

HUMANITIES INSTITUTE

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Fatwa (2018)

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OVERVIEW

The Arab Spring (2010-2012), precisely because it has democratized speech in the Arab world, has also fostered the emergence of an intolerant fundamentalism that seeks to impose itself as the voice of God and to muzzle all other kinds of expression, both political and social. *Fatwa* sets two kinds of Islam in Tunisia against each other, one intolerant and the other moderate. Here, the filmmaker's goal is to demonstrate that, contrary to the distorted image of Islam as a violent ideology that is often propagated around the world, most Muslims are people who practice their faith in a spirit of tolerance. Shot in Tunisia in 2018, *Fatwa* received the Golden Tanit Prize at the Carthage Film Festival.

CHARACTERS

Brahim Nadhour A tourist agent in France, ex-husband of Loubna, and father of the deceased Marouane.
Loubna A university professor, ex-wife of Brahim, and mother of the deceased Marouane
Latifa Wife of a fundamentalist
Bar owner Café/bar owner and former landlord of Brahim's deceased son.

SYNOPSIS

Brahim Nadhour comes to Tunis from Paris when he learns of the sudden death of his son Marouane, who fell into a ravine on his motorcycle. The explanations given to him by the police on the circumstances of the accident leave him doubtful, and so begins his quest to understand how his son died. He discovers that his son was part of a group of Islamic fundamentalists who were on the police watchlist. Who are the people who indoctrinated his son? And do they have something to do with his death? These are the questions that haunt Brahim and to which he seeks answers.

SCENES

Brahim arrives in Tunis Brahim is greeted at Tunis Airport by his brother, who takes him directly to the police station. There, the commissioner gives Brahim a summary report of the circumstances of his son's death. Marouane, the police explain, lost control of his Kawasaki motorcycle, hit the guardrails in a construction zone, and plunged into a ravine. Brahim does not understand how his son could have killed himself on a road he knew so well. Brahim is taken to the site of the accident and examines it. Then he goes to the morgue to see the body of his son. Brahim bends down to place a kiss on his son's forehead and whispers a prayer in his ear. He sobs, and his brother takes him out of the morgue and consoles him. Brahim and his brother arrive at the home of his ex-wife Loubna, the mother of his son. He is surprised to see a car parked in front of Loubna's building with two people inside. His brother explains to him that they are policemen tasked with protecting Loubna because she wrote a book. He does not give any more detail than that.



The neighborhood Brahim goes downstairs to have a coffee and chat with the owner of the building, who runs a café on the first floor. They reminisce about the old bars, the dancing hall, and the Rex movie theater. The café owner explains that all these places have become Koranic schools. He tells Brahim that the fundamentalists have transformed the town into a cemetery. He also takes Brahim to a private back room, where men and women are sitting around drinking alcohol, something prohibited by the fundamentalists. He tells Brahim that Marouane used to hang out with a group of



fundamentalists, especially Moussa Boussouf on the first floor, who calls himself the Emir, and whose wife works for the butcher.

Condolences at Loubna's At Loubna's, Marouane's grandmother (Loubna's mother) throws herself into Brahim's arms, crying. Loubna is sitting in a couch. She gets up and throws herself on Brahim's chest, sobbing. Brahim stands upright, arms flailing, his eyes lost. Brahim takes a seat on the couch. Loubna comes to sit next to him. Brahim and Loubna are discussing funeral arrangements. He would like to entrust the funeral to religious professionals. Loubna tells him that she is not a believer and refuses the presence of any religious person in her home. Brahim gets angry and stands up abruptly. He ironically asks her why she shouldn't have their son cremated and says that, unlike her, he cares about his education. She reminds him that this education did not prevent him from abandoning his family for a slut. Loubna's mother tries to reason with her, arguing that a funeral without a religious ceremony would be scandalous and would cause talk. When Brahim leaves Loubna's house, he tells her that the funeral will take place at his brother's house. She retorts that her son's body will only leave her house. He insists that his son will not be buried as a mere miscreant. She reminds him that for someone who cared so much about his son, he had abandoned him for three years. Loubna's mother gives her daughter a reproachful look.



Fighting in the cemetery Loubna finally agrees to the religious ceremony. The Imam prays over Marouane's mortal remains assisted by his close collaborators. After Marouane is laid to rest in the family plot, the Imam's assistant asks Brahim to make his ex-wife leave the cemetery because her presence as a woman is an insult. Loubna protests that no one will prevent her from being at her son's funeral. Brahim tells the Imam that a grieving mother cannot be prevented from saying words of farewell to her son. A violent altercation ensues between Brahim, Loubna and their friends on the one hand, and the Imam and his followers, on the other. Insults and threats are uttered.



A fatwa on Loubna He finds a note from the terrorists under the windshield wiper of his car, which calls for Loubna's assassination. On the radio, Loubna is accusing the parliamentarians of inaction in the face of the rise of Salafism, which is leading Tunisian youth into terrorism. Brahim sees Loubna leaving the assembly under heavy escort. She gets into his car. He asks her to give up the publication of her book and shows her the note. She tells him that she knows about the Fatwa. He tells her that her book is not worth her life. Loubna insists that she must fight to save the youth from the virus of terrorism.

Marouane was rebellious and violent child Loubna explains to Brahim that Marouane was a rebellious child, who refused to live with her, and who had rented an apartment of his own. He also resented his father for having sold the old family house. Brahim goes to see the owner of Marouane's apartment and gets access to it. Marouane owed two months' rent, which his father promises to pay. Brahim discovers the books on jihad that his son was reading. He also discovers an expulsion letter from the fine art school that Marouane attended. Brahim goes to the fine arts school to meet the director, who did not know that Marouane was dead. She explains to Brahim that Marouane was expelled from the school for having assaulted a student, to whom she advises him to talk. Brahim meets the young girl, who explains that his son had become violent, that he didn't accept her posing for portraits at school anymore, and that he once took her out of the studio, in front of her teacher and the other students, dragging her by the hair and hitting her. She filed a complaint against him but was threatened by his fundamentalist friends, and she withdrew her complaint.



Marouane hated his parents Loubna comes to meet Brahim in their son's apartment. She tells him that she does not want to see anyone. She explains to Brahim that she had a quarrel with her son, who read the manuscript of her book and asked her to burn it because it was inspired by Satan. Marouane told her that she was no longer his mother, and that he wanted no more contact with her. Loubna told Brahim that Marouane also had grievances against him, that he considered his profession as a tourist agent to be prostitution, and that under the guise of tourism, he was handing Tunisia over to the infidels.

Brahim doubts the police report Brahim goes to see his friend Jalloul, a mechanic. He confides in Jalloul that the police closed Marouane's case too quickly, and that he doubts that his son drove himself off the cliff. He asks Jalloul to see if his brother, who works at the Ministry of Interior, can provide him with information on the gang that brainwashed his son. Brahim arrives with his son's belongings at his country house and realizes that people have been staying there. The beds are unmade, and there are food scraps and unwashed plates on the table. A shepherd who lives near the villa tells him that Marouane had been visited by several people, as he saw cars in front of the house a week ago. Brahim returns to the police with his new information. Jalloul phones Brahim with the information that Marouane and some of his friends were placed on the watchlist of the Ministry of Interior. Jalloul advises Brahim to stop his investigations because he is putting his life in danger. Brahim discovers videos of fundamentalist activities in which Marouane was participating. The owner of the café recognizes Moussa Boussouf, Latifa's husband. Brahim confronts a young fundamentalist leader, anxious to know why his son ended up with them on the police watch list. He learns nothing from the fundamentalist. Brahim has organized a Fark, a ceremony in honor of his son. The café owner tells Brahim that the Imam is not happy because he would have liked to organize the ceremony to use it as propaganda. Brahim receives a phone message, which contains a surveillance video from the Ministry of the Interior sent by the brother of Jalloul, which shows Marouane demonstrating with other young fundamentalists the day before his death.

At the cemetery Brahim goes to the cemetery to lay his son's tombstone. There, he finds a veiled woman crying over Marouane's grave, who runs away as soon as she sees him. He tries to catch up to her but stumbles, and she disappears before he can identify her. A woman at the cemetery tells him that this person comes every day to cry on Marouane's grave.



Brahim meets Latifa Brahim goes to the butcher to order a lamb and meets Latifa, the wife of Boussouf, who expresses her condolences. While he is fixing the electricity in his son's apartment, Latifa brings Brahim food. He tries to get information from her about his son. She tells him that Marouane did not confide in people very much. Brahim asks Latifa to help him get rid of Marouane's books. She tells him that she has no time to read and that her husband is away. She advises him to sell them to the bookshop downstairs.



Brahim meets Latifa again Loubna has a book signing in a bookstore. The owner of the bookstore is threatened by fundamentalists who demand that the event be cancelled. Brahim asks Loubna why she insists on holding the event. Brahim probes Latifa about her ideology and understands that she too, like his son, disapproves of his tourist activity, which she believes brings infidels to Tunisia. Brahim points out her contradictions by telling her that the watch and the jeans she is wearing, as well as the cell phone she is holding, are indeed products invented and manufactured by the infidels. She answers him that it is the will of Allah. He shakes his head as if to say that it is a waste of time to try to make her see things differently.

Moussa Boussouf beats Latifa. Moussa Boussouf beats his wife because he learned that she was in the car of a man, namely Brahim. He accuses her of having covered him with shame and dishonor. Latifa's wailing wakes up the whole building. The neighbors try to intervene, but Moussa refuses to open the door. Moussa only opens the door when the bar owner, who is also his landlord, threatens to call the police. Latifa, who is bloody and has a swollen face, asks her neighbors not to make things worse by calling the doctor or the police. Moussa shouts that he has the right to educate his wife according to his principles. Brahim tells him that he has proof that he and his men were with his son before his death. Moussa replies that he is not before a judge and pushes him away violently.

Latifa hides at Brahim's It is raining hard. Brahim returns from the neighborhood grocery store and finds Latifa at his house, soaking wet, with her baby in her arms. Zina, the owner's wife, opened Brahim's door for Latifa to hide from her violent husband. She thought that her husband would never think of going there to look for her. Moussa makes a racket in the building. He wants to know where his wife is and knocks on Brahim's door, who tells him that his wife is not at his place. Moussa pushes him, enters, searches Brahim's apartment and recognizes his wife's shoes. He goes into a rage. Then he hears the baby crying. The neighbors hold him back. He clutches the door. Brahim pushes a knife into his hand, which makes him let go and sends him screaming down the stairs. The owner of the building tells him to vacate his apartment.

Latifa confesses: her husband killed Marouane Latifa explains to Brahim that she tried to warn Loubna through Marouane. The Imam decided to put a bounty on Loubna's head, and it was in Loubna's country villa that this decision to have her killed was made. She tells him that Marouane was weak and disoriented, which allowed the fundamentalists to get him. However, he defended his mother to the end against them, and the fundamentalists no longer trusted him and were afraid that he would denounce them. She reveals to Brahim that it was her husband Moussa Boussouf, Abu Hamza from the cybercafé, and another fundamentalist named K'bayar who killed Marouane when she and he were making plans to flee together because they loved each other. Latifa asks Brahim to lend her his phone. Moussa has confiscated hers. She wants to call the police to turn herself in and denounce the group.

The Fundamentalist organization collapsed Moussa's group is dismantled. The young terrorists are arrested, but he manages to escape. Brahim packs his bags, pays his son's debts, and goes to say goodbye to Loubna on his way to the airport. Loubna informs him that the terrorists had politicians and journalists on their list, whom they intended to eliminate one by one. She also tells him that the mosque was a weapons cache.

Revenge: Boussouf kills Brahim Loubna dedicates a copy of her book to Brahim, which she urges him to read. Brahim goes to the cemetery to say a prayer on his son's grave and then goes to the airport. He checks in and goes out for a last cigarette before boarding. While he is leafing through Loubna's book and smoking, Moussa surprises him and cuts his throat. Brahim collapses in his blood.

CHARACTER ANALYSIS

Brahim A moderate Muslim, Brahim never imagined that he would find himself fighting alongside his wife against Muslim fundamentalists. In fact, until the end, he was convinced that she was guided by an atheist's hatred of religion and he by the desire to understand the reasons for his son's death.

Moderate Brahim is a moderate Muslim who does not intend to judge anyone or impose his beliefs on anyone. He drinks wine, prays when he can, and bets on horses, which fundamentalists find objectionable. He allows his son to continue his studies in a school of fine arts, an institution that allows for individual freedom and creativity. Brahim tells the Imam that no one but his Creator should be the judge of the choices he makes in his life.

Caring Brahim is no longer with Loubna, but that doesn't stop him from being concerned about his ex-wife's well-being. He is worried about her when he learns that there is a price on her head and seeks her out in the city to warn her and ask her to give up her book. He protects her at the cemetery against the fundamentalists. He also protects Latifa against the violence of Moussa Boussouf.

Nostalgic Brahim and the owner of the café reminisce about what the city was like before it was taken hostage by the fundamentalists. Brahim talks about the cinema that was his favorite hangout when he was a child. The two men also talk about the stores in the neighborhood that have closed to make way for the fundamentalists' Koranic schools. The neighborhood is no longer as lively as it once was, and Brahim laments that the local people have let the fundamentalists transform it so much.

Courageous Brahim's determination to get to the bottom of his son's death threatened to expose the fundamentalists' organization. His friends were aware of this and tried to dissuade him from stirring the pot. Jalloul the mechanic advised him to drop everything, because he was exposing himself to many risks. In veiled language, the young fundamentalist of the cybercafé threatened him that death could touch everyone whatever the tower in which one was protected. All this had little effect on Brahim, who succeeded in breaking the *omertà*, exposing and dismantling the criminal network of the fundamentalists.

Loubna She is an intelligent, courageous, and stubborn woman. She is an atheist on a crusade to expose the fundamentalists' program of youth indoctrination into terrorism.

Intelligent Loubna is a free thinker, who has decided to go to war against what she calls the "virus" of fundamentalism that inculcates in Tunisian youth the culture of violence and terrorism. To give more visibility to her campaign, she has written a book, given conferences and spoken at the National Assembly, where she confronts the politicians with their responsibilities.

Courageous Loubna's fight against fundamentalism has brought her death threats. There is a price on her head and the bookstores that promote her book are threatened. However, she asks them to remain strong and unshakeable for a fight that is worth it, because it is the fight to save the youth from the snares of terrorism.

Stubborn As Brahim tells Latifa, who asks if she is not afraid, Loubna is a stubborn woman. Her stubbornness sometimes borders on intolerance, especially when she displays her hatred of religious people. She has decided that no religious person will set foot in her house, and none has come. She decided that she would attend her son's funeral and went to the cemetery despite the protests of the fundamentalists. She decided that she would publish her book despite their threats, and she did.

Moussa Boussouf He is an insecure and violent characters He has never forgiven Brahim for questioning his authority over his wife and getting her to testify against him. He killed Brahim in a monstrous act of revenge.

Insecure Moussa Boussouf, his wife Latifa tells us, is a very jealous husband who does not even allow her to be alone with his own father. He sees all men as rivals for his wife. When he learns from his "watchdogs", as Brahim calls his followers, that his wife has been seen in Brahim's car, he goes into a rage and beats her savagely until the neighbors pull her out of his clutches. This authoritarian man seems to doubt his male dominance to the point of being haunted by imaginary rivals.

Violent Moussa Boussouf proudly tells his neighbors that he has the right to beat his wife to educate her as he sees fit. And the violence with which he does it is staggering. Moussa beats Latifa to the point where her screams wake up the whole building. And when the neighbors, by threatening to call the police, get him to open the door, they find a woman with a bloody and swollen face who is leaning over the toilet, trying to empty her mouth and nostrils of blood.

THEMES

SOCIETY (patriarchy, gender, religion, Atheism, class)

Patriarchy Moussa Boussouf is the archetype of patriarchal thinking. He is authoritarian, jealous, and violent towards his wife Latifa, and totally closed to any idea of gender equality. Moussa learns that his wife was in the car of a man, in this case Brahim, and he beats her to the pulp, accusing her of bringing him shame and dishonor. When the neighbors, ulcerated by his savagery, intervene, he tells them that Latifa is his wife, and that this gives him the right to 'educate' her, which means violent corporal punishment. He even threatens Zina, his landlord's wife, with punishment if she continues to meddle in his affairs. Boussouf is not representative of the Tunisian man because as the film shows us, the Tunisian man is quite diverse. He is rather representative of a religious current of thought, that of fundamentalism, which finds in women almost no human value other than that of servitude and procreation.

Gender The fundamentalists will not allow Loubna to be present at her son's funeral because she is a woman. The Imam asks Brahim to remove Loubna from the cemetery because he feels that her presence there is an insult to his eyes and to God. Loubna refuses to be denied the right to pay her respects to her son's body on the basis of her gender. And she tells the Imam to go to hell. Brahim and his friends side with Loubna and tell the Imam that there is no reason for the mother of his son to be banned from his funeral. A violent quarrel ensues, and the fundamentalists leave. Thus, in the ultraconservative conception of social relations as understood by the fundamentalists, the female gender is inferior to the male gender and its presence in certain milieus is even harmful, hence, the need to conceal it, to erase it.

Religion *Fatwa* brings into play two practices of Islam. One that lives its faith in the respect of God and one that imposes its faith in the fear of God. The first is represented by people like Brahim and the owner of the café. The second is represented by the Imam and his gang of fundamentalists. When the Imam reproaches Brahim for drinking wine, for not respecting his five daily prayers, and for betting on horses, Brahim answers that it is not the Imam's role to pass judgment, that only his Creator is entitled to judge him. This Creator is not for Brahim a whipping father to be afraid of. Like any good father, this creator allows his children to stumble, provided that in the end they find their way home. In contrast to Brahim's practice, that of the Imam and his acolytes considers that one is either a fundamentalist or a sinner, and that the role of the fundamentalist is to save sinners from themselves by imposing the rigid Islamic faith on

them through intimidation. In the event that this does not work, where the sinners remain unyielding in their sin, they advocated outright elimination. The young fundamentalists in the cemetery say it so well to Brahim: "We are God's soldiers." In other words, God has deputized us to filter the entrance to heaven by deciding on earth who is worth it and who is not. These two practices are those of a tolerant Islam and a violent Islam.

Atheism In addition to these two religious traditions, the film also presents atheism, in the figure of Loubna. Loubna does not believe in any form of religion, cannot stand the religious ceremonies Brahim advocates for Marouane's funeral, and refuses to see or hear religious people in her house. Against what she calls the obscurantism of the fundamentalists, Loubna has written a book that has earned her threats against which she is continuously protected by police officers posted in front of her house and who accompany her on all her trips. Her fight, she says, is to liberate the Tunisian youth from the grip of narrowmindedness and terrorism promoted by the fundamentalists.

Class Marouane was raised by upper-middle class parents who, as Brahim's friends keep saying, gave him a French-speaking education. They even enrolled him in an art school, an institution that promotes freedom of expression and individual creativity. However, it only took a moment of psychological vulnerability for Marouane to be indoctrinated by the fundamentalists, to the point of disowning his mother and associating himself with terrorist acts. It is, therefore, clear that social class is not an impenetrable barrier to indoctrination. However, it can provide a visible platform from which to expose and combat indoctrination. Loubna is a perfect example. While Latifa is trapped in the abuses of the fundamentalists and sees no way out, Loubna can fight. Through her writings, through her lectures at the university, and through her interventions at the National Assembly and on the radio, she fights for all those who are caught in the stranglehold of religious intolerance. Loubna's social class gives her an advantage that few have, and she uses this advantage to serve the oppressed.

RELATIONSHIP

Community *Fatwa* showcases the strength of the community in soothing the soul. In today's societies, where we are increasingly reluctant to interfere in the affairs of others for fear of being targeted, leaving the victims to struggle alone, it is Latifa's entire building that mobilizes against Moussa Boussof and comes to Latifa's aid when her abusive husband beats her. Zina even goes so far as to open Brahim's door in his absence so that Latifa and her newborn child can find refuge there. Just as the community mobilized for Latifa, it mobilizes to console Brahim and Loubna in their grief and meets them on the day of the Fark, a communal ceremony of condolences for relatives and friends and the sharing of a meal in memory of the deceased. Here, the altruistic spirit and solidarity of the Tunisians is celebrated.

Marriage Brahim wants to know how Latifa ended up with a husband as violent as Moussa Boussof, who is also much older than her. Latifa explains to him that Moussa was imposed on her. She had no say in a decision that would affect her whole life. Nor was it necessary for her to love her husband, for love was a secondary element in this arrangement, which was more a matter of a cattle transaction than of sentiment. Boussof wanted her like a farmer wants a new cow, and he paid the price for her. What she thought or felt was irrelevant because it was unlikely that she even thought or felt anything. In the logic on which the fundamentalist base their conception of man/woman relations, Latifa is a thing, and it is the man who, in her place, has to think and feel. Her role is reduced to that of servitude and procreation. Why then is Boussof anxious that his wife should be in a man's car? is he afraid that, despite his conviction to the contrary, his wife might feel something for Brahim, that this woman whom he has objectified, reduced to the state of a thing, might in fact have feelings that can be expressed towards someone other than the boor that he is? Such is the anguish of a patriarch in marriage, who lives in constant fear that the woman, the object of his desire, also has desires, and that these desires may not be directed towards him, but rather cause him to be supplanted by another man.

Desire-lust/sexuality Latifa explains to Brahim that she and Marouane were in love, and that they were preparing to flee to live their love far from the fundamentalists. Marouane's sudden death put an end to their plan. Indeed, their love would never have been accepted in Tunis, in an environment controlled by the fundamentalists, where desire and pleasure are decreed as sins and marriages are decided by the religious authorities to prevent love, desire and pleasure from taking precedence over obligation to and fear of God. The love relationship between Marouane and Latifa was all the more dangerous because Latifa's husband

is a violent and dangerous lout. However, this relationship survived fundamentalist espionage, overcame the legislation of pleasure, and perhaps even gave birth to Latifa's child. A "sin" that the filmmaker's modesty might not want to add to Latifa's crimes. How could Latifa, so guarded and with a baby under her arm, go to the cemetery days in a row to cry on Marouane's grave if she had no accomplice? She surely had one, within or outside patriarchy (a man or a woman), who approved of her relations with Marouane and facilitated their meeting; further proof that the patriarchy lived in self-delusion of its ability to control the desire and sexuality of women.

QUEST (Search for truth and salvation, freedom)

The theme of the quest appears in several instances, notably Brahim's quest for the truth about his son's death, the fundamentalists' quest for divine salvation and Loubna's quest for freedom of thought, belief, or non-belief.

Search for Truth Bereft by the sudden death of his son Marouane, Brahim arrives in Tunisia to perform the burial rite. The explanations given to him by the police about the circumstances of Marouane's death create doubt in the mind of this father, who wants to understand what really happened. The more Brahim questions himself and the people around him, the more he is convinced that the police report, which classifies his son's death as an unfortunate accident, is based on a hasty and botched investigation. The truth is quite different, and Brahim is determined to find it. The investigation that Brahim conducts at the risk of his life, and despite the injunctions of his friends not to stir up the mud, leads him into the sulphurous world of the fundamentalists into which his son has been drawn. Brahim discovers that his son has been brainwashed by the fundamentalists with whom he worked on terrorist operations, and that they eliminated him as soon as they began to suspect him of disloyalty. Brahim's quest helps the police dismantle the fundamentalist gang, but he pays a heavy price when the fleeing gang leader catches up with him at the airport and kills him.

Search for Salvation The fundamentalists, on the other hand, are in search of the true path to Allah. As they say, their previous imam, the Sufi Imam, has done his time without leading them there. This implies, they believe, a rigid interpretation of the Koran, re-education of the masses, and punishment of blasphemers. Thus, the fundamentalists convert all leisure buildings—discos, theatres, bars—into Koranic schools, police the lives of the people to make them conform to their ultraconservative ideals, and issue death warrants against blasphemers, such as, Loubna, journalists and politicians.

Freedom Loubna, too, is on a frantic quest for freedom of expression that the fundamentalists, by their chauvinism and intolerance, want to put under the carpet by recruiting and training thousands of young crusaders to intimidate, even eliminate, free thinkers. For Loubna, the instrument of her quest is her criticism of fundamentalist obscurantism, which she has described in a book that they do not want to see published. It is also her acerbic speeches in the National Assembly against what she calls the "virus" of terrorism propagated by the fundamentalists which poisons the spirit of the Tunisian youth. Loubna's determination to regain the freedom of expression, the freedom to doubt, the freedom to think is so inflexible, and the risks she takes for this purpose so great, that Brahim begs her to stop the publication of her book. It is useless.

QUESTIONS

1. How has this film affected your understanding of the Muslim religion? Name three important things you learned from watching this film.
2. What does this film tell us about some of the factors that lead young people to become fundamentalists?
3. What does this film suggest are the goals of fundamentalism?
4. Loubna raises awareness among parliamentarians so that steps can be taken to prevent fundamentalism, but the film is vague about these steps. What would you recommend as a solution if you were a policy maker? Name three measures you would take.

5. What do you think of the ending of the film? What message do you think the filmmaker wants to convey by ending the film this way?