

Chapter 1 : National Martyrsâ€™ Memorial - Wikipedia

Martyrs' Memorial, Oxford The Martyrs' Memorial is a stone monument positioned at the intersection of St Giles', Magdalen Street and Beaumont Street, just outside Balliol College, Oxford, England.

The answer may lie in the role that monuments, and in this case, war memorials, play in our understanding of the past. But even though war memorials commemorate the past, they can play an active role in shaping both the present and the future. War memorials are not only monuments, they display and define values for which a war or a struggle was fought. This way, they can give meaning and even retroactively justify sending thousands of soldiers to their deaths. In many ways, they help us remember what happened. However, since the construction of memorials requires political and financial capital, they inevitably represent one side of the story. Instead, they are dependent on agency to display the memories of a group. This can be done either by political elites or by the public masses. French sociologist Maurice Halbwachs, the first to coin the term, argued that all private memory occurs within a collective and shared context. To sum up the competing views, one might say that all memories are individual, but that they undoubtedly take place in a collective setting, meaning that your national identity, for example, matters as to how you remember a certain historical event. Collective memory is thus a pivotal factor in establishing historical narratives. The governing myth is the dominant narrative of a nation, but it co-exists with other, subaltern, myths. These subaltern myths are often oppositional in character and are concerned with past oppression from the hands of the agents of the governing myth. These subaltern myths can, therefore, challenge the governing myth of a nation. Several nationalists who were paraded in the streets before being executed by the local Ottoman chieftains chanted nationalist slogans, and therefore evoked an image of a Lebanese identity before the state of Lebanon was born. It was also of importance that many of the nationalists were of mixed religious backgrounds, as the Lebanese state has subsequently built an identity upon being a diverse, multi-religious and pluralistic nation. The statue was unveiled in and depicts the martyrs of the events. As Lucia Volk [13] notes, the concept of martyrdom is important in Lebanon, as everyone from soldiers, innocent children, and former president Rafiq Hariri have been called martyrs after their deaths. The civil war was marked by sectarian warfare and foreign intervention both Syria and Israel intervened throughout the course of the war, and Syria kept military forces in Lebanon until , claimed more than , victims, and undoubtedly left the country more divided than before. However, this has also meant that the Martyrs Memorial has been given a new meaning, as it now also serves as a reminder and a memorial for those who died in the brutal internecine fighting of the civil war. The bullet holes piercing the statues are a reminder of past tragedies, but also symbolises the resilience of the Lebanese people and the country as a whole. Moreover, in the marred and sectarian cityscape of Beirut, where few sites are truly free of sectarian bias due to the sectarian divisions partly brought about by the civil war, the Martyrs Memorial has provided a neutral space. James Case from Philadelphia, Mississippi, U. Peace [CC BY 2. However, that is not to say that the statues of the memorial have not been politicised. This was, at the time, seen as a gesture by a Lebanese nationalist and independence fighter Hariri that was then destroyed by a pro-Syrian president Lahoud , and was to some extent a signal of the influence Syria wielded over Lebanon. After Prime Minister Rafiq Hariri was assassinated on 14 February , a crime many suspected had Syrian involvement due to his hostility towards Syrian influence, anti-Syrian protests started to take place around the Martyrs Memorial in central Beirut. However, this time the protests were increasingly non-sectarian. Perhaps most importantly was that several counter demonstrations occurred on the same site, most famously on 8 March when Hezbollah leader Hassan Nasrallah defended the Syrian presence in the country. People protesting by the Martyrs Memorial in Beirut in The bullet holes from the civil war are still visible. What this demonstrates was that the Martyrs Memorial provided a space where several actors within Lebanese politics met and set out their respective cases for the future of the country, all whilst simultaneously referring back to the original meaning of the monument, that of being a martyr for Lebanon. For example, the 14 March movement believed that that martyrdom had been obtained by Hariri as he was assassinated, presumably for posing an obstacle for continued Syrian dominance over Lebanon, whereas the 8 March movement saw martyrdom in the continued

resistance against Israel, for which they deemed Syrian support necessary. However, one should also not pretend that it was solely a display of unity on all fronts, as several politicians and intellectuals were murdered during the protests and Christian areas were targeted by bombs. But for a country coming from a civil war 15 years before to having uninterrupted public demonstrations on such a large scale was a big step forward. This was partly due to the neutrality and universal appeal of the Martyrs Memorial monument, as it was a site free of sectarian affiliation where several groups could place their aspirations. The Martyrs Memorial demonstrates that war memorials can play an active and passive role in present events, and can contribute to a national discussion and debate over identity and peoplehood. This is why we should perhaps not get surprised or when historical sites or events are presented at the forefront of our national identity. Moreover, we should not get offended when people question the legitimacy of those events or sites being placed there. Instead, we should embrace the debate that these memorials encourage about our past, present, and futures. This is a shortened a reworked version of longer text. For the full version, see here. University of Chicago Press, University of Chicago Press, , Farrar, Straus and Giroux, , Indiana University Press, Advertisements.

Chapter 2 : List of martyrs' monuments and memorials - Wikipedia

National Martyrs' Memorial (Bengali: জাতীয় শ্রদ্ধাঙ্গণা, জাতীয় শ্রদ্ধাঙ্গণা জাতিয়া স্মৃতি সৌধা) is the national monument of Bangladesh, set up in the memory of those who died in the Bangladesh Liberation War of 1971, which brought independence and separated Bangladesh from Pakistan.

But if you are looking for a more serious, quiet place of reflection, I would recommend a quick visit to the Deportation Memorial, which is a memorial to the , French citizens who died in Nazi concentration camps. Located behind the Notre Dame cathedral. It is free to visit the memorial. The official website provides good basic information about the memorial as well as links to more information about the history and memory of the French who were deported and killed during the Nazi occupation of France. We typically stay in an apartment located less than a 10 minute walk from this site, but it seemed like we always were walking by before it opened and returning home after it closed. But this Spring we finally made it to the Deportation Memorial. She asked us to be quiet and respectful while inside and that although you can take photos, photos of the interior rooms are meant only for personal use and not for public posting. So I will respect that and only post a few exterior photos of the monument. Given the small size of the interior space, they limit the number of visitors who are allowed inside so you may have to wait in a short line as we did. Before visiting, it is good to read up a bit on the history of the German occupation of France and the experience of those deported to Nazi concentration camps to better appreciate the symbolism found in the memorial. The Deportation Memorial website is a good place to start and this article on the Holocaust in France should give you some basic information. There were a couple of information placards outside that provided some good basic information in English, but all the quotes and informational panels inside the memorial is in French. Not all were French citizens, as many were Jewish immigrants who had fled from nearby European countries. While political opponents and Jews were the main people arrested and deported in France, other groups e. First, we walked down a set of steps and were immediately surrounded by gray stone walls. In front of us was a stark but frightening iron gate. We stopped and tried to imagine what it might feel like to be able to see the sky above you and even the Seine river below you, but not be able to escape because of the high walls and bars. You can see the blue sky above and the river flowing underneath Next, we silently entered the interior of the memorial single file down a narrow hallway. The chamber is meant to feel dark and claustrophobic to give you a small taste of what it might feel like to be imprisoned. The site of the underground memorial was chosen because it used to serve as a morgue. The hallway is dimly lit but lined with , illuminated crystals, each light symbolizing a deportee who died in the concentration camps. At the end of the tunnel is one bright light representing the eternal flame of hope. A circular plaque on the floor translates into English as: We also saw plaques, triangular urns the shape of the identification badges prisoners were forced to wear filled with ashes and dirt from the concentration camps, and a tomb of an unknown deportee. As you exit, you see a message above you that translates to: We spent only 30 minutes at the Deportation Memorial site, but we found it to be a very thought-provoking experience. While we are no strangers to Holocaust films and had only recently visited the Nazi Documentation Center, Dachau Concentration Camp memorial, and some other memorial sites, there is something powerful about the stark simplicity of this relatively small memorial site. While we certainly learned more about the Holocaust at many of the other museums and memorials, there is something very powerful that we took away from this visit. It is also a great place to stop and honor the memory of all those lost in World War II. Have you visited the memorial?

Chapter 3 : Algeria's Martyrs' Memorial & Their Bloody War Of Independence â€œ Lazer Horse

The Martyrs' Memorial is an imposing stone monument standing at the intersection of the southern end of St Giles Street in theinnatdunvilla.com commemorates three Anglican bishops who were burned at the stake under Queen Mary in the 16th century: Thomas Cranmer, Nicholas Ridley, and Hugh Latimer.

Chapter 4 : Visiting the Deportation Memorial on the Île de la Cité in Paris

Martyrs Memorial Church, Belfast, United Kingdom. K likes. Follow us on Twitter @martyrsstudio.

Chapter 5 : the Martyrs Monument in Algiers | the Polynational War Memorial

Explore this cemetery for graves, information and tombstones for names in Martyrs' Memorial in Oxford, Oxfordshire, a Find A Grave Cemetery.

Chapter 6 : Martyrs' Memorial Park, Abu Dhabi | NSCC International Limited

List of martyrs' monuments and memorials (Redirected from Martyrs Memorial) This is a list of martyrs' monuments and memorials sorted by country: Contents. Algeria.

Chapter 7 : Holy Martyrs Catholic Church | Memorials

*Holy Martyrs Seniors - Meeting is held on the 1st Thursday each month. November 1, 12 Noon @ Parish Hall
November 1, 12 Noon @ Parish Hall Respect Life Committee Next meeting, November 21, at 6 pm in the Fr. Szal
Conference Room.*

Chapter 8 : Martyrs' Memorial in Oxford, Oxfordshire - Find A Grave Cemetery

Fundamental in Doctrine, believing in the divine authority and verbal inspiration of the Bible, and the great fundamental doctrines of grace it contains.

Chapter 9 : Category:Martyrs' Memorial, Oxford - Wikimedia Commons

"Memorials and Martyrs in Modern Lebanon" shows the contradictions that are inherent with the Lebanese construct. Lebanon was created for political purposes, just as the rest of the region after the Sykes- Picot agreement, and later after World War II.