Outline

Name of Project

Abstract

Introduction

1. Background

1.1 Connectedness

We no longer live in villages and cities located in countries. We live in villages and cities located in countries, that are part of regional unions, that are part of economic unions, that are part of the United Nations (193 member states).

After 1989, a mere 29 years ago, a series of events occured that marked the beginning of a new era. It was recent enough that most of us remember the fall of the Berlin Wall (1989), the time when the borders of the Soviet Union countries were closed (dissolved in 1991), the time when the European Union (founded in 1993), the African Union (founded in 2001), the Commonwealth of Independent States (founded 1991), the Union of South American Nations (founded 2008), and Schengen did not exist (established 1995)...

[insert timeline] Timeline of events

timeline of events

Regional unions are concerned with the shared faith, economic conditions, geopolitical concerns, and common development interests of the countries involved. They govern as a whole, as a layer on top of the individual countries' constitutions, laws, and policies. They also implement, to a varying degree, policies on the free or lightly restricted movement and migration of people within the union.

[insert map] Unions (tbd: possibly show a map with unions mentioned above)

map of unions

1.2 Travel

Up until 1989, meeting people from beyond our immediate boarding states was not trivial. How far could we drive? How many could afford a plane ticket? How many days we had to wait to get our visa? As our economies are linking and growing and the physical borders between us are shrinking, we are freer than ever to cross the borders as tourists or to settle down in lands far away from where we were born. Most of us can choose where we live, where we work, and where we travel. These days, 29 years later, we have our boarding passes on our smartphones.

In 2016 alone, over 3.5 billion passengers were carried around the world with air transport. In 1989, that number was less than a billion.

[Air transport, passengers carried
1970-2016 in billions]

[source:: https://data.worldbank.org/indicator/IS.AIR.PSGR]
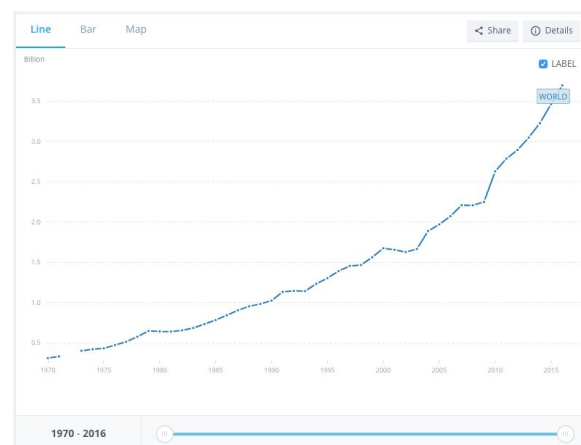
Passengers carried from the EU to other regions (in thousands)]
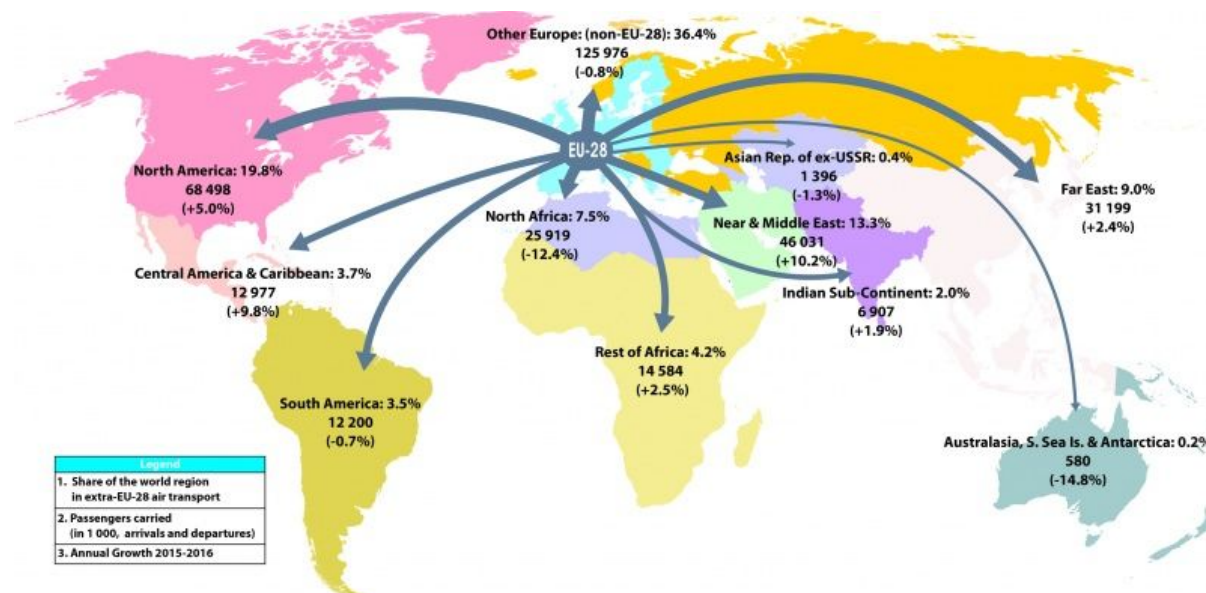
Taking a closer look at the European Union air traffic in 2016, 36.4% of EU-28 passengers were carried to other European non-EU countries, 19.8% to North America, 13.3% to the Near and Middle East, 9% to the Far East, 7.5% to North Africa, 4.2% to the rest of Africa, 3.7% to Central America and the Caribbean, 3.5% to South America, 2% to the Indian Sub-Continent, 0.4% to Asian Republic of ex-USSR, and 0.2% to Australia, S. Sea, and Antarctica.

Not all but many of us can visit a whole host of foreign countries visa free. Citizens of Singapore and South Korea travel to 162 countries visa free and top the Passport Index charts[1]. A US passport gets you a visa free entry into 158 countries, the same amount as a Canadian, Irish, Malaysian, or Swiss passport. Even the least powerful passports, these of Afghanistan, Iraq, Pakistan, Syria, and Somalia allow visa free entry to 30 countries on average.

[Most to least powerful passports based on how many countries citizens can travel to visa free]

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[1] https://www.passportindex.org/byRank.php

[source: https://www.passportindex.org/byRank.php]
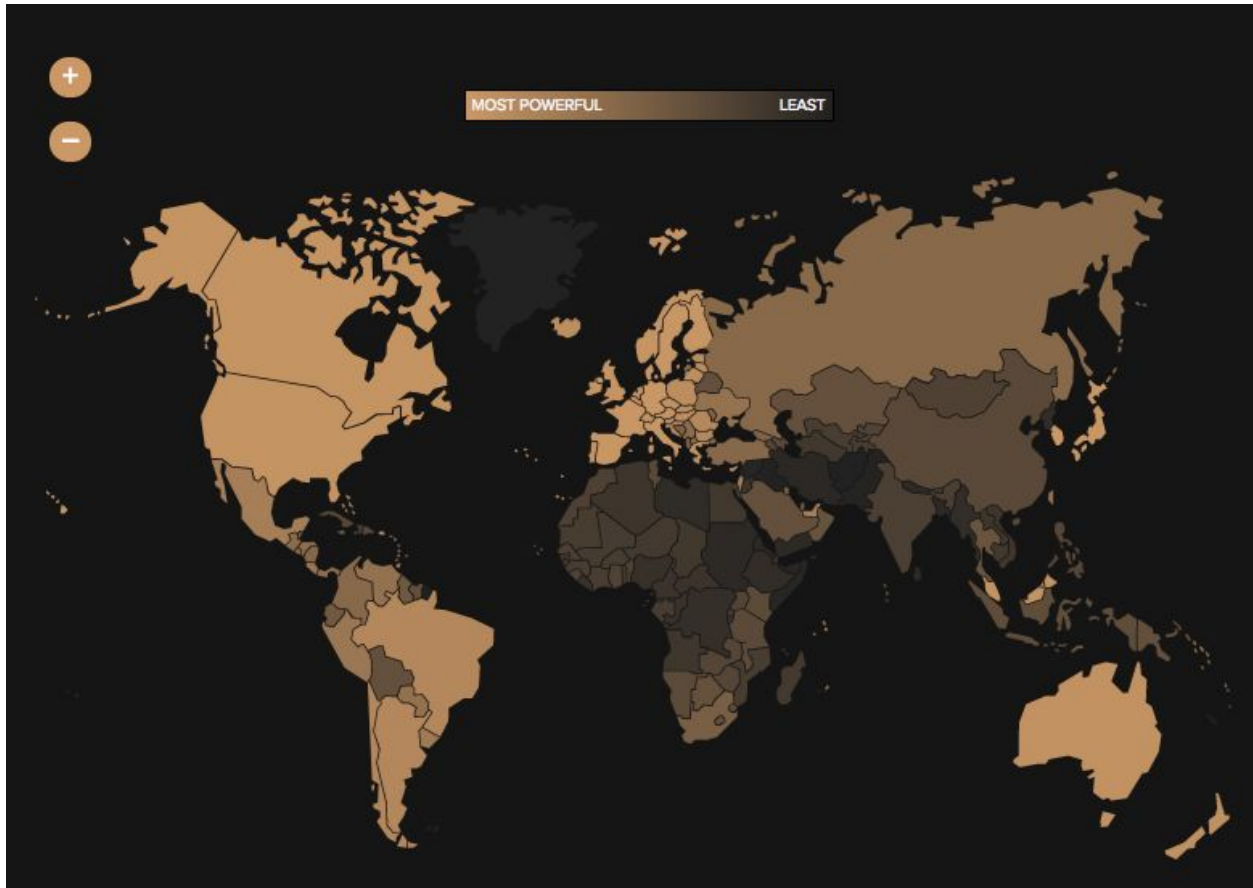
1.3 Information

Up until 1989, information was sparse. There was no internet (made public in 1991). There were newspapers. The sole source and the quality of the information we got, was in the hands of the media. What was given to us and what was upheld was invisible. We could not learn of local events in other countries, unless someone decided to tell us, and as a consequence we had just enough of an idea what was going on around the world as to not get overwhelmed. We were focused on what was happening inside, not outside.

We did not have social media. We got our information about other nations, cultures, and people from our history books and television. We saw them but we did not experience them. And now we can talk for free to anyone anywhere via Skype, Viber or Whatsapp, as long as we have access to the Internet. On Facebook and Twitter, we can follow what is happening not only in people's lives but in people's cities and countries – in real time. These days, 29 years later, the media are an additional information source, not a main one. And it seems that more and more of us like it.
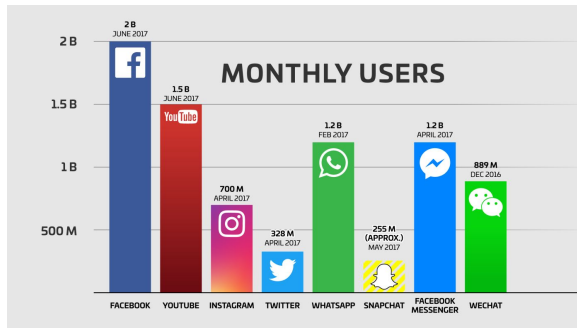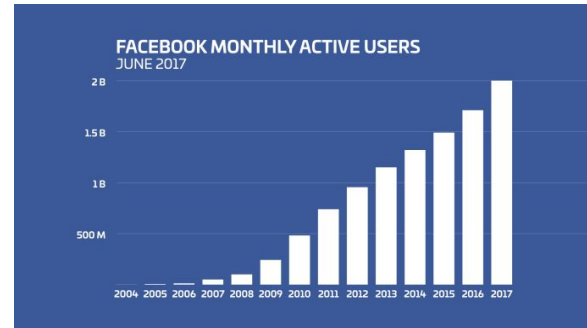
1.4 The flipside

While there are a multitude of positives in the free flow of capital, information, and people, opening the physical and communication borders present an equal amount of challenges. Namely, there is still one problem that remains unsolved – we don't like each other very much.

1.4.1 Attitudes towards immigration

The fact that the law allows for free movement, does not mean that people like it.

[Attitudes toward foreign visitors]
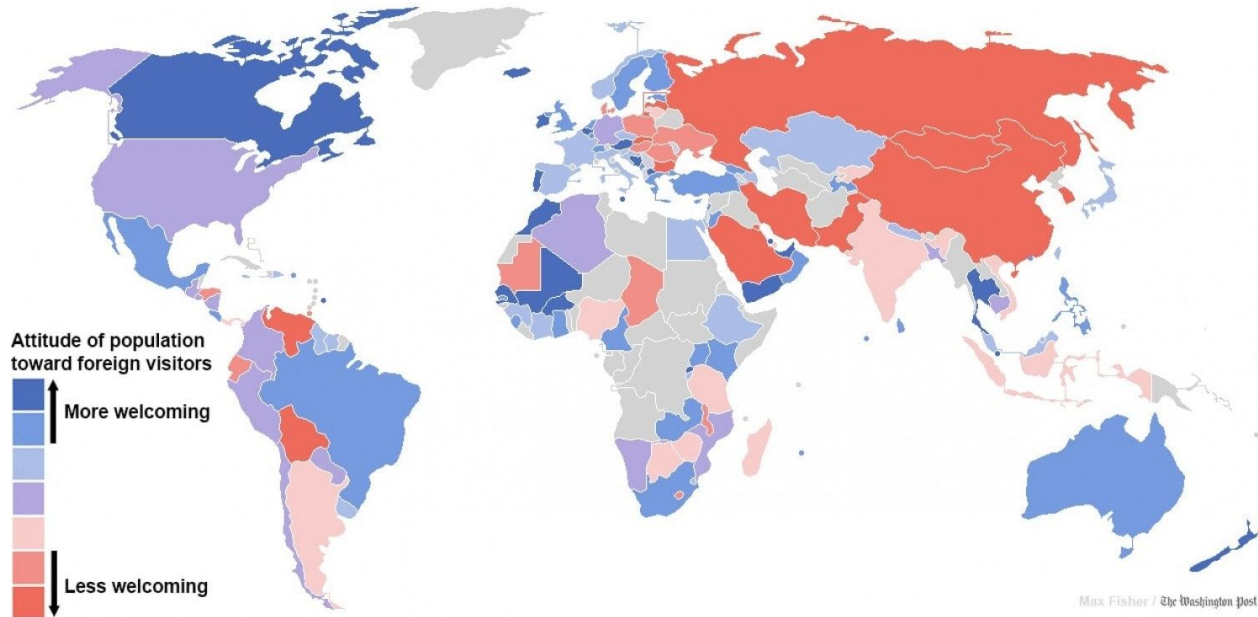
Attitude of population
toward foreign visitors

More welcoming

Less welcoming

Max Fisher / The Washington Post

According to a survey conducted by the World Economic Forum[2] (WEF), cited by the Washington Post[3], respondents from 140 countries were asked "How welcome are foreign visitors in your country?" The WEF explains that the question is meant to help "measure the extent to which a country and society are open to tourism and foreign visitors." The results, mapped above by the Washington Post, present a diverse and somewhat unexpected picture – the United States ranks 102/140, after the majority of the Middle East, Africa, and Western Europe. Eastern Europe largely struggles with the idea of foreign visitors as well. Countries like Bulgaria (132/140), Romania (122/140), Poland (118/140), and surprisingly Denmark (117/140) rank at the bottom of the list despite being part of the European Union, which entails unrestricted travel, moving to, and working, at least within the union.The Washington Post puts forward a hypothesis that nationalism may correlate with attitudes towards foreigners and could be a possible explanation for these results.

We would put forward an alternative theory – the key is in the word "foreign" and its precise interpretation. In other words, it is sensible to assume that when Danish respondents think of the "foreign", they are more likely to assume people from countries further away from their immediate bordering states or other western EU countries, and crucially people from ethnicities and cultures that significantly deviate from the Danish one. Further, according to a summary

[2] Page 455 http://www3.weforum.org/docs/WEF_TT_Competitiveness_Report_2013.pdf

[3] Fisher, Max. "A surprising map of the countries that are most and least welcoming to foreigners." The Washington Post. March 21, 2013. Accessed March 11, 2018.
https://www.washingtonpost.com/news/worldviews/wp/2013/03/21/a-fascinating-map-of-countries-color-coded-by-their-openness-to-foreigners/?utm_term=.e6757408e8b9.

article of how countries handle immigration policies, published by National Geographic[4], the far-right Danish People's Party, one of the parties that take strong stance on immigration and drive policies against diversification, states that "Denmark is not an immigrant-country and never has been. Thus we will not accept transformation to a multiethnic society." These are sentiments we are all familiar with, as just about every country in the west has a party that takes a strong stance against immigration and appeals to the section of the population that would rather have their borders highly regulated.

We will back up this hypothesis by examining a series of polling questions from the international and well respected World Values Survey.

1.4.2 Our neighbors

When it comes to the people in our closest proximity not by choice but necessity, our neighbors, it seems that people all around the world have very strong preferences as to who they don't want nearby. The following few maps show the results of the the 5th (W5) and 6th (W6) waves of the World Values Survey, polling a combined 79 unique countries (59 in W6 (2010-2014) and 20 in W5 (2005-2009)). The respondents were asked a series of questions pertaining to who they would not want to have as their neighbors.

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[4]

https://news.nationalgeographic.com/news/2013/06/130630-immigration-reform-world-refugees-asylum-canada-japan-australia-sweden-denmark-united-kingdom-undocumented-immigrants/

Different race

18.4% of the total people surveyed in these 79 countries mentioned that they would not want to have people from a different race as their neighbours.

[Country level comparison, shows who the countries are and a choropleth map]

map of responses

Immigrants/foreign workers

24.5% of the total people surveyed in these 79 countries mentioned that they would not want to have immigrants/foreign workers as their neighbours.

[Country level comparison, shows who the countries are and a choropleth map]

map of responses

Different religion

19% of the total people surveyed in these 79 countries mentioned that they would not want to have people from another religion as their neighbours.

[Country level comparison, shows who the countries are and a choropleth map]

map of responses

Different language

16.4% of the total people surveyed in these 79 countries mentioned that they would not want to have people speaking a different language as their neighbours.

[Country level comparison, shows who the countries are and a choropleth map]

map of responses

Homosexuals

51% of the total people surveyed in these 79 countries mentioned that they would not want to have homosexuals as their neighbours. As a comparison, 41.2% of the same respondents mention not wanting someone with AIDS as their neighbor. The only options that perform worse are having addicts as neighbors at 82% and having heavy drinkers at 68%.

[Country level comparison, shows who the countries are and a choropleth map]

map of responses

Unmarried couple

26.9% of the total people surveyed in these 79 countries mentioned that they would not want to have unmarried couples living together as their neighbours.

[Country level comparison, shows who the countries are and a choropleth map]

map of responses

1.4.3 Trust

Let's examine if these sentiments are due to the shared physical space and impracticalities of having someone different in such proximity or are of more ideological nature. According to the same survey and methodology:

Trust a person from another religion

52% of the total people surveyed in these 79 countries respond that they don't trust very much or don't trust at all people from another religion.

[Country level comparison, shows who the countries are and a choropleth map]

map of responses

Trust a person from another nationality

55.3% of the total people surveyed in these 79 countries respond that they don't trust very much or don't trust at all people from another nationality.

[Country level comparison, shows who the countries are and a choropleth map]

map of responses

1.4.4 Jobs and economic benefits

And when it comes to jobs:

Local vs immigrants should be prioritized

65.4% of the total people surveyed in these 79 countries respond that when jobs are scarce, employers should give priority to people of this country over immigrants.

[Country level comparison, shows who the countries are and a choropleth map]

map of responses

The desire to prioritize locals versus foreigners when it comes to jobs speaks to the thick dividing line between us and them that still very much exists. Even if these immigrants are legally equal, they are not equal in practice. Brexit and the Mexican wall are just two recent phenomena that clearly illustrate the extent to which the locals are willing to go to protect what is theirs and how the sentiments described above translate into action.

Men over Women

As a juxtaposition – 36.9% of the total people surveyed in these 79 countries respond that when jobs are scarce, men should have more right to a job than women.

[Country level comparison, shows who the countries are and a choropleth map]

map of responses

This tells us that the patriarchal system is well and thriving. While not surprising given its long historical dominance, we should not forget that in addition to the firm gender roles it dictates, it restricts the social involvement of women outside of the home, including their ability to inform policy.
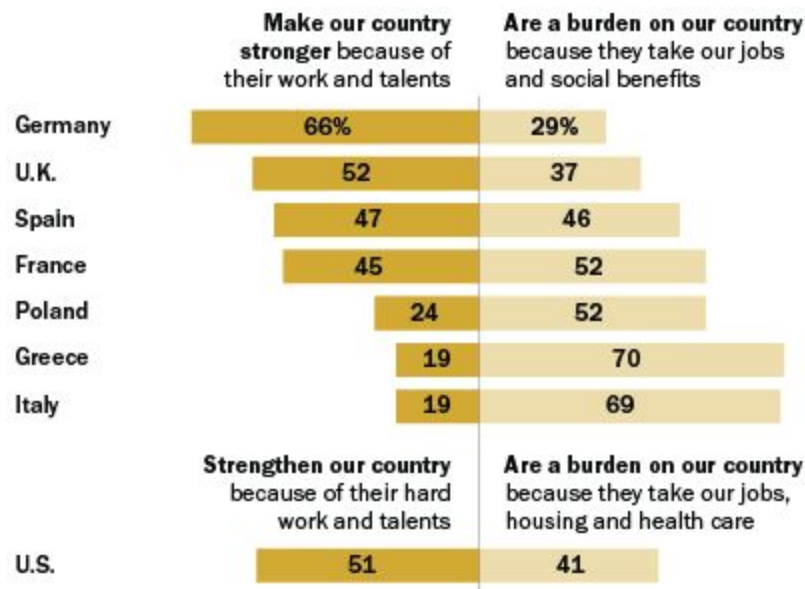
1.4.5 Zooming in on Europe and the US

Finally, since Western Europe and the US are prime locations of desirability to immigrate to, here is what select countries think about immigrants based on a survey conducted by the Pew Research Center[5].

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[5] http://www.pewresearch.org/fact-tank/2015/09/24/what-americans-europeans-think-of-immigrants/ft_09-24-15_europeimmigrants/

Views of Immigrants in Europe and the U.S.

% who say immigrants today ...

	Make our country **stronger** because of their work and talents	Are a burden on our country because they take our jobs and social benefits
Germany	66%	29%
U.K.	52	37
Spain	47	46
France	45	52
Poland	24	52
Greece	19	70
Italy	19	69

	Strengthen our country because of their hard work and talents	Are a burden on our country because they take our jobs, housing and health care
U.S.	51	41

Note: Don't know/refused and both/neither responses not shown.
Source: Pew Research Center survey of U.S. adults, May 12-18, 2015; and Spring 2014 Global Attitudes survey.

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1.5 The consequences

1.5.1 Online harassment

Perhaps it is not surprising then, that we use our newly found connectedness for something more than making friends. The internet is an unprecedented futile ground for discourse and full disclosure of our views.

But what happens when you provide someone with a strong opinion, an open channel to speak up, a large audience to engage with, and give them the option to remain anonymous?

Trolling, harassment, stalking.

According to a study on online harassment among American adults, conducted by Pew Research Center[6], 40% of internet users have personally experienced online harassment and

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[6] http://www.pewresearch.org/fact-tank/2014/10/30/5-facts-about-online-harassment/

73% have witnessed online harassment happen to someone else. The definition of harassment is having at least one of these occur to the subject: name-calling, efforts to be purposefully embarrassed, physical threats, harassment over a sustained period of time, sexual harassment, and stalking.

When it comes to who is responsible for these acts, the answer is at best fuzzy – 38% described the perpetrator to the last act they experienced as a stranger and 26% said they don't know their real identity.

1.4.7 Real life violence

Violence, hate, and crimes transcend the online world – they always have, as they predate it. Despite the world becoming, on average, a more positive and welcoming place, the free flow of people and online communication has also brought our "enemies" closer. Without even mentioning the onset of terror attacks globally, a quick google search yields an ample amount of evidence. But even without it, we know, as we hear it everyday on the news, on social media, from the people around us.

[I will turn this into a slide] News articles

News Article	Source	Location
Man in southwestern Ontario charged after family attacked with bat amid shouts of 'ISIS'	http://www.cbc.ca/news/canada/london/family-attacked-bat-yelling-isis-st-thomas-1.4439437	Canada
'You don't belong here' - solicitor caught on film launching racist attack on woman and her young son	https://www.telegraph.co.uk/news/2017/02/04/dont-belong-solicitor-caught-film-launching-racist-attack/	Scotland
Man pleads guilty to hate crime after yelling racial slurs, waving	http://wjla.com/news/local/man-pleads-guilty-to-hate-crime-after-yelling-racial-slurs-waving-baseball-bat-at-va-man	Virginia, US

baseball bat at Va. man		
'10 attacks a day' against refugees, shelters in 2016	https://www.aljazeera.com/news/2017/02/attacks-day-refugees-shelters-2016-170226170920171.html	Germany
White subway rider assaulted by black man in Brooklyn station: 'Cracka, you don't belong here'	http://www.nydailynews.com/new-york/brooklyn/exclusive-white-man-assault-brooklyn-hate-crime-article-1.2524292	New York, US
Leaked document says 2,000 men allegedly assaulted 1,200 German women on New Year's Eve	https://www.washingtonpost.com/news/worldviews/wp/2016/07/10/leaked-document-says-2000-men-allegedly-assaulted-1200-german-women-on-new-years-eve/?utm_term=.d37f0aecd8ef	Germany
Gay Couple Attacked In London, Told "You Don't Belong Here"	http://www.newnownext.com/anti-gay-attacks-london/12/2017/	UK
Lesbian Couple Pinned Down And Brutally Attacked By Neighbors	http://www.newnownext.com/colombia-lesbians-attacked-neighbors/10/2017/	Colombia
2 Muslim women, babies attacked in alleged hate crime in New York	https://www.cnn.com/2016/09/10/us/brooklyn-muslim-women-attacked/index.html	New York, US
Sri Lanka Declares Emergency Amid Buddhist Attacks On Minority Muslims	https://www.npr.org/sections/thetwo-way/2018/03/07/591468452/sri-lanka-declares-emergency-amid-buddhist-attacks-on-minority-muslims	Sri Lanka
Christians under attack as new law threatens evangelism	https://www.christiantoday.com/article/bolivia-christians-under-attack-as-new-law-threatens-evangelism/123531.htm	Bolivia

What answers would any of these people give if they were part of the World Values Survey sample? Who are the neighbors they don't want? Who do they not trust?

Hate breeds hate, distancing breeds distance, hurting people breeds people that want to hurt you in return. If a significant portion of the population pushes out "the other", "the other" will push back. In certain countries that means the Muslims attacking the Christians[7], in others the Christians attacking the Muslims[8]. In certain countries that means not giving jobs to black people[9], in others black people protesting against the whites[10]. And in others, refusing asylum to gay refugees[11] as the interviewer themself comes from an anti LGBT country and don't approve of it.

Dislike translates into action. Action translates into measurable consequences in the lives of the people being disliked.

2. Resolution

The above brief introduction to the realities of the post 1989 world is far from exhaustive and merely looks at the outer layer of a very complex system. The conclusion is daunting – nevermind the policies and nevermind the ease with which we move and talk, if we are still scared of the different shades, and creeds, and languages we see and hear. The solution, if there is a solution, is in turn equally complex.

We can't adapt to the new world and prepare for a peaceful and respectful global citizenship at scale, neither quickly not easily, however we have to start somewhere. And that somewhere is learning about the other members of the world, the people beyond our ideological borders, from an unambiguous and unbiased source (as anything can realistically be). Not the media, not the history books, not Hollywood, not that one person we meet sometime somewhere who leaves us with a bitter or a sweet impression. An impression that in turn leads many to extrapolate and say things like – "Russians are mean. Indians are stupid. Muslims are extreme. Christians are naive. Black people are lazy. Gay people convert straight people" followed by stories of that one time when they met someone. As for the other sources, movies are often based on stereotypes, or worse – create them. The history books have that much space they can devault to going deeper, a problem enough, without even mentioning agendas. The media – they report when something happens, not when everything or nothing happens and that leaves us with a distorted

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[7] http://www.newsweek.com/coptic-christians-deadly-terror-egypt-isis-terrorists-764961
[8] http://muslimnews.co.uk/news/campaign-on-terror/central-african-republic-christian-attack-mosque-kills-20/
[9] https://www.vox.com/identities/2017/9/18/16307782/study-racism-jobs
[10] http://foreignpolicy.com/2017/01/16/the-last-white-africans/
[11] http://www.dw.com/en/hostile-environment-for-homosexual-refugees/a-39673732

perception of reality. We need a medium that can handle complexity far beyond the capacity of these channels.
Data, and by extension data visualization, come closest to providing an avenue for a framework of learning that transcends ideology, can handle complexity, and is holistic.

For that reason, in this project we take data as the source and transform it into a series of visualizations that can tell us more about the world we live in, with the believe that the key to opening the ideological borders, now that we have opened the physical borders, is an increased and improved understanding.

This improved understanding can in turn generate empathy [human values]. Seeing the familiar in the foreign can crack the thick wall meant to protect us. It can plant a tiny seed of willingness to challenge our preconceptions. And then help us accept that they come from much conditioning we are all being subjected to willingly or unwillingly. After all, conditioning begins with life itself, with where and to whom we are born, with the outcome of the lottery of luck that determined our color, language, and religion.

The path forward is for us to first answer the question "who are the other people I share this world with" and learn about "their world." As we work towards the answer to that question we will journey through a series of other questions. Naturally the data will lead us all to our own conclusions but nonetheless will prove that there is an undeniable common faith that we share.

2. Summary of questions/visualizations and data sources

1. Visualization 1: Complexity and makeup of societies
    a. What do societies other than mine look like? How complex are they?
        i. Proxied by the following indicators: Religious, Linguistic, Ethnic, and the composite Cultural fractionalization, measured on a normalized scale from 0-1. The higher the score, the more diverse the society. This will allows us to measure the complexity associated with any given society at a glance, further allowing us to extrapolate the potential challenges they face.

        After all, we can intuitively understand that a country in which one out of hundred people speaks a different language is quite different than one in which, one in hundred thousand people speaks a different language. Further, we can extrapolate the challenges associated with uniting, governing, and resolving internal conflicts given the religious, linguistic, and ethnic makeup and diversity.

        More than that and most importantly, as seen from the background on the project – religion, language, and ethnicity, are precisely at the core of

these dividing lines that makes us love or hate, agree or disagree, see something as foreign or familiar.

   b. How has the type of governance evolved over time?
      i. Proxied by regime trends – is that society a democracy, anocracy, autocracy or failed/occupied. This will effectively allows us to assume the laws, regulations, and conditions each society lives under.

   c. What are some of the things that each society struggles with internally?
      i. Proxied by mass protests, civil unrest and coup d'etat events. This will allow us to peek in the internal reality of the country and learn about their struggles. If they are even allowed to take to the streets that is, as this is something many of us take for granted. Further should that society be a source of immigrants to your society, what could it be that they are running away from?

   d. How has the society changed over time?
      i. Proxied by ethnicity and religious trends in the past 50 years.

2. Visualization 2: Promises countries make vs promises countries keep
   a. What do individual constitutions say on socio-economic, environmental, and human rights topics?
      i. Proxied by the actual text of the constitution of each country, in response to specific questions such as e.g. "Does the country provide access to free education?". This will allow us to understand how countries "think" or at least what they aspire to. Constitutions sit at the top of the internal legal chain, are the most legally binding, and the least amended documents, which makes them perfect candidates for speaking on behalf of the government of the country. Further, a condition to uphold the constitution is imposed on candidates for the government, so anyone part of it, must in theory agree to the stance it takes.
   b. How powerful is that constitution in practical terms?
      i. Proxied by comparative ranking of the constitutions on executive and legislative powers and judicial independence.
   c. How do countries perform on the same set of questions in comparison to what their constitutions say? E.g. does the fact that a constitution provides free education, in turn yields measurable outcomes in the country and/or makes it outperform another country that does not?
      i. Proxied by 19 indices, showing aggregated data on topics ranging from levels of corruption, rule of law, quality of life, and freedom of the press to moral freedom, gender equality, and LGBT acceptance. These indices rank countries in terms of performance and allow us to put them on a normalized scale and compare.

Indices are concerned with and measure composite, complex concepts such as freedom of the press that cannot be measured directly. They utilize a carefully crafted by domain experts methodology combining sub indicators that are measurable. When aggregated, these sub indicators approximate the answer to the composite question – is the press in this country free? The disaggregated indices would be provided and would allow for the interrogation of close to 400 individual indicators/questions that make up the 19 indices. This will allow users to look at very high level concepts horizontally and quickly learn and draw conclusion, while at the same time allow them to go deeper by exploring the sub indicators making up the index vertically.

   d. How has the performance of the country changed?
      i. Proxied by providing the change in rank on the 19 indices. The visualization defaults to the latest year available and a sub visualization simultaneously shows the trend when available. This would allow us to calibrate our interpretation of the results. Often times constitutions outline longer term visions and aims so we should be looking at trends, in addition to points in time, to ensure objectivity or at least minimize bias.
   e. What are some of the factors that correlate with performance
      i. Proxied by an x axis that allows us to dynamically change between religious, ethnic, linguistic, and cultural fractionalization. When looking for correlates of performance, we oftentimes look at GDP as a proxy for how developed the economy is and draw conclusions based on that. This time, we are adding the dimension that is always missing from such analysis – who are the people that makeup the country rather than how big is their economy (gdp).
   f. How many people live in the country?
      i. Proxied by population size so we can at all times remain aware of the size of the affected population.

3. Visualization 3: What are the organic unions between countries that emerge from measuring similarity algorithmically or statistically

   a. Which countries are similar to mine
      i. Proxied by a clustering algorithm that shows clusters of countries based on their similarities on fractionalization (ethnic, religious, linguistic).
   b. Which countries are similar to mine ethnicity wise
      i. Proxied by a clustering of countries based on similarity of ethic makeup
   c. Which countries are similar to mine religious wise
      i. Proxied by clustering on countries based on similarity of religious makeup
   d. Where are all the christians [muslims, hindus, etc]?
      i. Proxied by visualizing the distribution of a specific religion by country

      e. Where are all the Hispanics [Bulgarians, Greeks, Russians, etc]?
            i. Proxied by visualizing the distribution of specific ethnicities by country

4. Visualization 4: What the future holds for all of us
      a. Personal: We all have fears. How often do they come to fruition?
            i. Proxied by clustering countries based on a series of risk factors to quality of life such as suicide, sexual assault, etc. What good does it do for a country to top all performance charts, if its suicide rate is one of the highest? This will allow us to measure objectively some of the issues we all face regardless of the size of our GDP, regardless of our origins, creeds, and languages. People everywhere get hurt, get assaulted, shot, raped, driven to suicide. People everywhere are afraid that something bad can happen to them or their loved ones.

               Further, we often pass judgements based on preconceived notions such as the "stupid, fat Americans." Being Eastern European, I have heard this statement countless times. But in reality Eastern Europe far outperforms America on obesity. These, and many other realities become visible once we lay down the countries next to each other and look at some of the risk factors that threaten our well being.

      b. National: Should disaster strikes, how would we handle it? Would we be okay?
            i. Proxied by the Inform Index Risk Management indicators outlining how vulnerable countries are to natural disasters, human disasters (civil war), and should they happen how high is their institutional and infrastructural capacity to cope with such events.

               We have seen in recent past that events such as hurricanes, earthquakes, and wars that affect countries at scale, such as the disasters in Haiti, Japan, the US, and the conflicts in Syria shift our focus from the country itself to its people. And all of a sudden we find ourselves organizing international campaigns and contributing to donation funds for the victims. With climate change and global warming on the rise, all projections point to many more such events occurring all around the world. We are living on the verge of a potential new world in which our physical borders will shift dramatically under the pressure of natural events rather than wars as in the past. We will need to accommodate the influx of refugees globally or else find ourselves responsible for the suffering of many and an unprecedented loss of life. Our refusal to share our abundance at one time can result in others closing their doors to us when we are the ones in need – let's not forget that economic abundance cannot buy us out of a devastating earthquake and there is no insurance policy against finding ourselves on the victims end.

Answering these questions and the cumulative "who do we share this world with" holds the potential to move our perspectives from the "us and them" realm, to the "let's discuss" realm. Therefore the purpose of this project is to first educate – to equip us with smarter questions to ask, to help us recognize the stereotypes we operate on, and then change – to help us free some emotional bandwidth for the otherness. This does not mean automatic acceptance but it means opening the lines of communication.

Because it doesn't matter who takes the role of the chaser and who is the one being chased, it will not get better unless we use the 21st century's newly opened channels to reach across the fence and put out our hand. Just like the thousands of muslims in Egypt that formed a chain around the Coptic church during Christmas mass to protect it from attacks during prayer. The same thing Christians did for them in Tahrir Square[12] days earlier. Or the Christian praying alongside Muslims in Jerusalem.[13] Or the "No ban, no wall" movement. We need to do that – at scale.

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[12]

http://www.nydailynews.com/news/world/muslims-return-favor-join-hands-christian-protesters-mass-cairo-tahrir-square-article-1.137961

[13]

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