Movement, particularly repeated or ritualized movement, can play an important role in the practices of cultural memory. Using Jan Assmann's concept of cultural and communicative memory to explore the creation and reproduction of cultural memory through movement, *Memory and Movement in the Roman Fora from Antiquity to Metro C* illuminates the enduring influence of ancient street networks on the modern cityscape. The Forum Romanum and the neighboring Imperial Fora were places of memory in antiquity and are major tourist sites today, but they had different relationships to urban movement networks in the past. Amy Russell argues that the pattern of long-term continuity and recent change in each area's relationship to the wider city and its movement patterns are direct consequences of the way cultural heritage has been consumed and cultural memory constructed through movement.

Elazığ, an eastern Anatolian province, became an internal border within Turkey in the 1930s, when neighboring Dersim's historically autonomous Kurdish tribes rebelled against the Turkish state's centralizing and assimilationist policies. The government responded with overwhelming force, destroying a third of the villages in the province, cordoning off Dersim, and forcibly evacuating survivors to western Turkey. Thereafter, travel beyond Elazığ into this combat zone required special passport-like permits. Railroads, touted primarily as instruments of national integration and defense against foreign aggression, were in reality used to ferry troops into battle and Dersimis out of their homelands. New surveillance and communication technologies transformed the terrain into a highly militarized landscape. Despite formal similarities to their counterparts elsewhere in Turkey, Elazığ's state-run institutions engendered practices that reinforced ethnoreligious hierarchies. Zeynep Kezer describes this extraordinary concentration of the state apparatus between Dersim and Elazığ during the early years of the Turkish Republic and explores the spatiality of borders as inhabited surfaces rather than linear formations in *Spatializing Difference: The Making of an Internal Border in Early Republican Elazığ, Turkey*.

Despite its architectural fame, the medieval city of Ani in eastern Turkey, once an Armenian capital on the Silk Road, was endangered until recently. *Preserving the Medieval City of Ani: Cultural Heritage between Contest and Reconciliation* traces the evolution of Ani since the late nineteenth century as an object of preservation and the subject of debate about heritage. As a primarily non-Muslim site in a modern, majority-Muslim country, Ani poses dilemmas shared by other cultural heritage sites in postconflict societies: it presents economic opportunity through tourism, but its history prompts questions about a painful recent past the state refuses to acknowledge. Analyzing the recent developments in cultural heritage management in Turkey involving international heritage organizations, especially for Christian and Armenian monuments, and highlighting the civil society debate about rediscovering long-suppressed episodes of Turkish history, Heghnar Zeitlian Watenpaugh argues that despite daunting difficulties beclouding acknowledgment of the past, cultural heritage can provide a medium for reconciliation rather than contestation.

The architectural history of the clandestine detention and torture center begins when a space selected for its invisibility becomes legible in a landscape. How that visibility is integrated into postdictatorship societies and accounted for historically often becomes a matter of public debate playing out in the press, in local and national calls for proposals for what to do with the sites, and in architectural competitions. In *The Architectural History of Disappearance: Rebuilding Memory Sites in the Southern Cone*, Karen Elizabeth Bishop argues that the proposals to reappropriate the spaces of disappearance reveal important temporal disjunctions that impede or facilitate the integration of the memory of the disappeared into civil society. Examples of the competing temporalities at work in the construction of memory sites and the productive incompleteness these can provide for are examined in an analysis of proposals put forth to rehabilitate two clandestine detention and torture centers that functioned during the last Argentine military dictatorship (1976–83) and Chile's Pinochet dictatorship (1973–90): the space of the former Navy Mechanics School (ESMA) in Buenos Aires and the former prison camp Tejas Verdes on the coast of Chile.