Ozowski said he is delighted to be given the opportunity to contribute to the well-being of Australia. Bilateral magazine (BI) caught up with Dr Ozowski to find out more about the Council, and about the state of multiculturalism in Australia.

2014年12月，オーストラリア政府はセヴ・オズドウスキ博士をオーストラリア多文化評議会（AMC）会長に指名した。オーストラリア人権委員会や南オーストラリア多文化・国際問題事務局CEOとして活躍するなど30年間の経歴を持つオズドウスキ氏は、オーストラリアの福祉に貢献する機会に恵まれたことを嬉しく思って述べた。そこで、バイラテラル誌はオズドウスキ氏にインタビューし、AMCや同国の多文化主義の実態について詳しく伺った。

Q: Bilateral magazine (BI): What is the main purpose of the Australian Multicultural Council (AMC)?

A: AMC's main purpose is to.

Q: The AMC advises Federal Government on how to manage cultural diversity to advance social cohesion. Over a quarter (27.7 percent) of Australia's population was born overseas and a further one fifth (20 percent) has at least one overseas-born parent. Over 300 ancestries were separately identified in the 2011 Census, with ethnic diversity especially visible in large cities. For example, nearly 40 per cent of Sydney speaks a non-English language at home. Arabic, which dominates the western suburbs, is the most widely spoken non-English language, with Mandarin and Cantonese the next most common second languages. In the Western Sydney suburb of Cabramatta West, 40 percent of residents speak Vietnamese, in Old Guildford 47 percent speak Arabic, and in Hurstville 50 percent speak either Cantonese or Mandarin.

The policy of multiculturalism, according to the 2014 Scanlon survey, has support of the vast majority (85 percent) of Australians. The University of Western Sydney-led Challenging Racism Project also reported that "About 87 percent of Australians say that they see cultural diversity as a good thing for society." In fact, these surveys reveal that Australia has possibly the highest levels of positive sentiment towards multiculturalism and immigration in the Western world.

AMCが存在するのは、文化的多様性を抑制し、阻害しないからです。オーストラリアの人口の4分の1が海外で生まれ、さらに5分の1の20％は、移住においても文化差は大きく、英語以外の言語で最も広く話されているのはアラビア語です。これに影響するものには、住民の40％がベトナム語、オーストラリア語で47％がアラビア語、ハヌール語で50％は英語で北京話と言っています。

AMCの存在意義はまた、2014年のスキャンロン調査でオーストラリア国民の圧倒的多数（85％）が多文化主義を支持していることが分かったことにも見えます。ウェストシンピディ大學が主導した"チャレンジング・レジーム・プロジェクト"で、「オーストラリア国民の約87％が文化の多様性が社会を良くする」と判断している。この調査が報告された。実際、これらの調査は、オーストラリアが恐らく、多文化主義と移民に関する「ポジティブ・センシティブ（向かう感情）」の分野では西側世界で最高の得点を

Q: (BI): Can you tell us something about the history of multiculturalism in Australia?

A: Although Australia's multicultural policies and programs have seen some changes and refinements, all governments since 1973 have supported their existence. Under Malcolm Fraser (PM of Australia 1975-1983), multiculturalism emerged as an ideal based on social cohesion, equality of opportunity and cultural identity, with the first advisory body established along with a range of settlement services. The Hawke (PM of Australia, 1983-1991) and Keating (PM of Australia 1991-1996) governments established the Office of Multicultural Affairs, mainstreamed settlement services and defined multicultural policies in a document—"National Agenda for a Multicultural Australia." John Howard (PM of Australia, 1996-2007), after initial hesitation, created a new Agenda that shifted the focus to unity and social cohesion and took measures to advance the value of Australian citizenship. The Rudd (PM of Australia 2007-2010 & 2013) and Gillard (PM 2010-2013) governments re-discovered "the miracle" of multiculturalism only in 2011 and focussed on anti-racism strategies.

DR. SEV OZDOWSKI,
Chair of the Australian Multicultural Council
It is not an ideology or myth of some utopian society. Multiculturalism is a set of practical measures to manage our diversity and to foster the successful integration of migrants, grounded in values of equality and liberty. Multiculturalism assumes that culture is enriched by diversity rather than polluted by it, and that different cultural elements can co-exist within a broader cultural envelope that creates its own common ground. It contains a range of policies and programs about our governance, equality and human dignity, and aims at social cohesion.

We must continue to work hard to ensure there is a wide and equal participation in Australian society, regardless of our cultural, linguistic and religious backgrounds.

We must empower migrants to chase their dreams in Australia, to maximize their economic contribution, and to remove the need for ethnic ghettos and separation from the community at large.

These are the conditions that help create cohesive societies able to take on the task of nation building.

Our multicultural success is one of our key strengths as we deal with the changing nature of the modern world, and the response to the Sydney siege is a good demonstration of a mature, inclusive society. We must now take the opportunity to continue to demonstrate this tolerance to further share our Australian values and culture.

We are a multicultural society, and it is well known that the extremism and terrorism is the common enemy of us all.

In the end, the violence committed by Man Haron Monis did not inspire communal hatred, but brought us together.

This event is the example of the success of multicultural policies in Australia, which are based on a high level of inter-ethnic marriage. According to the 2006 Australian Census, a majority of Indigenous Australians participated with non-Indigenous Australians, and a majority of third generation Australians of non-English-speaking background had partners with persons of a different ethnic origin.

Firstly, how can we ensure that the multiculturalism is a success? The success of multicultural policies is to fostering the integration of migrants, in particular by helping the government to handle the occasional social conflicts, in particular by helping manage the impact of foreign imports and religious practices.

The success of multicultural policies is shown by e.g. high level of inter-ethnic marriage in Australia. According to the 2006 Australian Census, a majority of Indigenous Australians participated with non-Indigenous Australians, and a majority of third generation Australians of non-English-speaking background had partners with persons of a different ethnic origin.

In response to the siege, Muslim leaders condemned the attack and offered authorities their assistance, although some would claim that religious leaders could have done more by, for example, issuing a Fatwâ against those involved in terrorism in Australia. More broadly, Australians have shown that the correct response is not blind retaliation against communities on the basis of a real or presumed religious identity as it is well known that the extremism and terrorism is the common enemy of us all.

The third generation of multiculturalism require?

We must learn from the example of the third generation of multiculturalism. We must also learn from the example of the success of multicultural policies in Australia, which are based on a high level of inter-ethnic marriage. According to the 2006 Australian Census, a majority of Indigenous Australians participated with non-Indigenous Australians, and a majority of third generation Australians of non-English-speaking background had partners with persons of a different ethnic origin.

As a result, it is well known that the extremism and terrorism is the common enemy of us all.
Glocalizing Minds

In a world where distance is diminishing, borders are being banished, and sustainability is the new Holy Grail, local challenges are becoming global, and global ones local.

To survive and thrive in this Brave New World, new ways of thinking and doing are required.

A education has always been considered a passport to success and well educated children the foundations of sustainable growth. Yet in our fast-changing world, the education system itself is undergoing a radical transformation, and transborder, creative and collaborative methods of learning are becoming a trend.

In this April issue, we introduce some of the countries, universities and individuals leading the change into International Education.

Cross-border collaboration, creativity and efforts at the leaders of global, national and local levels are necessary to move societies towards sustainability. In March, Japan hosted the 3rd UN World Conference on Disaster Risk Reduction (WCDRR). In the same period, a powerful typhoon struck the Oceania island nation of Vanuatu, leaving the capital city destroyed and reminding us how vulnerable we are.

In this issue, we take a bird’s-eye-view of how the Pacific Islands are partnering to reinforce sustainable cooperation and combat climate change. Pacific Island regionalism, we will see, is a growing trend in this area.

We will also make a pit stop along the way to discover some of the latest developments in Japanese technology, as well as dropping in on Rwanda to see how the central African nation has transformed into the next big thing in Africa.

Bonne lecture!

世界では国境の概念は薄れなくな、ポータルール化が進み、サステナビリティ（持続可能性）が新たな「至高の目標」（Holy Grail）として求められている。地域の課題はグローバルなものとなり、その姿も現象も起きている。

この「新しい世界」（Brave New World）で生き抜き、繁栄するためには、思考、行動もこれまでになかった方法が必要だ。

良い教育は成功へのパスポート、良い教育を受けた子供は持続的成長の礎だという事でこれまでの遠慮だった。だが、世界は高速で変化するので、教育制度そのものが大きな変革を必要としている。トランスポーダー性、創造性、協調性に配慮した学習方法がトレンドになりつつある。

この4月号では、国際教育の変化に率先して取り組む国、大学、個人をいくつか紹介する。社会をサステナブル（持続可能）な方向に推進するには、グローバル、地域、国家、地方のあらゆるレベルの指導者が、国境を超えた協調性や、創造性、努力を示すことが必要だ。

3月に、第3回国連防災世界会議（WCDRR）が日本で開かれたが、その会期中、大型サイクロンがオセアニアの島国パプアニューギニアを襲い、激激な打撃を与える。人類は自身の脆弱性を再認識させられた。

今月号では、太平洋諸島がサステナブルな協調の強化と気候変動との闘い、どう連携をしているかについて概観をとろう。いままでもなく、こうした取り組みにおいて太平洋諸島の地域主義の傾向が強まっている。

また、日本のハイテク技術の最新動向を垣間見るとともに、アフリカ中部の国がルワンダが変貌し、同大陸の次なる目玉となっていることに注目し、併せて紹介する。
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