

From Mind to Heart : Advanced Topics in Intercultural Communication

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From Mind to Heart:

Advanced Topics in Intercultural Communication

*The mind, sharp but not broad,
sticks at every point but does not move.*

Rabindranath Tagore,
Stray Birds, Aphorism 50

*The sparrow is sorry
for the peacock*

at the burden of its tail.
Tagore, *Stray Birds*, Aphorism 58

*A sound heart is not shut within itself
But is open to other people's hearts:*

*I find good people good,
And I find bad people good
If I am good enough ...*

*I feel the heart-beats of others
Above my own
If I am enough of a father,
Enough of a son.*

Lao Tzu, *The Way of Life*, Verse 49

Lawrence Karn

Abstract

Our eyes see and our brains explain; then there is the next step—from knowing to feeling. An earlier publication (Karn & Hattori, 2023), explored the first half of Speaking of Intercultural Communications (Peter Vincent, 2017) with an emphasis on visual presentations—the journey from the eye to the brain. This article continues our travels, this time to the second half of professor Vincent's text and more advanced topics for higher-level learners. This practical paper focuses, metaphorically, on our travel from the mind to the heart in matters of intercultural communication.

Discussion and examples of supplementary materials explore sentiments raised by such subjects as racism, our own cultural biases, earliest notions of other traditions, and cultural memory. Themes for the additional resources were inspired

by later topics of the Vincent text: Diversity, Stereotypes, Culture Shock, Culture and Change, Talking about Japan, and Becoming a Global Person.

Keywords: identity formation, cultural memory, diversity, stereotypes, culture shock, culture and change, talking about Japan, becoming a global person, Peter Vincent.

Part 1: Introduction

“Mama is Thai. Papa is Canadian. You are intercultural.”

“I am Tina. I am five years old.”

“Yes, and you have two passports. See?” She takes them from my hand and quickly flips through their pages, stopping to admire her baby pictures.

“It’s me! I see it! I love it!”

“Why?”

“Tina has two photos of Tina in small books of Tina. I am happy, happy, happy!”

“Now we will make new passports for you, okay?”

“Yes, and also get ice cream.”

Our conversation quickly turned to other exciting benefits of our passport-renewal adventure: wearing her favorite dress in her new photos, overnight hotel stay near the passport office, visiting a tiny part of Canada (the Canadian Embassy) in the middle of Bangkok, and an endless wish-list of yummy foods.

My thoughts surrounding my daughter’s dual citizenship turned to additional questions about intercultural identity. For example, we may ask ourselves which items—represented by documents or artifacts or concepts—

we use to tell the story in the many small books we have of ourselves.

We think of others. Some individuals are diverse by birth—visibly different—while others are diverse by background; their personal histories, political circumstances, or life choices have caused them to be connected with various cultures. They adapt. Differences are acknowledged and balances are recalibrated through multifaceted negotiations.

Undeniably, we live in a multicultural world. We may have the opportunity—in fortunate circumstances—to develop our cultural identity by choice, in response to our social context. Unconsciously, our cultures interpenetrate our concepts of personal identity and common interests in our community. In the best cases, close considerations of the contours of these social relationships allow us to explore ways that emphasize our shared humanity.

Above, an earlier publication (Karn & Hattori, 2023) was described as a consideration of the first half of *Speaking of Intercultural Communication* (Peter Vincent, 2017) with an emphasis on how our minds' eyes create meanings and opportunities for understanding the images surrounding us. This process was whimsically spoken of as the journey from the eye to the brain. This article continues our travels—to the second half of this intercultural communications text and the journey from the mind to the heart.

Units in the second half of *Speaking of Intercultural Communication* (2017) specifically focus on diversity, stereotypes, culture shock, culture and change, talking about Japan, and becoming a global person.

This paper presents supplementary materials intended to make these topics more interesting for higher-level learners. Metaphorically, we extend

the journey to areas requiring deeper understanding as we “take to heart” the feelings raised by such topics as diversity, racism, our own cultural biases, identity formation, cultural memory, and our aspirations for world peace through the flow of common sentiment rather than inescapable domination.

Part 2: Supplementary Items Encouraging Greater Depth

Topics in the second half of *Speaking of Intercultural Communication* have the following titles: Unit 7) Diversity, Unit 8) Stereotypes, Unit 9) Culture Shock, Unit 10) Culture and Change, Unit 11) Talking about Japan, and Unit 12) Becoming a Global Person.

The following items are designed to supplement each of the units in the text and to serve as further connections—connections not only between topics in the text, but often also with topics that logically extend the discussion of the text.

For example, the concept of cultural memory (including notions of cultural history and cultural values) intersects with themes and observations from a number of the units of the text. The student moves from making a connection to appreciating the interaction between, for example, holding stereotypes and why some elements of other cultures may be particularly shocking.

2.1 Extending Ideas about Culture

Below, in **Figure 1**, Worksheet 17 extends ideas of how our culture shapes our values—our cultural perception—by linking our understanding of cultural differences with the appreciation of diversity. The video about cultural memory (Turun yliopisto, 2021), which is shown in class and then given as homework—to present an “example of when your awareness of your own cultural memories helped you to develop a more diverse worldview”—supports the textbook’s goal of allowing students to personally and directly connect with the topics in each unit.

Figure 1


L17 Worksheet

Course Instructor: Lawrence Karn, PhD

● **Introduction:** We started with your ideas about “thinking outside the box” and what this means to you. In **Unit 6, Culture and Perception**, we reflect on how our culture shapes our values (look back in *Speaking of Intercultural Communication*, page 14, to see 20 of the hundreds of values we learn) about how we see the world (our **cultural perception**) and what we remember about it (our **cultural memory**). **Unit 7, Diversity**, gives us the opportunity to challenge ways we look at and remember our culture and develop greater understanding, respect, and appreciation for people we may feel are different from us; we try to “create a common ground” with others so that we can all share a better world.



Homework

 **Short item for presentation and discussion:** Please use your ideas and thoughts to explain how the connection between the reading for Unit 7, Diversity, (on page 55) and only one of the topics in the video “**Why does cultural memory matter today?**” at <https://www.youtube.com/watch?v=-LYYxWNxYgs> is important for intercultural communication. Please try to use an example of when your awareness of your own cultural memories helped you to develop a more diverse worldview. (^_^)

2.2 Adding to a Reference in the Textbook

Worksheet 18, **Figure 2**, enables us to show the continuity between weekly lesson plans. While Worksheet 17 assigned homework based on a video presentation during the class, Worksheet 18 references an archival article of *BBC News* about Ariana Miyamoto (Wingfield-Hayes, 2015) and a more recent article on Naomi Osaka (*BBC News*, 2018) as part of the homework assignment for this class.

Figure 2

L18 Worksheet

Course Instructor: Lawrence Karn, PhD

● **Introduction:** ☞ We started with you presenting your ideas and thoughts to explain the connection between the reading for Unit 7, Diversity, (page 55) and one of the topics about how we perceive our culture in the video “Why does cultural memory matter today?” Today we continue looking at the topic of diversity. We also get ready to move into a challenge we must overcome in trying to achieve diversity—ways that stereotypes (our next unit) influence our thinking about people and cultures. In our unit on diversity, Activity 4 (on page 58) asks five questions on what it means to be “hafu” in Japan. Arianna Miyamoto is shown as an example of how some people, in Japan and internationally, thought about someone who is “hafu” representing the Japanese people to the world. Please look at the *BBC News* article, cited below, about Ms Miyamoto.



Homework

Short item for presentation and discussion: Please read and look at pictures in the *BBC News* article <http://www.bbc.com/news/world-asia-32957610> “The beauty contest winner making Japan look at itself”— questions in the article; *Speaking of Intercultural Communication* page 58 questions; other individuals (such as Priyanka Yoshikawa and Naomi Osaka <https://www.bbc.com/news/world-asia-45463008>)—and present your ideas and thoughts about being “hafu” in Japan and issues of cultural memory, diversity, and stereotypes (a word Ms Miyamoto uses in the article). Please try to give your own life examples. (^_^)

2.3 Asking about Cultural Stereotypes

Worksheet 20 below, **Figure 3**, features a cartoon animation that was shown in North America in the 1960s (Kuwahara & Tendlar, 1959) as an example of early exposure to cultural stereotypes. Students watch this video of a charming and polite Japanese house mouse, called Hashimoto, and his visiting American house mouse friend, Joe, and are asked to write about and present their own stories of the earliest types of stereotypes they became acquainted with. Their homework task is to consider and then make a presentation about where their personal stereotypes of Japan came from.



Screen capture of Hashimoto San (Kuwahara & Tendlar, Sept 6, 1959)

Figure 3


L20 Worksheet

Course Instructor: Lawrence Karn, PhD

● **Introduction:** ✂ Our class today began with you presenting and discussing—with examples from your personal experiences—one of the statements in Activity 1 on page 63 to focus your ideas and opinions in response to the reading on page 62. Today we will do the Pre-reading Activity (photos on pages 60 and 61) in **Unit 8, Stereotypes**; and then work together in small groups on our *Debate Topic* (page 59), about foreign workers in Japan. Activity 2 (page 63) explores ideas about non-Japanese stereotypes. Activity 3 (pages 64 and 65) asks you to choose from nine stereotypes about Japanese and share your ideas. The video *Hashimoto-San* <https://www.youtube.com/watch?v=BuNWxAi5bS4> is part of a cartoon series for children, which began in the 1960s in North America; what do you think of the ways it shows stereotypes about Japanese?



Homework

 **Presentation and discussion item:** Please give examples—from your own life and personal experiences—to talk about why you believe or disagree with some of the stereotypes on pages 64 and 65 (and in *Hashimoto-San* animations, [which influenced me in re-broadcasts when I was a child]). What gave you your ideas about stereotypes of Japanese?

This assignment is for presentation in our next class.

2.4 Idioms as Cultural Markers of Japan

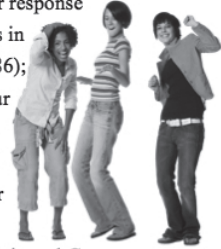
Worksheet 26, **Figure 4**, introduces a number of choices students may make in exploring the culture of Japan from an intercultural communications perspective. Additional material, in the form of a book **Appendix Item 1, Japanese Idioms** (Maynard et al, 1993) about Japanese idioms, is the homework item from this class.

Figure 4

L26 Worksheet

Course Instructor: Lawrence Kam, PhD

● **Introduction:** 🗨️ Today we began class with your response and presentation on research topics in *Activity 5*, Taboos in Japan (pg. 85); or *Activity 7*, Subcultures in Japan (pg. 86); or your response to the page 75 reading on and how your personal story is connected with one of the page 76 true or false statements. We continue *Unit 11, Talking about Japan*, with activities that we may revisit or consider for the first time, such as *Activity 2*, The Values Shown by Certain Japanese Words (pg. 82), *Activity 3*, Individualistic and Group-Oriented Cultures (pg. 83), *Activity 4*, The Changing Japanese Culture (pg. 84), *Activity 6*, Real Life Story (pg. 85), and *Activity 8*, Cultural Boobos (mistakes) that foreigners make in Japan and that Japanese make in North America (pages 87 and 88).



🐱 Homework 🐶

📎 **Presentation and discussion** Please choose six Japanese sayings, one from each of the six sections—*relating to nature, creatures large and small, the human body, from one to ten and more, place to place, and more cultural keys*—in Senko and Michael Maynard's illustrated book *101 Japanese idioms**, for presentation and discussion in our next class. Please be sure to tell your personal story of why each of the six idioms you chose is important to you and to talking about Japan. (We may also do group work in which you create your own stories to illustrate these idioms and then perform them in group presentations.)

[This section of all worksheets contains lines for students to make their own notes or headings.]

* Maynard, M. L., Maynard, S. K., & Taki, (1993). *101 Japanese idioms: understanding Japanese language and culture through popular phrases*. Lincolnwood, Ill., Passport Books.

2.5 A Checklist of Japanese Idioms

The handout, which accompanies Worksheet 26, in Figure 4 above, appears at the end of this paper as **Appendix Item 1, Idioms handout**. This item is the table of contents of *101 Japanese idioms: understanding Japanese language and culture through popular phrases* (Maynard et al, 1993). Students use this list of idioms—also checking the illustration, brief definition (in English and in Japanese), and the brief story in which the idiom is used in context (also written in English and in Japanese) — to select their choices as topics for the homework for Lesson 26.

2.6 Moving more Broadly into Talking about Japan

Worksheet 27, **Figure 5**, is the second time lesson plans appear consecutively in this article. Worksheet 27 covers various activities from the textbook and also offers a wider range of issues connected with *Talking about Japan* (the title of Unit 11 in *Speaking of Intercultural Communication*). The homework section is based on a tourist guidebook (Nakagawa, 2002) of Japan.

Figure 5

L27 Worksheet

Course Instructor: Lawrence Kam, PhD

● **Introduction:** ✂ We started today's class with your presentations and stories about six idioms you chose from Senko and Michael Maynard's illustrated book entitled *101 Japanese idioms*. We also gathered in small groups for you to create and then perform scenes and stories about other Japanese sayings and expressions selected and worked on from the book of Japanese idioms.

The second half of our class will move us, from our group goings-on in making and performing stories about idioms, into preparing for presentations about what Activity 9 (bottom of pg. 88) calls "some deeper cultural aspect that is more difficult for people to understand (the iceberg below the ocean)" illustration in page 15 of our textbook.



Homework



for presentation and discussion begins with Activity 9 (at the bottom of page 88) task to "Explain some aspect of Japanese culture to 'a group for foreigners' that knows very little about Japan." As noted above, we will also look deeper into Japanese culture and tradition. Please review topics listed on the other side of this page, from *The Illustrated Guide to Japan Culture and Tradition**, to get your thinking started. Please do your own research and connect it to your own personal life experiences; this makes your presentation special. **Please do NOT simply copy information** that is available to anyone.

* Nakagawa, K. (2002). *The Illustrated Guide to Japan Culture and Tradition*. ITB Printing.]

2.7 An Index of Topics of Japanese Culture and Tradition

Worksheet 27, in Figure 5 above, refers to a handout; this item appears at the end of this paper as **Appendix Item 2: Tourist Guide handout**, *Illustrated Guide to Japan Culture and Tradition*. As was the case in the supplementary material for Japanese idioms, the tourist guidebook of Japan, *The Illustrated Guide to Japan*

Culture and Tradition (Nakagawa, 2002) table of contents is used as a menu of choices for selecting—in the cases of Japanese custom, tradition, and culture—a topic about which students may wish to make their presentations at the start of the following week’s class. Students used the handout, **Appendix Item 2**, to choose the item that was most interesting to them. They were encouraged to chat with each other, using the handout, to share their ideas about the various topics. Then, students could ask the teacher to hold the book opened to the item they had selected, so that they could use their “smart phones” to take a screen shot of the topic they had chosen. As noted in the Figure 5 homework instructions, students were directed to use their own ideas and to use the brief description from the guidebook as the starting point for their research into their chosen topic.

2.8 Becoming a Global Citizen


Worksheet 29, **Figure 6** below, connects to *Unit 12, Becoming a Global Person*, and the final homework assignment.




Figure 6

L29 Worksheet _____ Course Instructor: Lawrence Karn, PhD

● **Introduction:** 📖 Today’s class begins with your presentations and stories—using examples of your personal experiences—in response to one of the seven statements in Activity 1 (pg. 91) on aspects of the reading on pages 89 to 91.

We will continue with *Unit 12, Becoming a Global Person*, and the activities in this unit. We may also have time to start our homework article from *UN News*, on the back of this page, (which connects with Activity 3, question one, pg 94)—to preview vocabulary and topic headings—toward the end of the class.



  **Homework**  **for presentation and discussion in our next class:**

Activity 6, *A Final Thought*, (pg. 95) asks three questions about what you remember from this course and the importance of intercultural communication. Please use the article, L29, on the back of this page, to connect your personal ideas of intercultural communication with global peace.

At Fez Forum, UN chief calls for global ‘alliance of peace’ recognizing inclusion and richness of diversity resource article is on the other side of this page. ➔

2.9 UN News Item Linking Intercultural Awareness and World Peace

The handout, **Appendix Item 3: UN News handout, At Fez Forum, UN chief calls for global ‘alliance of peace’ recognizing inclusion and richness of diversity (UN News, 2022)**, appears at the end of this paper. This *UN News* article, which is referenced above in Worksheet 29, Figure 6, is used as the basis for the final homework assignment, which is about world peace.

2.10 Final In-class Activity and Evaluation

Worksheet 30, **Figure 7**, appears below as a final in-class activity designed to serve three purposes: 1) the assignment allows students to recall just one part of the course that they found most interesting, acting as a review and retrospective of the entire course; 2) the presentation aspect—in smaller classes of higher-level students—may provide an opportunity for group discussion, allowing students to reflect on facets of the course that they did not choose to write about; and 3) the students’ efforts provide the teacher with one final tool for assessing student progress and achievement.


Figure 7

L30 _____ Course Instructor: Lawrence Kam, PhD

In-class writing (and presentation if we have enough time) **assignment**

Today's Date: _____ Please circle: Period ___ Period ___

Name: _____ Student number: _____



- Write a 300-word essay on **one** of our *Speaking of Intercultural Communication* topics. Use research and examples from your life to say how what you learned about intercultural communications will be useful and important to you.
- **Content and writing style:** Remember i) an **introductory** paragraph, ii) points logically tell a story in the body of your essay, and iii) a **conclusion** paragraph ending with the most important idea.
- **Grading** is based on: 1. Task achievement, 2. Organization (logic of the story), 3. Vocabulary, and 4. Grammar.

Part 3: Conclusions

The selection of second-term supplementary materials for the textbook *Speaking of Intercultural Communications* (Vincent, 2017), in contrast to those of the first term, progressed toward more complex materials. Among our choices were articles from *BBC News* and *UN News* as well as specific-topic focused books.

Unit titles for the second half of *Speaking of Intercultural Communications* [hereafter abbreviated as *SOIC*] (2017) provided clear and useful distinctions that are effective in discussing the topics of diversity, stereotypes, culture shock, culture and change, talking about Japan, and becoming a global person. The supplementary materials in this article aimed to expand the conversation.

For example, Activity 4 (*SOIC*, 58) introduces the subject of international marriages and interracial beauty pageant winners in considering one aspect of diversity. Figure 2, above, extends the topic to encourage students to reflect on how we perceive culture—the focus of the previous unit—and to anticipate the next unit, which examines influences stereotypes have on intercultural communication.

Likewise, Figure 3, above, moves the discussion deeper—this time into stereotypes one may have internalized so completely that the characterizations become synonymous with one’s personal identity. Textbook Activity 3 (*SOIC*, 64) presents the important distinction between stereotypes and generalizations; the assignment in Figure 3 personalizes the exercise.

Figures 4, 5, 6, and 7—supported with Appendix items 1, 2, and 3—

are additional examples of ways in which the supplementary materials diverge from and then return to the flow of the text, expanding the conversation and introducing new elements into the discussion. Overall, the goal is to explore areas of intersection, interaction, and recombination among and between all of the *SOIC* units in order to appreciate intercultural understanding as an interconnected and multifaceted process.

At the onset, this article offered the second half of a tour—from the eye to the brain was the first half (*Karn & Hattori, 2023*); the conceptual journey from the mind to the heart is this part—in using supplementary material as an added attraction to the *Speaking of Intercultural Communications* textbook. Our story arc, using the eye-brain-heart metaphor, can be described as a progression through sensory data acquisition, information processing, and emotional response.

However, the arc spirals in on itself—three-dimensional chess rather than checkers—and it is more accurate to say there are multiple levels and entry points to intercultural communication interactions. Rabindranath Tagore's comment from our first epigraph, that understanding is the result of the suppleness of one's mind, of one's openness to accept a flow of ideas without getting stuck on one particular point (Aphorism 50), points to the benefit of broad mindedness. Lao Tzu echoes this tone.

Our second Tagore epigraph (Aphorism 58) may be regarded as a lesson in how perspective—the sparrow imagining the peacock's gorgeous plumage as a burden rather than a spectacular attribute—may cause us to create an unconventional interpretation of the appearance of others. Was the sparrow, lacking the peacock's musculature, seeming to empathize and actually envious? How burdensome might we regard the elaborate rituals

and customs of other cultures to be?

The epigraph from Lao Tzu (excerpt from Verse 49) presents the Taoist sense that, “The way to do is to be” (excerpt from Verse 47) and suggests the following question. How might we be able to understand the values of others without, on one hand, adoption of those values or, on the other, devaluation or vilification of whatever may be unfamiliar?

Finally, the arc curves into a circle

We return to the small books that tell our stories. How do we negotiate our interactions with the external world?

Let’s return to the real-life example of five-year-old Tina, who now has her new passports and enjoys how much bigger and stronger she is than when she was baby Tina. She likes to tell that story. Her story is arbitrary; it is also important as the basis for her identity and as the platform from which she interacts with the world.

Dan McAdams notes that children who can

generate their own accounts of personal memories ...
also exhibit good understanding of the canonical
features of stories themselves. Five-year-olds
typically know that stories are set in a particular time
and place and involve characters that act upon their
desires and beliefs over time. (McAdams, 2008, 251)

Further, McAdams asserts that after “narrative identity enters the developmental scene, it remains a project to be worked on for much of the

rest of the life course” (252). As with Tina, we continue to develop our narrative identity as our life courses progress.

Also like Tina, our identity formation, confirmation, and modification is accomplished in the images we see of ourselves and in the ideas we have about ourselves; both are mediated by 1) reactions others have to us and 2) our understanding of their reactions and assessments.

Life is a process in which we add supplementary materials to the structure of our existence. We also understand the arbitrary nature of our identities—aspects of which we choose and others that are chosen for us—and may use this realization to expand our capacity to accept the differences of others. The flow from image to explanation to feeling—a story arc that develops visually, intellectually, and emotionally—is the structural device this paper used for arranging discussion of supplementary materials for *Speaking of Intercultural Communications* (Vincent, 2017).

I am hopeful that some of the ideas and materials in this article may be useful to you in supporting your students in exploring the enormous variety of ways in which we all seek to be global citizens in the best possible ways.

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Appendix Item 1: Idioms Handout

Contents

Maynard, M. L., Maynard, S. K., & Taki. (1993). *101 Japanese idioms: understanding Japanese language and culture through popular phrases*. Lincolnwood, Ill.: Passport Books.

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- Yuushuu no Bi o Kazaru

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47-65

Appendix Item 2: Tourist Guidebook

Contents ■ もくじ * Nakagawa, K. (2002). *The Illustrated Guide to Japan Culture and Tradition*, JTB Printing. Appendix Item 2: Tourist Guidebook Contents ■ もくじ

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Appendix Item 3: UNNews Article

L29 World Peace Forum

Course Instructor: Lawrence Karn, PhD

United Nations
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At Fez Forum, UN chief calls for global 'alliance of peace' recognizing inclusion and richness of diversity

UN News African Member De Laar: Secretary-General António Guterres addresses the 9th Global Forum of the United Nations Alliance of Civilizations in Fez, Morocco.

22 November 2022 SDGs

In a world where “old evils – antisemitism, anti-Muslim bigotry, persecution of Christians, xenophobia, and racism – are receiving new leases on life”, the UN Alliance of Civilizations is lighting the way towards greater solidarity among us all, UN Secretary-General António Guterres, said on Tuesday. Mr. Guterres was speaking at the opening of the 9th Global Forum of the UN Alliance of Civilizations (UNAOC) which is taking place in Fez, Morocco.

“The forces of division and hate are finding fertile ground in a landscape marred by injustice and conflicts,” said Mr. Guterres, calling for the creation of an alliance of peace through recognizing “diversity as richness” and investing in inclusion; and making sure that “all of us – regardless of race, descent, origin, background, gender, religion, or other status – can live lives of dignity and opportunity.”

“The Holy Quran teaches us that God created nations and tribes ‘so that we might know one another’,” said the Secretary-General, stressing that at this time of peril, all should be inspired by the essence of these meanings and “stand together as one human family – rich in diversity, equal in dignity and rights, united in solidarity.”

‘Clash of interests and ignorance’

Miguel Angel Moratinos, the UNAOC High Representative, recalled the thesis of prestigious American political scientist Samuel Huntington, in his famous lecture on the “clash of civilizations,” but also gave his views on the idea.

Mr. Moratinos asserted that “international conflicts cannot be the sole consequence of religion, culture or civilizations. It must be stated bluntly: there is no clash of civilizations.

There is a clash of interests and a clash of ignorance.” For the High Representative, **we are not facing a clash of civilizations, because the world of the 21st century is global and interconnected. Hence, “we are one humanity facing multiple global challenges.”**

“The recent crises affecting the international community have shown us that there are no borders that can stop viruses and wars, whether they occur in Europe or in any other corner of the world,” Mr. Moratinos stated, noting further that, even “a regional war, in Ukraine, has affected the peace and stability of the entire international order.”

“In the face of defending tolerance, let us defend mutual respect. In the face of defending coexistence, let us defend living together: “convivencia” [coexistence].

Indeed, he continued: “In the face of defending minorities, let us defend the equal rights of all citizens; In the face of exclusion and separatism, let us defend inclusion and fraternity; In the face of only a dialogue of civilizations, let us engage ourselves in an Alliance of Civilizations, in a collective commitment.”

‘Politics speaks to citizens, religion speaks to their souls’

The Forum takes place against the backdrop of an extremely complex global context marked by myriad challenges, ranging from the surge in violent extremism, terrorism, xenophobia, and hate speech, to racism, discrimination, and radicalism, among others.

Over 1,000 representatives from nearly 100 countries participated in the event, including Advisor to the King of Morocco, André Azoulay, who delivered a powerful message of solidarity on behalf of the King, focusing on the importance of finding pathways to peace, unity and solidarity, and how Fez and wider Morocco embodied these values. “Morocco is built around a model of openness, harmony and synergy that has seen the convergence of Arab-Islamic, Amazigh and Saharan-Hassanian confluents, and that has, at the same time, been enriched by African, Andalusian, Hebrew and Mediterranean tributaries,” he said.

In his remarks to the Forum, Mr. Azoulay explained that Morocco was committed from the beginning to this avant-garde and has remained there by: **Firstly**, promoting openness as a pillar of the culture of peace; **secondly**, living religion as a vehicle of peace; **thirdly**, working for development – in the broadest sense of the term – as an ingredient for peace.

“Politics speaks to citizens, religion speaks to their souls, dialogue speaks to their civilizations,” stressed Mr. Azoulay, adding that there is really no point in carrying out major projects “if we do not manage to go beyond this first link in the chain of ‘living-together’, in the name of a single humanity, which puts human beings at the center of its concerns.”

‘Adventure in Other Seas’ winning Plural+ film

Taking place today on the margins of the Forum was the PLURAL+ Youth Video Festival, a joint initiative between UNAOC and the UN International Organization for Migration (IOM), with a network of over 50 partner organizations worldwide that support the creative efforts of young people and distribute their videos worldwide.

This festival aims at encouraging and empowering youth to explore the pressing social issues of migration, diversity, social inclusion, and the prevention of xenophobia, and to share their creative vision with the world.

“We are in our 14th year of collaboration with our friend and partner UNAOC for the PLURAL+ Youth Video Festival,” said Antonio Vitorino, Director General of IOM.

“We share their commitment to promote the benefits of safe migration, to better the inclusion of migrants, and particularly young migrants, and to improve the misleading narratives that generate negative perceptions of migrants, and which are, concerningly, too often popularized in contemporary media,” he added, congratulating the young participants who received today.

After receiving his award for his short film *Adventure in Other Seas*, 12-year-old Ariel Pino, of Spain, spoke on behalf of his colleagues Diego, Paula and Danie, thanking the jury for their recognition.

Their film is about a fish who decided to migrate from its community to another, and the hardship it faced along the way, as well as the mistreatment he encountered from the fishes in the new community.

Ariel pointed out that they learnt many things while making their film:

“First [we should] put ourselves in the place of the people who are crossing the sea; and second [we should] contribute to the new community that we migrate to. And most importantly we learn that we shall be good to our family.”

Recognized PLURAL+ videos are chosen on the basis of their potential to have an impact on issues of migration, diversity, social inclusion, and the prevention of xenophobia, as well as on their artistic, innovative, and creative content.

This year, PLURAL+ received 246 video entries from 53 countries, of which 21 have been selected recognized.

Fez Declaration

During its work today, the 9th Global Forum adopted the Fez Declaration, which stressed, among others, the importance of the central role of **education**, **women** as mediators and peace-makers, combating discrimination and intolerance based on religion or belief anchored in **human rights**, **sport** as a vector for peace and inclusiveness, balancing **migration** narratives through programming, the role of religious leaders in promoting peace, coexistence and social harmony, reinvigorating multilateralism through culture of peace and on countering, and addressing online hate speech.

The Declaration also commended international initiatives, including those by the UN Educational, Scientific and Cultural Organization (UNESCO), designed to promote the safeguarding of cultural heritage in time of peace and in the event of armed conflicts, and encouraged the members of the Group of Friends of the Alliance of Civilizations to condemn the unlawful destruction of cultural heritage and religious sites.

It also underlined the positive impact that migration can have on countries of origin, transit and destination, including through promoting cultural pluralism.

From UN News at <https://news.un.org/en/story/2022/11/1130947>