Gorety Parra  
Instructor Hamalian  
English 114B  
12 March 2013  
  
 The Wall, the Statues, and the Change   
 Revolution can be defined as a change in government, society, or just anything that may affect everyday life. This difference can include change in government or even effect on how people act towards a certain subject. One major alteration is the change in space since there may be a significant meaning behind a certain object. In order for there to be a revolution, a change in space must be included since the space may represent what has to be changed; this has been proven by many events throughout history, as well as books and media.   
  
            V for Vendetta, the film, was directed by James McTeigue and it focuses on the subject of change in space. Around the year, 2030, the world is in total chaos because of the many wars that has been going on. In the United Kingdom, people are ruled by a Fascist leader which has tried to take certain privileges from his citizens as well as control over minorities. He is able to have control using the television and violence towards his citizens as a way to have control. Some unlucky minorities, such as racial and sexual minorities, are sent to a detention center which included injections which may or may not have been dangerous. A man named “V”, who was in the detention center, reacted differently and was given strength which also helped him survive an explosion of the detention center, which he caused. V then begins to plot a revolution for the United Kingdom which includes destroying buildings and eliminating people who were a reason why there was no peace in the United Kingdom. V decides to change space by eliminating physical objects, such as people, buildings, and statues in order to have the revolution he wants.  
  
            Even though V is only fiction, his mask and ideals all go back to one person, Guido Fawkes, other known as Guy Fawkes. Fawkes, just like V desired change and was destined to do so using what he was taught while serving in the military. His plans included using explosives in order to get the change that he thought England had to regain. The day he was caught during the action of his plot was the 5th of November. Even though his plot never fully went through, Fawkes will forever be a symbol of having change using just a tad bit of violence which would be all worth it in the end of the revolution. He is such an icon, that his face now has become a mask and it usually signifies that there is a revolution taking place such as V for Vendetta or different parts of the world. Edith H. Carey’s, “The Fifth of November and Guy Fawkes”, explains that there are still celebrations and rebellions even though Guy Fawkes actions took place around the 1600’s. Rebellion may come in different forms, but the risks and planning of Fawkes will always be a symbol of the need to try to destroy an object to receive the change that the people want.   
  
            Just like V, many citizens throughout history have tried to create a revolution for a better life using the method of destroying a physical object. One example of this was on April 9th, 2003 in Iraqi. The Iraqi war invasion had just begun and many citizens were furious that this was happening and especially because their leader, Saddam Hussein was promoting terrorism. Some citizens were brave enough to go to the famous, large statue of Saddam Hussein and try to bring it down. The United States’ forces helped these citizens using their vehicle to tumble down the statue. In Shahira Fahmy’s “They Took it Down” he explains the events of the tumbling of Saddam Hussein’s famous statue on Central Baghdad. He states “This symbolized the end of the war, the end of authoritarian figure associated with terrorism and the liberation of Iraqi people” (Fahmy). The destruction of a physical object became a symbol of freedom from the war that so many people were against. It was more of a reunion since there were many people there to support this cause, including the United States’ forces. Many people went out and celebrated this event because they felt that by taking down their statue, they had also taken down the power Sadam had. This was just like V’s revolution when every citizen of the United Kingdom stood by his side to destroy the House of Parliament.   
  
            Another event where an object had to be destroyed in order to symbolize a change for their country was the fall of the Berlin Wall. During the time period of 1961 to 1989 East and West Germany were separated by a physical wall. This wall was built to separate the communism side of Germany, the East side, and the democratic side of Germany, the West, during the Cold war. The original symbolism of the wall was just a negative memory for many citizens of Germany. Since the cold war was over, many citizens joined together to reunite and destroy the wall once and for all to symbolize the ending of a bad era. Eventually this celebration attracted many people, and soon this event that was meant for the Germany community, eventually brought people all around the world. Tzvetan Todorov’s article, “The Fall of the Berlin Wall in History” states that the wall “First led to freedom of circulation between the two halves of Berlin… first irreversible of collapse of communism” (Todorov, 44). The event was a symbol as an ending of the separation of Germans and the beginning of freedom and peace of both East and West Germany. V wanted his destruction of buildings to be recognized as a new beginning for citizens and the ending of the high control that the government has.  
  
            In all the other examples, there have been protests that require what some may call “violent” acts in order to get their argument to be heard such as destroying a building or property that took years and a lot of money to construct. There are ways in order to get the rights that the citizens deserve while also doing a peaceful protest and not damage any government property which can also anger authorities and have the chance to be even more disrespected and not have people’s ideas heard. This protest can be defined as civil disobedience and has been proved effective through many successful protests. One example is Gandhi’s Salt March in the 1930’s. Great Britain was in control of Indian salt and did not allow India to sell it which eventually led India to be in debt. Gandhi decided to turn against this without destroying any property, and went to go produce salt in the town of Dandi along with thousands of followers and media. It was a simple act but it eventually led on to India getting the rights that they wanted. In Thomas Weber’s “Gandhian Nonviolence and the Salt March”, he explains that the Salt March was “not merely about removing the British but to demonstrate what an ideal nonviolent society should look like” (Weber). Gandhi is one of the many leaders who was successful into bring peace without the need to use destruction.   
  
            Sometimes the saying “Actions speak louder than words” is true since just like the film, V for Vendetta and different times in history, the citizens had to take action by toppling down a building or statue that signifies the unjust corruption that the government has portrayed as a sign that their revolution has begun. In some cases, however, there is no need for destruction but every revolution is different from each other. Revolution involves the idea of change including a change in space where destruction of a space can signify more than just a building or statue, but a new beginning.

**Work Cited**  
  
Carey, Edith H. "The Fifth of November and Guy Fawkes." *Folklore*, 19.1. 1908. 104-105. Web.

13 May 2013.  
  
Fahmy, S. "'They Took It Down': Exploring Determinants of Visual Reporting in the Toppling of

the Saddam Statue in National and International Newspapers." *Mass Communication &*

*Society*, 10.2. 2007. 143-170. Web. 13 May 2013.

Todorov, Tzvetan, and John Anzalone. "The Fall of the Berlin Wall in History." *Salmagundi*,

164/165. 2009. 44-50. Web. 13 May 2013.  
  
Weber, Thomas. "Gandhian Philosophy, Conflict Resolution Theory and Practical Approaches to

Negotiation." Journal of  Peace Research, 38.4. 2001. 493-513. Web. 13 May 2013.