with educational trail and memorial grove; eight neighborhood memorial groves

Location Function—"Natural spirit/peaceful, beautiful, serene, oasis"; Kingman Island in the Anacostia River, fall 2002.

Memorial Function—"Create a place of comfort/solace/safety/healing/peace, Environmental Restoration"; Nature trail on site, fall 2002.

Sacred Function—"Over time will become"; Though the site is not yet created, the impact of September 11th is evident in the Washington, D.C. Parks Department office on these student-made signs, spring 2003.

Registry

Purpose: To pay lasting tribute to the tragic events of 9-11 by creating one central and eight ward-based neighborhood memorial tree groves, and several individual tree plantings honoring 9-11 victims. The project will give residents and visitors a place to reflect on this difficult time in our nation's history. Through careful site and species selection, the project will showcase the long-lived nature of trees, which are symbolic of the historical strength and determination of our nation.

Reason Site was Selected: The site will be located at Kingman Island, in the middle of the Anacostia River. According to the "D.C. Memorial Tree Groves" website, this island, owned by the District of Columbia, was chosen unanimously by the design and location committee for several key reasons: it can accommodate a large number of plantings necessary to become a place of reflection; it straddles the eastern and western portions of the District, thereby representing all, and not just a portion of the District; it will serve as a memorial site and an area of ecological improvement; it is currently under restoration by the D.C. Department of Health, U.S. Fish and Wildlife Service, and the U.S. Army Corps of Engineers,

Event Function—"Community design"; Planning group that will organize the multiple uses and design of the site, fall 2002

allowing utilization of significant existing resources; and it is accessible by existing mass transit routes.

Events Planned: There are opportunities for volunteer involvement in tree planting, maintenance, and pruning. A dedication will be held in the future.

Additional Field Observations and New Developments

This project is a collaboration of a number of different agencies and organizations including the partners named above, the District of Columbia through Mayor Anthony D. William's office, Green Spaces for D.C., and the USDA Forest Service. The living memorial will exist on one portion of Kingman Island, the restoration of which—along with the nearby Heritage Island—has been thus far undertaken by the Corps as a part of a much larger effort to reclaim and restore the Anacostia River. A competition, organized by local nonprofit Green Spaces for D.C., resulted in Lee and Associates, combined with Dirtworks, P.C., as winners of the landscape design. Barry Goodinson of Green Spaces for D.C. described the intent of the Washington, D.C. living memorial project:

> "This is a memorial for the city….If people want to come to D.C. to see a 9-11 memorial, they'll go to a physical structure at the Pentagon. The Pentagon memorial is very designed and next to a monstrous building, and we envision something that sits a little more lightly on the land. These feel much more intimate, much more personal."

The site will serve as a memorial, a place of natural beauty, a place to interact with the land, an ecological education space, and an amenity to the nearby communities. The plan also calls for eight ward-based groves to be developed with community input. The partnership of groups involved on this project, headed by Green Space for D.C., has made great efforts to bring the living memorial concept and design expertise of landscape architects Lee and Associates and Dirtworks beyond the island site and into neighborhoods in each of the District's eight wards. A project map and updates are available via the Green Space for D.C. (www.greenspacesfordc.org/911/groves.htm) website and a unique project site is in development (www.911groveswashingtondc.org).

Barry Goodinson of Green Spaces for D.C. is the lead coordinator of the Memorial Tree Grove Project.

WTC United Family Group Memorial

Site: Eagle Rock Reservation, West Orange, Essex County, NJ
Site type: park
Stewardship type: partnership between nonprofit and government

- Initiated by WTC United Family Group; Essex County Board of Freeholders; New Jersey Tree Foundation
- Maintenance: Essex County Parks Department

Land jurisdiction: city
Memorial: seven trees with plaques alongside a wall of names with views of Lower Manhattan

Location Function—"9-11 commmunity gathering place/9-11 changed use"; New entrance sign to the memorial, June 2003

Memorial Function—"Remember/honor all victims of 9-11"; The name wall and viewshed overlook, June 2003.

Registry

Purpose: Project Coordinator Gary Kroessig said, "initially this was to be a county monument, but it became clear that this tragedy extended far beyond Essex County, and the memorial should honor victims of New Jersey, the country, and internationally; everyone was affected. The site is intended to give people a place to come to reflect on lives that were lost that day, while the memorial garden is a place for the families. Many people don't want to go to Ground Zero, it's too close for them emotionally. Here it's quiet and close to home."

Reason site was selected: On 9-11, thousands of Essex County residents came to Eagle Rock to view the aftermath of the WTC attacks. Impromptu memorials and shrines emerged on the site for months after. Kroessig said that everyone in the area knows that this is the overlook by which one can view the New York City skyline, and 9-11 was no exception. As such, the Eagle Rock Reservation and the Essex County Board of Freeholders felt that they had to do something to enhance that site in the wake of the event and the new use of the space. Improving the site is worthwhile unto itself because the reserve is somewhat underutilized (besides the hiking trails), according to Kroessig. Meanwhile, the WTC United Family Group (WTCUFG) was looking for an area to create a living memorial, so the two

Sacred Function—"Land bore witness, Already important to community through use"; Remembrances left at the overlook, June 2003.

Event Function—"Reflection, 9-11 family member use"; The grove of trees are set off to the side to allow for private reflection, June 2003.

groups merged their vision and resources to work on this project. A memorial grove was planted; also installed were new walls with names of all of the 9-11 victims, a central sculpture of an open book with the names of Essex county victims, and sculptures of a young girl and a boy gazing out over New York with a lantern.

Events planned for site: An unveiling ceremony and reception for the families was held Oct. 20, 2003. But the project organizers also feel that the families will want to hold ongoing services there, which is why the memorial grove is peacefully set to the side for quiet services.

Additional Field Observations and New Developments

It is evident that the site is being visited. The social and site assessment team observed people taking pictures of the memorial and visiting the park specifically to go to the memorial. More significantly, people chose to interact with the site, leaving behind a temporary shrine of sorts made out of paper, flags, pinwheels, found objects, pictures, and poems. Some of the mementos were about 9-11 as an event, others were about specific victims, others were generally patriotic in tone, and still other were deliberately in support of the war in Iraq. These messages were left by people who felt this site was the place for public conversation to occur.

Steven Vecchione and Gary Kroessig, from left, talk about the plan for the site, summer 2002.

The site features hardscape more prominently than the living components; dogwood trees are set off to the side in a grove. Uniquely, this is the only site we identified that linked a tree not only to each of the three crash sites, but also to all four flights that crashed. Kroessig described the sculptures and overlook as "a place for everyone to come and reflect on the lives that were lost that day." But he said the garden is a place specifically for families. He said the site is already a place where people come and leave shrines, but the trees infuse the site with sacredness, although exactly how is elusive. The project was designed in partnership with the WTCUFG, but it is unknown if this is really a site used prominently by family members. There was a formal dedication with family members in attendance, but ongoing use is unknown, in part due to our inability to connect with WTCUFG head Anthony Gardener. Regardless, the general public is using the space more than prior to 9-11, with the former local overlook now marked as a 9-11 remembrance site. As such literal artistic representations of the 9-11 hero narrative continue to dot the countryside, it will be interesting to track this narrative as it shapes collective memory over time.

Southern Region

American Forests Memorial Tree Groves Campaign

Site: various sites in Arlington County, VA; and various sites in coordination with victims' families
Site type: single tree plantings in civic grounds
Stewardship type: nonprofit

- Initiated by American Forests, Eddie Bauer
- Maintenance: individuals

Land jurisdiction: varies
Memorial: single tree plantings on private and public property in Arlington County, VA; donated memorial trees to three projects in the northeast

Registry

Purpose: To honor the lives lost on 9-11 by planting trees in memorial groves.

Reason site was selected: In Arlington County, VA, location of the Pentagon, 184 trees were planted on public property. Some of the trees were used in the 9-11 memorial groves near Fort Meyer by the September 11 Memorial Task Force. The county government, along with volunteers from the state Tree Stewards program, planted small groves of trees at schools, libraries, and firehouses. Arlington County also offered 184 citizens the opportunity to plant a memorial tree on their property. The county offered to donate trees to all of the families of Pentagon victims.

Events planned for the site: American Forests provided about 70 trees for the new memorial at the Pentagon (described below). American Forests' other projects are ongoing with various dedications and plantings.

Additional Field Observations and New Developments

American Forest's participation in the Living Memorials Project is twofold. First, they donated 1,430 trees to the Northeastern Area through their Eddie Bauer memorial tree program. Second, they organized individual tree-planting projects in Arlington County, VA and worked with the Pentagon Memorial Committee in the Southern Region.

The recipients of American Forest-Eddie Bauer trees in the Northeastern Area were Forest Service partner living memorials, including the American Patriot Garden projects organized by the Lower Hudson-Long Island Resource Conservation and Development Council, the Kiski Basin Initiative in Somerset County, PA, and the New York City Department of Parks and Recreation Natural Resources Group. The Lower Hudson-Long Island RC&D searched for a creative solution for how to use the young, small-caliper trees that were provided by American Forests. They used in-kind donation of land, time, and materials from Lower Hudson area nurseryman Paul Manning, who agreed to nurse the trees a few seasons on his private tree farm until the trees were ready for planting. Somerset County, PA had some challenges communicating with American Forests, but since their project was proceeding slowly, they did not have any unmet need. Since the Somerset project has changed to planting only sugar maples, they needed to adjust their previously ordered 40 trees. The Natural Resources Group of the New York City Department of Parks and Recreation received 800 trees and planted these young trees in natural areas, such as Alley Pond Park and Van Courtland Park. Natural Resources Group was able to use these young trees because it had the space and conditions to plant such small specimens in the urban environment.

American Forest's involvement in the Southern Region was somewhat more direct, with the donation of 368 trees to individuals for single-tree plantings on public sites. Thirty-eight trees were planted at fire stations, 74 were planted at 16 school sites, and the rest were distributed to community centers and libraries. To accomplish this, they partnered with the Arlington County government to identify interested families and available sites. They tracked species type and planting sites, and a number of individual dedications were held. Using both Eddie Bauer and Forest Service funding allowed American Forests to plant on public and private land jurisdictions, whichever was more appropriate according to the need. American Forests has generated a good deal of media attention through these efforts. Much of an entire issue of American Forests Magazine (Spring 2003) was dedicated to the history and purpose of planting memorial trees.

Pentagon Memorial Project

Site: Pentagon, Arlington, VA
Site type: civic grounds
Stewardship type: federal government

- Initiated by U.S. Army Corps of Engineers, Baltimore District; U.S. Department of Defense; Pentagon Memorial Family Steering Committee; American Forests
- Maintenance: Pentagon

Land jurisdiction: federal
Memorial: 70-80 maple trees incorporated into the official design of the Pentagon Memorial

Registry

Purpose: To honor the 184 people who died at the Pentagon on 9-11.

Reason site was selected: The memorial will be located on the Pentagon grounds at the exact crash location.

Events planned for the site: An open, two-stage competition to select a concept for the memorial began in June 2002. Submissions were due Sept. 11, 2002 and about 1,100 proposals were received. All entries that meet the requirements were judged and up to five finalists selected to be further developed and judged again. The winning team of Keith Kaseman and Julie Beckman were selected in December 2002. Memorial committee members and landscape architects were in continual contact with the Family Steering Committee members throughout the design process. The Corps will participate in planning and building the memorial and they are committed to this participatory design process. As part of their Year 2 Living Memorial grant, American Forests will work with the Pentagon officials to ensure that the memorial is properly landscaped as an appropriate tribute to the 184 people who died at the Pentagon on 9-11.

Additional Field Observations and New Developments

The prospect of bringing trees and civilians up to the edge of the Pentagon wall is new and alien to the culture of the U.S. Department of Defense. Previously, the public was allowed to tour the building, but after 9-11 only a limited number of escorted guests are allowed on the grounds. There is a paradox between the desire for greater security after 9-11 and the demand by the public and victims' families to have access to the grounds of the crash and to have a fitting memorial to their loved ones. The memorial committee is made up of Pentagon staff, while input from the families was solicited at every point in the process of the design competition. Two young architects were selected and the family steering committee placed a "design lock" to insure that the bench, timeline, reflecting pool, and tree elements would remain in the plan. This is a memorial designed to serve the 9-11 family members and the Pentagon staff; there is currently no public parking planned for the site. The memorial committee has become increasingly aware, though, that as the public learns about the project, there is no way to stop it from being a site of significance. One steering committee member noted, "If we get even 10 percent of the Arlington National Cemetery traffic, our quiet little memorial won't remain so quiet anymore."

The actual design of the memorial leads with the hardscape and then adds 70-80 paperbark maples "to create a vivid canopy of color and shadow…and to enhance the overall design," according to Kaseman. Beckman, the other architect on the project, acknowledged, "It's a very severe design intent. Trees are the way to bring it back to human scale." The entire steering committee is committed to creating a memorial that is "a place like no other," as stated in Kaseman and Beckman's design plan.

Discussion

Lessons Learned

1. LMP Resources should focus on families, children, and communities

The consensus of disaster-based research is that family support, a sense of community, communicating, and remaining hopeful are all important aspects of recovery after a traumatic event (Norris et al. 2001b). It therefore may be important to the LMP team to consider how this initiative can help support families in their communities. A significant recommendation from the project may be to focus on partnerships that include nontraditional groups rather than exclusively municipally driven projects. Projects aimed at recovery and remembrance also should be less of a reminder and design interpretation of the 9-11 tragedy and more of a way to celebrate life and build connections between people (Figs. 45 and 46). Municipally driven projects that lack community input have been observed to emerge from an abstract sense of civic responsibility rather than a direct response to the more complicated, unique, controversial, or subtle needs of individual citizens. Projects that serve as forums for the latter and that either involve or are driven by informal groups will likely have more effective impacts on human recovery.

Figure 45.—Family at the Garden of Healing, Staten Island, NY, summer 2003.

Figure 46.—Children at Sterling Forest, Tuxedo, NY, sumer 2002.

School-aged youths are most likely to suffer severely from post-traumatic disorder in the aftermath of a disaster. This is supported by the literature on disaster research, but it does not mean that other populations meeting certain conditions are not at high risk. Following the Oklahoma City bombing, local children who were not directly impacted but watched the repeated television reports were found to have the most severe cases of post-traumatic stress (Pfefferbaum et al. 1999, 2000). In this era of instantaneous communication, children are impacted not only when present at crash sites, but also by witnessing these traumatic events broadcast on television. In New York, the number of direct witnesses was high, with five in ten children later viewing the attacks on television, according to a study conducted by the Citizen's Committee for Children of New York (CCCNY) (2002) and the firm Belden, Russonello and Stewart. Researchers found that nearly one in four Manhattan children received counseling in the month following 9-11 (Stuber et al. 2002). The CCCNY report also found that seven in ten children had a difficult time emotionally coming to terms with the events after 9-11, with 14 to 18-year olds showing the most difficulty. As the 9-11 shrines are removed or fade, and the long-term effects of trauma linger, children may now be the most important population to work with in Year 2.

Often, the long-term psycho-social results of technological and natural disasters, while not ignored, are greatly understated, but appear in the reappropriation of space (Fig. 47). In recent years, there has been a surge of disaster and trauma research. Dr. Fran Norris writes, "Many of our ideas about the course of recovery from natural disasters are based primarily on Western experience, where predisaster housing quality, controls over land use, and warning systems are far superior to those in developing countries." (Norris et al. 2001a) However, while the lack of resources and capacity may not be as dire in the United States, the full range and

Figure 47.—Collective memory is often revealed through the reappropriation of public space, and similar expressions are used regardless of the type of event or memory. These paired images show response to 9-11 (photos on left) and other types of disturbances (photos on right).

Top: Memorial graffiti in front of firehouse, May 2003, and flower on sidewalk, July 2003, both in lower Manhattan. Middle: Flag mural, Staten Island, NY, May 2003, and tree and African village mural in Brooklyn, NY, May 2004. Bottom: 9-11 Memorial Tree plaque in lower Manhattan, May 2003, and Memorial Tree plaque in Eisenhower Park, October 2003.

type of services that are best suited to coping collectively and individually with post-traumatic stress may not be fully realized in all communities. Ironically, these are often places where the stress is chronic. Poor housing and transportation services, community violence, limited economic opportunity, inadequate health care, and failing schools are also examples of daily stress factors.

Beyond immediate families and friends, it is difficult to determine who was impacted by 9-11 and continues

to live in fear of terrorism. Public health research provides clues as experts often warn that conditions are magnified when populations are reminded of violence and stress or were previously exposed to violent trauma and oppression. An important lesson is that pre-existing conditions do make a difference in a community's ability to recover (Norris et al. 2001 a,b). In this spirit, living memorials should continue and perhaps focus with greater resolve on areas that need support in coping with the stress associated with "the everyday" after 9-11.

Urban ecology projects can serve as a point of entry into these communities by creating projects that are tangible, manageable in scale, and in response to community needs. By planting trees, cleaning vacant lots, reclaiming waterfronts, and getting outside, residents can begin to meet their neighbors, organize, debate, and collaborate with other groups, organizations, and agencies. They can begin to recover.

Figure 48.—Rick Magder of Groundwork Yonkers with a neighborhood youth in a garden site, September 2003.

In Year 2, the LMP team should consider trees as a natural resource and living memorials as an organizing principle that can help focus and serve community-identified needs. Much like the New York City Partnerships for Parks model of revitalizing the Bronx River by addressing community priorities, living memorial community tree planting and environmental restoration can be themed but not prescriptive; suggestive and creative but not limiting. Groundwork Yonkers director Rick Magder (Fig. 48) spoke of the applicability of the LMP program as a response both to 9-11 and the everyday chronic stressors of the urban environment:

> "In a way, the Living Memorials are much more applicable in an urban, city setting than in any other place. I can't begin to tell you how many memorials I have gone to in parks and places where there is no constituency...or one that has been dead for 100 years….most memorials have no social relevance anymore because the constituency has died off, or they are just not relevant. Everywhere we go in Yonkers there is some tragedy. Last fall, there were a great deal of murders and this causes a lot of stress. There is tremendous social anxiety in neighborhoods. And when you can begin to work on tangible projects that can alleviate the anxiety or perhaps use them to reflect on it…it has tremendous social meaning because it is integrated with the neighborhood's self-defined needs."

2. LMP should be used to increase capacity at the local level through legitimizing local efforts, partnerships and programming, and participatory design

In urban metropolitan areas, thousands of groups are organized, formally and informally, to support and improve their communities. These groups come in all shapes and sizes and their efforts, over time, create significant social capital that may or may not be used to achieve other community-based goals. We have learned from Year 1 of the LMP that many of these groups create an important service in their community. The CCCNY report found that after 9-11, one in two surveyed families turned to religious institutions for support and one in four turned to schools while just one in ten turned to city government agencies or hospitals and clinics, with less than one in ten using emergency relief agencies (CCCNY 2002). The survey did not measure reliance on more informal community-based groups. Some groups are recognized by the local authorities while other efforts go forward anonymously yet with determination and a sense of purpose that comes from an unmet community need. One of the single, most important steps that any authority can take to support community capacity is to define the problem and legitimize the local effort organized to solve it. Technical support programs that emphasize existing resources and local knowledge, foster trust, and help design creative solutions are desperately needed. This approach has been successful in creating

Figure 49.—The planning of Connecticut's 9-11 Living Memorial was guided by the Connecticut Office of Family Support, June 2003.

places that are useful and beneficial to the public now and in the future. This is true when applied to the LMP and for traditional urban and community forestry.

Partnerships should be strongly encouraged in the LMP. Many communities require assistance from public authorities. Partnerships must be structured to understand and respond to the full benefits, as well as the challenges that are inherent in working with local stewardship groups. Moreover, projects driven solely by public authorities have less social meaning and less local stewardship. Perhaps the LMP can encourage better partnerships and reach the local constituency better than is possible through sole partnership with municipalities. It also can assist these partnerships by remaining flexible in timelines wherever possible, by offering prompt assistance with navigating the federal process, by providing a human face to the LMP through one-on-one site visits and communications, and by bringing the partners together to promote the social network.

It is critically important to remember that most of the living memorials are not multimillion dollar projects. The only endowment fund they have is human energy —by those who come to value and use the space. Public programming is the key to continuing the legacy of these spaces and bringing value to the community. The LMP has limitations on the type of funding it can provide. But whenever possible, there should be a clear effort to support programming on these sites. If Forest Service funding cannot be used, effort should be made by administrators and cooperators to direct partners to other viable sources of funding. Partnerships with large-scale community, environmental, public health, and 9-11-related nonprofits and foundations should be considered as possible sources for matching funds for the entire LMP network.

The design process is one of the most important phases in the living memorial process. Design occurs where and when a group creates a common vision. Once a group creates this common vision it is almost impossible to change that vision from the outside. This was a basic lesson from the LMP in Year 1. Kathy Holler, a representative of the Federated Garden Clubs of New York State on Staten Island, responded specifically to the design recommendations that were offered by the technical assistance team after their site was already planted:

> "I think what [the LMP landscape architect] had to say was important a year ago, but now it was so depressing. It was like we did everything wrong. The first thing I thought was we'll give the money back. Then I thought, okay, we'll take everything out and just re-grass it. Then I thought, no, we can't do that to people. The garden he had laid out was a beautiful garden, but it could have been anywhere, anyplace, it's just a piece of landscaping. It wasn't a memorial garden to this site. We did this formal design because we felt that the solemnity of the occasion required something that means something to us and to the firemen. His landscaping plan was beautiful and great, but it was just a landscaping plan, it wasn't a memorial garden to Staten Island or us. And it never would have gotten past Department of Transportation….We had wanted his input in the summer before we put anything in the ground, but nothing ever came of it. There was this delay and that delay, and the whole project was time-sensitive. We had to start by a certain date, we had to be so far along by 6 months to write our report, we had to end by a certain date, so we have been trying to keep up with this time schedule laid down by the USDA FS."

Any design assistance must be offered with understanding of community timelines and process, otherwise what is meant to serve as technical assistance may end up eroding trust between community groups and federal partners. There are, indeed, numerous opportunities for design support to add value in the lifespan of a community-based living memorial project. The living memorials are public and many are community-based. As a result, they have a dynamic nature that will shift from time to time – particularly in site use. These shifts, which inevitably occur, are often calls for design support as well as collective visioning. Also, at the outset of Year 2, the pre-proposal phase and mandatory training and forum provide opportunity for early engagement with partners seeking design assistance.

Design is ownership and it is no wonder that the design issue was one subject of debate observed by the LMP assessment team. Design support should be developed with and conveyed to an adequate representation of project stakeholders. Ultimately, the design process should be a community-building process that encourages local control and ownership as well as a responsibility to the public at large.

3. The LMP team should provide information from the project back to communities

In Year 1, a project website was established for communities. The website includes a section called the "toolbox" which contains techniques considered by the LMP team to be useful in the development of a living memorial. The toolbox is a work in progress but it is still an excellent repository of information that can serve as a resource for living memorial groups. It needs to be utilized in new ways as a resource for living memorial groups, perhaps being incorporated into the LMP training sessions, perhaps via other publications or press releases, perhaps via ongoing electronically distributed Project Updates. Since the initiative is trying to reach beyond traditionally engaged partners and into communities, this information needs to exist in digital, print, and human forms. This will offer the broadest possible population access to the information.

The website also supports a National Living Memorials Registry with brief outlines and images of each project.

Figure 50.—Group discussion at the Living Memorials Project workshop, November 2001

The registry serves as a database for our groups, but it also serves as a web presence for many groups that do not have access to a project website. Perhaps most importantly, the registry attempts to create legitimacy for each group by creating a national context for the memorials.

A regional conference in November 2002 at Liberty State Park in Jersey City, NJ brought together project participants from nearly all of the Forest Service-funded sites (Fig. 50). There remains a strong interest in another gathering to allow groups to present their memorial projects to each other. A living memorials online bulletin board (http://pps.org/livemem/) was established through the Project for Public Spaces to allow individuals to seek out each other for project advice. In Year 1, the bulletin board did not play a significant role in supporting a social network.

However, several groups have used the Liberty State Park workshop and the Project Updates to connect with each other. The assessment group reports information regularly via the Project Update. The updates are very effective in maintaining a sense of community in the larger initiatives. Project Updates should continue as joint documents between the social and site assessment team and the technical assistance team in Year 2.

Finally, establishment of trust and credibility through interactions between a known resource person and community groups is critical to ensure real partnership with community-led projects. As such, site visits will continue in Year 2.

Conclusion

Many scholars agree that memory and commemoration are less about the past than they are about "very serious matters of the present" (Rowlands 1999: 129). Common to all the memorials we have studied thus far is the ever-present theme: We must never forget. But when do we, privately or publicly, begin to forget? At times we need to forget or else we would go mad. The "art of forgetting" is a matter with which both the individual and society struggles, as we find we can become obsessed with particular memories. We are nostalgic. Cutting and pasting the bits and pieces of the past into the present to reimagine a world, at times causing us to deny the present for the sake of a reimagined past.

Landscape scholar J. B. Jackson has written there is a "necessity for ruins," as they help chart new beginnings rather than an end (Jackson 1980). This may be especially true when one must fill the emptiness associated with having no memories, whether it be a lack of memory of the forest, nature, village life, or any other eco-social condition from which modern lifestyles are often alienated. Subsequently, we find 'nature,' 'wilderness' or 'village life' are easily and often reinvented through image, monument, story, and space: the building blocks of memorial legacies. This may be especially true in the modern American era of rapid development, both in urban redeveloping areas and in previously rural areas consumed by sprawl. Couple this rate of change with the need to immediately recover from traumatic events that are collectively experienced as aided by television and other technology, and it seems that we are literally building atop physical and emotional ruins before they have been fully understood. This leads us to question what are the ruins we choose to keep 'alive' and around us? Who decides what ruins are to be preserved? Who tells the story of the ruins and how?

It also leads us to the question of whether the 9-11 memorials represent something new in the way American culture memorializes. For most of the 20th century, we memorialized at the gravesite or following the World War I era, collectively at the monument. Fredrick Law Olmsted turned us away from the former practice of using our cemeteries as parks and our parks as cemeteries. The veterans' memorial has been the only consistent memorial maintained throughout the past century in our public spaces. What has surfaced in this research is the recognition of a growing number of public, open space memorials that are personalized, individualized, and serve local acts of commemoration. These memorials have been found throughout the country in public parks, gardens, civic grounds, mountain peaks, front lawns, roadsides, and street corners.

At first glance, it seems that the way in which people died has begun to resonate in the ordinary landscape —whether it is by roadside accident, poverty, social isolation, neighborhood design, drugs, disease, or acts of violence. In the past, no matter how personal or particular, erecting memorials was a public, collective process that was conducted through institutions not individuals (Bodnar 1994). One key finding is that many of the 9-11 memorials documented in this research have not been created only by institutions, but more often by ordinary citizens. In reading these landscapes and social motivations as texts, what do we find?

It seems that sense of place is now shaped by a cacophony of global to local memories, and there is a desperate need for a physical space that is separate from the gravesite, the public monument, or even the central park. We need something that liberates us from the institutionally determined memory yet connects us at a more personal scale. Perhaps there are different scales of collective memory with different associated inputs and effects. Taken as a whole, living memorials are spatially reminiscent of remembrance ribbons that we find fashioned in many colors. Yellow has been the color most associated with the 9-11 memorials, but we should note other colors such as the pink and the red as well as black armbands have been used to connect memory. Wearing a ribbon is a personal act that connects the individual to a larger body of like-minded, yet similarly autonomous people. In parallel, the hundreds of 9-11 living memorials found all around the country connect their creators and users to the memory of that day, but not necessarily to the one particular political or historical narrative that is often told at national monuments. What do the social

networks of these decentralized memorials look like? Thus far we have found memorials to mimic each other and in some spaces they appear in clusters. In the living memorial study we have found only the beginnings of what this type of physical space means and must learn more from this landscape as one might suspect the underpinnings did not commence with 9-11.

We have found evidence in our Year 1 research that the time between event and memorial does in fact matter. We have found that over time, the ordinary can become sacred. We have found that over time, what is sacred is defined only by those who share a collective memory. As we turn from 9-11 memorials to consider other events, we find that some memories belong only to certain people. And the collective resilience we are looking for becomes harder to find. Do memorials represent our collective values? In our Year 1 research we found incoherence as well as coherence in memorial site types and functions. To understand collective memory, it may be more important to locate and understand the subtlety of incoherence in social meaning than to focus exclusively on patterns represented by design and materials. Thus far, it might be best to conclude that the 9-11 memorials represent collective acts of resilience and to acknowledge that many of these sites are still evolving.

The research hopes to find that collective legacies surface through investigations into language, actions, beliefs, abstractions, and the interactive use of space. Trees, as they represent the forest, have long been a symbol of honoring both life and death—appearing more defiant in urban and unlikely settings. In the spirit of war memorials created to reassert a certain mastery over the environment, living memorials also may represent the need to regain a locus of control. However, there may be a profound difference between the stone and tree as means to achieve this end. In uncertain times, it may be wise to consider the forest, as it endures shifting cycles and patterns of disturbance and regeneration in a manner more eloquent and resilient than our own human tendencies. In every culture, trees continue to be an important symbol of renewal, yet there may be much more to learn if we begin to think like a forest.

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Appendix I: National Registry Questions

This list of questions was used to gather information from stewardship groups. It was also used to conduct interviews in the field and over the telephone.

Project Name:

Project Address:

City: **County:**

State: **ZIP:**

Living Memorials National Registry

1. What are the names of the main organizations sponsoring the project?

2. What organization or group will maintain the site?

3. If you have one, please provide a website that describes your project or people involved in your project.

4. If you have one, please provide an email address so that others may learn more about your project.

5. What is the stage of project development? (Please underline your response.)

   Proposed — Funding Received
   Under Construction — Dedicated/Existing

6. When is/was the anticipated dedication date?

7. Is the site temporary or permanent?

   Temporary — Permanent

8. Select one or more of the categories that best describes your project:

   Community Garden — Park
   School Garden — Private Garden
   Rooftop Garden — Forest
   Urban Tree Grove — Public Plaza
   Wetland Restoration — Street Trees
   Median Traffic Strip — Greenway
   Waterfront Restoration — Cemetery
   Other

9. Speaking on behalf of the organizing group, what is the primary purpose of your memorial site?

10. Why was this particular site selected?

11. Within the context of a living memorial, which of the following do you think is particularly unique about your project?

    Site Design — Planning Process
    Site Use — Site Maintenance

12. How would you describe the intended activity on your site?

    Passive — Interactive

13. Does the memorial feature artwork?

    Yes — No

14. Does the memorial have public visitation hours?

    Yes — No

15. Will you hold on-going public events?

    Yes — No

16. Please share the types of events or activities planned for the site.

17. What is the total number of trees on your memorial site?

    None
    1-2 — 21-100
    3-5 — 101-500
    6-10 — 501-1,000
    11-20 — 1,000+

18. List tree species:

19. What is the estimated square footage or acreage of the site?

20. Was the local community involved in planning, planting or maintaining the living memorial?

    Yes — No

21. What type of organization initiated the project?

Government	Individuals
Non-Profit	Business
Several different types	

22. Who owns the land?

Private	State
City	Federal

23. Are project participants:

Volunteers	Staff
Both	

24. How many people are involved in the project?

Less than 10	51-100
10-20	100+
21-50	

25. Of this group how many were strictly volunteers?

None	51-75%
1-25%	76-99%
26-50%	Everyone

26. Do you expect these people to stay involved?

Yes No

27. Are you interested in recruiting more volunteers through our network of volunteer partners?

Yes No

28. Are there sacred places in your community?

Yes No

29. If so, please select the type(s):

Place of worship	School	House
Garden	Firehouse	Store
Transit stop	Hospital	Park
Other		

30. Do you believe the site has now become a sacred space?

Yes No

31. Why or why not?

32. Is there anything else you would like to tell us?

The following questions are for Forest Service research and will not be shared with the public:

33. Did you receive donations and/or grants for the project?

Yes No

34. Does the memorial project need additional resources?

Yes No

35. If so, what are your funding needs?

36. What is the contact information for the primary site liaison?

Name:
Email:
Organization:
Telephone:
Street:
City:
State: ZIP:

37. Can we contact you for follow-up information on the memorial project?

Yes No

38. Are you interested in learning about other projects in the US and internationally?

Yes No

39. Before September 11, 2001 were you actively involved in your community?

Yes No

40. After September 11, 2001 did you become more active?

Yes No

41. Do you feel that urban trees are important to community life?

Yes No

42. Do you feel that your neighborhood needs more trees and places to find peace?

Yes No

Appendix II: Registry Statistics

The following tables summarize information gathered through the national registry questions.
Numbers in parentheses refer to actual number of respondents who provided that answer.
Respondents were not limited in the numbers of answers they could provide, hence percentage totals exceed 100%

Table 1.—Purpose of memorial project

What is the purpose ofyour memorial project?	All respondents	FS-funded respondents
Remember all victims of 9-11 and the day	75% (54)	72% (23)
Serve the local community/ need for cohesion	51% (37)	63% (20)
Create a place of comfort, solace, healing, peace, safety	49% (35)	63% (20)
Create a place of beauty	29% (21)	44% (14)
Remember or honor local victim of 9-11	28% (20)	44% (14)
Honor responders and heroes	25% (18)	25% (8)
Patriotism/ serve the national community/honor servicemen	25% (18)	22% (7)
Strict environmental restoration	19% (14)	28% (9)
Future generations/ teaching/ youth	17% (12)	22% (7)
Remember other non-9-11 victims (e.g. victims of violence, war)	17% (12)	25% (8)
Just Do something/ immediate need to respond	8% (6)	0% (0)

Table 2.—Reason site was selected

Why was this particular site selected?	All respondents	FS-funded respondents
It is a public space	100% (72)	100% (32)
Peaceful, serene, beautiful site, natural, green oasis	49% (35)	66% (21)
Restoration site	40% (29)	63% (20)
Visible to public/ “drive by”	36% (26)	38% (12)
Work in progress/ continue on momentum	35% (25)	50% (16)
It is a community gathering place; connected to community	33% (24)	41% (13)
Connected to water	28% (20)	41% (13)
Accessible	28% (20)	38% (12)
Youth-oriented site/ school site/ education related	28% (20)	34% (11)
9-11 community gathering place; 9-11 changed use	25% (18)	41% (13)
High traffic	19% (14)	31% (10)
WTC viewshed	18% (13)	28% (9)
Local overlook	18% (13)	25% (8)
Connected to forest (large, non-human dominated)	17% (12)	22% (7)
Proximity to other memorials	17% (12)	16% (5)
Vibrant/ life-affirming place/ not a cemetery	13% (9)	22% (7)
Official civic grounds	11% (8)	22% (7)
Large site/ Lots of space	11% (8)	16% (5)
Accessible to maintenance and utilities	11% (8)	16% (5)
Historic site	11% (8)	13% (4)
Available	11% (8)	3% (1)
The crash site is too far or too emotional to visit	8% (6)	19% (6)
Workplace	6% (4)	6% (2)
Resting place	4% (3)	3% (1)

Table 3.—Events, activities, or use planned for the site

What type of events and activities are planned for your site? How will you use your site?	All respondents	FS-funded respondents
Dedication/ Commemoration/ 9-11 Anniversary Events	74% (53)	94% (30)
Community plantings	47% (34)	41% (13)
Reflection	40% (29)	53% (17)
Other local community events	38% (27)	34% (11)
Passive recreation	31% (22)	50% (16)
Teaching/ education	22% (16)	25% (8)
9-11 family events	17% (12)	25% (8)
Community design	17% (12)	19% (6)
Other national memorial/holiday/festival events	17% (12)	19% (6)
Active recreation	14% (10)	19% (6)
Prayer	8% (6)	9% (3)

Table 4.—Sacredness of the site

Do you believe that the site has become a sacred space?	All respondents	FS-funded respondents
Yes	69% (50)	72% (23)
No	18% (13)	9% (3)
No Response	13% (9)	19% (6)
If so, why?		
Symbolic plantings/ symbolism of green space	28% (14)	30% (7)
Natural spirit/ peaceful, serene, beautiful, oasis/ power of trees	26% (13)	26% (6)
The act of designation/ dedication/ ceremony	26% (13)	17% (4)
Over time will become sacred	24% (12)	26% (6)
Will be important to community through use/ will come to be sacred	22% (11)	30% (7)
Act of stewardship/ to care for	16% (8)	4% (1)
Symbolic hardscape	8% (4)	17% (4)
Physical remains	8% (4)	4% (1)
Already important to community through use	6% (3)	9% (2)
Children	6% (3)	9% (2)
Historic	6% (3)	9% (2)
Not vandalized	6% (3)	4% (1)
To 9-11 families	4% (2)	4% (1)
Already important to community through previous act of dedication	4% (2)	4% (1)
Land bore witness	2% (1)	4% (1)

Table 5.—Number of people involved per project

How many people are involved in the project?	All respondents	FS-funded respondents
100 or more	32% (23)	31% (10)
21-50	21% (15)	25% (8)
10-20	21% (15)	19% (6)
51-100	17% (12)	19% (6)
Less than 10	10% (7)	6% (2)

Table 6.—Expectation of lasting involvement in the project

Do you expect these people to stay involved?	All respondents	FS-funded respondents
Yes	94% (68)	94% (30)
No	4% (3)	3% (1)
No Response	2% (1)	3% (1)

Table 7.—Volunteer composition of the project

How many were strictly volunteer?	All respondents	FS-funded respondents
Everyone was a volunteer	42% (30)	31% (10)
76-99% volunteer	24% (17)	25% (8)
51-75% volunteer	14% (10)	19% (6)
26-50% volunteer	10% (7)	16% (5)
1-25% volunteer	6% (4)	6% (2)
None were volunteer	4% (3)	3% (1)
No response	1% (1)	0% (0)

Table 8.—Organization type initiating the project

What type of organization initiated the project?	All respondents	FS-funded respondents
Non-profit group	49% (35)	47% (15)
Government	28% (20)	38% (12)
Individuals	14% (10)	9% (3)
Several different types	11% (8)	6% (2)
Business	0% (0)	0% (0)

Table 9.—Sacred spaces in the community

Are there sacred spaces in your community?	**All respondents**	**FS-funded respondents**
Yes	71% (51)	66% (21)
No	4% (3)	0% (0)
No Response	25% (18)	34% (11)
If so, what is sacred?		
Place of worship	51% (26)	29% (6)
Park	39% (20)	33% (7)
Garden	31% (16)	19% (4)
Other	18% (9)	19% (4)
School	14% (7)	5% (1)
House	10% (5)	0% (0)
Firehouse	4% (2)	5% (1)
Hospital	4% (2)	0% (0)
Transit stop	0% (0)	0% (0)
Store	0% (0)	0% (0)
Did not select specific sites	16% (8)	33% (7)

Table 10.—Self-reported site type

Select the best categories that describe your project.	All respondents	FS-funded respondents
Park	42% (30)	63% (20)
Community garden	35% (35)	25% (8)
School garden	19% (14)	6% (2)
Public plaza	18% (13)	19% (6)
Urban tree grove	17% (12)	19% (6)
Other	17% (12)	13% (4)
Greenway	10% (7)	3% (1)
Waterfront restoration	8% (6)	13% (4)
Private garden	6% (4)	0% (0)
Forest	6% (4)	6% (2)
Street trees	6% (4)	6% (2)
Wetland restoration	4% (3)	6% (2)
Median traffic strip	4% (3)	3% (1)
Cemetery	3% (2)	0% (0)
Rooftop garden	1% (1)	0% (0)

Table 11.—Observed site typology

What is the site type category recoding based on observed site function and form?	All respondents	FS-funded respondents
Park	40%	50% (16)
Civic Grounds	25%	25% (8)
Community Garden	18%	6% (2)
Found Space	11%	13% (4)
Other	6%	0% (0)
Forest	3%	6% (2)

Table 12.—Management of parks and community gardens

What are the organizational structures (management) associated with memorial parks and community gardens in the registry?	Parks	Community gardens
Government	45%	69%
Non-profit	45%	31%
Individuals	7%	0%
Several different types	3%	0%

Table 13.—Land jurisdiction of parks, community gardens, and civic grounds

What is the land jurisdiction (ownership) associated with memorial parks, community gardens, and civic grounds in the registry?	Park	Community garden	Civic grounds
City land	83%	62%	61%
Federal land	10%	0%	17%
State land	7%	8%	6%
Private land	7%	31%	17%

Table 14.—Participation by site type

How many people are involved in projects, by site type?	Forest	Park	Community garden	Town/Civic center	Found space
100+ people	100%	21%	62%	11%	50%
51-100 people	0%	17%	15%	22%	13%
21-50 people	0%	24%	15%	28%	23%
10-20 people	0%	28%	8%	28%	0%
Less than 10 people	0%	10%	0%	11%	13%

Appendix III: Social and Site Observational Indices

Characteristics of Urban Community-Based Sites Levels of Social Meaning	**0 (no)**	**1 (yes)**	**LOW**	**MEDIUM**	**HIGH**
Sacredness Does it meet a collective meaning of sacredness?			Very few would be concerned/act if the site was removed	Community would organize efforts to preserve site or use; Long-term or difficult efforts are questionable	The community would preserve the site at nearly any cost; This preference could be sustained indefinitely
Conflicted Meaning Is social meaning consistent or conflicted?			The site has multiple meanings which are in direct opposition	The site has meaning to a certain group in the community	The site has meaning to multiple users for multiple reasons which collectively support its existence
Site Stewardship Is it the community who cares for and most about this site?			The "community" is actually one individual with little intention of engaging new membership	The site is community-managed but receives direction from other external entities	The community is fully responsible for site management, programming, maintenance and accepts long-term responsibility
Programming Are the types of activities that occur on the space in sync with stated community needs?			There is little or no public programming on the site	There are externally sponsored programs and events	Programming is a direct function of a collective need and/or preference
Location How unique is it given its location?			Site was selected without community input and/or attitudinal assessments	Site location was selected by external process but local community has begun to adapt to site	Location is related directly to social and ecological preferences
Size Does the size fit?			Site is too small or large to support needs and functions	Site is fully used but is overwhelming; Management is complex & costly	Site is not necessarily fully used but group has clear plans for management
Length of Time How long has it been in its current state of use?			Site currently is not in use	Site has been in and out of use for long periods of time	Site is never "out of use"-continually services a function
Spheres of Influence/ Presence of Networks Are there similar spaces in the surrounding area?			There are no similar sites or patterns in the surrounding area	There are the beginnings – or the end – of similar sites in the area	There are similar sites and patterns that even appear to have mimicked each other in style or form
Site History Was the community involved in the site's long-term preservation or initial acquisition?			There are serious competing preferences which the community supports	Community interest is to preserve site yet there are questions of competing preferences	The community was highly involved in the site's preservation or initial acquisition for use
Physical Attributes-Design Is design conducive & adaptive to public use?			The design is impenetrable	The design is fixed but flexible to allow changes in use	The design is ecologic and supports flux in use
Property Jurisdiction Does ownership pose a threat to adaptability and public nature of the site?			Ownership severely retracts full use and/or public use	Ownership raises questions for the longer-term viability	Ownership presents no challenge for community-based functions and use

Appendix III continued

Characteristics of Urban Community-based Leadership Levels of Open Leadership	0 (no)	1 (yes)	LOW	MEDIUM	HIGH
ACTIONS			Very few leaders; all have competing visions that are not based upon any real action	Charismatic community leadership but is more visionary than an actual "do-ers"	Charismatic community leadership that is both visionary and comprised of "do-ers" (Action-oriented)
TOLERANCE			Leaders work strategically to pursue own ends; Group forms but is ineffective; Over time, neighborhood resilience will be dominated by preferences & more cohesive needs of an external group	Leaders work strategically to acquire resources needed to pursue goals that have a tendency to be more personal than communal; Cohesive group formation does not last (self-oriented with good intentions)	Leaders work strategically with others in the community to acquire the resources needed to pursue civic-minded goals; A strong group forms based upon a clear common need goods that are not static
NETWORKS			Leaders use social networks to only pursue limited ends	Leaders tap into few social networks	Leaders actively tap social networks beyond local environment
TRUST			Leaders have power but are not trusted by anyone	Leader's legitimacy is acknowledged but questionable	Leader has legitimacy both within the community and with hierarchical, external agents
MEMORY			Motivations stem from highly personal needs that are often in conflict with self as well as overall community needs	Motivation of leadership comes from a personal need that is not accurately reflected by the larger issues of the community	Motivation of leadership emerges from a combined personal/individual need that is reflected in larger community issues
CULTURE			Community leaders have claimed identity but it's not open; reflexive	Leader has shifting identities that relate to changing values	Leader has retained a strong but adaptive identity
SELF & COMMUNITY RELATIONS			Leader does not recognize the relationship between self and community	Leader's cultural ideology of civic-ness is derived solely from public obligation rather than self	Leader's cultural ideology of civic-ness is derived from personal need that is satisfied through the project/activity
DIVERSITY			Leadership is closed-minded and is suspicious or simply not seeking new ideas	Leader is either shut off from diversity of ideas or is not actively interested in pursuing change	New ideas flow into community and leader embraces new ideas
PROBLEM & DEMAND DYNAMICS			The community epitomizes the logic of collective action; No one really acts	There is a clear problem but leader(s) are overwhelmed by the demand	There is a clear problem; Slowly, results happen and inspire on-going collective action

Svendsen, Erika S.; Campbell, Lindsay K. 2005. **Living memorials project: year 1 social and site assessment.** Gen. Tech. Rep. NE-333. Newtown Square, PA: U.S. Department of Agriculture, Forest Service, Northeastern Research Station. 123 p.

Reviews the public spaces that have been created, used, or enhanced in memory lives lost from terrorists' attacks of September 11, 2001. Reports the results of a national registry that serves as an online inventory of living memorial sites and social motivations. Through the first year of research, more than 200 living memorials were located in every state in the U.S. This publication includes findings associated with research conducted in the first year of the multi-year study. One of the findings was that after September 11, 2001, communities needed space: space to create, space to teach, space to restore, space to create a locus of control. These social motivations formed the basis of patterned human responses observed throughout the nation. A site typology emerged adhering to specific forms and functions that often reflected a variance in attitudes, beliefs, and social networks.

Keywords: healing landscapes; public space, community forestry, stewardship, collective memory, 9-11

Headquarters of the Northeastern Research Station is in Newtown Square, Pennsylvania. Field laboratories are maintained at:

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