

*Educational file of the documentary film  
All of us*



"Overcoming our prejudices and hates is not part of human nature.

To accept the other is neither more nor less natural than to reject him.

Reconciling, reuniting, adopting, taming, pacifying are voluntary gestures, gestures of civilization which require lucidity and perseverance, gestures that can be learned, taught and cultivated. "

**Amin Maalouf** - The disruption of the world.

*All of Us*  
a film by Pierre Pirard

Pedagogical file  
By Maité Debry

This educational pack dedicated to the documentary film All of Us is intended for secondary school teachers who will watch this film with their students aged 12 and over.

It proposes several activities to be carried out in class after the screening, for two groups (12-15-year-olds and 15-18-year-olds).

These activities aim to raise students' awareness of the personal and local commitment of the characters in favor of living together and doing together.

in order to bring the students to appropriate the question of relationship to others and intercultural relations.

The activities consist of activities to analyse the backgrounds of the people whose stories are told in the film, followed by more personal questioning. They allow for the exploration of the issue of living together in a now globalized world and to clarify the notions of human rights, multiple identities and life in society.

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Life course of the characters - Objectives and means

of their actions - Political and social context

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Identity, belonging - Intercultural relations - Human

rights - Responsibility - Living together - Working

together

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## DIRECTOR'S LETTER TO TEACHERS

Dear teachers,

We hope that you have enjoyed - or that you will enjoy - the film *All of Us* and that it will inspire to deepen with your students the theme of a more inclusive world, a world where, as the Lebanese writer Amin Maalouf says «things happen harmoniously so that everyone wins rather than everyone loses and where everyone has their place, their dignity».

This film aims to provoke a reflection on our relationship to "the other" whatever our age, our sex, our country and especially whatever our definition of "the other".

This is why it is proposed as an educational tool. As Amin Maalouf puts it, "There is no more crucial goal in this century than knowing the other". The global world brings us together with people of very diverse origins, and in that way, it is rich and open to opportunities.

But this world is often felt to be a chaotic one, where we have lost our identity and we can perceive the "other" as a threat.

It is essential that the younger generation understands the challenges of "living together" in a world that is now global and diversified. Better decoding their relationship to "the other" is an objective in which we wish to support you, through this educational file.

The proposed tools also allow students to develop their critical sense in the face of the identity and political discourse they are exposed to in the media or social networks ... How to define "the self" and "the other"? What do the key concepts of the right to human dignity, identity, belonging, prejudice, racism cover? These are the first questions to be addressed in order to further consider going beyond "living together" and building a real "doing together".

We are confident that a well-trained generation will contribute to the advent of an open, diverse and harmonious world, without hiding the challenges that this world must face. As the film shows, young people can become the ambassadors of tomorrow, those who can open the eyes of their parents and leaders to the human richness of an inclusive society.

As a teacher, the analytical and reflective work you do with your students is essential and we thank you for your commitment. With all our gratitude. Pierre Pirard

NB: On the site, you will find, in addition to the stories developed in the film, links to other resource sites, files, books and other resources which can help you in the preparation of your lessons.

## WHO IS THE EDUCATIONAL KIT FOR ?

This educational kit is intended for all teachers interested in an educational activity combining a documentary film and concrete exercises to be implemented in class on the above-mentioned themes of intercultural relations, living together and understanding the other.

More specifically, the resources and activities in the All of Us file are intended for secondary school teachers, for courses in philosophy and citizenship, history, languages, religious facts and Physical Education, for courses in philosophy and citizenship, history, French and religion.

The activities offer two levels of deepening of reflection:

- for the first half of secondary education (from 12 to 15 years old, 1st, 2nd and 3rd years)
- for the second half of secondary education (from 15 to 18 years old, 4th, 5th and 6th years).

The pedagogical objectives of this file are in line with the teaching program of the Fédération Wallonie-Bruxelles.

## APPROACH AND CONTENT OF THE EDUCATIONAL DOSSIER

The dossier accompanies the film All of Us directed by Pierre Pirard and suggests activities for secondary schools on the theme of intercultural relations.

This resolutely optimistic documentary aims to tell the astonishing stories of citizens of different faiths who dare, in sometimes very difficult contexts, to reinvent the family, education, citizenship, culture and work towards living together on a daily basis, despite tensions and oppositions.

The film and the dossier are aimed at all types of schools and education, free and officially subsidized.

In the contexts of the countries featured in the film, religion is one of the important elements of cultural identity.

But it is a question of cultural identity and this can be linked to a religion of course, but also to other philosophical convictions as is the case in Belgium, where the students live.

The aim of the film is to raise awareness about living together, in the richness of our cultural identities.

The description of the documentary contains a technical sheet, the synopsis of the film and the presentation of the film's director. The educational resources focus on living together, living well together, doing together, peace, tolerance, inclusion, knowledge of others and solidarity.

You will find a sheet per country covered (Lebanon, Indonesia, Bosnia, Senegal, Tatarstan, United States) as well as interviews with the writer Amin Maalouf and the sociologist Benoit Scheuer on this project.

An analysis of the concept of identity, by Amin Maalouf, and excerpts from his work are also included. Finally, teachers and students are provided with a glossary of the main terms and concepts used.

The educational activities are structured around two themes:

1. Living together, living well together and doing together
2. Multiple and infinite identities.

The purpose of the group of activities- with two age levels - is detailed, as well as their content.

This section also provides a summary of activities (with the time framework) as well as sheets for students and teachers. A section for going further offers other activities and collaborations, with other schools as well as with external actors.

## WHY WERE THE LEARNING FILES DEVELOPED ?

### GENERAL OBJECTIVES

- To develop a critical mind, analyze a cinematographic work with a stimulating subject.
- To learn about the political and social situation in different countries.
- To introduce the debate on the theme of intercultural relations, fight against prejudices and make pupils understand how prejudices are constructed in order to better deconstruct them.
- To understand how the principles of living together, living well together, doing together and multiple identities are perceived, understood and applied (1) by teachers, (2) by pupils (3) in our society and (4) in the contexts that appear in the film.
- To raise awareness among 12-18-year-olds (differentiated activities for 12-15 and 15-18-year olds) of citizens' reflections and actions in favor of living together, peace and tolerance. To get students to engage in these reflections and put them into perspective in their own lives.

### DEMOCRACY AND CIVIC ACTIVITIES

By its pedagogical aspect this film is in line with the objectives identified by the Fédération Wallonie-Bruxelles and the themes of Democracy and civic activities such as:

- The fight against school inequalities and the reinforcement of the schooling of students with major social, cultural and family difficulties (see call for projects from the FWB)

- The implementation of Environmental Education, Sustainable Development and Global Citizenship activities: (see FWB call for projects).

## TOWARDS A NEW UNIVERSALISM

The director of the film, through his experience as a teacher, his vision of society and his analysis, was interested in the growing fragmentation of society and in a positive view of human relations, as a response to this fragmentation. What is the Belgian population's perception of our society and the world around them? The "Black, Yellow, Blues" study of 2017 draws up an observation on which the proposed educational tools are based. Fueled by the media in search of sensationalism, fear seems to monopolise our relations with others and with the world. Two figures are alarming: 80% of Belgians have a negative opinion of Muslims, and over 50% fear a civil war between Muslims and non-Muslims.

Within the Belgian population, there is "a relationship to otherness where the other is perceived as different, threatening or even to be excluded. However, "fears lead to identity-based withdrawals and to an ethnicization of social relations".

The film and the educational file take the opposite view of the idea that "we are essentially different, and that we will never be able to live together", A new universalism of differences, with a reflection on the relationship to otherness, adapted to the new context of globalisation and social fragmentation, is the subject of the film All of Us and its educational dossier.

The film shows examples of openness to others and to the world, through surprising stories. We can see that there are avenues of hope, even when the outcome is uncertain. Amin Maalouf, in his interview, explains that opening up to others is not easy and without obstacles, but it is possible. As he puts it, "My dreams are being abused today. There is a wall in the Mediterranean between the cultural universes I refer to. I do not intend to cross this wall to get from one side to the other. This wall of hatred - between Europeans and Africans, between the West and Islam, between Jews and Arabs - my ambition is to undermine it and help demolish it. This has always been my reason to live, my reason to write."

## NEEDS AND SOLUTIONS FOR TEACHERS

This tool is intended as a response to certain needs and gaps identified with the teaching staff:

- There are few complete and ready-to-use educational packages including a film and resources and activity proposals on living together and multiple identities.
- Most teachers are limited by time and budget when they want to organize innovative activities in their class. They need teaching materials that can be adapted to their needs, their methods and time available
- Teachers are challenged, in their classes, by the trends described in the 'Black, Yellow, Blues' study: the fragmentation of society, the withdrawal of individuals into themselves, hardly aware of the multiple nature of our identities and what brings us together with our fellow citizens.

It proposes solutions to respond to this:

- The broadcast of the documentary All of Us with amazing and inspiring life stories, that are truly thought-provoking
- Educational resources that the teacher can use to feed into the lesson and undertake concrete, easy-to-organize activities.
- The flexibility of the activities offered, both in length and in difficulty. One of the objectives of official education in the Fédération Wallonie-Bruxelles is to train future citizens: the educational tools proposed here aim to support this objective

## PEDAGOGIC FRAME <sup>1</sup>

Course	Level	In the curriculum	Competences
ALL		Build independent and critical thinking, know yourself and open up to others	Develop a philosophical questioning
Philosophy and citizenship	1st degree <sup>2</sup>	Know yourself and open up to others 6. Open up to the plurality of cultures and beliefs Engage in social life and democratic space 9. Participate in the democratic process 10. Contribute to social and political life	6.1 Recognize the plurality of values; 6.2 Recognize the role and plurality of standards; 6.3 Recognize the diversity of cultures and beliefs 9.1 prepare for the debate; 9.2 discuss collectively; 9.3 decide collectively 10.1 Take into account local and global interdependencies in political, social, economic, environmental and cultural matters; 10.2 Cooperate; 10.3 Assume individual and collective responsibilities; 10.4 Imagine a better society and / or world.
	2nd degree <sup>3</sup>	2.1.3. Stereotypes, prejudices, discrimination 2.1.6. Social and political relations with the environment	<ul style="list-style-type: none"> <li>• Question the stereotypes and prejudices that guide our lifestyles and our lifestyles</li> <li>• Justify an ethical position taken on a question of discrimination</li> <li>• Identify and explain the relationships of humans with their natural and cultural environment</li> </ul>
	3rd degree <sup>4</sup>	3.1.4. Freedom and responsibility	<ul style="list-style-type: none"> <li>• Problematize the concepts of responsibility and freedom as conditions for the possibility of individual and collective commitment</li> </ul>

Table 1. Educational framework –philosophy et citizenship - Fédération Wallonie-Bruxelles education

<sup>1</sup> This table concentrates on the skills of the education network of the Fédération Wallonie-Bruxelles. It can be adapted to the other two networks of the French Community of Belgium : the free education, and officially subsidized education networks.

<sup>2</sup> See the basic skills of the philosophy and citizenship courses of the Fédération Wallonie-Bruxelles (primary education and first grade of secondary education – Available on: [http://enseignement.be/download.php?do\\_id=14070](http://enseignement.be/download.php?do_id=14070)

<sup>3</sup> See document of the Fédération Wallonie-Bruxelles: terminal skills of philosophy and citizenship courses. Available on : [http://enseignement.be/download.php?do\\_id=14071](http://enseignement.be/download.php?do_id=14071)

<sup>4</sup> Idem

Cours	Niveau	Dans le programme	Compétences
French	1st degree	Write  Speak and listen	<p>Guide your writing according to the communication situation</p> <ul style="list-style-type: none"> <li>• Taking into account criteria such as: the project, the context of the activity, material support, etc.</li> </ul> <p>Develop content</p> <ul style="list-style-type: none"> <li>• Respond to written, audio, visual documents... by expressing a personal opinion... Ensure the organization and consistency of the text</li> <li>• By judiciously creating paragraphs, by using consistency factors, ...</li> </ul> <p>Guide your speaking and listening skills according to the communication situation</p> <ul style="list-style-type: none"> <li>• Taking into account the intention pursued, the interlocutors, the constraints of the activity, ...</li> <li>• By practicing active listening</li> </ul> <p>Develop meanings</p> <ul style="list-style-type: none"> <li>• Present or respond to the message</li> <li>• Select the information corresponding to a project</li> </ul>
	2 <sup>nd</sup> et 3 <sup>rd</sup> degree <sup>5</sup>	write	<ul style="list-style-type: none"> <li>• Direct your writing according to the communication situation</li> </ul>

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<sup>5</sup> See document: terminal skills in French. Available on : [http://enseignement.be/download.php?do\\_id=290](http://enseignement.be/download.php?do_id=290)

		Talk and listen	<ul style="list-style-type: none"> <li>• Choose and implement a level of language and strategies of politeness, prudence, persuasion, concession, taking into account the factors that determine writing Produce different types and genres of texts: the argumentative text. Combining writing with other media: speech, images Direct your speaking and listening skills according to the communication situation</li> <li>• Choose and implement a level of language and strategies of politeness, prudence, persuasion, concession, considering the factors that determine writing Participate in different communication situations: in debates, in presentations, ... Develop meanings</li> <li>• Select the information responding to a speaking and / or listening project.</li> <li>• Use wisely literary, artistic, and general knowledge about man and the world.</li> </ul>
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Table 2. Educational framework –French- Fédération Wallonie-Bruxelles education

## DESCRIPTION OF THE DOCUMENTARY

### INFORMATION FILE

**All of us**

a film by Pierre Pirard

**Year** : 2020

**Language** : French and English

**Time** : 93 minutes

**Distribution Belgium** : Almolu SA

**Filming** : from March 2019 to November 2019

**Exploitation** : September 2020

**Film Format** : 4k

**Image ratio** : 2.39 - Scope

**Sound** : 5.1

### SYNOPSIS

What if, far from the tensions around questions of identity and the fear of "the other", we could show other realities?

This resolutely optimistic documentary aims to tell the stories of citizens of different faiths who dare, despite tensions and oppositions, to reweave links between communities, and work to go beyond the simple fact of living together to "do together".

These stories gleaned from Bosnia and Herzegovina to Senegal, from Indonesia to Lebanon via the United States show the emergence of a multi-identity and nonetheless harmonious world.

A world in which we can all take part, together, All of us.



### Pierre Pirard, film director



A graduate in law (ULB) and management from the Solvay Business School, Pierre had a career in the private sector for more than 25 years, holding management positions in small and large companies (including Procter & Gamble, Stanley Tools and Reckittbenckiser).

In 2009, he decided to make a radical career change by becoming a secondary school teacher in low socio-economic status schools in Molenbeek.

In 2011, he shared this experience in a book with the evocative title: "You are not shitty students". During his years of teaching, he met many people who shared his vision of more equitable academic success.

Following his vision, Pierre started a new turn in his career and, in 2013, launched Teach for Belgium, along with other social entrepreneurs, as part of the Teach For All network. In addition to these activities in Belgium, Pierre is involved in development projects in Senegal, in the village of Palmarin.

These projects have two main focuses, the creation of local jobs (opening of a plastic collection center with the association of village women) and education (construction of a science laboratory in the high school).

## 1. INTERVIEW WITH AMIN MAALOUF, WRITER

This first educational resource is a transcription of what Amin Maalouf said in the film *All of Us*.

Amin Maalouf was born in Lebanon in 1949, into a family of teachers. After studying economics and sociology, he worked as a reporter, covering numerous events around the world.



Image 1. Amin Maalouf, writer

When war broke out in Lebanon, he and his family moved to France. He worked again as a journalist and became editor-in-chief and columnist for the newspaper *Jeune Afrique*. In the early 1980s, he devoted himself to his writing career and published numerous novels, essays and opera librettos. In 1993 he won the Goncourt Prize for *Le Rocher de Tanios*, in 1998, the European Essay Prize for *Murderous Identities*, and, in 2010, the Prince of Asturias Prize for Letters for his body of work. In 2011, Maalouf was elected to the Académie française, where he was received in 2012 by Jean-Christophe Rufin.<sup>6</sup>

"Relationships with others are a struggle and I believe that we face extremely important challenges. We are living in a period of history which is fascinating but extremely complex and disturbing. There are real difficulties in reaching out to the other. These difficulties should not be overlooked or underestimated but should be identified and overcome.

We must never preach despair, resignation. The question is not whether we are going to be able to live together but how we are going to live together. We have no choice : we are going to live together. The world is not going to go global. On the other hand, we must rethink the world, a world where everyone has their place and their dignity.

My dream for all of our societies is a dream that inevitably involves a lot of utopias and a change from the realities we see. I think we have to fight for this utopia. Individuals have the ability to embrace the world in an extraordinary way, to go in all directions, to defy all expectations and hopes.

As soon as you look at examples of people, you become optimistic, you tell yourself that anything is possible. Living together is not just about hanging out, saying hello, loving each other a little or hating each other a lot. Living together means getting to know each other first, showing respect to each other's culture, which is a huge undertaking.

The future is about bringing together people beyond their affiliations, which are often imposed and experienced as a constraint, from which people are happy to come out to find each other. I think this in-depth knowledge is essential.

A world where we respect human diversity a little more every day, where anyone can express themselves in the language of their choice, peacefully profess their beliefs and calmly assume their origins without incurring hostility or denigration, it is a world which advances, which progresses, which rises.

In my heart, here is what I think : each of us has multiple affiliations but there is one membership which is important, which is that we are all humans embarked on planet earth, at some point in history, at a time of the human adventure. Being one of 7 billion human individuals at the beginning of the 21st century is a meaningful membership, which has an impact on our life, I hope that in the future it will play some part. "

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<sup>6</sup> Académie française, *Amin MAALOUF, Elected in 2011 to chair 29* [accessed February 17, 2020] Available on: <http://www.academie-francaise.fr/les-immortels/amin-maalouf>

## 2. AMIN MAALOUF AND THE CONCEPT OF IDENTITY

in his book, 'Murderous Identities' Amin Maalouf explains that identity is a complex concept, which does not include membership but a set of memberships of varying degrees of importance but all significant.

This sum of affiliations makes the richness and the value of each individual and makes him unique.

Maalouf also posits the idea that identity is not innate but is built by the influence of others. It thus alerts us to the danger of grouping people together under one name, acts, opinions, or collective acts. "Identity unquestionably remains a whole : it is neither a 'patchwork' nor 'a juxtaposition of autonomous memberships'; when a membership is attacked, the whole person is affected.

" Identities can indeed become murderous as soon as one adopts the tribal point of view of "us" against "others", thereby encouraging partiality, intolerance, exclusivity and exclusion. According to Maalouf, these attitudes promote either self-denial or denial of the other, either fundamentalism or disintegration.

Maalouf is based on the thought of Marc Bloch: "men are more the children of their time than those of their fathers" because according to him we are the custodians of two heritages: a 'vertical' one, of our ancestors, and a "horizontal" one, of our time, of our contemporaries. And for Malouf, the horizontal heritage is the most decisive. What we owe to our contemporaries is the contribution which we are least aware of !

### 3. AMIN MAALOUF QUOTES

This educational resource also offers extracts from two books by Amin Maalouf, *Murderous Identities* and *Deregulation of the World*. These reflections focus on the same concepts of identity, living together, human diversity, and cultural diversity. Here are the thoughts from the book *Murderous Identities* :

1. P.8. I don't have multiple identities, I have only one, made up of all the elements that are shaped in a particular dosage that is never the same from person to person.
2. P.28. What characterizes the identity of each: complex, unique, irreplaceable, not to be confused with the identity of anyone else.
3. P.30. For it is often the way we look at other people that imprisons them within their own narrowest allegiances. And it is also the way we look at them that may set them free.
4. P.44. We cannot content ourselves with forcing billions of helpless humans to choose between the outrageous assertion of their identity and the loss of all identity, between fundamentalism and disintegration. However, this is what the view that still prevails in this field implies. If our contemporaries are not encouraged to assume their multiple affiliations, if they cannot reconcile their need for identity with a frank and uninhibited openness to different cultures, if they feel constrained to choose between the negation of oneself and the negation of the other, we will be forming legions of bloodthirsty madmen, legions of lost ones
5. P.51. The more an immigrant feels his culture of origin is respected, the more he will be open to the culture of the host country.
6. P.53. When we feel our language scorned, our religion scorned, our culture devalued, we react by ostentatiously displaying the signs of our difference.
7. P.105. So the present age is passing under the double sign of harmonization and dissonance. Never have men had so much in common, so much common knowledge, so many common references, so many images, so many words, so many shared instruments, but this pushes everyone to further assert their difference.
8. P121. Globalization is leading us in the same movement towards two opposing realities, one in my opinion welcome the other unwelcome, namely universality and uniformity. Here are the thoughts taken from the book *The World's Deregulation*:
9. P.23 We have moved from a world where divisions were mainly ideological and where debates were incessant to a world where divisions are mainly identity and where there is little room for debate.
10. P32 Either we will be able to build in this century a common civilization which each one can identify with, united by the same universal values guided by a powerful faith in the human adventure and enriched by all the cultural diversities, or we will sink together in a common barbarism.
11. P79 At the time that is ours, when each culture is daily confronted with the others, where each identity feels the need to assert itself with virulence, where each country, each city must organize within it a delicate cohabitation, the question is not whether our religious, ethnic and cultural prejudices are stronger or weaker than those of previous generations. It is whether we will be able to prevent our societies from drifting towards violence, fanaticism and chaos.
12. P 205 Speaking of culture, this is how it can help us deal with human diversity. These populations of multiple origins, which rub shoulders in all countries, in all cities, will they still continue to look at each other through distorting prisms for a long time - some received ideas, some ancestral prejudices, some simplistic imagery ? It seems to me that the time has come to change our habits and our priorities to listen more seriously to the world in which we are. Because there are no more foreigners in this century, there are only traveling companions.

13. P.205 If we want to preserve civil peace in our countries, in our cities, in our neighborhoods, as well as on the whole planet, if we want human diversity to be reflected in harmonious coexistence rather than in tensions generating violence, we can no longer afford to know "the other" in an approximate, superficial, crude way. We need to know him with subtlety, up close, I would say in his privacy. Which can be done through culture and first of all through literature.

14. P 208 The fight to maintain the world will be arduous, but the flood is not inevitable. The future is not written in advance, it is for us to write it, for us to design it, for us to build it; boldly, because you must dare to break with secular habits; through generosity, because it is necessary to bring together, reassure, listen, include, share and above all through wisdom

15. P 210 Will we be able, in the years to come, to build between men, across all borders, a universal, complex, subtle, thoughtful adult solidarity of a new kind?

16. P238 This propensity to consider the Other only through his religious or ethnic specificity, this habit of thought which sends people from elsewhere to their traditional affiliations, this mental infirmity which prevents seeing the person beyond his or her color, affiliation, accent, or name, has affected all human societies since the dawn of time. But in today's "Global Village" such an attitude is no longer tolerable because it compromises the chances of coexistence within each country, each city and prepares for the whole of humanity irreparable heartbreaks. a future of violence.

17. P273 If our civilizations feels the need to assert their specificity loud and clear, it is precisely because their specificity is fading.

18. P294 This global debate on coexistence will never leave us. Violent or muffled, open or implicit, it will accompany us throughout this century and for centuries to come. Our planet is a tight weave of different populations, all aware of their identity, aware of the way we look at them, aware of the rights to be conquered or to be preserved, convinced that they need others and also need to protect themselves from them. It is not to be expected that the tensions between them will be alleviated by the sheer effect of the passage of time. Have we not seen certain populations living side by side for centuries without ever achieving mutual respect or harmonious coexistence? Overcoming one's prejudices and detestments is not part of human nature.

Accepting the other is neither more nor less natural than rejecting him. Reconciling, reuniting, adopting, taming, pacifying are voluntary gestures, gestures of civilization which require lucidity and perseverance, gestures that can be learned, that are taught, that are cultivated.

Teaching men to live together is a long battle that is never completely won. It requires calm reflection, skillful teaching, appropriate legislation and adequate institutions.

#### 4. INTERVIEW WITH BENOÎT SCHEUER, SOCIOLOGIST

This second educational resource is a transcription of the words of Benoît Scheuer, in the film *Nous Tous*.



Picture 2. Benoît Scheuer,  
sociologist

Benoît Scheuer is a sociologist, teacher and researcher at various universities, including the Catholic University of Louvain. In 1986, he founded the "Survey & Action" sociology research center dedicated to societal analyzes.

Specializing in the sociology of identity issues, he founded: "Prévention Génocides" now Verbatims, a training and support institute for the prevention of identity conflicts. He is the author of the

2017 "Black, Yellow, Blues" survey.

Today, the right to dignity for human beings is being violated everywhere. But people still fight because they have this value stuck to the body. This value, dignity, means that we are never going to 'objectify' or 'animalize' an individual again. When an individual's right to dignity is no longer respected, it is easy to switch to violent acts. Those individuals that we meet everywhere have a deep-rooted value of the right to dignity of every individual.

Today we have the feeling that society no longer exists. What divides people is more important than what brings them together. Previously, we managed, from generation to generation, to improve. Today it is not at all what prevails, but it is rather a fear of social displacement, a fear of losing one's identity and a feeling of victimization, which results in a withdrawal into identity communities. Then the idea emerges that we are invaded, that we no longer feel at home, that "before we were among ourselves" and that, gradually, there are different individuals, who come from elsewhere and will disturb us, threaten us and threaten our identity and our social security, which comes to take our jobs, and of course, that leads to insecurity.

The individual feels alone, feels victimized by everything. This very strong victimization is activated by political entrepreneurs playing on this void and this identity insecurity and who further accentuate this feeling. At the heart of these ideologies is a powerful propaganda aimed at creating an image of the other as the enemy and the threat. These scapegoats are constantly highlighted and designated by the authors of these propaganda and used as the only cement which they build their power with.

These scapegoats may be Muslims one day, Jews the next, or homosexuals, foreigners, refugees. We will assign to these individuals a single characteristic of their personality, and from there, little by little, dehumanize them and take away their status of human being. Today, we only have identity assertions in the face of other identity assertions. Our big challenge is to try to make an alternative project exist in this context. We absolutely have to build a counter-discourse. We must try to resist, to imagine micro-societies in which individuals of different origins and religions try despite everything to build something else and experience living together between people of different belief systems, of different ethnicities, people who emerge from conflicts that are sometimes very violent and who, despite everything, manage to build open societies. Their job is to create cultural contagion, to recreate society, something that is a cement between individuals, the fabric of the citizen', a world other than the one identity entrepreneurs are preparing for us. "

## 5. THE STORIES AND THE COUNTRIES IN THE FILM

The third educational resource sheds light on the stories in the film and provides additional information on the countries and situations seen. The fact sheets cover Lebanon, Indonesia, Bosnia and Herzegovina, Senegal, Tatarstan and the United States.

### LEBANON

Lebanon is a small country, divided into confessional pockets. It has lived through years of war and control imposed by foreign powers and knows millions of refugees. In the table below, here is some basic information and data about this country:

Official name	Lebanese Republic
Proper name	الجمهورية اللبنانية (ar) Al Jumhuriya Al Lubnaniya
Capital city	Beyrouth
Continent	Asia
Population	6,629,166 inhabitants (2018)
Area	10,389 km <sup>2</sup>
Life expectancy	79.37 years
Official language	Arabic (recognised language : French)

Table 3. Some information and basic data about Lebanon<sup>7</sup>

The Lebanese state officially recognizes 18 religions: Christians (Maronites, Greek Orthodox, Greek-Catholic Melkites, Armenian Apostolic, Armenian-Catholic, Syrian-Orthodox, Syrian-Catholic, Assyrian, Chaldean, Coptic Orthodox, Latin and Protestant), Muslims (Shiites, Sunnis, Druze, Ismailis and Alawites) as well as a very small Jewish community. Statistics on the distribution of the Lebanese population by religion are difficult to establish due to the lack of a census since 1932. For a better understanding of the Lebanese confessional context, here are some useful figures:

Religions	Percentage of the population
Muslims	61,4%
Christians	32,2%
Agnostics	3,3%
Bouddhists	3%
others	1,1%

Table 4. Percentage of the Lebanese population legally registered by religion<sup>8</sup>

<sup>7</sup> Data on Lebanon from the population data site. Available on: <https://www.populationdata.net/pays/liban/>

<sup>8</sup> Observatory of religious freedom - Lebanon. [consulted on March 19, 2020]

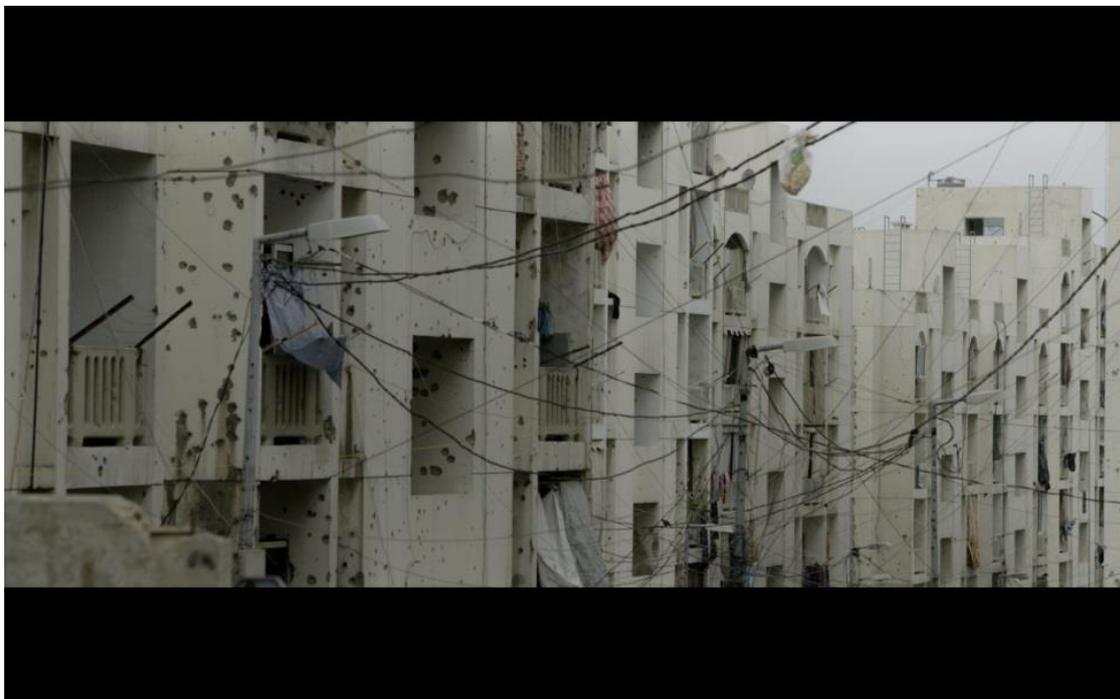
Available on: <https://www.liberte-religieuse.org/liban/>

## THE TWO LOCATIONS APPEARING IN THE FILM

In **Tripoli**, Northern Lebanon, until very recently, what was called the 'war of the poor' was still taking place between the two working-class neighborhoods of Beb El Tebbeteh and Jabal Mohsem, i.e. between Sunnis and Alawites. As explained in an article in the newspaper *Le Monde* in 2017, "between 2011 and 2014, about twenty rounds of fratricidal clashes raged there, against a backdrop of the Syrian conflict" (...) "these neighborhoods vibrated to the rhythm of the Syrian conflict: on the one hand, Bab Al-Tebbaneh, opposed to President Bashar Al-Assad, Sunni and sheltering a jihadist nucleus. On the other hand, Jabal Mohsen, pro-Syrian regime, Alawite and controlled by a family affiliated with Assad." In these two neighborhoods, among the poorest in Lebanon, the trauma is linked to violence but also to social misery and stigmatization



Picture 1. Tripoli, Lebanon (Google Maps)



Picture 2. Printscreen of the film 'All of us', Tripoli, Lebanon

**The Kefraya refugee camp** (number : 009 010 040) is located in the Beqaa plain, in central Lebanon. In that region, there are approximately 60 camps for Syrian refugees. There are approximately 150 tents in each camp, each housing up to 10 people.



Picture 3. map – Kefraya, Liban (Google Maps)



Picture 4. Printscreens of the film *All of us*– Kefraya Refugee camp

A significant part of the population is made up of refugees:

Estimated number of refugees	1.5 million (HCR)
Number of registered refugees :	
Syrians (HCR <sup>9</sup> )	914,000
Palestinians of Syria (UNRWA <sup>10</sup> )	27,000
Palestinians of Palestine (UNRWA)	270,000
others nationalities (HCR)	about 18,000

Table 5. Number of refugees in Lebanon<sup>11</sup>

<sup>9</sup> Figures given by HCR : *United Nations High Commissioner on Refugees*,

<sup>10</sup> Figures given by the UNRWA : *United Nations Relief and Works Agency for Palestine Refugees in the Near East*

<sup>11</sup> Facts & figures – European Commission - *European Civil Protection and Humanitarian Aid Operations - Lebanon*, latest update 4/02/2020 - [consulted on March 19, available on : [https://ec.europa.eu/echo/printpdf/5269\\_fr](https://ec.europa.eu/echo/printpdf/5269_fr)

## THE PEOPLE APPEARING IN THE FILM

One day **Léa**, a Christian from Beirut, decides to quit her job as a consultant for businesses and her comfort, to create a youth center and an association, “March”, on the dividing line between the districts of Beb El Tebbeteh and Jabal Mohsem . These will be the first places where yesterday's enemies can begin to see the human in the other, through a joint play project proposed by the association. How can a Christian inspire respect in this fratricidal struggle between Muslim communities? How can yesterday's enemies find themselves together on the same stage? What motivates Léa to leave her comfort zone to embark on this project of a lifetime?



Picture 5. Printscreen of the film *All of Us* - Léa

**Dr Jamal** oversees the work of the Mobile Medical Unit in Kefraya refugee camp. This unit provides medicine, takes care of pregnant women and treats refugees in general. It was his humanity that pushed Dr. Jammal down this path. He is a Shia Muslim by faith, from a very poor family; he works for a Christian order and his refugee camp patients are Sunni Muslims from Syria. How does Dr. Jamal live his mission in this refugee camp? What future, what coexistence can we foresee for these communities, in this small country with great multicultural wealth, after years of war?



Picture 10. Printscreen of the film *All of Us* – Docteur Jamal

## BOSNIA-HERZÉGOVINA

Bosnia and Herzegovina is a southern European state belonging to the Balkan region. In the table below, some basic information and data about this country:

Official name	Bosnia and Herzegovina
Proper name	Bosna i Hercegovina (bs) ; Босна и Херцеговина (sr)
Capital city	Sarajevo
Continent	Europe
Population	3,482,041 inhabitants (2018)
Area	51,209 km <sup>2</sup>
Life expectancy	76.25 years
Official languages	Bosnian, Croatian, Serbian

Table 6. Some information and basic data on Bosnia and Herzegovina

<sup>12</sup>For a better understanding of the confessional context of the scenes seen in the film, here is some global data on the religions present in Bosnia and Herzegovina:

Religions	Percentage of the population
Bosnian muslims : Sunni, Shia and Sufi	52.5%
Christians (of which) :	43.5%
Serbian orthodox christians	80%
Roman Catholic Croats	20%
Jewish and others	4%

Table7. Percentage of the Bosnian population by religion<sup>13</sup>

## FACTS AND FIGURES ABOUT THE BALKAN WAR OF THE 1990S <sup>14</sup>

- 1990: This year marks the start of tensions as the elections see nationalist parties winning in the states emerging from the former Yugoslavia. Nationalist ideologies and hate propaganda pit different communities against each other.
- End of February 1992: after a referendum, Bosnia and Herzegovina gains independence with 62% of the vote. But this referendum was boycotted by the Bosnian Serbs.
- March 3, 1992: Proclamation of independence of Bosnia and Herzegovina, recognized on April 6 by the international community and officially admitted to the United Nations on May 22, 1992.
- April 1992: Troops associated with the Bosnian Serb state (Republika Srpska) attack the new republic, using the fundamentalist Muslim threat as a pretext.

<sup>12</sup> Data on Bosnia and Herzegovina from the population data website. [consulted on March 19, 2020] Available on: <https://www.populationdata.net/pays/bosnie-et-herzegovine/>

<sup>13</sup> Data on Bosnia and Herzegovina on Wikipedia. [consulted on March 19, 2020] Available on : <https://fr.wikipedia.org/wiki/Bosnie-Herzegovine>

<sup>14</sup>The information in this list was obtained from: LE PAUTREMAT Pascal, 'La Bosnie-Herzégovine en guerre (1991-1995) : au cœur de l'Europe', in Guerres mondiales et conflits contemporains 2009/1 (nr 233), p67 à 81 - [consulted on February 22, 2020] Available on: <https://www.cairn.info/revue-guerres-mondiales-et-conflits-contemporains-2009-1-page-67.htm>

- 1992: War breaks out in Bosnia and Herzegovina between Orthodox Serbs, Catholic Croats and Muslim Bosnians. 612 mosques out of the 2,000 existing were destroyed and, according to Croatian-Bosnian sources, 94 detention camps were set up, including Omarska.
- October 29, 1992: the UN denounces ethnic cleansing practiced by Serbs in Bosnia and Herzegovina against Muslims.
- 1992-1995: The international community intervenes very little in the conflict situation in Bosnia and Herzegovina and in the region. A feeling of helplessness on the part of the international community prevailed until August 3, 1995.
- 1995: The Dayton Accords intervene in November 1995 and mark the end of the conflict.
- 1990-1995: The number of victims of the conflict is in the tens of thousands, without the exact number being known yet. According to sources, the global number fluctuates strongly, between 60,000 and 250,000 deaths.

### THE INTERNATIONAL CRIMINAL TRIBUNAL FOR THE FORMER YUGOSLAVIA (ICTY)

This tribunal was created by the United Nations to try those responsible for war crimes committed in the Balkans during the conflicts of the 1990s. Since its creation in 1993, the Tribunal has radically transformed the landscape of international law humanitarian and allowed victims to be heard, to bear witness to atrocities and to describe their suffering.

The ICTY has indicted over 160 individuals, including many political and military leaders (heads of state, Prime Ministers, Ministries of Interior, chiefs of staff, military and police chiefs having held high or intermediate positions within the parties to the Yugoslav conflict. One of the examples of convictions by the ICTY is that of General Ratko Mladić, for crimes under international law, including genocide, crimes against humanity and war crimes during the armed conflict of 1992-1995<sup>15</sup>

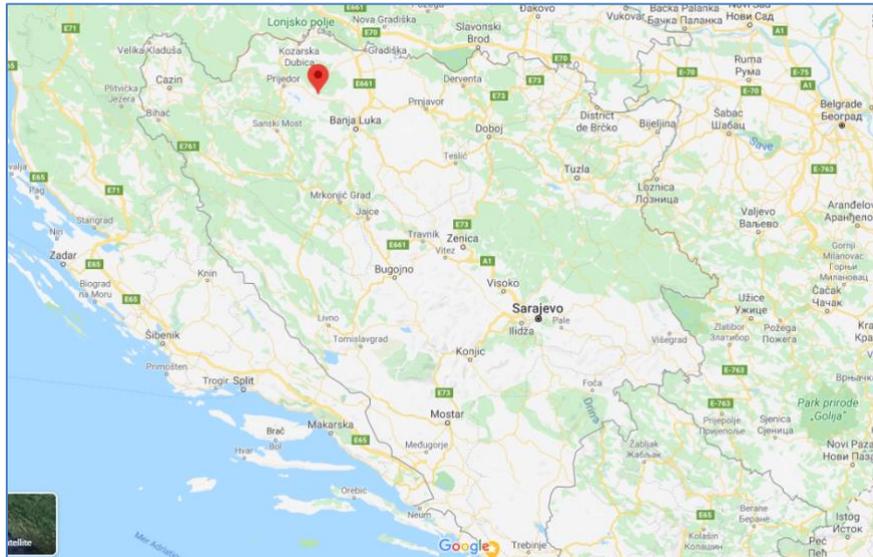
### LOCATIONS APPEARING IN THE FILM

**The Omarska concentration camp** was located in a mining town in northern Bosnia and Herzegovina, where the Bosnian and Croatian population around Prijedor was locked up and tortured in 1992, during the war in Bosnia and Herzegovina. "The existence of the camp was revealed to international public opinion on August 6, 1992 by the images taken by a team of British journalists (Ed Vulliamy of The Guardian newspaper, Ian Williams and Penny Marshall of the ITN TV channel) accompanied by the cameraman, Jeremy Irvin."<sup>16</sup>

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<sup>15</sup> Amnesty International, *Bosnie-Herzégovine: un criminel de guerre enfin condamné*, published on 27.11.2017 [consulted on 19 March, 2020] Available on: <https://www.amnesty.fr/justice-internationale-et-impunite/actualites/en-bosnie-herzegovine-un-criminel-de-guerre-enfin-condamne>

<sup>16</sup> Omarska concentration camp. In Wikipédia, the free encyclopedia [online] Wikimedia Foundation, 2003- [consulted on 15 March, 2020]. Available on: [https://fr.wikipedia.org/wiki/Camp\\_de\\_concentration\\_d%27Omarska](https://fr.wikipedia.org/wiki/Camp_de_concentration_d%27Omarska)

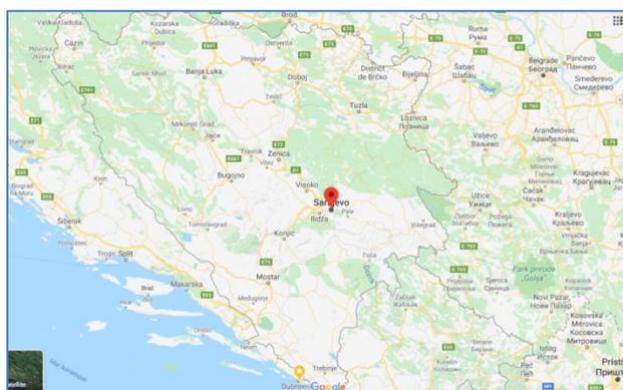


Picture 6. Map – Omarska, Bosnia and Herzegovina (Google maps)



Picture 7. Printscreen of the film *All of us – Bosnia and Herzegovina*

**Sarajevo**, the capital city of Bosnia and Herzegovina is at the heart of the armed conflict during the 1990s. Serbian military troops lead a siege against this city between April 1992 and December 1995, in opposition to the power of Bosnia and Herzegovina which had declared its independence from Yugoslavia. The siege, and the war in general, will experience a major turning point in 1995. The siege will end when the attitude of the international community, and more particularly that of the United States, changes: NATO intervenes militarily with air raids and bombings against Serbian lines.



Picture 8. Map– Sarajevo, Bosnia (Google maps)

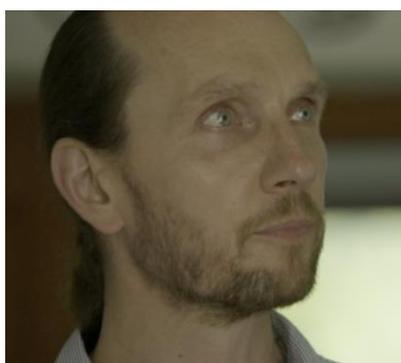
## PEOPLE APPEARING IN THE FILM

In Sarajevo, **Nudzejma** discovers strength, happiness and exhilaration in sport. She is orphaned from her father, who was killed during the fighting. Nudzejma is rebuilding herself thanks to her adoptive father and thanks to her passion for sport. She founded her jogging club, open to Serbs, Croats and Bosnians. She was the first woman to run the Belgrade Marathon, in a hijab. On August 18, 2019, she organizes the first triathlon in Bosnia, which is also the first sporting event organized by a woman in this country. Beyond performance, what really motivates Nudzejma to run?



Picture 9. Printscreen of the film *All of Us* – Nudzejma

**Kemal** is part of the Muslim community in Bosnia and Herzegovina. In April 1992, along with other men, women and children, he fled his bombed-out village. On May 25, 1992, the Serbs summoned them to surrender and the first acts of violence began. Kemal then recognizes former neighbors in some of the uniformed soldiers of the Serbian army. Kemal is a survivor of the Omarska concentration camp, where torture and other inhuman treatment were carried out during the war in Bosnia and Herzegovina. How can links between yesterday's enemies be restored despite the memory of the atrocities and the thousands of victims? How is Kemal going to overcome the anger and hatred of his yesterday's attackers?



Picture 15. Printscreen of the film *All of us* – Kemal

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## UNITES STATES

In the table below, some basic information and data about this country:

Official name	États-Unis d'Amérique
Proper name	United States of America (USA) (En)
Capital city	Washington DC
Continent	North America
Population	330,252,859 inhabitants (2020)
Area	9,629,047 km <sup>2</sup>
Life expectancy	78.94 years
Official language	English

**Table 8. Some information and basic data on the USA<sup>17</sup>**

For a better understanding of the confessional context of the stories seen in the film All of us, here is some global data on religions present in the United States:

Religions	Percentage of the population
Christians :	70.6%
Protestants	46.5%
Catholics	20.8%
others(of which) :	5.9%
Jews	1.9%
Muslims	0.9%
Buddhists	0.7%
Hinduists	0.7%
others religions	1.8%
Without religion	22.8%

**Table 9. Percentage of the U.S. population by religion<sup>18</sup>**

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<sup>17</sup> Data on the USA from the population data website [consulted on 18 February, 2020] Available on : <https://www.populationdata.net/pays/etats-unis/>

<sup>18</sup> Data on religions in the usa : America's Changing Religious Landscape – Pew Research Center - [consulted on 22 February, 2020] Available on : <http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/>

## LOCATIONS APPEARING IN THE FILM

**On the multi-faith campus of Brookville**, Long Island, New York, you can still see a historical church housing a congregation established by Dutch settlers. But the sign posted at the entrance announces, next to: 'Brookville Church, founded in 1732', the presence of other religions in one place: 'Organization of the Muslim Reform Movement', 'New Long Island Synagogue' and 'Long Island Interfaith Community'. Together, these four groups form the multi-faith campus, where several religions do not only share a building but also form a true community. The connection on this campus goes well beyond a shared location of the sanctuary and communion hall. In Brookville, the interweaving of a Protestant church, a Jewish synagogue, a Muslim study group and a collective for interfaith families, admittedly unique, is rooted in the complex religious landscape of today's America. What makes the Long Island multi-faith campus truly unusual is the involvement of the community of parents, who have created an interfaith education program for their children.

The Brookville multi-faith campus thus brings together Protestants, Jews and Muslims and welcomes people of all ages, races, religion, sexual orientation, gender identity, economic situation, marital status, family configuration, physical or mental ability.

The mission of this unique campus in the United States is, indeed, to build a community of people of different faiths eager to connect with one another by embracing their similarities and celebrating their differences.



Picture 10. Map – Brookville campus, New-York, USA (Google maps)



Picture 11. Printscreen of the film *All of us* – Brooklyn Church

#### PEOPLE APPEARING IN THE FILM

**Imam Sultan, Rabbi Stuart and Reverend Vicky** share boundless respect and curiosity for each other's spirituality, at the risk of upsetting their respective hierarchies. Together, they want to promote the understanding of others, the exchange of experiences, the building of a lasting peace and voluntary commitment to the common good. Each group maintains its own religious identity but fosters an open environment for transmitting, learning, celebrating and honoring each religion. It is within this campus that they welcome and guide, in particular, multi-faith couples but also couples from the LGBTQ community.



Picture 12 – Printscreen of the film *All of us* – Reverend Vicky

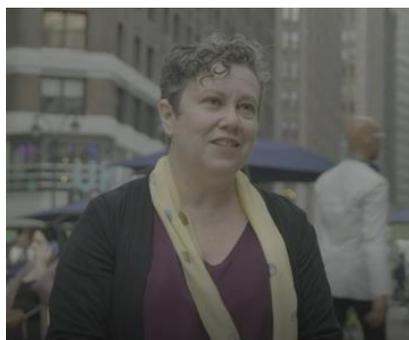


Image 13 – Printscreen of the film *All of us* – Imam Sultan



Image 14 – Printscreen of the film *All of us* – Rabbin Stuart

**Susan Katz Miller** is an expert in interfaith marriage in the United States, author of “Being Both: Embracing Two Religions in One Interfaith Family”. According to her, in the United States and in Europe, the religious landscape is made up of creative elements, with new models, new religious practices and spiritual connections between people. She thinks that, rather than being a challenge or an obstacle, multi-faith families are an asset and an opportunity for members to improve their understanding of the world we live in.



Picture 15. Printscreens of the film *All of us* – Susan Katz Miller

**Rorri is Jewish and Arif a Muslim.** They meet, fall in love and get married. They have two children whom they educate in both religions. In their approach, they were supported by the Brookville multi-faith campus. Indeed, Rorri feared that the double denomination would make his children "half believers" in every religion. With the help of therapists, Rorri and Arif found the formula for a successful marriage and educating 100% Muslim and 100% Jewish children, "be both", "being both". This education is based on access to celebrations of both faiths. But even more than this participation, the knowledge of the religion and the culture of the other (songs, readings, prayers, stories, ...) is the basis of this astonishing double religious identity. Embedded in the love of their children, Rorri and Arif's entire family have had to step out of their comfort zone to seek "in the other" what brings people together, not what sets them apart.



Picture 16. Printscreens of the film *All of us* – Rorri, Arif and their children

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## INDONESIA

Indonesia is the fourth most populous country in the world, rich in its ethnic and religious diversity.

In the table below, some basic information and data about this country:

<b>Official name</b>	<b>Republic of Indonesia</b>
Proper name	Republik Indonesia (id)
Capital city	Jakarta
Continent	Asia
Population	268,674,755 inhabitants (2019)
Area	1,913,579 km <sup>2</sup>
Life expectancy	70.73 years
Official language	Indonesian

Table 10. Some information and basic data about Indonesia<sup>19</sup>

For a better understanding of the confessional context of the scenes seen in the film, here is some global data on religions present in Indonesia :

<b>Religions</b>	<b>Percentage of the population</b>
Muslims	79.3%
Christians	12.1%
Agnostics	1.3%
Animists	2.3%
Hindus	1.6%
New religions	1.6%
Others	1.8%

Table 11. Percentage of the Indonesian population by religion<sup>20</sup>

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## LOCATIONS APPEARING IN THE FILM

Ambon, capital city of the Moluccas in Indonesia. This part of the world was the scene of the Moluccan War between 1999 and 2002, an intense and violent conflict between neighboring communities, Muslims and Christians. The trigger for the conflict was an altercation between an Ambonese bus driver and a passenger from the Bugi community on January 19, 1999 in Ambon.

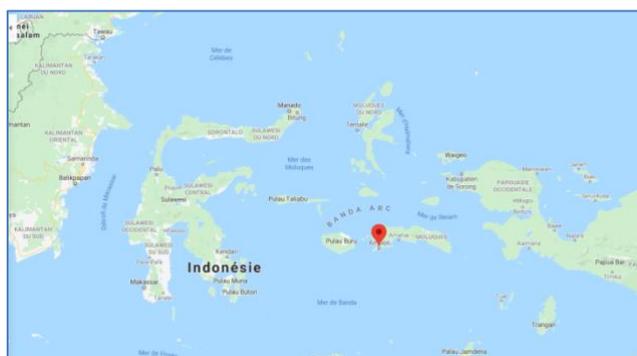
The dispute quickly escalated, involving Christian and Muslim gangs from neighboring communities. After several days of urban riots in Ambon, sectarian conflicts spread across the island of Ambon and Halmahera islands into the center of the Moluccas. Although the figures are not completely reliable, it is estimated that 5,000-9,000 people have lost their lives, 300,000-700,000 people have lost their homes, and around 29,000 homes and thousands of mosques and churches have been destroyed during this war.

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<sup>19</sup> Data on Indonesia on the population data website. [consulted on 19 February 2020]

Available on: <https://www.populationdata.net/pays/indonesie/>

<sup>20</sup> Data on religions in Indonesia: L'observatoire de la liberté religieuse, Indonésie. [consulted on 19 March 2020] Available on : <https://www.liberte-religieuse.org/indonesie/>



Picture 17. Map - Ambon, Moluccas, Indonesia (Google maps)

## PEOPLE APPEARING IN THE FILM

**Tchechep** is a teacher in a school attended by Muslims. In 2012, he experienced the "live in program": for three days, he will live in "the other" community. He thus brushes aside false ideas and the pleasure of sharing and discovering others. At the end of this experience, supported by the pride felt by his family, Tchechep decides to continue the meeting by extending it to a project involving his school and a Christian school. This is based on the Indonesian tradition of Pela, based on mutual aid and a sense of the community, formalizing a special relationship between two villages which commit to helping each other in difficulty.



Picture 18. Printscreen of the film *All of us* – Tchechep

**Ella**, a Christian student, and **Michka**, a Muslim student, will tell us how they met and how, after a short time, their prejudices fell to unite them in dance and teenage conversations.



Picture 19. Printscreen of the film *All of us* – The students Ella et Mischka

**Jacky Manuputty** is an Indonesian Reverend peace activist. Alongside local Imam Abidin Wakano, he set up an initiative called Peace Provocateurs which brings together people on both sides of the religious divide. He is one of the promoters of a project to create a multicultural village of 200 homes in the Moluccas, where Muslims, Christians, Hindus, Buddhists and people of various ethnic origins can live together. The goal? Make this village an exemplary place, where everyone can live in the same space without segregation. He believes that friendship is one of the main pillars of a relationship and dialogue between religions and ethnicities



Picture 20. Printscreen of the film *All of us* – Jacky Manuputty, *Peace Provocateurs*

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## TATARSTAN

Tatarstan is a republic under the sovereignty of Russia, located 800 km from Moscow. In the table below, some basic information and data on this republic

Official name	Republic of Tatarstan
Proper name	In Russian : Респу́блика Татарста́н; in Tatar : Татарстан Республикасы
Capital city	Kazan
Continent	Asia
Population	3,898 ,700 inhabitants (2019)
Area	67,847 km <sup>2</sup>
Life expectancy	not available
Officila language	Russian, Tatar

Table 12. Some information and basic data about Tatarstan<sup>21</sup>

For a better understanding of the confessional context of the scenes seen in the film *All of us*, here is some global data on the religions present in Tatarstan:

Religions	Pourcentage de la population
Muslims	54%
Orthodoxs	44%
Others	2%

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<sup>21</sup> Demographic data about Tatarstan from Wikipedia. [consulted on 17 March, 2020]  
Available on: <https://fr.wikipedia.org/wiki/Tatarstan#D%C3%A9mographie>

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## LOCATIONS APPEARING IN THE FILM

Half of Tatarstan is populated by Tatars, which means it enjoys particular political autonomy. “Tatarstan was, along with Chechnya, the only member of the Russian Federation to refuse the federal treaty in 1992, the trajectory of the two pro-independence republics quickly diverged: Chechnya sank into war while Tatarstan had the intelligence to recognize the Russian sovereignty to obtain in return a very advantageous status. This status is however being questioned by the authoritarian takeover of Vladimir Poutine ”.

In this region of central Russia, the practice of Islam, after decades of communist rule, has local peculiarities. Following the fall of communist ideology, we are witnessing a surge in religious fervor among Christians and Muslims alike. The Russian central power has waged a silent war for a quarter of a century against radicalism from Saudi Arabia and Turkey.<sup>22</sup>

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## PEOPLE APPEARING IN THE FILM

Of Muslim faith, **Raïssa and Nahil** live in a modest house on the outskirts of Kazan, his hometown in the heart of Tatarstan. Married late, Raïssa and Nahil have a child. Raïssa works in an orphanage, a choice that could be explained by the fact that her mother was an orphan herself.

By mutual agreement, Raïssa and Nahil, decide to welcome an orphan during the weekends, time for this child, bruised by life, to breathe a bit. But these moments of sharing are too short and Raïssa and Nahil decide to fully adopt this child. The experience is such a source of happiness that the couple decide to adopt not 2 or 3 but 12 more children!

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<sup>22</sup> AUBOUARD Stéphane, Au Tatarstan, la guerre des Islams fait rage, l'Humanité, 4 April, 2016. [consulted on 17 March 2020]  
Available on: <https://www.humanite.fr/au-tatarstan-la-guerre-des-islams-fait-rage-603645>



Picture 27. Printscreens of the film *All of us* – Raïssa, Nahil and their children

Their modest home now houses 13 children (their biological child and 12 adopted children), the last of whom arrived a few months ago. Among these children, some are Christians and others Muslims and their adoptive parents ensure that each of them is respected in his or her religious identity and that each of them respects the other. Without proselytism but with a good dose of communication and love, this home gives its children self-confidence and traces their life path. Raïssa and Nahil plant with ease the seeds of a spiritual, generous and outward-looking humanity in the minds of their (very) large family.

Children learn to cultivate love and forgiveness rather than rejection and resentment, despite already trying lives.

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## SENEGAL

Senegal is a country in West Africa. In the table below, some basic information and data about this country:

Official name	<b>Republic of Senegal</b>
Proper name	Sénégal
Capital city	Dakar
Continent	Africa
Population	16,209,125 inhabitants (2019)
Area	196,712 km <sup>2</sup>
Life expectancy	64.80 years
Official language	French (Wolof spoken by the majority ,other languages : Pulaar, Jola, Mandinka)

Table 15. Some information and basic data about Senegal<sup>23</sup>

The country is renowned for its religious tolerance. For a better understanding of the confessional context of the scenes seen in the film, here is some global data on religions present Senegal:

Religions	Percentage of the population
Muslims	94%
Christians, majority of Catholics	5%
Traditionnal beliefs	1%

Table 13. Percentage of the Senegalese population by religion and belief<sup>24</sup>

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### LOCATION AND PEOPLE APPEARING IN THE FILM :

**Palmarin** is a coastal town in Senegal, located in Sine-Saloum, 130 kms south of Dakar, at the start of the Sangomar point, between Joal-Fadiouth and Djifer. Palmarin lives on fishing and agriculture, but is also open to tourism, thanks to the beach, palm trees - which give the town its name - as well as palm wine. Palmarin suffers from climate change and is invaded by water. Palmarin is a village where Christians and Muslims live as a tight-knit community. Many families in this village are multi-faith. In the grand finale of the film All of us, in his quest for living together, Pierre Pirard arrives in Palmarin where Muslim and Christian communities live in harmony.

They share their religious festivities, their prayers and their conversations. Palmarin has a mixed cemetery.

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<sup>23</sup> Data about Senegal from the population data website.

Available on : <https://www.populationdata.net/pays/senegal/>

<sup>24</sup> Data about religions in Senegal on the government website.

Available on : <https://www.sec.gouv.sn/>



Picture 21. Map – Palmarin, Senegal (Google maps)



Picture 22. Printscreen of the film *All of us* – Senegal, Palmarin village

## 6. GLOSSARY

This resource, the glossary of the educational file around the All of us film project, offers teachers a list of terms and concepts referring to the themes and stories of the film in alphabetical order.

All terms marked with an asterisk (\*) have a definition from the Peace / Education Dictionary, Graines de Paix website.

### **Living well together**

\* State of harmony achieved by inhabitants living in an environment of social and cultural diversity, when they successfully develop a culture of peace among themselves, comprising mutual respect and appreciation, good neighborliness, cooperative relations and a desire common peace and appeasement.

**Notes: Living well together is based on mutual respect**, the acceptance of the plurality of opinions, interactions in openness and cooperation, caring relationships, as well as on the refusal to ignore or harm each other.

### **According to the Council of Europe, it presupposes:**

- freedom of expression and pluralism of opinions;
- respect for human dignity, cultural diversity and the “rights of others”, in order to guarantee tolerance and understanding;
- the participation of all citizens in public affairs, giving them access to information and the media.

### **Shiism**

Current of Islam born in 732 at the death of the Prophet Muhammad, about the designation of the successor of the Prophet. It represents about 10% of Muslims in the world. Shiism is in the majority in Iran and Iraq.

### **Citizen of the world\***

One who is aware of belonging to the whole of humanity and who chooses to define himself as such, as an act of contribution to peace. Citizenship - Broad meaning (symbolic scope)

### **\* Identification involving civic behavior**

- to a city, a country, a continent, the planet.

### **Civility\***

Good manners and respectful behavior allowing to live together at best, in a peaceful and pacifying way, without slights, nuisances or degradations, in the good understanding of the rules and uses. See also: politeness, incivility, living together. Topics: Belonging, Attitudes, Citizenship, Social cohesion, Consideration, Culture of peace, Respect

### **Citizenship \***

**Broad definition:** Positive behavior towards the public authorities where we live (city, region, country, multi-country unions), based on a feeling of responsibility, wishes for improvement and concrete actions for the present and future good of these, on the conscience of one's rights and duties, and on the respect of the laws, norms and multiple traditions of these communities.

### **Climate of peace \***

Calm and harmonious environment, without disturbances or violence, due to the behavior of people in the same living space (class, neighborhood, country, etc.), which allow everyone to live and feel at peace and safe.

### **Peace skills \***

All the skills needed to live well together in a culture of peace. These are human, social, intercultural and civic skills - and skills of discernment.

### **Conviviality**

Feminine name from the 18th century, in the sense of "living together". Derived from the old French *convivre*, "vivre-ensemble", with the influence, in the twentieth century, of the Spanish *Convivre*.

Situation in which communities, different human groups live together within the same society by maintaining relations of neighborliness, harmony and exchange. The conviviality of Muslims, Jews and Christians in Spain ended in 1492.

### **Cultural diversity**

Cultural diversity refers to the multiplicity of forms of expression of cultures, groups and societies. These cultural expressions are passed on within and between groups and societies, as well as from generation to generation. Cultural diversity manifests itself not only in the many forms through which the cultural heritage of humanity is expressed, enriched and transmitted, but also through various modes of artistic creation, production, dissemination, distribution and enjoyment, whatever the technologies and means used.

### **Human dignity\***

The fundamental, unconditional and identical respect due to every human being for the fact that he is human, regardless of his differences. Human dignity includes physical and psychological respect for human beings, as well as respect for moral integrity.

### **Equality\***

"All beings are universally equal and especially different. Universal equality and particular differences must be respected."

### **Make-together**

The doing-together implies relationships that are part of a dynamic of reciprocity, where we seek, beyond market goods, a strength of bond, an authenticity, a truth, a quality of the relationship, a reciprocal recognition. This reciprocal involvement is part of an economy of giving. To create a society

then means that the symbol of the social bond is stronger than the economic concern (the reduction of human relations to the calculating selfishness of the useful man). This alliance - which does not only add up market goods - is part of a logic of shared construction. Working together is part of the "learning place" (Schaller, 2005; 2007; 2009), which binds people together. It is then a matter of recognizing what the other "is" (as a person, as a subject). This association requires more the recognition of being than the recognition of having. It requires respect, mutual esteem (a parity of esteem exceeding the diversity of strengths, skills, etc.).

### **Identity\***

Cultural identity is what recognizes a human community (social, political, regional, national, ethnic, religious, etc.) in terms of values, thoughts and commitment, language and places of life, of practices, traditions and beliefs, shared experiences and historical memory.

Plural identities

A plural identity is an identity made up of everything that defines us and not just one of the possible identity components. It includes our values, our attitudes, our personality, our tastes and more.

### **Interculturality \***

Interaction, exchange and communication between cultures with mutual respect for each other's diversity and the quest for collective unity in diversity. Interculturality tends to facilitate cohesion and integration without loss of identity.

### **Intolerance\***

Closure, reluctance, refusal - individual or collective - to endure and therefore accept the inclusion of those perceived as different from oneself on the cultural, religious, ethnic or political level - or of those who are perceived as being able to destabilize by the novelty or the divergence of their ideas.

### **Multiculturalism \***

Coexistence of diverse cultures in a community. The set of rules that allow different identities to live there side by side.

### **Peace\***

Peace is a dynamic of positive, mutual and incessant interactions, making it possible to achieve lasting harmony together. It is based on the continuous search for convergence, beyond differences of opinion.

### **Proactive Peace \***

All attitudes, behaviors and gestures that help the other or others (individual, group, ethnicity, country ...) to calm down, to make peace and to allow lasting relationships of peace.

### **Prejudices \***

Hasty judgment based on a first impression, a first piece of information, without taking into account other elements of analysis, nor openness to other possible interpretations, judgment often colored by

the opinions and convictions of the groups to which ones belongs (family, social, political, religious, national, ...) and / or through their own emotions or certainties.

### **Racism\***

Set of convictions and hostile behaviors, conscious or not, towards a group or category of people, based on the idea of superiority over others, considered inferior by their race, ethnicity, beliefs, religious community, social class or appearance.

### **Radicalization\***

Mental process starting with the progressive adhesion to a binary ideology of total intolerance or to a group defending such an ideology, and leading to systematized behaviors of extreme violence. Ideology can be economic, political, religious, social or any other kind. It is binary in the sense that we are alone against everyone else or against anyone else

### **Sunnism**

Bringing together about 90% of the Muslim community, Sunnism presents itself as the middle path of the Muslim religion. The Sunnis are, by definition, the men of the Koran and the sunnah, that is to say of the tradition of all the teaching of the prophet Muhammad.

### **Tolerance\***

Definition of diversity:

Attitude of supporting (accepting) the presence of a person or group of people who are culturally, ethnically and / or religiously different from oneself.

Respect being defined as the minimum of respect towards the other, tolerance is inferior to respect: there is no respect towards the other, in its definition.

### **Reconciliation\***

The process between people, or between countries or between entities, of agreeing to restore viable and constructive relations, despite the strongest convictions of the impossibility of the task, and despite the immense pain previously inflicted on both sides.

### **Values\***

Anything that men appreciate, esteem, desire, recommend, or even propose as an ideal can be considered a value.

### **Universal values \***

Values recognizable by all as those enabling humanity to preserve life and live well together in security, cohesion and peaceful harmony.

### **Live together\***

Ability and consent of the inhabitants, in an environment of social and cultural diversity, to harmoniously share their place of life.

This section includes proposals for activities to be organized in class, with certain indications on the possibility of adapting the difficulty, for the first half of secondary education (from 12 to 15 years old, 1st, 2nd and 3rd years) and for the second half of secondary education (from 15 to 18 years old, 4th, 5th and 6th years). The activities offered for the two age groups are similar, with varying degrees of complexity in the concepts covered and the participation required from the student.

Each activity is accompanied by a procedure to follow and student sheets for the students to use in class. For both age groups, the activities offered are flexible according to the time the teacher wishes to devote to the project.

The educational activities revolve around two themes:

1. Living together, living well together and doing together and
2. Multiple and infinite identities.

### THEME 1 – LIVING TOGETHER, LIVING WELL TOGETHER AND DOING TOGETHER

#### OBJECTIVES

- Understand how the principles of **living together**, **living well together** and **doing together** are perceived, understood and applied (1) by teachers, (2) by students, (3) in our society and (4) in the context of the different stories and countries that appear in the film. Related principles such as identity, **respect**, **empathy**, **responsibility** and **diversity** can also be covered and discussed in class. Through this activity, the teacher makes students think about the influence of our global perception of the world on the way we perceive these notions, whether at school, in our family or in the neighborhood, the city and the community in which we live.
- **Invite** students to **overcome stereotypes** and prejudices by giving them positive examples of living together.
- Promote good living together and doing it together by allowing students to debate, to compare their opinions with those of others, while respecting them, within the framework of philosophical debates.
- “Help young people to give meaning to the society in which they live and encourage them to imagine a better society and / or world”.

## ACTIVITIES AROUND LIVING TOGETHER, LIVING WELL TOGETHER AND DOING TOGETHER

### 1. Overview:

Cours – 50 min	Activities	Homework	Objectives of the activity
1	<ul style="list-style-type: none"> <li>a) Introduction (5 min)</li> <li>b) Viewing of the film (45 min)</li> </ul>	Reading of the reports of the speeches of Amin Maalouf and Benoît Scheuer (30 min)	Understand the objectives of the activity
2	<ul style="list-style-type: none"> <li>b) Viewing the film (50 min)</li> </ul>		
3	<ul style="list-style-type: none"> <li>b) Viewing of the film and debriefing (20 min)</li> <li>c) Team work :               <ul style="list-style-type: none"> <li>➤ the teacher explains the activity and helps to form the groups (15 min).</li> <li>➤ Beginning of group work / choice of story (15 min.)</li> </ul> </li> </ul>	Reading the country sheet corresponding to the story the student has chosen and researching the context.	The students have understood the instructions for the activity and the groups are formed
4	<ul style="list-style-type: none"> <li>c) continuation of the group work (50 min)</li> </ul>		The aim is to get students into the stories, make them think and finally make them see the commonalities with their own lives.
5	<ul style="list-style-type: none"> <li>c) continuation of the group work (50 min)</li> </ul>	Depending on the group work presentation format chosen, students can complete their presentation at home or at study.	The objective is that the students finalize their work
6	<ul style="list-style-type: none"> <li>d) Two groups present their work (writing, drawing, short diary, video)</li> <li>After each presentation, reactions of other students</li> </ul>		The aim is to share the result of group work with the world (???) in the classroom and to stimulate discussion and exchange
7	<ul style="list-style-type: none"> <li>Same as hour 6 (to be repeated depending on the time spent on presentations and the number of groups)</li> </ul>		
8	<ul style="list-style-type: none"> <li>e) Production of a letter “Dear future me,....” In connection with the reflections and actions that were brought to light during the project</li> </ul>		The goal is for students to take ownership of the thinking generated during these activities and reflect on their own engagement.

## 2. Detailed description :

The activities presented under this theme are divided into several stages. It is possible either to **organize** all the activities or to stop after step c) group work. Steps d) and e) are proposed to the teachers who wish to go further.

- **Introduction :**

The teacher introduces the activity by explaining that it will have the film All of us as its main medium, based on the following sections of the educational file: letter from Pierre Pirard to teachers, introduction and presentation of the film.

- **The film and debriefing before the group activity :**

The class watches together the film or selected extracts. Then, with the whole class, the teacher leads a discussion by asking the students to look up what it means to live well together and to cite one or two examples from the film.

- **Group work :**

Students work in groups of 2 to 4. Each group chooses one of the stories from the film and begins to work with the worksheet provided. The pupils will thus focus on the following questions: what did they understand about the story, what are the values that appear in the film? What link do they see between this story and the concept of living together, living well together and doing together, what does this evoke in their personal lives?

**Note on the student sheet and the proposed difficulty levels:**

The student sheet for group work can be found at the end of this detailed description, in point 3. This sheet is available in two versions:

- level 1: first half of secondary education (from 12 to 15 years old, 1st, 2nd and 3rd years)
- level 2: second half of secondary education (from 15 to 18 years old, 4th, 5th and 6th years).

The level of difficulty the teacher wishes to use obviously remains at his or her discretion. It is possible, for example, that pupils in the third year of secondary school can work with the difficulty level 2 sheet.

The way in which each group presents the last stage of group work (point H. of level 1 and point I. of level 2) can be organized in various ways, depending on the time that the teacher wishes to devote to the activity and the type of format students will practice:

- A text, using the length provided in the student sheet.
- This same text, accompanied by a PowerPoint presentation.
- This text serves as a basis for presenting the result of the group work in another format: drawings, a video or a small newspaper.

The teacher can also choose to use the student sheet individually, asking each student to work, in class or at home, using the sheet.

- **Presentation of group work:**

Depending on the time the teacher wishes to devote to the presentation of group work, several options exist:

- Each group gives the result of their work to the teacher.
- Each group presents their work to the class.

- **Creation of a letter:**

Completion of a letter by each student beginning with 'Dear future me,....' In relation to the reflections and actions that were brought to light during the project. On this occasion, each student writes to himself/herself, with an assessment of his past and a certain number of objectives that he sets for himself/herself and in his or her relationship to others, from this moment to the next. end of the school year

3. Student file - group work - Activities around living together, living well together and doing together - difficulty 1

<p><b>A. Name and surname of the members of the group :</b></p>	<ul style="list-style-type: none"> <li>• .....</li> <li>• .....</li> <li>• .....</li> <li>• .....</li> </ul>
<p><b>B. Chosen story/stories of the film</b></p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Lebanon, Léa and her project to rebuild neighborhood stores in Tripoli</li> <li><input type="checkbox"/> In Lebanon, Dr. Jammal and his work in the Kefraya refugee camp</li> <li><input type="checkbox"/> In Bosnia and Herzegovina, Nudzejma and its jogging club open to all</li> <li><input type="checkbox"/> In Omarska, Bosnia and Herzegovina, Kemal and his reconciliation with his enemies of yesterday</li> <li><input type="checkbox"/> In the United States, the multi-faith campus of Brooksville with its imam, pastor and rabbi</li> <li><input type="checkbox"/> In the United States, the multi-faith marriage of Rorri and Arif</li> <li><input type="checkbox"/> In Indonesia, students Ella and Michka who participate in the school twinning project between Christian and Muslim communities.</li> <li><input type="checkbox"/> In Tatarstan, the large family of Raïssa and Nahil</li> <li><input type="checkbox"/> In Senegal, the villagers of Palmarin</li> </ul>
<p><b>C. What did you understand from the story?</b> Describe the story in a few lines. If you deviated from one key word story, what would it be?</p>	<p>.....</p>

	<p>.....</p> <p>.....</p>
<b>D. Read the context in which the story takes place</b>	See country sheet in the educational file of the film <i>All of us</i>
<b>E. What are the problems (prejudices and other obstacles such as racism and intolerance) that existed in the situation in which the characters in the story live ? If they are not clearly spelled out, explain what you imagine as possible barriers and obstacles. Name 2 or 3 obstacles</b>	<p>1. ....</p> <p>.....</p> <p>2. ....</p> <p>.....</p> <p>3. ....</p> <p>.....</p>
<b>F. How did the character (s) in the story manage to overcome these obstacles?</b> For each obstacle listed above, describe how people came to find solutions.	<p>1. ....</p> <p>.....</p> <p>2. ....</p> <p>.....</p> <p>3. ....</p> <p>.....</p>
<b>G. Find two universal values that emerge from this story.</b> Universal values are values recognizable by all as enabling humanity to preserve life and live well together in security, cohesion and peaceful harmony.	<p>1. ....</p> <p>.....</p> <p>.....</p> <p>2. ....</p> <p>.....</p> <p>.....</p>

**H. Now apply these same thoughts to your life and the lives of your fellow students? The steps to follow:**

1. Discuss problems such as prejudices and other obstacles to living well together (racism, intolerance, etc.) that exist in your life.
2. Pick a major problem that you have all encountered and describe it.

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3. Find one or more possible solutions to this problem, for improved well-being and, as a group, describe it, drawing on your own life and the story of the film you have selected. Write a one-and-a-half page text that you can use as a basis for a presentation to the rest of the class.

To take it a step further, the work can be presented in drawing, orally, in the form of a short diary or a short video.

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<p>obstacle listed above, describe how these people came to find solutions.</p>	<p>2. ....  .....  3. ....  .....</p>
<p><b>G. Define the concept of « Universals values »</b></p>	<p>.....  .....  .....  .....  .....  .....  .....  .....  .....</p>
<p><b>H. Find three universal values that emerge from this story</b></p>	<p>1. ....  .....  2. ....  .....  3. ....  .....</p>

**I. Now is the time to apply these same thoughts to your life and the lives of your fellow students.**

**The steps to follow:**

1. Discuss problems such as prejudices and other obstacles to living well together (racism, intolerance, etc.) that exist in your life.
2. Pick a major problem that you have all encountered and describe it.

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3. Find one or more possible solutions to this problem for better living together and, as a group, describe them, drawing on your own life and the story of the film you have selected. Write a text of two and a half pages, which you can use as a basis for a presentation to the rest of the class. To take it a step further, the work can be presented in drawing, orally, in the form of a short diary or a short video.

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A large rectangular area with a solid black border, containing 20 horizontal dotted lines for writing.

A large rectangular area with a solid black border, containing 20 horizontal dotted lines for writing.

## THEME 2 - MULTIPLE AND INFINITE IDENTITIES

### OBJECTIVES

- Make sure that the concept of identity (which is an often abstract concept for 12-18 years old) is well understood by the pupils,
- Emphasize that a person's identity is defined by multiple elements.
- Promote the specificities and points that bring young people together and more generally other fellow citizens.
- Help young people understand how prejudices are built in order to try to deconstruct them together.

### ACTIVITIES AROUND MULTIPLE AND INFINITE IDENTITIES

#### 1. OVERVIEW :

Course min - 50 min	Activities	Homework	Objectives of the activity
1	<ul style="list-style-type: none"> <li>• a) Introduction (5 min)</li> <li>• b) Viewing of the film (45 min)</li> </ul>	Reading the interview of Amin Maalouf (20 min)	Understand the aim of the activity
2	<ul style="list-style-type: none"> <li>• b) Viewing of the film (50 min)</li> </ul>		
3	<ul style="list-style-type: none"> <li>• c) Discussion on identity moderated by the teacher (50 min).</li> </ul>		The student is introduced to the concepts and can start working on the topic
4	<ul style="list-style-type: none"> <li>• d) Work in pairs:                             <ul style="list-style-type: none"> <li>➤ The teacher explains the activity and helps to form the groups (20 min).</li> <li>➤ Group work (30 min).</li> </ul> </li> </ul>		The students have understood the instructions and work with the form provided for this purpose in the file

## 2. Detailed description :

### a) Introduction :

The teacher introduces the activity by explaining that its main medium will be the film All of us, based on the following sections of the educational file: letter from Pierre Pirard to teachers, introduction and presentation of the film.

### b) The film:

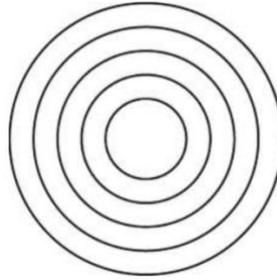
The class watches the film or selected extracts together.

### c) The theme of identity :

The teacher introduces the theme of identity, 'what defines us and how it can be multiple.'

The Danish video 'All That We Share' or 'everything we share' can be used to illustrate the concept, the same type of activity can be organized with the students:

- Step 1: Divide the students into groups of 4 or 5.
- Step 2: Write “community” on the board. Ask students to explain or explain that a community is a group of people living in one place, having common characteristics, attitudes, beliefs or interests.
- Step 3: Ask students to name or suggest group memberships such as family, school, group of friends, religion, sports club, and country.
- Step 4: Explain that we all have one or more roles as a member of a community. For example, in the family we have one or more roles defined as daughters, sons, sisters, brothers, mothers or fathers; at school, students have a very specific role and teachers another.
- Step 5: Explain that each of these roles is “supported” by a number of duties, responsibilities and rights.
- Step 6: Draw a small circle on the board and write “Family” within it. Explain that this is the smallest and the first community which we belong to. Draw a second circle around the first one, then draw three more until you have five circles, one inside the other as in the image below.



**Picture 23. Circles for the activity 'All that we share'**

- Step 7: Have your students copy the circles. Individually, they write the name of a group to which they belong, for example the school, the city, a group of friends, a football team, in each of the other 4 circles. They should reflect on their role within each group and their duties, responsibilities and rights.
- Step 8: As a group, students discuss the graded groups and communities, their roles within them, and their duties, responsibilities and rights. Encourage students to try to find out what they have in common in different groups.
- Step 9: Groups take turns sharing what they have in common with the rest of the class.
- Step 10: Explain to your pupils that they are going to watch a short video from a Danish TV channel. As they watch, they will need to think about the message of the video. Show video: Link: <https://www.youtube.com/watch?v=TjW84K6cLUo>
- Step 14: Have your students discuss the following questions:
  - o Why do we put people in boxes?
  - o Do you think it is true that there are more points that unite us than what we think?
  - o How do we find out what we have in common?
- Step 15: Organize a class discussion based on the questions from the previous step.

**i. Work in pairs :**

Students work in pairs. Each group chooses at least two people appearing in the stories of the film and begins to work with the sheet provided for this purpose.

With this activity, students explore the concept of identity and the many facets it has in all individuals, both in the film and for themselves and their fellow student.

Note on the student sheet and the proposed difficulty levels:

The student sheet for group work can be found at the end of this detailed description, in point 3. This sheet is available in two versions:

- level 1: first half of secondary education (from 12 to 15 years old, 1st, 2nd and 3rd years)
- level 2: second half of secondary education (from 15 to 18 years old, 4th, 5th and 6th years).

The level of difficulty that the teacher wishes to use obviously remains at his or her discretion. It is possible, for example, that pupils in the third year of secondary school can work with the difficulty level 2 sheet.

ii. Making a letter

Completion of a letter by each student beginning with 'Dear future me,....' In relation to the reflections and actions that were brought to light during the project.

On this occasion, each student writes to himself, with an assessment of his past and a certain number of objectives that he sets for himself and in his relationship to others, from this moment to the next end of the school year.

**3. Student file - group work - Activities around multiple identity - difficulty level 1**

<p><b>A. Surname and name of the members of the group :</b></p>	<ul style="list-style-type: none"> <li>• .....</li> <li>• .....</li> <li>• .....</li> <li>• .....</li> </ul>
<p><b>B. Stories of the selected film</b> Choose at least two stories</p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Lebanon, Léa and her project to rebuild neighborhood stores in Tripoli</li> <li><input type="checkbox"/> In Lebanon, Dr. Jammal and his work in the Kefraya refugee camp</li> <li><input type="checkbox"/> In Bosnia-Herzegovina, Nudzejma and its jogging club open to all</li> <li><input type="checkbox"/> In Omarrska, Bosnia and Herzegovina, Kemal and his reconciliation with his enemies of yesterday</li> <li><input type="checkbox"/> In the United States, the multi-faith campus of Brooksville with its imam, pastor and rabbi</li> <li><input type="checkbox"/> In the United States, the multi-faith marriage of Rorri and Arif</li> <li><input type="checkbox"/> In Indonesia, students Ella and Michka who participate in the school twinning project between Christian and Muslim communities.</li> <li><input type="checkbox"/> In Tatarstan, the large family of Raïssa and Nahil</li> <li><input type="checkbox"/> In Senegal, the villagers of Palmarin</li> </ul>
<p><b>C. Name the main and secondary characters of the two stories you have chosen.</b></p>	<ul style="list-style-type: none"> <li>• .....</li> <li>• .....</li> <li>• .....</li> <li>• .....</li> </ul>
<p><b>D. What are the common points between the characters of the film of the two stories you have chosen (other than nationality, ethnicity and religion)? Name all the possible and imaginable common points (hobby, characters, personalities, etc...), based on the film or on what you imagine.</b></p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>



**F. Find two values that you share.**

1. ....  
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2. ....  
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**4. Student file - group work - Activities around multiple identity - difficulty level 2**

<p><b>A. Surname and name of the members of the group :</b></p>	<ul style="list-style-type: none"> <li>• .....</li> <li>• .....</li> <li>• .....</li> <li>• .....</li> </ul>
<p><b>B. Stories of the selected film</b> Choose at least two stories</p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Lebanon, Léa and her project to rebuild neighborhood stores in Tripoli</li> <li><input type="checkbox"/> In Lebanon, Dr. Jammal and his work in the Kefraya refugee camp</li> <li><input type="checkbox"/> In Bosnia-Herzegovina, Nudzejma and its jogging club open to all</li> <li><input type="checkbox"/> In Omarska, Bosnia and Herzegovina, Kemal and his reconciliation with his enemies of yesterday</li> <li><input type="checkbox"/> In the United States, the multi-faith campus of Brooksville with its imam, pastor and rabbi</li> <li><input type="checkbox"/> In the United States, the multi-faith marriage of Rorri and Arif</li> <li><input type="checkbox"/> In Indonesia, students Ella and Michka who participate in the school twinning project between Christian and Muslim communities.</li> <li><input type="checkbox"/> In Tatarstan, the large family of Raïssa and Nahil</li> <li><input type="checkbox"/> In Senegal, the villagers of Palmarin</li> </ul>
<p><b>C. What are the common points between the characters of the film of the two stories you have chosen (other than nationality, ethnicity and religion)?</b> Name all the possible and imaginable common points (hobby, characters, personalities, etc...), based on the film or on what you imagine.</p>	<p>.....</p>







<b>F. Find two values that you share</b>	<ol style="list-style-type: none"><li>1. .... ..... .....</li><li>2. .... ..... .....</li></ol>
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For teachers and students who want to go further, here are some ways to continue the adventure:

### 1. Collaboration project between schools at national or European level

A European project with eTwinning, the community for schools in Europe. By connecting to the eTwinning platform, education stakeholders from European countries - teachers, principals, educators, etc. - communicate, cooperate, develop projects, share. They are thus part of the most exciting learning community in Europe. eTwinning was co-funded by Erasmus +, the European program for education, training, youth and sport. This online platform makes it possible to create partnerships between schools in the same country. The teacher will be able to imagine a collaborative project with schools in their city or country, and why not, at European level thereafter.

### 2. Collaboration with events and actors outside the school

To make the activities more concrete and rooted at a local level, the teacher and his or her class can collaborate with local authorities, neighborhood citizens' initiatives or other associations. To facilitate this type of collaboration, the teacher can join events already organized such as:

- Free theatrical improvisation workshops:

As part of the "Fortnight of International Solidarity", the City of Brussels and the WOLF offer workshops to secondary classes 4-5-6. The workshops will be inspired by 3 books: }

- "The great book against racism" by Alain Serres and Mouloud Aounit published by Rue du Monde editions }
- "What brings us together" by Noé Carlain and Sandra Poirot Chérif also published by Rue du Monde editions }
- "Murderous identities" by Amin Maalouf in Pocket Book

- The Brussels Parliament organizes free citizenship education activities for young people, aimed at **pupils in grades 5 and 6 of secondary school**. Citizen readings are organized around the theme of tolerance. Entitled "**Treaties on tolerance**: from Voltaire to Charb".

"Overcoming our prejudices and hates is not part of human nature. To accept the other is neither more nor less natural than to reject him. Reconciling, reuniting, adopting, taming, pacifying, are voluntary gestures, gestures of civilization which require lucidity and perseverance, gestures that can be learned, that are taught, that are cultivated. "

Amin Maalouf - The disruption of the world.

## INTERNET RESOURCES

### Resources of the Fédération Wallonie-Bruxelles, website [enseignement.be](http://enseignement.be) :

Philosophy and citizenship courses, practical guide for teachers - Available on: [http://enseignement.be/download.php?do\\_id=13051](http://enseignement.be/download.php?do_id=13051)

Philosophy and citizenship courses - primary and 1st level of secondary education - Available on [http://enseignement.be/download.php?do\\_id=14070](http://enseignement.be/download.php?do_id=14070)

Philosophy and Citizenship course – terminal skills for philosophy and citizenship education. Available on: [http://enseignement.be/download.php?do\\_id=14071](http://enseignement.be/download.php?do_id=14071)

Philosophy and Citizenship Course – Program of the Courses : <http://www.enseignement.be/index.php?page=27915&navi=4429>

French courses - document of basic skills for primary and 1st level of secondary education Available on: [http://enseignement.be/download.php?do\\_id=1652](http://enseignement.be/download.php?do_id=1652)

French course - terminal skills in French. Available on : [http://enseignement.be/download.php?do\\_id=290](http://enseignement.be/download.php?do_id=290)

Education for global citizenship and solidarity of the Fédération Wallonie-Bruxelles : <http://www.enseignement.be/index.php?page=26791&navi=4036>

Resources and projects to develop harmonious and respectful living together in a democratic and intercultural society <http://www.enseignement.be/index.php?page=0&navi=4037>

Vade-mecum : building an educational project [http://enseignement.be/download.php?do\\_id=4291](http://enseignement.be/download.php?do_id=4291)

### Demain, pedagogical file of the film

[https://www.demain-lefilm.com/sites/default/files/assets/demain\\_dossier\\_pedagogique.pdf](https://www.demain-lefilm.com/sites/default/files/assets/demain_dossier_pedagogique.pdf)

### Dictionary of peace - education from the Graines de paix website.

<https://www.grainesdepaix.org/fr/ressources-de-paix/dictionnaire-paix-education>

### Pedagogical file around the film 'Latifa le cœur au combat'

[http://media.hautetcourt.com/DISTRIBUTION/2017/LATIFA/zdc\\_latifa.pdf](http://media.hautetcourt.com/DISTRIBUTION/2017/LATIFA/zdc_latifa.pdf)

### How to analyse a documentary ?

<https://www.grignoux.be/dossiers/387/>

**ENSEIGNEMENT, Vivre ensemble, ça commence à l'école, 2015**

[https://vivre-ensemble.be/IMG/pdf/2015-10-vivre-ensemble\\_a\\_l\\_ecole.pdf](https://vivre-ensemble.be/IMG/pdf/2015-10-vivre-ensemble_a_l_ecole.pdf)

**Learning to Live Together An Intercultural and Interfaith Programme for Ethics Education** - Arigatou Foundation 2008 in cooperation with and endorsed by UNESCO and UNICEF

<https://ethicseducationforchildren.org/images/zdocs/Learning-to-Live-Together-En.pdf>

**Kroiroupa**

Educational game on religions and secularism - Target audience: 10 - 120 years

<https://www.lahainejedison.be/copie-de-livre-sophie-l-enfant-cach-1>

**Teach for Belgium**

<http://teachforbelgium.org/fr/accueil-2/>

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