

The BETTENCOURT SCHUELLER FOUNDATION presents  
a GOODPLANET FOUNDATION project

# HUMAN

A FILM BY  
YANN ARTHUS-BERTRAND



## READING GUIDE

The first feature film led by two non-profit foundations



BETTENCOURT  
SCHUELLER  
FOUNDATION

GOODPLANET  
FOUNDATION

#WhatMakesUsHUMAN  
#HUMAN

  
[www.human-themovie.org](http://www.human-themovie.org)

## CONTENTS

### **FOREWORD**

### **INTRODUCTION**

### **WHAT KIND OF LOVE?**

### **HUMANS AT WAR**

### **RESOURCES: FROM WORK TO CONSUMPTION**

### **HUMANS WHO DISCRIMINATE**

### **THE STRUGGLE FACING WOMEN**

### **THE MARK OF FAITH**

### **MAKING SENSE OF OUR LIVES**



# FOREWORD

No single story or interview, whether introducing the film or bringing it to a conclusion, whether short or long, is meant to tell the whole story.

Every story must be received by those watching the film for what it is – the opinion of one of our fellow humans at a given moment. They are in no way definitive. And the feelings of the women and men revealed in this work cannot be considered as absolute or universal truths.

However, the stories presented here do offer a certain vision of the world through an underlying narrative. The intention of this construction is to encourage us to ask questions, as if looking into a mirror, about our own lives, choices, and aspirations.

Although first and foremost these are personal stories told by human beings who sometimes have nothing in common, one thing is certain: It does not matter what divides us – origins, social standing, age, sex, or faith – we all have similar needs and share the same concerns.

The absence of an explanatory commentary or voiceover is a deliberate choice that removes any judgment. The words are raw and pure, in order to obtain a simplified view of the world. The choice of a neutral background is also deliberate in order that all witnesses are shown as equal, to remove them from any context, and focus on the words of our planet's inhabitants.

The director, Yann Arthus-Bertrand, wanted to limit his presence as much as possible to focus on the voices of these anonymous individuals sourced from around the world over three years. His aim is that every person watching the film carries out their own interpretation of the stories it reveals.

Right from the start, he set out to construct a work around some very precise themes; the challenges our society faces and what it means to be human. All of these themes tend to intersect and converge around one obsession that we found across all five continents and through 2,000 interviews:

## ***What meaning do we want to give to our presence on Earth?***

In this document, you will find some of the key themes addressed by HUMAN in an attempt to find answers to this question.



The first feature film led by two non-profit foundations



# INTRODUCTION

## THE VOICE OF THE EARTH

The aerial sequences and high perspectives make up a large part of the overall work. In HUMAN, the camera highlights places that are unsuspectingly beautiful, but it also pays close attention to peoples' lives around the world. The often unequal development of our societies is etched out on the earth, and our landscapes bear witness to it.

From our joyful gatherings to our enforced wanderings, from the boom in city life to the destruction of our villages, from the beauty of nature to its impoverishment, HUMAN creates a powerful link between mankind and the Earth, raising questions about our future together.

However, this guide does not aim to instruct on how these images should be read. Sometimes, they will be self-evident, offering a clear vision of this world being described before our eyes. Other times, they may be dream-like or figurative, thus leaving the spectator to make their own personal interpretation.

They provide a tempo for the film, and offer breathing space between the powerful stories that will often leave us speechless. They provide the spectator with the time for reflection they need in order to take these powerful life stories on board.

*"As someone who photographs the planet, I believe that a powerful way to get inside the human soul is through people's faces, looks, and words."*

Yann Arthus-Bertrand



The first feature film led by two non-profit foundations

## A KEY INTERVIEW

This is the interview that opens the film: Leonard's story.

Yann Arthus-Bertrand wanted his teams to talk to those on death row and to others imprisoned for life in order to understand how incarceration changes a person. What effect does it have on a person being change in an environment which, according to Leonard, is one where love and kindness are non-existent notions? How do the convicted view their acts and their life choices, and the years to come when there is no apparent future on the horizon?



This first interview provides a summary of all the themes addressed by HUMAN. It talks of love, forgiveness, and violence; of family, challenges and tough times; but also of the possibility of turning one's life around. Leonard, who has been sentenced to life imprisonment for killing his wife and child, tells us how he has learned to love. This is about a life lesson for someone who has never received love and affection in any normal sense. And against all expectations, it is the one woman who truly has the right to hate him – the mother and grandmother of his two victims – who teaches him what love is. His story raises many questions that will certainly be met with varied responses amongst spectators:

***Can friendship and affection be learnt?***

***How can one move beyond hatred and resentment and find love when somebody else has hurt us so?***

***How can we move beyond the external influences that shape us during childhood and throughout our life (family, education, friends) to become ourselves?***

***Is forgiveness a kind of love?***

# WHAT KIND OF LOVE?

In HUMAN, affection transcends its simple definition that sometimes reduces love to an attachment between two people of the opposite sex.

Love. It is an emotion that connects people to one another as much as it connects them to the Earth on which they live.

From family love to romantic love, and from friendship to tenderness, this film embraces a rich and complex palette of emotions.



We may find it hard to define love in absolute terms, but the men and women in HUMAN give us an idea of what this emotion can cover. They also show us clearly that love is not just the opposite of hate. It is also the opposite of indifference.

## FAMILY: LOVE THROUGH BLOOD TIES?

Family is much more than blood. Many people told us that where there is tenderness and affection, there is always family.

That's the case with Siobhan, a 63-year-old Irish nun, who never imagined she'd stay in holy orders for the rest of her life:



*"I don't think I understood [...] that it meant I'd have no children and no family like others do. [...] But later on, I lost one of my sisters to cancer. And when I saw her family, I realized that when I died, there'd be nobody to grieve for me like that. **[But] the more time that passed, the more I understood that one is the parent of other people: your coworkers, your friends, the people to whom you are close. So even if you don't have your own family, you have a family nonetheless.**"*

The first feature film led by two non-profit foundations



BETTENCOURT  
SCHUELLER  
FOUNDATION

GOODPLANET  
FOUNDATION

#WhatMakesUsHUMAN  
#HUMAN

    
[www.human-themovie.org](http://www.human-themovie.org)



## LOVELESS FAMILIES

However, the biological family has a duality that is unique to man. It is supposed to shape you, protect you, and prepare you for life, and fulfills this role fully for some of us. But for others, it is the source of destruction and suffering.

Incest, child abuse, domestic violence – families can sometimes be a lawless place, and this is a reality that we could not hide in this film, because this violence is often hidden out of sight, protected by the law of silence.

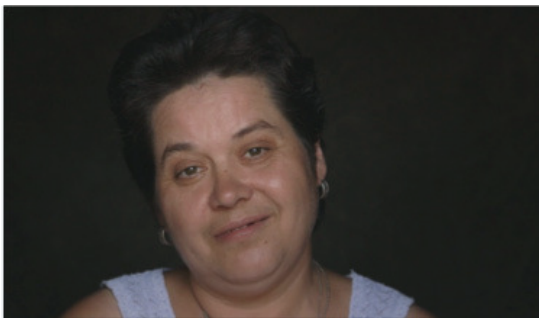
***What does family mean to you?***

***Is it just about a name, a relationship?***

***Is family always a synonym for love and fulfillment?***

## HAPPINESS

As we shot the film and gathered more and more stories, we realized that happiness was about a love for the simplest things. So simple that sometimes we are unaware of them when they are right under our very noses. For example, happiness is:



*"When the children come home from school. That's maternal happiness."*

*"When your husband comes home, smiles, and kisses you, after 33 years of marriage. That's the happiness of being a wife."*

*"Happiness is hearing my grandchildren say: 'Grandma!' When they say that, you feel older, but that's happiness, too."*

*"It's also when you see your coworkers and they're pleased to see you. They say to each other, 'Here she is, we can talk about it.' That's happiness, as well."*

*"It's waking up in the morning and nothing hurts. That's also happiness. It's the rain that promises a good harvest."*

*"There are many different pleasures, but at the same time, there is only one: You are alive. Therefore, you are happy."*

It's a chance to examine what makes us happy:

***How about you? What makes you happy? What do you aspire to?***

***What do you need to feel complete?***

***Do you always aspire to more, or are you satisfied with what you already have, with what life offers you on a day-to-day basis?***

The first feature film led by two non-profit foundations



BETTENCOURT  
SCHUELLER  
FOUNDATION

GOODPLANET  
FOUNDATION

#WhatMakesUsHUMAN  
#HUMAN

  
[www.human-themovie.org](http://www.human-themovie.org)

# HUMANS AT WAR

Many of the people who will see HUMAN have never carried a gun. But all around the world, at every minute of the day, human beings are pitching from love into hate, taking up arms and going to war, in their own village, or on foreign fronts.

***How does one become capable of the worst atrocities?***

***Is it possible to control a killer instinct?***

***Are we condemned to self-destruction, to destroying our own kind?***

Qosay is 31 years old. He told the film crew he met in Jordan that he is “fighting for Syria”. He used to be a simple teacher and now he is a soldier. His story reveals the transformation of an ordinary man who once worked in education and sharing knowledge, and who is now dedicated to destruction. His son’s questions lead him to reveal a discourse that justifies his violence: “Son, perhaps the man I kill has a family, like us, but he is destroying what I defend.” To Qosay, taking up arms is an obligation.



***Can political objectives legitimize violence?***

## IS THE DESIRE FOR REVENGE INEVITABLE?

Sylver, 23, who saw his family massacred with a machete during the Rwandan genocide, leads us to reflect on this spiral:

***How can one rid oneself of the desire for revenge – a completely human desire – and start to fight with different weapons? Is that even possible?***

Later on, it is Mohamed, a 50-year-old Libyan, who evokes the birth of hatred, the birth of this desire for revenge:



*“This massacre raised a great many questions. I asked myself, ‘Who loves me? Who hates me? Why did this happen?’ I thought hard and it all triggered a love of hate, a love of revenge. We are not born with these feelings. They develop over time, they are the result of our experiences.”*

*“Right now, human beings are killing each other in 45 countries. We live in a world where someone is shot and killed every two minutes. War? Individually, nobody told me they wanted it. And yet, we continue to wage it.”*

Yann Arthus-Bertrand, 2015

The first feature film led by two non-profit foundations



GOODPLANET  
FOUNDATION

#WhatMakesUsHUMAN  
#HUMAN

    
[www.human-themovie.org](http://www.human-themovie.org)



***How can this paradox be explained?***

***Why is there so much violence when the majority of people claim they are horrified by the idea of war?***

***Is war inevitable?***

Once again, the reality is much more complex. Other stories will show that violence is not unavoidable:

## REFUSING TO PICK SIDES

Even during the worst wars, there are stories of reconciliation, forgiveness, and fraternity. These involve people who refuse to pick sides, or who choose the side of humanity.

*“This Israel-Palestine conflict is a symbol. When it began, I was just two years old.  
Now I’m almost 70 and it’s still going on.*

*67 years without resolution! Three generations have had time to grow up and still, t  
here is no peace in sight.*

*I prefer to talk to you about those who are seeking a solution.  
We met two fathers who, to me, provide two of the most beautiful stories in the film.”*

Yann Arthus-Bertrand, 2015



They each lost a daughter in the conflict. One was only eight years old and was killed by an Israeli soldier on her way home from school. The other was 14, and was killed by a Palestinian suicide bomber.

Despite their insurmountable pain against the backdrop of a conflict that spans generations, these two fathers each managed to overcome their hatred, opting instead for peace and dialog.

...

The first feature film led by two non-profit foundations

It is reminiscent of the story of a German officer who refused to obey orders during the Second World War, instead saving and raising Ruth, a young Jewish girl who is now aged 73. Back then, she was condemned to live (and perhaps die) in the ghetto with her mother.

*"Sometimes I wonder if I had found myself in a similar situation, **would I have done the same as that young German officer?***

*How does one answer such a question? In all honesty, **I don't think I should have had the moral strength to do it. Or perhaps I would.***

*Did he know he had the strength? [...] **How can one recognize the moment of truth when one can sacrifice oneself for someone else? There is no answer to that question. [...] But it still needs to be asked. »***



The man just wrapped me in his coat.

For more information:

**Documentary about the veterans of wars in Afghanistan and Iraq:**

L'âme en sang, Olivier MOREL, 2013 ([https://www.youtube.com/watch?v=Y30K\\_geoxpM](https://www.youtube.com/watch?v=Y30K_geoxpM))

**Stories of a former conscript in Algeria:**

Tortures de guerre d'Algérie, Yves SALVAT, 2003; La Guerre de la honte, Yves SALVAT, 2011.

**Autobiography of a former child soldier in the DCR:**

Si ma vie d'enfant soldat pouvait être racontée, Junior Nzita Nsuami Kadogo, 2012



# RESOURCES: FROM WORK TO CONSUMPTION DIFFERENCES AND DISPARITIES

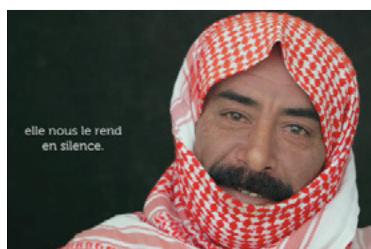


## AGRICULTURE: LOVE FOR THE LAND

Working in harmony with the planet that is our temporary home is a recurring theme in HUMAN. We come across this singular love, both in our interviews and in the aerial photography that brings a breath of fresh air into the film as a whole.

Working in agriculture means loving one's country, loving the land, despite how unforgiving it can sometimes be in return.

Agriculture employs 44% of the active population of the world. It is impossible to ignore human activity on this scale.



*"When you work on the land, it pays you back silently. It does not rebuke you, it has no angry words. The land reimburses you according to the efforts you make. The more you work it, the more it gives in return. Silently. Without any reaction on your part. It is something truly beautiful when human beings, whatever their job, harvest the fruits of their efforts, and can see that the result is there, within arm's reach, in the simplest of ways. That's the most wonderful feeling. Ali, 48, a Syrian interviewed in Jordan.*

## SCORCHED EARTH

But when almost half of the planet depends on agriculture, the likelihood of inequalities becoming established is huge. All you need is a drought or a flood, a local decree or national law stopping years of hard labor, or global competition that brings unfair competition to small producers or subsistence farmers...

*"I was born in a rich country, into a family that gave me the opportunity to grow up and be successful. But what about those who aren't so lucky? Are they condemned to not succeed?"*

*I want to provide them with a mouthpiece, those men and women I see working themselves to death every time I fly over the planet.*

*Among the difficult jobs they are doing, I have a deep respect for farmers. They are the hands of humanity, the hands that work the earth, that feed us all. Without them, we could not survive.*

*That is something we forget all too often in the West. And yet around the world, almost 40% of land is used for agriculture."*

Yann Arthus-Bertrand

The first feature film led by two non-profit foundations



BETTENCOURT  
SCHUELLER  
FOUNDATION

GOODPLANET  
FOUNDATION

#WhatMakesUsHUMAN  
#HUMAN

  
www.human-themovie.org

There is an important figure to remember: **75% of the world's poor live in the countryside.**



*"When we have nothing left to eat, we scratch for grains of rice in rat holes. When we find them, we place them in a basket. We only go home when we have enough to fill a bag. The following morning, we cook the rice, and then we go off to find more."*  
Devi, 60, India.

The heartfelt cries of these citizens of the world do not aim to make anybody feel guilty. Rather, they are there to make us outraged, indignant, and to inspire us to action, to raise awareness among our leaders. So that political will may be aligned with the will of the people.

*"On my travels to the poorest countries, there was one that had a profound effect on me.  
That was India.*

*That country embodies the absurdity of the world in which we live. On the one hand, it  
boasts extraordinary growth that should outstrip that of China in 2015, and on the other  
hand, one third of the population – almost 400 million human beings –  
lives below the poverty line.*

...

*In this country of castes, there is even a name for those who live at the bottom of the social  
ladder. They are known as 'untouchables'. I discovered how they live through a comic book  
that told the story of a village in Uttar Pradesh, one of the poorest parts of the country.  
I wanted to send a crew there.*

*What you will hear knocked me sideways. It is unimaginable that some people  
are living like that in 2015 ... And yet they are."*

Yann Arthus-Bertrand

*What can we, on our level, do to change things?*

*What struggles most affect you?*

*Which ones would you be prepared to spend time and energy on?*

*What differences could you make on your level?*

## THE WORKERS AT THE END OF THE CHAIN

From East to West, one finds men and women working on production lines. On the one hand, work like this has enabled many people to join the middle classes or to send their children to school. On the other, it is synonymous with modern slavery, exploitation, low wages, accidents, work-related sickness, and lack of security, pressure, and redundancy. Between liberation on the one hand and alienation on the other, we are not all equal when it comes to work.

The first feature film led by two non-profit foundations



BETTENCOURT  
SCHUELLER  
FOUNDATION

GOODPLANET  
FOUNDATION

#WhatMakesUsHUMAN  
#HUMAN

    
[www.human-themovie.org](http://www.human-themovie.org)



*Does work lead to liberation?*

*Is it a way for some people to control others?*

*What values do you think work should bring?*

China, the world's leading exporter, is nicknamed, "the factory of the world". Here and in Bangladesh, HUMAN crews have interviewed people working in the cut-price clothing industry producing the main products we consume.

For more information:

**A program about textile factories in Asia on France TV:**

Y-a-t-il du mieux dans les usines de textile en Asie ? (<http://bit.ly/1MVTYYb>)

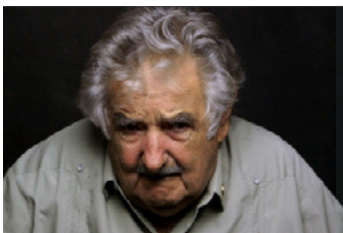
**A documentary about a shanty town in Bangladesh:** Hazaribagh, cuir toxique, Elise DARBLAY and Eric de LAVARENE, 2012 ([http://www.dailymotion.com/video/xvagmm\\_hazaribagh-cuir-toxique\\_news](http://www.dailymotion.com/video/xvagmm_hazaribagh-cuir-toxique_news)).

The teams from HUMAN also went to French factories, both in Brittany and in the Paris region. They met with existing and former workers who agreed to tell their stories on camera. One of them recently published a book about mass redundancies, of which he and his coworkers were the victims (Le visage des Gad, Olivier Le Bras and Anne Guillou, 2015).

## DYING TO EARN A LIVING?

This part of the film dedicated to all those who fight to earn a living will be brought to a close with a thought about consumerism, reflecting several of the stories we have heard.

It comes from José Mujica, the former President of Uruguay. If it strikes a particular chord, that is because it comes from a man who could have gone from the most extreme poverty to the splendor normally reserved for those in his position. However, this man, who spent seven years in solitary confinement, prefers the simple life to opulence. His words are carefully chosen: "I'm not advocating poverty, **I'm advocating abstemiousness**," he says.



"We have invented a mountain of superfluous needs. We must constantly discard, purchase, and discard. And it is our lives we are wasting. When you or I buy something, we don't pay with money. We pay with the amount of our life we need to spend working in order to earn that money. With the small difference that life cannot be bought. Life just passes by. And it is terrible to waste one's life in losing one's freedom." José Mujica, former President of Uruguay.

For more information:

**> Webdoc by Médecins du Monde about the homeless:**

La Vie à sac, CAPA / Médecins du Monde, 2012 (<http://www.lavieasac.com/>)

**> Documentary about suicide amongst farmers in India:** Nero's Guest, by Palagummi SAINATH, 2009 (<http://www.nerosguests.com/synopsis.html>)

**> Documentary about the living conditions of the inhabitants of labor camps in the United Arab Emirates:** Champ of the camp, Mahmoud KAABOUR, 2013 (<http://widehouse.org/film/champ-of-the-camp/>)

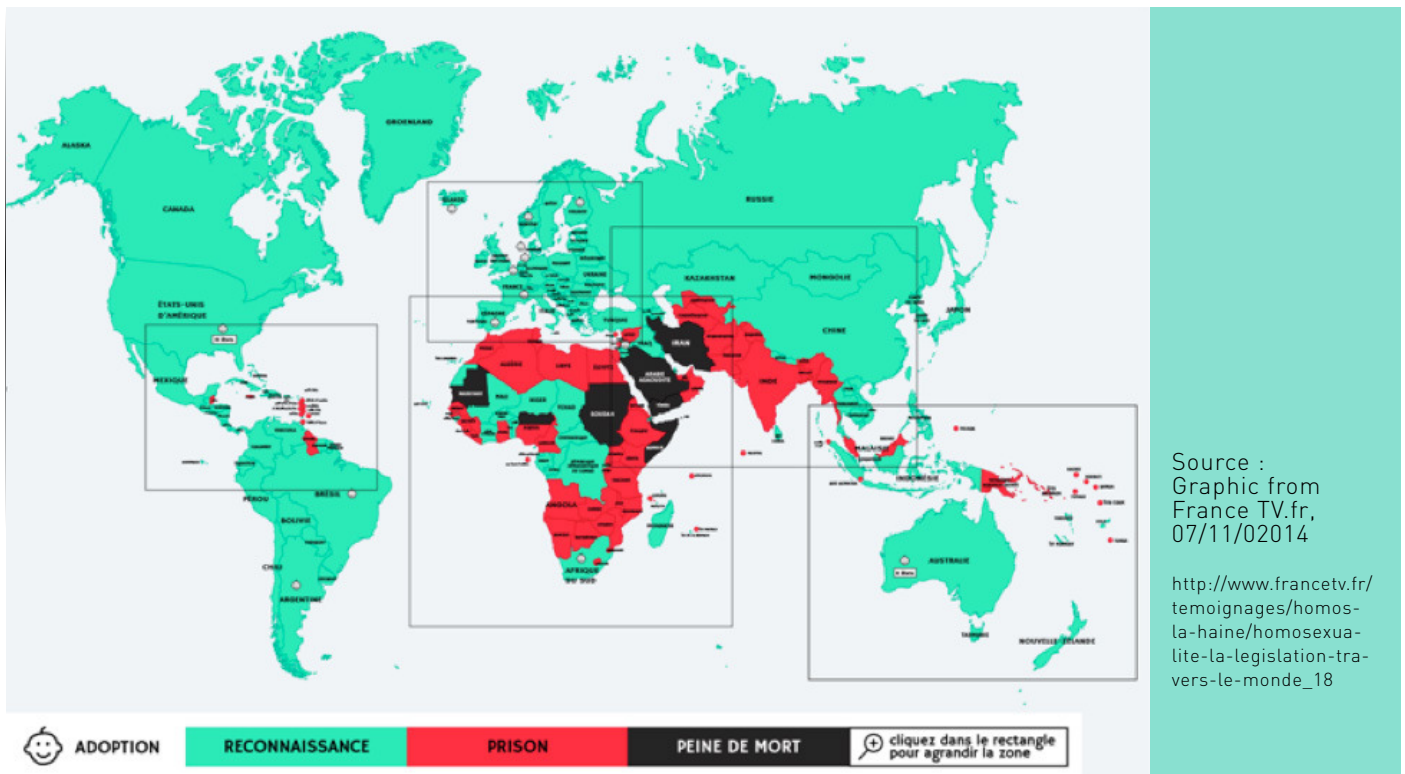
The first feature film led by two non-profit foundations

# HUMANS WHO DISCRIMINATE

Violent attitudes towards homosexuality, to foreigners or migrants – in addition to a deep belief that one belongs to a “superior race” – are also about the fear of those who are different than us and who we cannot understand. And we often don’t try to understand. For from legitimizing or accepting that violence, these stories encourage us to think about what drives some people to discriminate against others, and of the possible paths we can take towards greater tolerance.

## HOMOSEXUALITY

In an age when more and more governments are legalizing gay marriage, loving relationships between people of the same sex remain punishable by death in 11 countries. Officially, almost 80 states punish lesbians, homosexuals, bisexuals and trans people with forced labor, incarceration, and torture. In reality, the numbers are even greater.



### ***Did you know that many countries still consider homosexuality and transexuality as mental illnesses?***

Some stories gathered by our crews around the world are shocking in the violence they reveal. Moreover, they remind us that homosexuals are still discriminated against absolutely everywhere, as illustrated by the experiences of Damian, 18, a Frenchman had to leave the family home after he came out.

These stories also reveal the huge difference between the rule of law and the reality of the situation. Indeed, the South African constitution is one of the most progressive in the world, and was one of the first to ratify gay marriage and same-sex adoptions. But Nombuso tells of another, more tragic reality:

The first feature film led by two non-profit foundations



*"Being lesbian [...] cannot be cured. It's not a disease. They say we are sick. Our families take us to see doctors, witch doctors. But it's still there inside us."*

To make her grandmother happy, Nombuso forced herself to sleep with men. And one of them eventually gave her HIV. Now she is a double outcast, rejected for being gay and isolated as a person affected by HIV.

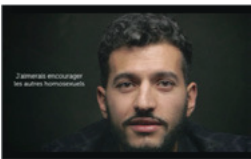
*Everywhere the crews went, they were amazed at how others see us.*

*The important thing for human beings is not that such or such a state decriminalizes homosexuality or legalizes same-sex marriage. It's that people stop judging one another and focusing on our differences.*

*It is what those close to us think, our friends and family, that creates the most damage. Not laws.*

*Laws have never forced anyone to think differently.*

Among the stories gathered in France, the USA, South Africa, and Russia, and in many other countries, we hear from people fighting against these constraints and assuming their sexuality, sometimes putting their lives at risk.



Nouredine, 29, is from Lebanon: "We have no rights there. We have none in the Arab world in general. And what I believe I should do, and what I have already started to do, is to openly show my homosexuality."

For more information:

> **Documentary about the conditions of homosexuals in the inter-war period:**

Les Invisibles, Sébastien Lifshitz, 2012 (<http://www.telerama.fr/cinema/films/les-invisibles,434058.php>)

> **Documentary illustrating the different forms of discrimination against homosexuals:** Homos, la haine, Éric Guéret et Philippe Besson, 2014 ([http://www.france2.fr/emissions/infrarouge/diffusions/09-12-2014\\_283401](http://www.france2.fr/emissions/infrarouge/diffusions/09-12-2014_283401))

> **Graphic giving an overview of the different forms of legislation and punishment for homosexuality around the world:** Homosexualité : la législation à travers le monde, France TV, 2014 ([http://www.francetv.fr/temoignages/homos-la-haine/homosexualite-la-legislation-travers-le-monde\\_18](http://www.francetv.fr/temoignages/homos-la-haine/homosexualite-la-legislation-travers-le-monde_18))

The first feature film led by two non-profit foundations

## LEAVING HOME



*"These people you see are illegal migrants who have just crossed the Mediterranean. They were saved by the Italian coastguard in the middle of the ocean."*

*"For them, getting here alive is already a victory. Because many before them have ended up in a watery grave."*

*"In 2014 alone, over 3,200 people perished in the sea off the coast of Italy. In total, almost 170,000 attempted the crossing that year."*

*"We all heard these figures in the media, diluted in the flow of daily news. But for me, it was essential to put faces to those who often remain nothing more than statistics to us..."*

Yann Arthus-Bertrand

Among those who flee their countries for political or economic reasons, or simply in order to survive, some never manage to cross the Mediterranean. In Melilla, a Spanish enclave in Morocco, and in the adjacent forests, our crews met some of the people who risk their lives to reach what they see as an Eldorado.

Those who have already reached Europe, like Youssef, face different challenges – obtaining asylum for some, and finding a job to provide for their own needs and those of their families back home for all of them. Finding one's place in a country that seems to not want you and risking expulsion at any moment is a whole different ocean to cross.



"I left Sudan because the regime would not leave us alone. Whole families were killed. We were thought of as dead people. The important thing for me was to survive. God saved me. I reached France. I was able to get out of the country. Back there, I didn't even know if I was alive or dead. I was tired, psychologically. I lost my family. I was tortured, beaten, trussed up. I didn't eat, from the moment I got up. They gave me tree leaves and ordered me to eat them. You're not a human, you're an animal." Youssef, 30, from Sudan, interviewed in Calais.

According to a report from the United Nations High Commission for Refugees (UNHCR) published in June 2015, the number of refugees and displaced people in the world is 59.5 million. Almost as much as the entire French population.

**ON PLANET EARTH, ONE HUMAN BEING IN 122 IS A REFUGEE, A DISPLACED PERSON, OR AN ASYLUM SEEKER.**

**A COUNTRY OF JUST 60 MILLION INHABITANTS WOULD BE THE 24TH MOST POPULATED NATION IN THE WORLD!**

The first feature film led by two non-profit foundations



Of these 60 million refugees or displaced people, France has received 62,735 requests for asylum. Of these, it has initially accepted 18,820 – barely 30%.

In May, the European Commission asked France to commit to taking in 9,127 migrants over the coming years, of the 60,000 welcomed across the whole of Europe. No decision has yet been taken.

Aside from the enormity of these figures concerning the biggest population migration since the Second World War, there are many questions:

**Can we be citizens of the world?**

**Is the notion of frontiers still pertinent?**

**Why can't we accept others who share the same aspirations as us?**

**How can we make empathy win over fear and indifference?**

With the stories of these migrants who are all seeking one thing – to regain a notion of humanity – we must consider what living together actually means.

For more information:

> **A work about the living conditions of migrants in Calais and the surrounding areas:**

Des hommes vivent ici, Marion OSMONT, 2012

> **A documentary analyzing the confusion surrounding immigrants:**

La Fabrique des préjugés, John Paul Lepers, 2014 (<https://vimeo.com/112960157>)

> **Graphic from Le Courrier International, 2015** (<http://bit.ly/1SJ52bA>)



The first feature film led by two non-profit foundations



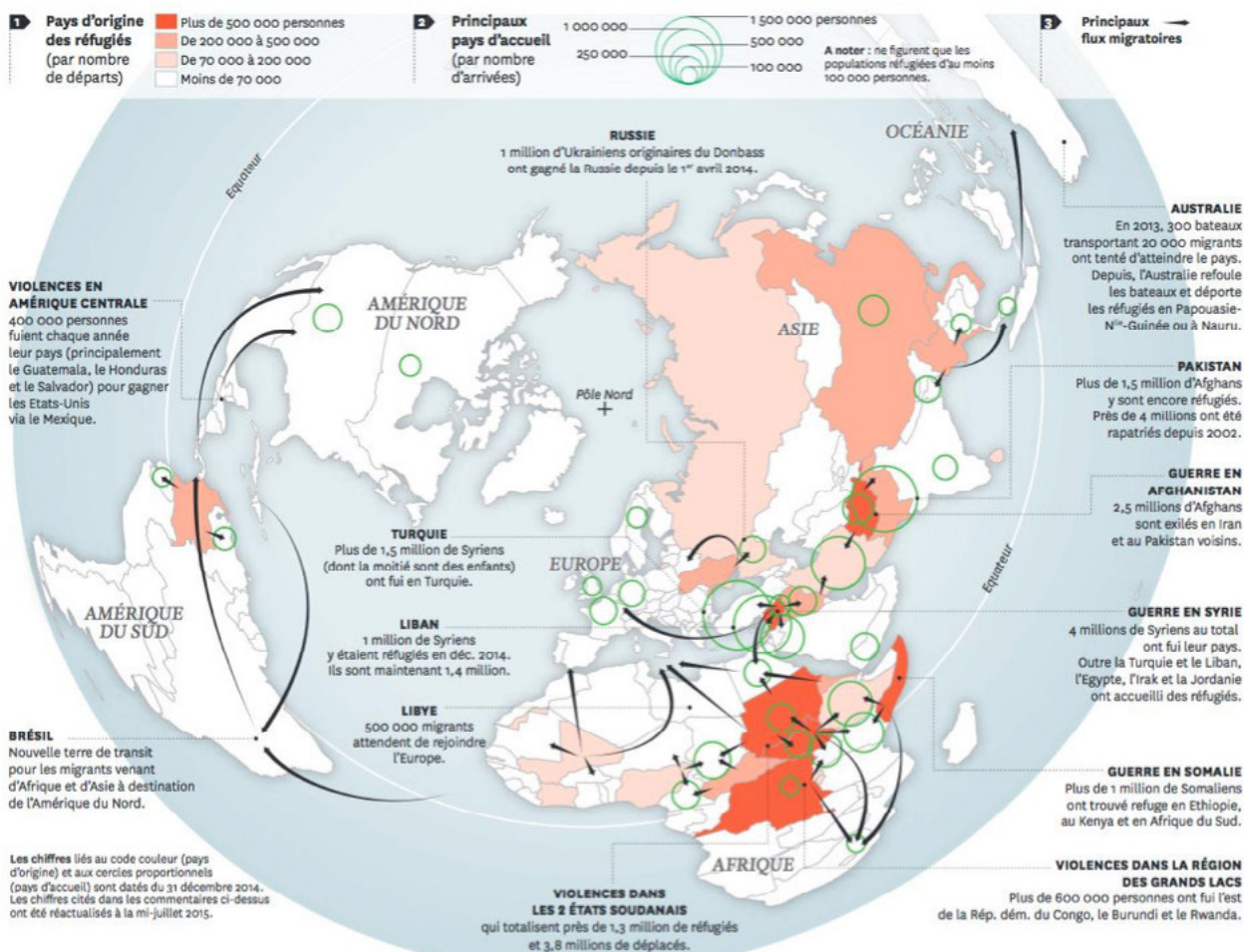
BETTENCOURT  
SCHUELLER  
FOUNDATION

GOODPLANET  
FOUNDATION

#WhatMakesUsHUMAN  
#HUMAN

    
[www.human-themovie.org](http://www.human-themovie.org)

# Un monde de réfugiés



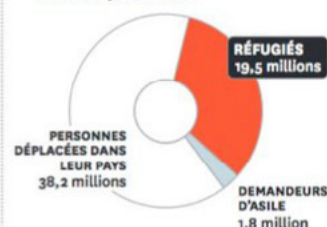
## Top 10 des pays d'origine (réfugiés par pays)

SYRIE	3 884 000
AFGHANISTAN	2 593 000
SOMALIE	1 106 000
SOUDAN	666 000
SOUDAN DU SUD	616 000
RDC	517 000
BIRMANIE (MYANMAR)	479 000
RÉP. CENTRAFRICAINE	412 000
IRAK	370 000
ÉRYTHRÉE	363 000

## Top 10 des pays d'accueil (réfugiés par pays)

TURQUIE	1 587 000
PAKISTAN	1 506 000
LIBAN	1 154 000
IRAN	982 000
ÉTHIOPIE	660 000
JORDANIE	654 000
KENYA	551 000
TCHAD	453 000
OUGANDA	386 000
CHINE	301 000

## Personnes déplacées dans le monde TOTAL : 59,5 MILLIONS



# THE STRUGGLE FACING WOMEN

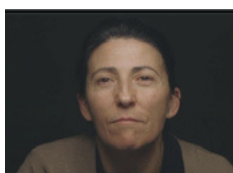
Women represent half of humanity. Yet in all countries, and across all continents, women are the victims of discrimination, and are abused or sold to the highest bidder. The violence against this half of the population remains indefensible.

It is the story of Abeer, a Lebanese woman whose husband stabbed her when he found out she wanted a divorce. It's the story of Kadia, a Senegalese who was raped by her stepfather from the age of 11. It's the story of Crispina, a 54-year-old Filipino woman who killed her violent husband and has no regrets. It's the story of Kaye, a Thai woman who prostitutes herself to keep her parents and send her daughter to school. It's the story of Fatmeh, from Lebanon, who entered an arranged marriage. It's the story of Burundian Cynthia, 23, who had an abortion because she wanted to continue her education and was sent to prison as a result. And it's the story of Donesia, a 45-year-old South African who felt guilty every time her husband held a gun to her head:



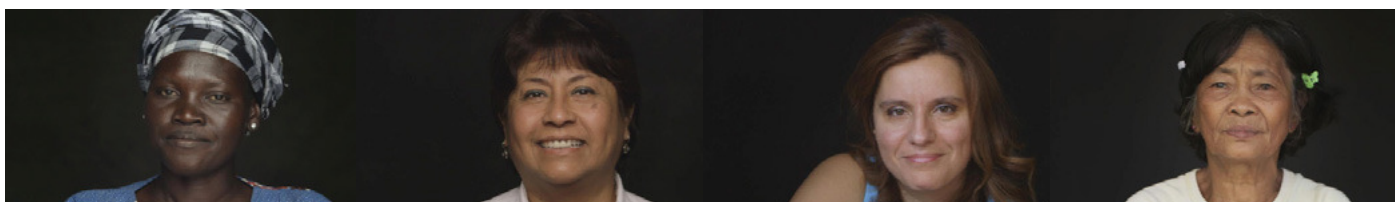
*"Every time I left, there were repercussions. It was tough because I thought I was in the wrong. I thought I was doing something wrong in our relationship."*

It's the story of all these women who are controlled, humiliated, and beaten, everywhere and without exception. It's also the story of those who choose to accept that life, who accept being discriminated against, who fit into systems driven by centuries of opposition and a hugely biased notion of gender:



*"I feel powerless when, for example, a little woman comes into the store, sees something high up, and says to me: 'Could a man get that for me?' You don't need a man. Jump up and get it. You've got two hands. Why do you need a man? Whatever next? It drives me crazy."*  
Pilar, 42, Spain.

But HUMAN also talks about those women who have managed to emancipate themselves despite the constraints and the risks, sometimes to their lives, to win their freedom. The film explores their struggles, dreams and successes. In contrast, we hear the stories of men from different countries that underline how, for some more than others, the path is a very long one before they will even consider the very idea of equality.



**What about you? Do you feel you live in a society that respects women?**

**Women – do you feel more discriminated against than men?**

**How do you think change can come about? Through rules or education? Or both? How?**

**Is it possible to have a world where women and men are equal?**

For more information:

> **Report on gender inequality:** Global Gender Gap Report, 2014  
(<http://reports.weforum.org/global-gender-gap-report-2014/>)

> **Interactive platform on the rights of women in the world:** Women's rights country by country - interactive, The Guardian, 2014 (<http://www.theguardian.com/global-development/ng-interactive/2014/feb/04/womens-rights-country-by-country-interactive>)

The first feature film led by two non-profit foundations



# THE MARK OF FAITH

In the face of the unacceptable (death or war), the incomprehensible (natural catastrophe), and those things over which ordinary citizens have no control (such as political decisions),

**religion and spirituality often provide a path. Faith brings peace to people, it guides them and sometimes even gives meaning to their very existence.**

*"All around the world, from the biggest cities to the most inaccessible places, I find the mark of faith, places of worship built by people where they can pray and venerate their god or gods.*

*I'm not a believer, but I am fascinated by faith. Especially when I think that more than six billion of the seven billion human beings on the planet are believers. No ideology and no philosophy brings together so many."*

Yann Arthus-Bertrand



"I'm not afraid of dying. I don't know if God exists, but I have decided to believe in Him. When I look at the universe, I hope there is a place where our spirits go, and where we can find one another again. I'd like to see my parents again, and my best friend, Shaunie, who died aged 21. I'd like to spend time with them, go hitchhiking with my friend in heaven, like we used to when we were young, on Earth. I'd also like to meet all those wonderful people who tried to make the world a better place by working for justice and peace. And that, to me, is essential. Moreover, when you look at the great religions, philosophies, and ideologies, and when you try to simplify the complexity of their belief systems, you always find love." Don, 58, from Ireland.

So it would be impossible to ignore faith and spirituality in HUMAN. And in our secular society, in which a certain rationalism takes priority, there are many questions:

**Why do people believe in God despite science and progress?**

**Would you be able to explain why you believe?**

**Do you need to explain?**

**How can religions, which so often promote loving one's neighbor, give rise to so many conflicts and such hatred?**

The first feature film led by two non-profit foundations



BETTENCOURT  
SCHUELLER  
FOUNDATION

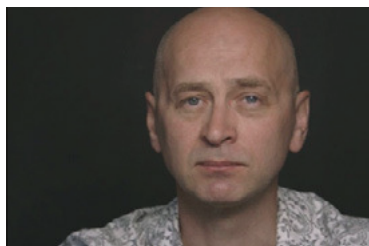
GOODPLANET  
FOUNDATION

#WhatMakesUsHUMAN  
#HUMAN

    
[www.human-themovie.org](http://www.human-themovie.org)



Our meeting with Evgueniy, father to a disabled child, bears witness to this need to believe in something that transcends us, and to pass on that faith. It also touches upon two other themes explored in HUMAN – acceptance of our differences; and love winning out over everything else. Remember his words:



“I’m not afraid of dying. I don’t know if God exists, but I have decided to believe in Him. When I look at the universe, I hope there is a place where our spirits go, and where we can find one another again. I’d like to see my parents again, and my best friend, Shaunie, who died aged 21. I’d like to spend time with them, go hitchhiking with my friend in heaven, like we used to when we were young, on Earth. I’d also like to meet all those wonderful people who tried to make the world a better place by working for justice and peace. And that, to me, is essential. Moreover, when you look at the great religions, philosophies, and ideologies, and when you try to simplify the complexity of their belief systems, you always find love.” Don, 58, from Ireland.

For more information:

- > **Survey on atheism today:** Quels sont les pays les plus athées et les pays les plus religieux du monde ? Slate, 2015 (<http://bit.ly/1Eu1MyX>) (<http://bit.ly/1SOM8RK>)
- > **Guide to religion:** [www.servicevolontaire.org/religion/Guide\\_des\\_religions.pdf](http://www.servicevolontaire.org/religion/Guide_des_religions.pdf)
- > **To better prepare volunteers for the task awaiting them,** l’association « Service Volontaire International » a mis au point un petit guide des religions à leur attention. Ce dernier retrace notamment l’histoire, les symboles et représentations, les fêtes, les coutumes et les interdits des grandes religions du Monde.

# MAKING SENSE OF OUR LIVES

*“What is the meaning of life?”*

*To try and understand human beings, I think this is an essential question. What makes us fulfilled? What do we learn from our time on Earth?*

*I am now 69 years old, and this is something I think about more and more. Is there really an answer to these huge questions that overwhelm us?”*

Yann Arthus-Bertrand

What we accomplish, what we would have liked to have accomplished, what we would like others to remember about us – this quest for meaning often crops up when we tackle our relationship with death:

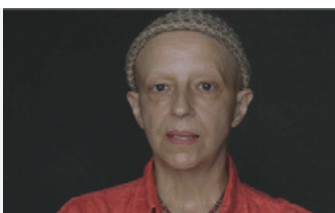
***When we are gone (and we each have our own opinions of where that might be), what do we leave behind? To our children? To our fellow humans?***

***Is the desire to leave our mark on the Earth an inherent characteristic of the human race? Can that only happen through our descendants?***

## LEAVING OUR MARK

That is a question we heard everywhere. The fear of nothingness, the need to leave a legacy. Yes, but what?

Christine, a 54-year-old French woman with cancer, knows she is dying and she expresses that fear, that huge question mark that is often a sign of anxiety:



“I’m afraid of having been anonymous, just passing through and leaving nothing concrete behind, for my children, or for anyone. What am I going to leave? When I think of my grandmother whom I loved so much and who died so long ago, the memories are fading. Her image is becoming blurred. Sometimes, I can’t remember the sound of her voice. What do we leave behind? What remains? It scares me. It’s a fear that is totally irrational, and is based on something completely archaic, tribal even. It really worries me. It’s nothing to do with pride or anything like that. It’s different. It’s to do with the meaning of life. What are we doing here? Why am I here? I don’t know. I’d like to leave something behind. I’d like to leave my mark.

Others have found their own response. For Devi, a 45-year-old Indian woman, it’s about giving life so that her children will help her in turn. For Jonathan, aged 15, and serving a life sentence, it’s about helping “young folk and older people, too.”

The first feature film led by two non-profit foundations



GOODPLANET  
FOUNDATION

#WhatMakesUsHUMAN  
#HUMAN

 [www.human-themovie.org](http://www.human-themovie.org)

And for Argus, 38, from Brazil, it's about **not losing sight of his aspirations and his childhood dreams:**



"Sometimes I think of something I heard a friend say when I was small: 'Life is like taking a message from the child you once were to the old man you'll become. You have to make sure you don't lose it on the way.'"

**Do you remember the message you wanted to deliver when you were a child?**

**What has become of your dreams and aspirations?**

**Would you be capable of confronting the child you were with the adult you have become?**

...

All these interrogations are linked to one question that transcends all others, and that we mentioned in the introduction:

**What meaning do you want to give to your presence on Earth?**

Maybe HUMAN can help you work out the answer...