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Industrial Heritage and their Legacies: “Memento non mori: Remember you shall not die”

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Abstract

This paper will explore the possibilities of reactivating the disused site of Coryton Oil Refinery in Thurrock, UK as a cultural heritage site through analysis of its relationship with landscape, people and their interrelated processes. The oil refinery was closed in 2012, leaving behind an impressive 586 acres of industrial as well as cultural history. The tangible and intangible factors effected by the industrial sites, as well as people’s perceptions and awareness towards industrial heritage as places of production, collective and personal memory and place identity will be investigated in this research paper.

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1. Introduction

Merely a generation ago, industrial heritage was an unused term in academic discourse, and although it has been making its way into developments and projects, especially in Europe (Alfrey & Putnam, 1992), it is still an emerging concept as far as landscape architectural projects are concerned with these new landscape typologies of great complexity. Furthermore the emphasis has been put on the tangible aspects of the heritage: the physical elements on the landscapes – the material heritage. Intangible aspects such as reconstruction of emotional safety, place attachment, identity, community spirit and story continue to be secondary considerations. On the other hand, some argue that ‘sense of place’ the *genius loci* have been overemphasised within the field of landscape design, and Fleming (2007) states that it has lost its sincerity and credibility through exploitation.

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Selective focus on the ‘appropriate’ visual impact, age and rarity of structures forgoes historic dimensions when dealing with industrial heritage (Alfrey & Putnam, 1992). Anderson *et al.* (2004) states that post-industrial sites are commonly assessed to be of unfavorable value, and prevalent perceptions of conservation values move quickly towards categories such as romantic, monumental, ancient and sublime. Woodward (2012) argues that the new ruins of the post-industrial age poses a new aesthetic challenge and designers have been working on convincing responses.

Landscape as perception (as opposed to a physical body) has been significant to the study, and it focuses on an everyday based understanding and reverence of place. This responds well with Fairclough & Ripponn’s (2002) theory that understanding and appreciation does not have set qualities to be valued by, and may be interpreted in a variety of ways, including individual, personal and subjective, in addition to commonly accepted ‘scientific’ ways.

This research focuses on the affect and phenomenology in relation to a robust physical phenomenon – the relationship between the local community of the Stanford-le-Hope area in Essex, UK and the disused site of Coryton Oil Refinery. Coryton Oil Refinery is in the process of demolition as we speak; a tabula rasa approach with no regard to its heritage values or the community’s unique links with the industrial site. The industrial site has shaped the landscape, creating a new value, aesthetic and uses through people’s perceptions; this landscape became a new cultural construct, providing a strong sense of belonging. In order to understand the existing values and links to the industrial site interviews and surveys were conducted within the local community of the area. According to the results an alternative heritage approach will be suggested that respects both place and people. Furthermore the research will investigate the tangible and intangible factors that affect and are affected by the post-industrial sites, as well as people’s perceptions of these as places of production, memory and identity. In doing so, it will attempt to advance awareness of the refinery’s crucial role as a source of heritage and identity as well as reveal its ability to counteract the negative consequences of industrial decline in the communities such as depression, social exclusion, unemployment and depopulation that occur when such sites cease production.

The research will investigate the possibility of a new heritage model approach and demonstrate its applicability to the proposal of the new heritage site of Coryton Oil Refinery. Landscape architectural design will be the agent to develop the proposed heritage model and aim to create multi-functional areas with positive influences that local residents can identify and own with pride, engaging fully with the place and the community. Furthermore the design intends to challenge existing strategies such as the minimalist approach with minimum intervention or the museumification approach that freezes time and creates static scenery of the past without allowing it to evolve. This research aims to prove that post-industrial sites do share such strong and valuable historical and cultural bonds with the local community and its landscape, and that they are worthy of conservation under the cultural heritage status.

2. Industrial Heritage

During the second half of the 20th century a great number of former industrial towns faced substantial economic decline as a result of deindustrialization (Trinder, 2013). The consequences were directly related with social and cultural decline, as well as the uncertainty regarding the future of these derelict spaces (Baines, 2012) left by the closure of the heavy industry.

Niemi (2003) explains that deindustrialization led to new extrovert politics that aimed to deal with the new challenges, and aspired to make the post-industrial site or landscape attractive to investors, and then secondly to make the local residents see new potential in their surroundings. A trend of conserving old, unique or pretty building structures whilst adding elements of distilled contemporary structure grew in order to ‘enhance the industrial heritage’, whilst simultaneously portraying a future-oriented society (Haapala, 2003).

Deindustrialization was a social and economic turning point, where the industrial society itself had become the problem. Later, environmental problems due to industry became evident, and were, according to Haapala (2003), a death blow to its reputation.

Rapid and sudden changes in the economic environment, in particular through the closure of the bigger scale industries, cause a disruption in the social structure of the communities where they affect the life of individuals and the equity and cohesion of society as a whole, and this is known as social exclusion (Percy-Smith, 2004; Gordon, 2006; Fahmy et al., 2007).

Hancock (1971) asserted that research into the European experience of landscape change can be globally useful as it was the first to industrialize, and secondly as it was the first to experience the dereliction of the post-industrial era. It might be worth mentioning that although it has changed, targeting areas of the service sector along with 'green' technologies and sophisticated engineering, Europe is still industrialized. Furthermore, following Europe's decline in industry, it was also the first continent to explore possible solutions regarding regeneration of derelict post-industrial land, both on small and large scales (Roe, 2007). Nonetheless, making post-industrial land regeneration more usual has not been easy, and still faces many challenges on account of being viewed as financially unviable. However, Greenkeys (2008) considers post-industrial regeneration to be applicable to green space strategies as groundwork for financial advancement strategies, and thus be considered as attractive solutions to improve the image of a place in addition to provide public green spaces. This seems to be an agenda that could have the ability to be a favored political decision, and possibly create a positive connection between people and government.

The term "industrial heritage" has evolved through the "industrial archaeology" that emerged in 1950s, and the term was first used by Dudley (Hudson, 2015), who recognized the monuments of Britain's industrial revolution and its relicts in the landscape. The term industrial archaeology created conflicts in the academic discourse as it was initially perceived by some to represent a recent non-historic and modern phenomenon, whereas archeology connotes with the old and what is worth of preserving. Today the term commonly encompasses physical remains from old, as well as disused, industrial and technological history. Industrial heritage has become part of a region's cultural heritage within its history and includes water power, river navigation canals, locks, mills, gasworks, post-industrial sites, warehouses, and railways and stations, harbors, as well as mining sites. Generally heavy industrial sites such as oil refineries and gasworks have high concentrations of contamination and several techniques have been developed to cleanse these sites to ensure public access.

3. Dereliction or heritage? Threat or opportunity?

Post-industrial sites frequently suffer demolition to give room for revenue-making block construction – a *tabula rasa* approach that demolishes not just the physical remnants of the past, but also imperative historical background and connections to 'self'. Additionally landscape character and distinctiveness suffer and new development takes the front seat opposed to conservation (Strike, 2003). This seems to be an enduring and accepted approach, and the justifications for protecting these sites are many - a need to develop solid counter-arguments and new frameworks in order to safeguard our cultural heritage is paramount to ensure viewpoints into our industrial past.

Jackson (1984) supports protection of cultural heritage, and argues that post-industrial sites offer us an insight into the coexistence of people and landscape over time, and moreover that they offer place identity and uniqueness to a community by being protectors of our origin and memory (Alanen & Melnick, 2000) – holding it within its structures, history of purpose, noticeability and placement within the landscape (Jackson, 1984). Already in 1954, at the European Cultural Convention, Article 1 was released, stating that the member states of the Council of Europe that adhered to the article pledged to set in place sufficient measurements to conserve and protect industrial heritage along with other culturally significant features, as they were considered to be unique protectors of a not so long ago past – an 'entity' worthy of preservation in all countries (Loures & Panagoulous, 2007).

Recently new evaluations of the derelict industrial facilities are taking place, and there is a growing acceptance of their resource as heritage and identity amplifiers (Drury, 2002). Meinig (1979) and Aguilar (1990) recognized the post-industrial sites as whole systems within the landscape, as opposed to single buildings and isolated structures, and argued that these systems should reflect 'patterns of activity in time and place' worthy of preservation as a whole.

With the forming of the Nizhny Tagil Charter for the Industrial Heritage in 2003, post-industrial sites were given even more credibility as whole landscapes worthy of conservation, as the Charter declared that all facilities related to the industry together with their adjacent community and landscape – both tangible and intangible dimensions, were not only worth conserving, but should be identified and studied, and be conserved as a fundamental and important heritage resource (TICCIH, 2003).

Nonetheless, both Alanen & Melnick (2000) and Alfrey & Putnam (1992) agree that even recognized post-industrial sites are still being stereotyped and merely find acceptance as worthy of conservation if the 'right' aesthetic dimensions are in place – aesthetic qualities conforming to the popular views of the contemporary world. Smith (1974) bolstered the view and stated that "Appearance has been all, and assessments have been made purely on visual qualities and paid no or little regards to the qualities of history."

In 2007, community was supplemented onto the list of strategic aspects that the World Heritage Committee regarded as worthy of acknowledgment when implementing heritage convention. The decision was defended on the basis that in cases where heritage is concerned, community involvement is paramount for its success and sustainability (UNESCO, 2007). It is the community that has seen and felt the changes from industrialization to post-industrialization – often with a long uncertain period of transformation from one to the other. Being involved and considered as an important source can revive community bonds and enable the community to withstand an experience of transformation (Roe & Taylor, 2014).

4. The importance of belonging to a place

It is imperative to gain insight into place to deepen one's understanding of why it is valued by the local community. According to Folkevirke (2015), community spirit is generally accepted as a term for sharing something in particular between groups of people. This can often be something that has defined or still defines the place the participants belong to, and has the ability to create a sense of 'us' and inclusion between them. A shared belief and mutual loyalty evolve following the feelings of safety and self-worth. Chavis & McMillan (1986) stated that this feeling of being valued within a community and belonging to a group has the ability to shape the future of this community; the members of such a community will begin to uncover ways to benefit from each other for mutual rewards, thus aiding in the economy of the whole community. The attachment to place is of great importance in particular for children, where they can experience immediate emotional encounters – fundamental elements that can decide a positive or negative direction in a child's life path (Nabhan & Trimble, 1994).

Bachrach & Zautra (1985) argued that a close knit community has the ability to cope with change and an uncertain future, as they benefit from an emotional safety caused by being in a group of people working for the same cause, and will attempt to alter the 'threat', or change it, instead of accepting defeat. Through community development, it is possible to create empowerment and a sense of purpose within its members, and this empowerment will enable them as a group to deal with changes or 'threats' in the community (Chavis, 1983). The concept of belonging corresponds with the roots idea that acknowledges the real, everyday participation in the life of socially inclusive communities created by place attachment, stable income and profession and balanced social surroundings (Weil, 1955; Relp, 1976; Thwaites et al. 2013; Manzo & Devine-Wright, 2015).

Cultural heritage is an important and positive aspect of place attachment and place identity, reflecting the history and rootedness of the place as powerful reminders of the social changes. The local integrity of the heritage to the subtle experiences of everyday life evolves with the acceptance of the community, so that it becomes an organic heritage as the imprinting of the human life (Langer, 1953), rather than a museum setting. The universal values of the decision-making in heritage conservation, therefore, compete with the local, contextual and subjective values of users to ensure a fully integrated heritage experience. These intangible qualities can also be explained as the genius loci of a place - its spirit or 'it's all' - distinctiveness and individuality. A quality that resides not merely in materials and the structures made from it, but is the spirit that resides in the place. A quality birthed through time and interaction, and similar to the soul of humans, it too has the ability to persist in time. Time brings many external

changes, but our soul persists, and so can the spirit of a place. Through decades of change, the sense of place can still be evident, and serve the community, as in the case of Coryton Oil Refinery. Relph (1976) believes that this perseverance through time is another aspect that makes people attached to it - the continuity awakens feelings of safety and a belief that their place will not change, even though the world around it does.

5. Importance of Memory

Post-industrial sites are landmarks that connect people and place; they are keepers of history, and even more – protectors and mediators of memory (Moore & Whelan, 2007). It is a necessity in the creation of cultural heritage in order to preserve the ‘realness’ and rarity of place as a mental construct– its *genius loci* (Lynch, 1985; Moore & Whelan, 2007). Seamon (1980) regarded daily routines executed in distinct places to be the foundation that place attachment derives from – and the relationship between people and place. He called this theory “time - space routines” and argued its importance as action based memory that peoples emotional bonds with place derive from (Seamon, 1980). Interestingly, though, in a completely different context, Connerton (1989) introduced his theory of memory “locus” created by habit that derives from the concept of *genius loci*, and this is exactly what he meant - to reside in a place for long enough for locus to develop. Knez (2006) regarded the factual memory as a common and understandable ingredient in creating place attachment, but this does not suffice, and that the place related memories are much more complex and often forgotten when exploring the relationships between people and place. Yet, he believes that exactly this type of memory is crucial as a source of identity, particularly concerning children, and that the more time given to experiences in a place, the richer will the place related memories be (Knez, 2006). Casey (2000) urges us to realize how important the triangulation between people, place and memory is by asking a simple question: “...how often do you remember a person without a place to connect them to? ...or an event staged in a non-specific space?”

In the 1990s and the beginning of the 21st century, most successful post-industrial sites were redesigned as multi-functional parks such as Emscher Landschaftspark in Germany or Westergasfabriek in Amsterdam. They were celebrated as new heritage models drawing attention to the industrial heritage and their alternative uses in the urban landscapes. These projects opened a new era in industrial heritage creation and conservation as well as new aesthetics for designed landscapes. The critique for creating industrial heritage has evolved today as the community and place become profound in heritage projects and the dynamic nature of these interlaces within their landscapes. What needs to be preserved depends on selected stages of valuing processes as well as commonly accepted aesthetics as design norms. Post-industrial sites are still being stereotyped and merely find acceptance as worthy of conservation if the ‘right’ aesthetic dimensions are in place – aesthetic qualities conforming to the popular views of the contemporary world (Alfrey & Putnam, 1992; Alanen & Melnick, 2000).

6. Case Study: Coryton Oil Refinery

Coryton Oil Refinery (Fig. 1) is located in Essex on the Thames Estuary, south-east UK, and is 45 kilometers from London city centre. In 1895, the site production started as an ammunition factory (Kynochs Factory) and continued to expand as an oil refinery. In 2012 the refinery went bankrupt and closed its door after 100 years of history. The site is populated with substantial amounts of industrial substances, and it spreads over a vast marshland area of 586 acres - some of the industrial structures are ruin-like and some are in good condition.



Fig. 1. (a) Coryton Oil Refinery as a working industry; (b) Same site after closure.

Currently the site is of low ecological interest due to the industrial contamination, but a Site of Specific Scientific Interest (SSSI) is situated to the north and east of the site boundaries. It is prone to flooding, but, is protected by a flood barrier and site drainage systems.

Coryton was a thriving place when the refinery was in its glory days, and could produce an impressive 220,000 barrels of crude oil per day (Fig. 2). The site was previously a part of the Port of London, and the last of the major refineries on the Thames Estuary to cease production. The refinery has been of invaluable importance to the local community it belongs to, supplying jobs and place identity. When it closed down, 700 on-site jobs were lost and this put considerable stress on the community. Stanford-le-Hope and Corringham were two communities that were directly affected after the closure as many villagers were employed in the refinery. The social structure of these communities was shaped by the refinery as the hub of employment; it created not only a strong community spirit but also provided a network of social systems such as community hubs, pubs, clubs, which is a common phenomenon of the industrial areas. When Mobile Oil decided to close down the company town, the villagers were given notice, and offered two opportunities regarding relocation. They were also offered financial help from the company in this time of transition (Scott, 1981).

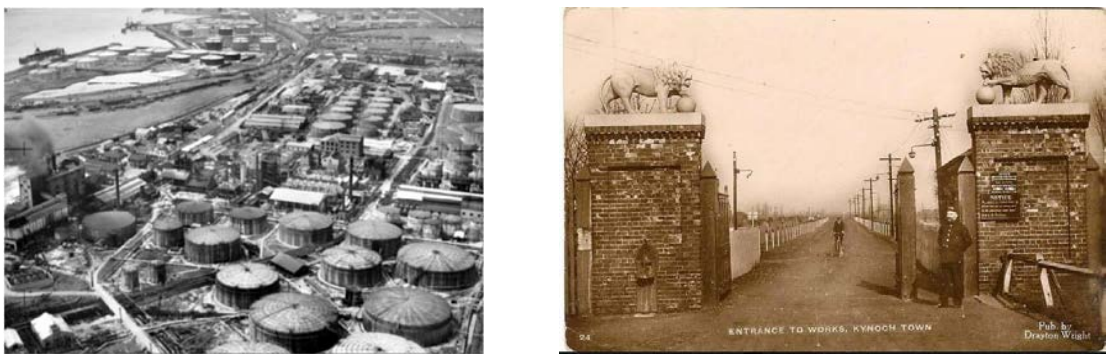


Fig. 2(a) Coryton Oil Refinery from working days (b) Entrance to the Company Town.

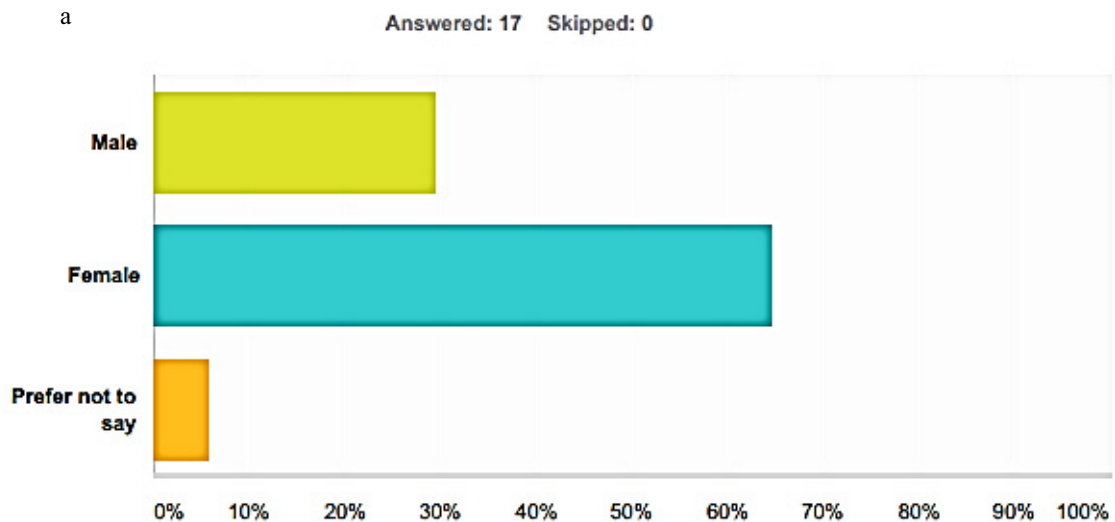
From this time on, it seems that the distance between the local villagers and the refinery grew; and not merely in physical distance. Due to the loss of the main income provider for the region, the community was left with little to keep the community spirit alive. Coryton has taken a journey from being the hub and adhesive of the community to a diminished status as a place of unemployment and migration due to the loss of industry. Could it be that by losing their past, the community has lost their future? Perhaps - but the narrative of Coryton can provide a base for a future filled with potential and fulfilled by a new narrative that remembers the past and looks to the future whilst being written in the present.

In order to understand the perceptions and views of people about the Coryton Oil Refinery, interviews and surveys were conducted in the Stanford-le-Hope area. A computer-based approach was used in order to gather data rather than the traditional paper-based approach. The amalgamation and analysis of the survey results enabled to draw conclusions about the refinery's importance from the perspective of the local residents of the Stanford le Hope region. The lack of response from the younger generation will leave a gap in the research; however a very good response across the age groups was collected throughout the survey. The results showed that a fair predominance of respondents consider Coryton Oil Refinery to be a historic feature, although none are undecided, so therefore the remaining respondents do not consider it to be a historic feature (Fig. 3). These results correspond with the findings of Andersen (2015) that people need for a fair amount of time to pass before starting to see industrial remnants as valuable and worthy of preservation. Furthermore people perceive their landscapes as their everyday working landscapes; they are insiders, inhabiting within the landscapes, whereas outsiders such as conservationists, planners, designers, as well as visitors, perceive this landscape differently to the locals. Respondents stated that the refinery is visually dominant in the everyday landscape of local people. While more people agreed that it doesn't have a World Heritage status, there were some who thought it had strong historic values that are worth protecting.

A slight predominance of respondents does not believe Coryton Oil Refinery should obtain World Heritage status. This result might derive from the same issues as the above question of Coryton as a historic feature, and furthermore the indecisiveness is easy to understand, along with the stated indifference. How can people make a choice about what they have not had explained? Once more this is a clear indicator that community involvement is paramount from the very beginning of a heritage project. The current heritage strategy for Thurrock (2011) recognizes the fact that community and the other stakeholders need to be consulted in order to preserve or enhance Thurrock's historic environment.

Fond feelings towards the refinery and a wish that it would have continued its life cycle is a paramount finding, and reveals that beneath uncertainty and indecisiveness lies the remnants of an important relationship between people and their place.

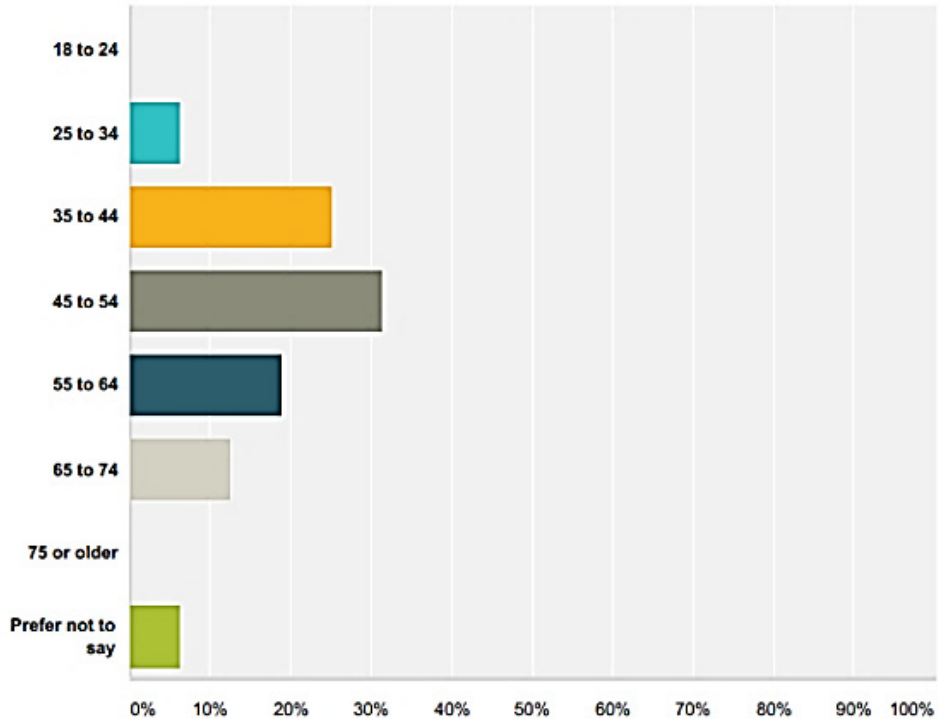
Are you male or female?



b

What is your age?

Answered: 16 Skipped: 1



About how long have you lived in this area??

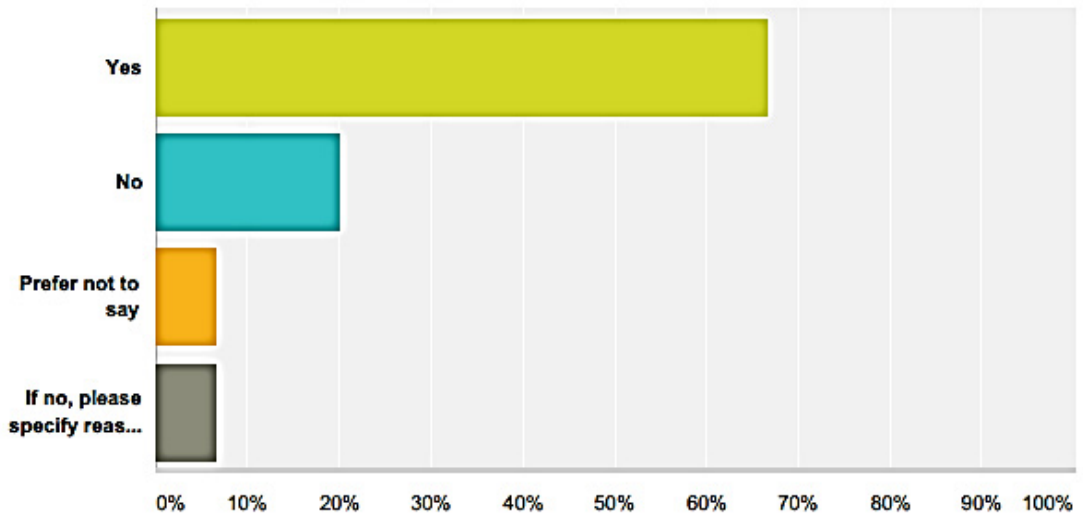
c

Answered: 16 Skipped: 1

Answer Choices	Responses	Count
Years	93.75%	15
Months	37.50%	6
Prefer not to say	6.25%	1

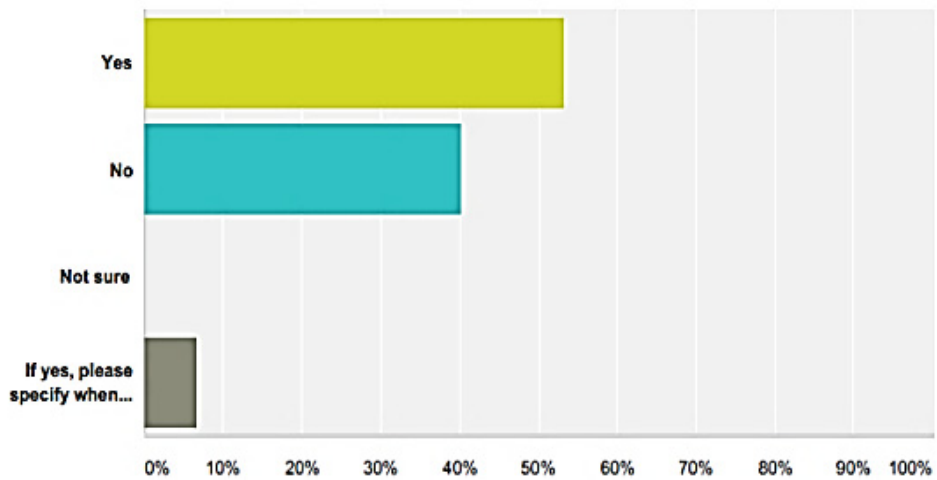
d **Are you planning to rema... in the area?**

Answered: 15 Skipped: 2



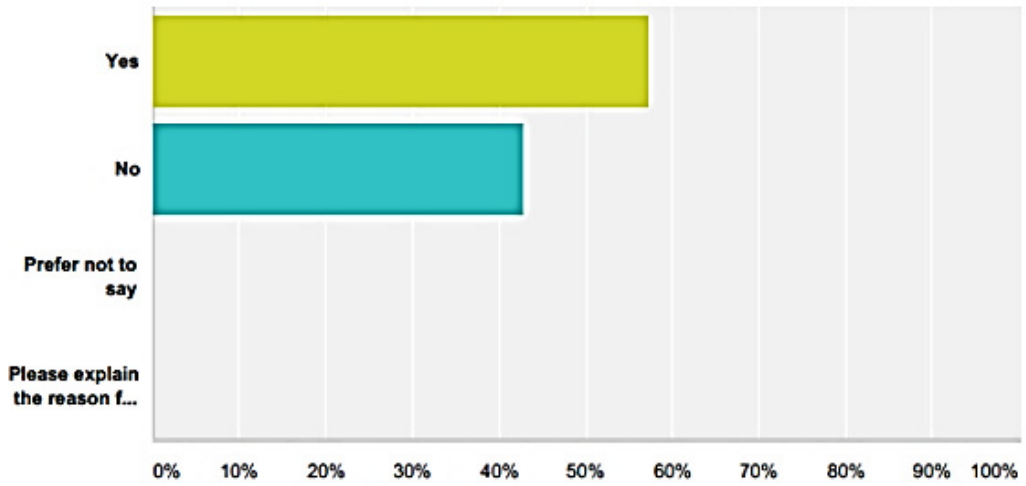
e **Would you say that you are used to seeing part of or all of the refinery on a daily basis?**

Answered: 15 Skipped: 2



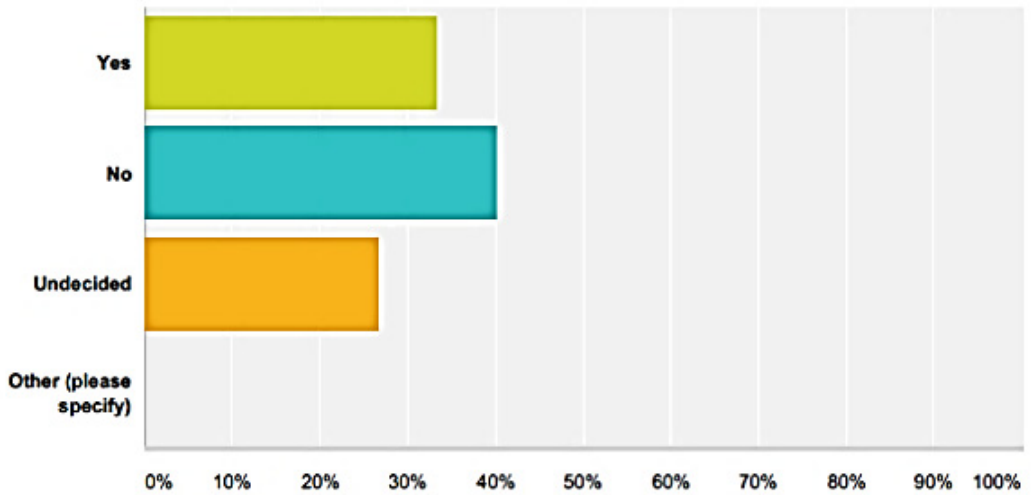
f **Would you consider Coryton Oil refinery as a historic feature?**

Answered: 14 Skipped: 3



g **Do you think Coryton oil refinery could be worthy of a World Heritage protection status?**

Answered: 15 Skipped: 2



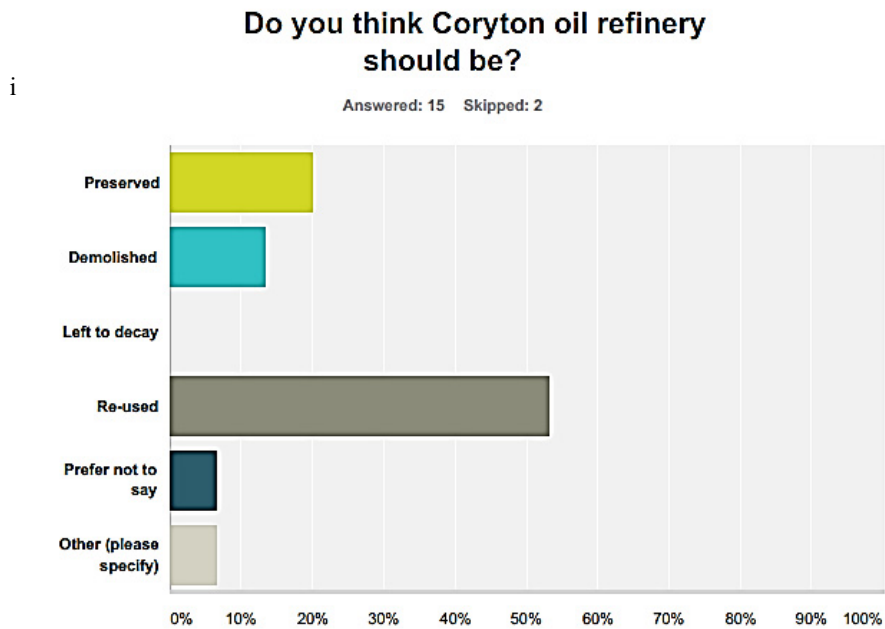
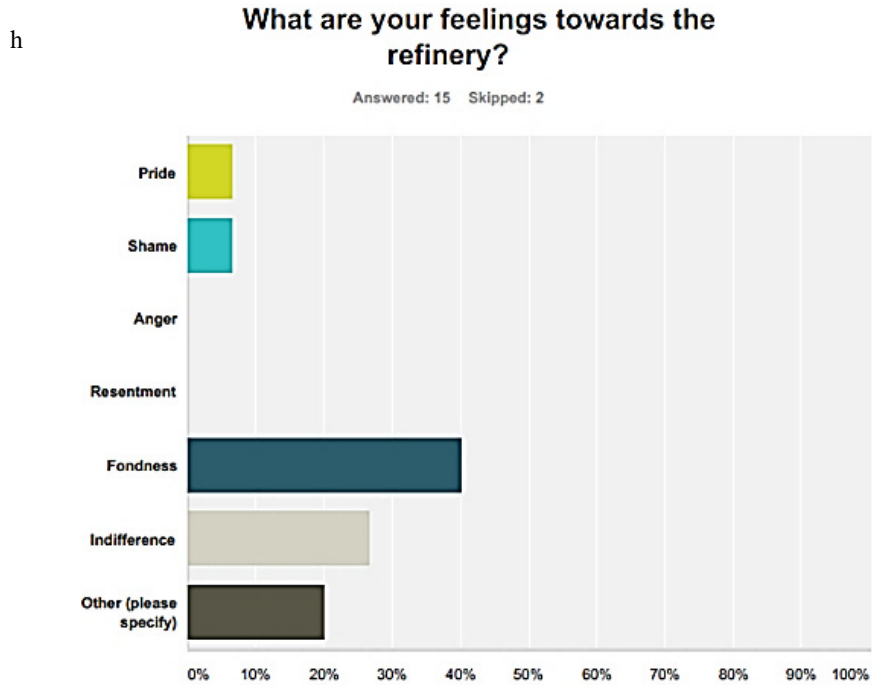


Fig. 3 Survey results (a) Gender (b) Age (c) Duration lived in area (d) Expectancy of residency (e) Visual connection to refinery (f) Historic value of refinery (g) Deserving of World heritage protection (h) Emotional connection (i) Preferences towards

To fulfill Coryton's potential as a place of industrial heritage and identity, whilst once more being the center of the community, we need to view heritage as more than presence and absence. Only in this way can we fully comprehend the ability of space that has to perform as an analytical tool in regards to people's interrelationship with the past and present. If we were to empower Coryton with a sustainable future, it would require linking the past – which in this case would be the void of a substantial industrial entity- through the changes of the present to a future represented by a heritage-concerned innovative process.

Pappas (1989) stated that deindustrialization causes serious effects on place and community, and saw it as a disturbance capable of downright catastrophic side effects ranging from a disruptive shift in the rhythm of the place, its organization, energy and a possible deadly blow to financial prosperity. At Coryton, the decline in local workers created a loss in the population, and the place has seemed to be shrinking in symbiosis with the refinery. Ginzberg (1991) discovered that the population of a deindustrialized place began to sleep a lot more, and the place itself went into stasis. Interestingly the Coryton historian Philip Edgar states that Coryton has been through many changes through its lifetime, and the community has adapted to the new rhythms; however, the current situation created almost a limbo state for the place and people. He claims that the local residents fear what the future will bring now that the refinery is lost beyond salvage. Ginzberg (1991) additionally discovered that a place in stasis could be woken up and once more be of value for the local community. Coryton has great potential to be reactivated as a hub and vital part of a thriving community once more. Residents remember the difference between those two states, which can be depressing to take in if a place was once flourishing and now is at the end of its life time. However people hold onto a collective memory, and once that is triggered; they will be able to find balance as a community once more.

7. A New Heritage Proposal

The need for a new approach in the industrial heritage conservation and design has emerged as a response to the process of Coryton Oil Refinery. The impacts upon people and place as well as the dynamic nature of landscape were the main drivers for the conceptual development of the new heritage site proposal. The concept of "evolution" was based on the stages of a human life cycle where imperative stages were identified and inserted into a framework model. In this new concept the activities that sustain the human needs throughout a life span are interpreted as the everyday life cycle of the local community. The new "organic" heritage approach recognizes industrial landscape as a system of monuments and memorials representing an intensive time of innovation, hard work, societal changes and belief in the future.

The new heritage site designed is proposed as the Life Park (Fig. 4 and 5), where locals will find the chance to engage, shape and change with the park at every time of the day, through seasonal changes (Fig. 6), as well as undertake everyday benign activities such as walking their dog or meeting the neighborhood. The park has the potential to celebrate life as a dynamic and active cycle of events: birth, graduation or weddings as well as loss and funerals. Regarding the importance of memory, Seamon (1980) pointed out that he regarded daily routines executed in distinct places to be the foundation of place attachment and argued their importance as action-based memory in which people's emotional bonds with place derive from the everyday activities. This aspect is strongly emphasized in the new program for the proposed park as a response to the community members' comments during the interviews. The new design concept will allow public access to Coryton, providing a venue for the recreational needs of the community such as team sports and clubs that are greatly missed in the current situation. The aim is not to reconstruct the past of the place and time and present it in a static way, but to reactivate the community through its evolving and ever changing nature being embedded into the lives of its people and place.

Cultural heritage reveals the past actions and behavioral patterns of societies layered on the landscape. History teaches us the mistakes and success stories of the past generations; failing cities and their forgotten memories as well as the continuous identities of places through the tangible and intangible elements of the landscapes. The new

heritage concept amplifies the intangible elements and phenomena where history is a dynamic element of the landscape embedded into the succession of the places rather than viewed from outside. Future generations will actively partake in their history and not merely be spectators. The emphasis on everyday life prevents the site from being another attraction or monument that is visited once and completed. This concept will celebrate flux, temporality and succession as a unique quality by the organic heritage approach throughout the post-industrial site and worthy of conservation in itself.

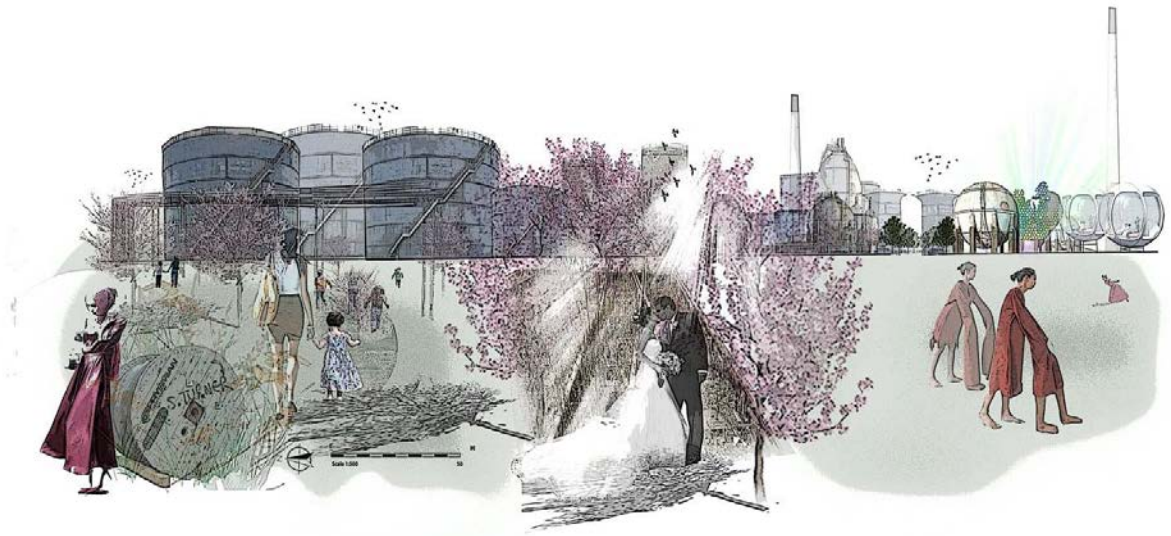


Fig. 4 A visual of the celebration of life and death at the new heritage site “Life Park”.





Fig. 5 Seasonal changes in the “Life Park”.

8. Conclusion

Industrial sites are profound in telling the stories of working landscapes as guardians of the past. They are proof of extraordinary engineering skills, will power and cultural milestones. In the past few decades the value of post-industrial sites as a place of collective and personal memory, ecology and biodiversity, as well as heritage, has been increased through the changing needs of cities and their societies. Even so, as Falser (2001) states, it is still an underrepresented area among heritage sites worldwide. Visiting history is not enough; it needs to melt with the present, and only then will it also have the ability to sustain the future.

The surveys with the community clearly showed that Coryton oil refinery is still present and has a visual and historic impact on the local landscape. As a visual “landmark” on the landscape it is a dominant feature not only in size but also as a historic connector to the place and its identity. The community recognizes it as an important element to reuse rather than to protect and display. Fond feelings towards the refinery, and a wish that it would have continued its life cycle is a paramount finding, and reveals that beneath uncertainty and indecisiveness lies the remnants of an important relationship between people and their place. The refinery was once the heart of the community, and all of life took place there; babies were born, the children played and went to school, they fell in love and got married, worked hard in the factory, were treated in the hospital, worked together, joined in team sports and clubs and left life as we know it. And from the literature review we can conclude that history and memory are indeed important, if not crucial, aspects regarding place attachment and place identity, and conclude that postindustrial sites have not yet fulfilled their destiny. The survey results also showed that most people agree that the refinery should be kept and reused in different ways rather than demolished and lost into the modern development. Most people stated that they would continue to live in the area so that the industrial heritage would be an important element in their everyday lives. This shows that there is a certain need to protect the familiar elements in the landscape that perform as connectors of the past to present and future for a healthy and resilient community. It also shows that the refinery is now perceived as a historic feature rather than a working harsh industrial landscape so the identity of the place shifts from reality to memory. This creates new opportunities to develop a new approach for a specific heritage development that can continue its story in the making of contemporary landscapes. Community involvement plays an essential role to the heritage projects; when convinced and assured that the new development is right for their specific community through examples and proof that the project has examined ‘their’ place, and that it is not some homogenous heritage prototype merely put in place to attract tourists or for political gain.

To gain trust from the community and possibly overthrow learnt prejudice towards industrial sites in general, it is crucial to get across all the benefits that the industrial heritage can bring to the community, and also possibly explain

the link between pre-industrial heritage and the industrial in order to show that there is a continuity between the two, and so one will benefit from the other.

The proposed design concept aims to increase the awareness towards heritage and furthermore stimulate curiosity regarding the future and the willingness to look ahead. To accomplish this, the new model must educate both mind and body memory by developing three stages: firstly, it will create positivity and hope for the future: the society will not die. Secondly, the history will continue to embed into the new generations' life and adolescence: history will not die. And finally, physical remnants along with memory and spirit will be conserved: identity and place will not die; *Memento non mori!*

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