

In 2027, a memorial museum of society against terrorism, will open in Paris. This museum will have three finalities. First, it's will be a tribute place, second, this place of memories will be a history museum and third this museum will be a social, pedagogic, scientific and cultural place of transmission. The born of this museum creates reflexions about places of memories.

I. What is a place of memories?

By the expression "places of memory" (which appeared in the 1980s, following the publication of the eponymous work by historian Pierre Nora), to which no legal definition corresponds, one can designate, in particular, places linked to certain exceptional events of the past, often occurring in a traumatic context which the community has chosen to keep alive.

After terrorists' attacks, some places of memory were created. For example, the memorial of DC 10 in Ténéré Desert about the UTA 772 crash. Or another in Utoya after the 22th July 2011 and the slaughter in Norway on the Utoya island, or another one, the most sadly famous, Ground zero at New York City after the 11th September 2001.

II. A place of memories: why?

A place of memories has different functions. *First*, it is a tribute to victims died or physical and psychological hurt. *Second*, it's also a place to be together, where everyone can pray, think and remember. *Third*, it's a teaching instrument to the public and next generation. In fact, talk about a past traumatic event, it's avoided that this kind of event happening again. *Finally*, a place of memories can be too, a place to hear and follow victim in their fight toward the resilience way.

Nevertheless, deal with collective trauma and individual stories in place of memories can be difficult.

III. A place of memories: for who, from who?

A place of memories is created first to bereaved families. With a place of memories, families know that the nation doesn't forget died victims, and more of that, the nation cries also their death.

A place of memories is also built for victims of the attack. This place can help them in their reconstruction.

Some of place of memories are accessible to the public and addresses them. By this process, everyone can come on this place to remember, tribute or learn about the event.

If the question of "For who" is essential, the question "from who" is also important. Often, the initiative comes from a state when the attack is national, or a municipality where the attack took place. The victim's associations can help too, as well as the artist and foundation.

IV. The construction of a place of memories

If each event has its temporality, we can have 2 moments of construct.

On the one hand, the "*spontaneous development*" when a temporary memorial is built very quickly after the event. Often, this momentum comes from an implicit consensus of the affected population. For example, immediately after the attack of Charlie Hebdo, naturalness, the Parisians come in the Republic place to show their supports et let little candle on this place.

On the other hand, the “*permanent development*”. This step arrived in second, when, a monument needs to be built. For example, after a long fight to proof the implication of Libya in terrorist attack of airplane UTA DC 10, it’s 20 years later that a monument was erected in desert of Ténéré.

The appearance of the place of memories must be thought in the construction of a place of memories. It’s can be a physical building, a museum, an artistic performance. For example, In New York, ground zero, was rehabilitated in museum and monument to the dead. If, the physical appearance of this build can be different, the choice of beauty build is always preferred, because the beauty symbolize the life, the peace, joy. A monument mustn’t be chock, because it could inspire the fear and sadness. This is how in Nice, in tribute to the victims of the attack of July 14, 2016, a committee is working with victims’ associations to set up a memorial trail. It is a process that has not yet found consensus.

About the size, this one, depends on the importance of the attack. The physical tracks of the event could be a simple inscription on wall or if the event touched a lot of people, a monument can be erected. Whereas in the Rozier Road, a simply placard is screwed to the wall, in Nice, where 84 persons were died, a stele was erected allowing people to meditate in front of the names and photos of the missing.

V. Which implication for victim in memorial process?

A place of memories, to be a real place of memories, must be recognized by victims. Actually, if the victims don’t know the existence or the exact place of the memory’s space, this place of memories can’t become a real place of memories. For example, after the 13th November attacks, a tree was planted on the Republique place in Paris. But, this tree and the exact emplacement of it, isn’t known by the Parisians and victims of the attack. So, this tree can’t be adopted and recognized by them. Because everyone ignores its existence. Consequently, it can’t be a real place of memory. That’s why it’s crucial that a place of memories was recognized by victims and public.

But, the implication of victim in memorial process isn’t limited to a simple recognition of the place. In fact, often, the victims and their association, are implied in the build process of the place of memories. For example, the association “Generation Bataclan”, has initiated a fight to create a memorial for the 131 victims of Bataclan.

With the decades, some place of memories, have a new life. For example, the attack of ROZIER Road in Paris, in Marais district. The place of the memory where only an inscription was written on a wall, is become a shop. This new life for the place of memories can be difficult to accept by victims.

To go further you can read: Pierre Nora, **les lieux de mémoire**, collection Gallimard, 1997