TRANSCRIPT

LEGISLATIVE ASSEMBLY LEGAL AND SOCIAL ISSUES COMMITTEE

Inquiry into Early Childhood Engagement of CALD Communities

Ballarat East—Thursday, 21 November 2019

MEMBERS

Ms Natalie Suleyman—Chair
Mr James Newbury—Deputy Chair
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Ms Emma Kealy
Ms Michaela Settle
Mr David Southwick
Mr Meng Heang Tak

WITNESSES

Ms Shiree Pilkinton, Ballarat Team Leader,

Ms Lamourette Folly, Youth Facilitator, and

Ms Nyagak Yang, Youth Adviser, Centre for Multicultural Youth.

The CHAIR: Good afternoon. Thank you for being here. I would like to welcome you here to the public hearing for the Legal and Social Issues Committee's Inquiry into Early Childhood Engagement of Culturally and Linguistically Diverse Communities. Can I start from the right, and ask you to state your name and your role, please?

Ms FOLLY: My name is Lamourette. I am from Ballarat's Centre for Multicultural Youth, and I am a Youth Facilitator.

Ms PILKINTON: I am Shiree Pilkinton, also from the Centre for Multicultural Youth, and I am the Team Leader of the Ballarat office.

Ms YANG: I am Nyagak Yang, Youth Adviser for the Centre for Multicultural Youth in Ballarat.

The CHAIR: Thank you. All evidence taken by this Committee is protected by parliamentary privilege; therefore you are protected against any action for what you say here today, but if you go outside and repeat some things that may be of offence, including on social media, these comments may not be protected by this privilege. All evidence given today is being recorded by Hansard, to my right. You will be provided with a proof version of the transcript for you to check as soon as it is available. Verified transcripts and any presentations or handouts will be placed on the Committee's website as soon as possible.

I now invite you to provide an opening statement of 5 to 10 minutes, which will then be followed by questions from the Committee.

Ms PILKINTON: Thank you. I would also just like to point out, because you might not already be aware, that the Centre for Multicultural Youth has been here in Ballarat since 2012. It has been in Melbourne for more than 25 years and now actually is across most parts of Melbourne—metropolitan, south-east, western et cetera—as well. CMY obviously provide information and support, social and recreational activities, a lot of youth-led community projects, training and also consultation for other organisations and services—and advocacy and knowledge sharing as well. Although our focus is on the 12- to 25-year-old age bracket, we welcomed the opportunity to be part of this because of course in our work we do consider the whole family.

We do outreach work in the three main high schools in Ballarat, but a lot of our learnings would apply to early childhood or primary school settings also. For example, building trust has been a major part of my work across almost 13 years of working with migrant and refugee communities. Families from migrant and refugee backgrounds may feel that talking to professionals about their family problems is inappropriate, or sometimes they are just not familiar with this process or comfortable with it. They may fear that others will judge them or that the broader community may come to hear of their problems. They may avoid speaking up as they fear consequences for their culture, nationality or faith.

Differences in approaches to parenting, for example, where we might stress the importance of warm relationships between our young people and families, the absence of use of corporal punishment and the expectation that young people will be supported to move towards independence—this might contradict parenting styles and approaches in the families that we work with, where there is often a more authoritarian approach and where there might be very clear roles for family members and an expectation that young people will take on responsibilities like looking after their younger siblings and respecting the family rules and the family tradition. Nyagak will talk a bit more later as well about how she feels—for example, that she is a bridge between her parents and her younger siblings and therefore carries a lot of responsibility and tries very hard to avoid conflict, and that process.

Some parents may fear a loss of control or authority, and this can lead to intergenerational conflict. It is really important in our work, therefore, to create opportunities to allow discussion and opportunities for learning more—for example, about positive parenting—and just to discuss the differences between expectations families have on how they might be expected to parent in their country of origin and how they are expected to parent here.

Schools and early childhood centres, we believe, need to be aware of the services that can support these families. In my previous role at Ballarat Community Health I delivered a project called Beyond the School Gate in partnership with Mount Clear College here in Ballarat. A huge part of this was focused on creating a greater sense of belonging, helping families become more involved in the school community and activities—therefore looking at creating inclusive spaces so parents and families in these preschools and primary schools see themselves through the promotional material that schools put out through the websites, for example.

We worked with staff to increase their level of cultural competency and their understanding of the barriers that are faced by these families—very unique barriers. The training of the staff in this cultural or intercultural competency in these settings is absolutely crucial as well and, in my experience, lacking in many of these facilities. Simple tips like trying to use illustrative examples of how to convey messages to parents—so an image, for example, of a parent helping a child with homework. They might not have the written language skills to understand a whole lot of text given to them, but graphic representation instead. Also using interpreters where it is appropriate as well is very helpful. Also, build inclusive communities and create a culture where diversity is seen as an asset and not as a threat.

Ballarat is an intercultural city. What does that mean? We all live here, but do we actually know what it means to live in an intercultural city? Ballarat was the first city in Australia to be recognised as an intercultural city, so how is that being filtered throughout schools, throughout the community and throughout our workplaces? How are schools and early childhood centres promoting the interaction between people of different backgrounds and promoting diversity as an advantage? Managing the diversity means creating those shared spaces and offering all residents an opportunity to engage.

I would like to give you a quick example. An Indian woman who I work with on a project called A Pot of Courage in Ballarat came to me recently. She is working in an early childhood centre, and one of her colleagues is a woman from Nepal. Rasheeda, the Indian woman, said that a few weeks ago the director of the centre came to both of them after work and said, 'Look, we are receiving complaints from parents. They don't want you to be the main carers of their children'. She said, 'Why?'. She is very diligent and her work ethic is incredible, so she was very hurt. 'They don't want your accents being taught to our children. They don't want their children to be around your accents'. Of course they were really upset. Unfortunately the solution that was given by the director of that centre was, 'Please just avoid those parents and those children'.

So, for me, when Rasheeda told me about this I thought straightaway, 'What a wasted opportunity. Such a missed opportunity. Why not talk about the positive contributions that these two staff make to that centre? The opportunity to talk about how fantastic it is for our children to grow up with more exposure to diversity and to value and understand difference. Such a shame'. Why not create events that bring families together and promote interculturalism? Why is this not taught in the training of our educators? Why is it not taught how to create an inclusive environment? Why are we still using terms and settings like this, referring to our refugee and migrant families as 'the CALD community'? The 'CALD community' means nothing to those families who are being described as the CALD community, and when we break it down to 'Oh, what we mean is culturally and linguistically diverse', they say, 'What? What is that?'. We have to stop using these terms that are so bureaucratic and actually are labelling a community that do not use that language at all.

Beyond the School Gate again: we created a sense of belonging at Mount Clear College—there is still work to be done—by holding social and information nights for parents and extended family, gathering over multicultural food, sharing experiences, inviting ideas and suggestions, encouraging membership of school council and setting up a welcome committee where parents from diverse backgrounds welcome newcomers to the school community.

Parents were paid as facilitators to come into the school and run traditional craft sessions, as one example. The relationships were built between families and staff, including the principal, who would come in and out of these

sessions as well. We created a safe environment for family members to speak up, and they knew that their contributions were valued.

Sometimes we have to go way beyond what might be expected—for example, of my role. I will do home visits. I will sit down with families and I will explain how the school community works. I will explain what athletics day is, for example. I am fortunate that I have the language skills to be able to speak with our West African communities in French, and they appreciate that. They appreciate bilingual workers helping them out.

We all need to be fully aware of the barriers, whether we are in high school, early childhood or primary school, that face these families: the language barriers; sometimes low income; not having internet at home; being unable to assist with homework; transport or lack of transport. The language that is used in newsletters, for example, that goes home to children—they mostly do not get read; they get added to the pile where the Centrelink letters sit that is this high, that no-one can understand and that is daunting to look at. But at the same time do not assume that all people from diverse backgrounds are uneducated and that all people from diverse backgrounds are not able to contribute to school life.

Social activities: we know that positive social connections can go a very long way to achieving successful settlement—creating those systems. We have set up buddy systems in many primary schools for the children—why not for the parents as well so that they have support?

The very last thing is really pretty well just one word. In the 13 years that I have been working in this space I can say that the number one issue across everything is still the r-word: racism. It just does not seem to have changed much, unfortunately, in over a decade.

So I asked Lamourette and Nyagak to come with me for their lived experience and with more heartfelt stories. I went through my notes with them and they had some input and said, 'Yes, that's right' or 'Maybe this, maybe that'. I said that perhaps you would have questions that related to this and others that they could really relate to from their personal experiences.

Mr TAK: Thank you, Shiree, and your team here. Going back to what you said, that community events would foster cultural awareness or understanding, how do we do that?

Ms PILKINTON: How do we—

Mr TAK: How would that come about? Do you think that would be the role of the local governments?

Ms PILKINTON: Yes. Personally I think that Ballarat actually does this quite well through Harmony Fest, for example, Cultural Diversity Week and Refugee Week in June. So there is a history of really great multicultural events in Ballarat that do involve the whole community. I think as the years go by more people become part of it and do not see it as just being, 'Oh, that is for them and not us'. So it is creating that kind of 'all of us' theme as well.

Mr TAK: Okay, I see. I just have a subsequent question. You have already alluded to it in terms of welcoming multicultural families: do you think language is one of the main barriers, or is racism what it is?

Ms PILKINTON: Both, and Nyagak and Lamourette might be able to respond to that more about why or why not—you know, why their parents may not be involved in school communities or feel welcome in school communities.

Ms FOLLY: Well, when we talk about, you know, welcoming multiculturalism, it is not just, like, the language. Because language is a massive barrier in everything that you do, even for me. For example, I speak four languages, including English, so when I see a word, I have got to translate that into four different languages before I can have a proper understanding of it, because it means so many different things. Imagine me having to do that and then my mum, who is 52 years old. She has to translate one word in English into the two other languages that she speaks every day at home, because English is just not the language that she has best at heart.

Language is a problem, but then racism is also a problem. You can try to do everything as well as you can, and then you step your foot on the street and someone walks past you and says, 'Oh, you're black. Why don't you go home?'—like there is no way you belong. As soon as you hear that, your heart just drops. Everything that you have ever worked for—it is almost like it has just been put on the ground and diminished, like you are no longer important; you do not feel important at that moment.

When we talk about 'welcoming', all of these things need to be eliminated. Language is something that will never, ever be eliminated, because it is just the way it is with language. No matter how many languages you learn, you will find barriers in all of them. But you can work around that by using a much simpler word when you are talking to someone from a different background. With me, I went to high school, I went to uni, so I understand much greater words, but when you are talking to someone like my mum, you want to use something that is very simple. Something that you will tell a six-year-old, that is the word that you want to use with her. When we talk about language, with 'welcoming', that is how I see it. That is how I see the language barrier.

My mum never went to school back home. Her year level is grade 3; that is how far she ever got in school back home. But when she came to Australia, she had to go through TAFE to learn English. Mum picked up English, literally, faster than myself—that is how I see her. She can speak English. She can read and write. She can read all the letters that come home. She understands the language. And many people will look at her—as soon as she goes into Centrelink they will be like, 'Do you have someone that can translate for you?'. In that moment she feels very hurt. It is like, 'Maybe you should ask me a question that is related to my issue first and then I will see if I can answer or not and then I will ask you for an interpreter'. You cannot just assume that because she looks different, because she is old, she cannot really speak the language, because you just do not know what each person is capable of, you know?

When I went through high school, mum attended all of my parent-teacher interviews, because my mum is just like that; she wants to be part of my life and my brothers' lives. She did not come to our soccer games. She did not come to my soccer games on Sundays. She just does not go to those things, because she does not have the transport for it, but when it is parent-teacher interviews she wants to know what is going on in our school life. She wants to know what we are achieving at school and how our teachers are treating us.

When I get home with my homework, she is not going to be able to do it with me, because the test language is just way too different for her. She is not going to even touch my mathematics homework or even talk about my literature—with *Romeo and Juliet*. It is not going to happen. I understand to a greater level. As much as she can read—and just so many things by herself—she cannot help me in some ways, but that does not give any right to teachers or outsiders to determine her level of expertise. That is how I see it. Because as soon as they put her on the ground, they say, 'You're not good enough, because your English level is not in grade 5, so therefore you will never be good enough'. That will instantly just hurt her, and that will instantly put her confidence right down.

When we talk about 'welcoming' and the language barrier, that is how I see it and that is how I interpret it. Like, you know, do not assume. Ask the person a question and then the person will tell you what they need.

Ms PILKINTON: Nyagak?

Ms YANG: Yes, with racism and language, I feel like racism would go above language because even my mum, she never learned English, but someone could say something racist to her and she would understand it. It does not matter what language they are speaking; you can feel that energy when someone is judging you for your race. So I would count racism as one of the biggest issues.

Growing up, my siblings were the biggest barrier between me and my mum, because my mum expected me to be immersed in the Sudanese culture and not care about the Western world. But if I did that, I would have been an outcast in the white community, and if I chose to be in the white community and speak English all the time, learn this type of manner, behaviour, then I would be disowned by my mum and her whole community. That is where my older siblings came into it, because they would be the barrier between me and my mum. It was like all the issues that I could not speak to my mum about because she would not understand. The way we were brought up, I was brought up in a very Westernised environment and she came from a place where everything was very different. So all of the issues, whether it was racism, self-love, whether it was just anything, even

mental health—the way she saw mental health was very different. Like with me crying now, she would go, 'Why would you cry about something like that?'. She was always taught to be strong and the way she was taught on mental health is very different, and yes, that is where my siblings really came into it.

Then my siblings put it on to me, because I have young nieces and nephews and cousins I had to teach to love themselves. I felt my school did not really teach me how to love my culture. It was me and my two sisters at the school—we were the only Sudanese people. It was always a Eurocentric curriculum, and nothing really educating us on Black history. For me and my Black history, I had to learn it on Google. It was never really taught at my school. My siblings gave me that knowledge, and that helped me give my nieces and nephews that knowledge. That was really important growing up.

Mr TAK: Thank you.

Ms SETTLE: We spoke, earlier on, to some early years providers—kindergarten people and so forth—in Ballarat, and it was interesting because their perspective was that parents wanted their children to just speak English. They were saying this was a rationalisation for not having intercultural workers. But from your experience, did your family want you to completely engage in Anglo culture or did they want you to have your culture?

Ms YANG: For me and my mum, it was more like, 'I want you to learn all this so you can pay it back to your community' basically. By learning to speak English, it was not just necessarily to learn the European curriculum; it was to enhance my culture basically. On becoming a doctor, she would be like, 'I want you to study this and do that so that you can go back to Africa and help everyone there'. So it was not really like—

Ms SETTLE: Would she have liked you to have been taught Sudanese, for example, or Sudanese culture within the kindergarten setting?

Ms YANG: Yes, if it was more—I do not know—advertised in my school, my mum would have liked it more. She would have felt more welcomed herself. Like going to events, going to school meetings and parent-teacher interviews, everything was like white citizens—you know, the typical blonde hair, blue eyes; it was never like the afros and this and that. So my mum was like, 'It is very different over here. I would rather you stay over here but get that knowledge and just stay here'. Even at home my mum hates me speaking English. She understands it, but she replies in Nuer. Because I am Sudanese; I am Nuer.

Ms PILKINTON: It is interesting too, on that point, that sometimes when we are running in-school programs, parents from diverse backgrounds will stipulate that they do not want their children to be involved in it because they see it as kind of separating—you know, like the us and them. We get that. The parents, and the students as well, will say, 'We don't want to be singled out as refugees and migrants. We don't need a program just for us'. So we changed the way that the programs were put together in high schools by saying, 'Any student can come'. So now in those activities there will be refugees, immigrants, Aboriginals, Anglo-Australians—everybody, all of them—and that is my whole thing around, 'Let's promote more about us'. We are all in this together, rather than an 'us' and 'them'. So, yes, that is part of that.

Ms FOLLY: Definitely.

Ms COUZENS: Thank you so much for coming today. We really appreciate your input, and having it from people with lived experience is really important for us too, so thank you very much. And thank you for raising the issue of racism, because we have not heard that much during this Inquiry. Given that we do not acknowledge our own First Nations people we do have a big problem in this country. But setting that aside, what is your view around the early learning side of things—when children are coming into the country, three-, four- and five-year-olds—and the importance of that support in early learning as opposed to not getting that and how their pathways might be different? Have any of you got a view or an opinion on that?

Ms YANG: I feel it is really important at a young age, because that is when, especially coming from different cultures, you start to realise how different you are to your peers. With me, until grade 5 I had never realised I was black, until people started bringing it up. People were always touching my hair. That is when I started realising how different I was. So I feel that advertising or showing that it is okay to be different at that young age really affects them growing up. For example, for a child growing up and not seeing themselves

represented as able to achieve or be successful, it has a really big impact on their development later on. So I feel like that is a really important age and time to really embrace themselves.

Ms COUZENS: Yes, it is interesting, that, isn't it. As little children there does not seem to be that level of racism—you're different and I'm not—but it is as they get older. That is why that sort of cultural change needs to be happening in our early learning, which is just so critical.

Ms FOLLY: When my little sister, who is now six, first started kindergarten, it was actually strange. On the first day I was the one that took her to kindergarten. She just cried. She was like, 'Don't leave me here. I want to stay home with you'. I was like, 'No, no; you need to make friends'. When I went to pick her up in the afternoon—at this stage, at four years old, she would have a conversation with you like an adult—I asked her what went on throughout her day. 'How did you go?'. She was like, 'This kid came up to me and just kept touching my skin and pinching me'. I was like, 'What did you do?'. She was like, 'I kept telling the teacher'. But the teacher did not do anything about it, because no-one really knew what was going on. She stayed at the school, and three months later she learned that the other kid really just wanted to know if the colour would come off her skin. I told the teacher, 'Eliora keeps having this problem. She keeps saying every time she comes to school, whenever she comes across this kid, this same kid will just pinch her skin and try and scratch it'—she would come home with bruises because of the scratch marks.

So later on at the school the teacher did a painting game. The teacher brought in paint, washable paint, and they put it on everyone's skin to see how everyone's colour would change with the paint going on. A lot of the kids chose darker colours for brown and black skin, and she went with yellow, purplish skin—no-one knew why. But I felt like through that experience a lot of the kids understood the colours they have at that school. Eliora was not the only one with dark skin colour; there was an Indian girl, so there were two of them in that class. They then understood that the paints will wash off but the skin colour will not wash off, because it is permanent. It is just there; it is a skin colour.

From that I saw that she made a lot of friends. She would come home and recite so many names to me. I do not know how she does it. But she made a lot of friends, and she would tell us all of their skin colours. She would come home and be like, 'Okay, Willow's white, but not very white. She's, like, pinkish white'. And I am like, 'Did these people identify you and Priya as the same?'. They are like, 'No. They say I'm chocolate and Priya's caramel'. I'm like, 'Okay'. So the teachers do cultural activities and they talk about cultural food. And for her, she learned a lot throughout that. With me also, I teach her that colour does not really mean any different, because when you cut yourself at school you bleed red and the other person bleeds red; you have exactly the same blood. Yes, your knowledge level might not be the same way because you might know how to read a novel and the other person is still like ABC, but it does not mean that you are different people, because the blood in you is exactly the same colour, and you all have hearts on the left. So all these things, when you teach children from an early age what colour means, what a human stands for, as they grow up they understand that, you know, everyone is exactly the same thing. Like, it does not matter whether you are dark or brown, yellow or whatever: you are a human, you make friends, you have the same feeling.

She came home two weeks ago, she was very upset. She is now in grade 1. She was really upset. Then I asked her, 'What's wrong?'. She was, like, 'Well, this kid was being mean to me. This kid pushed me because she wants to be friends with my friend, and I said, "Well, why don't we all be friends together?"', but the other kid doesn't want to be friends with her. So the other kid pushed her away from her friend, so she was really upset about that. So I told her, 'When you go to school the next day, just go and talk to this kid nicely and say, "Hey, I want to be your friend. I know you didn't want to be my friend, but you're playing with my friend and that is my friend, so why don't we just all play together, and we can play your game?"'. She did that and she came home actually really happy because she learned how to play on the monkey bars and all that stuff now.

It is all about teaching the kid to approach the other person, to talk to the other person, to know what their intention is, because if they do not understand what the other person's intention is, there will be trouble between those kids and they will always have drama, and that is not good for our community. She can go so many places and talk to so many people at the age of six or seven years old—you would think she is an adult. But it is because of the environment that she is seeing and what she is learning at the school and with people around her, she understands a greater deal of the basic human rights.

Ms PILKINTON: I was just going to say I raised the example of the Indian and Nepalese childcare workers, and I was just thinking too that it really is not an isolated incident. One of our South Sudanese women in A Pot of Courage as well was telling me that when she was working full time in child care both she and there was one other Sudanese worker—the kinds of rules in that centre, even though they all have the same qualifications, were that the two South Sudanese women were to change all the nappies and do all of that but they were not to actually run activities and programs because the director said, 'Your English isn't good enough to run the activities. You just change the nappies and clean up'. So it is not isolated.

Ms COUZENS: No, and that sort of leads me into the next question around the workforce and the importance of having that multicultural workforce there and how we might achieve that, and what pathways there are so that when our children are going into whether it be day care or kinder or school, it is reflective of our community basically. Do you have any views on that and how that might be created?

Ms FOLLY: When Shiree and I were going through this before, I just said when Eliora started kindergarten the coordinator did not just introduce her and my mum to the teacher that was going to teach her: she went around and introduced all the teachers in the department that would be around, because obviously if Eliora's teacher was sick, there would be a substitute—someone else might take over. So Mum knows and has a picture of the teachers and their names, so when Eliora comes home and says, 'Robyn taught me today', Mum knows exactly who is Robyn and which grade or which year level she is teaching.

The same thing happened when she was enrolled at Phoenix Primary School. We went through the whole school. The principal took us through the whole school, each classroom, from prep to grade 6, showing all the teachers and their names and the year levels that they were teaching. So not only my mum had that knowledge but the kid also had that knowledge and instantly the kid would be able to pick out which teachers are going to even best help her or will be her best friends along the way, and when she comes home and talks about a teacher, my mum will know which grade they are in and the teachers will know, 'Oh, this kid—that's her mum'. I feel like with that it creates a better community not only for the school but it creates a better community for the teachers and the parents together. So when parents are coming to parent-teacher interviews, they know which teachers they are going to encounter along the way and they know which year level they teach and the teachers will have an idea who the parents are as well and if they have something they might want to say to the parents, instead of my mum will just walk straight down the corridor to go down to the classroom that she is going to have the parent-teacher interview in.

Ms PILKINTON: I think your question is also around how we end up with more people in positions where they can have a voice and be part of decision-making.

Ms COUZENS: So if you had a Sudanese teacher, would your mum feel more comfortable knowing that there is a Sudanese teacher in the school?

Ms FOLLY: Yes, she would love to know, definitely.

Ms COUZENS: So it is that sort of thing: how do we achieve that, having Sudanese people, for example, in the schools as teachers or they might be staff doing something else—and the same in the medical area or health area. Would that make a significant difference to your community, for example?

Ms FOLLY: It would definitely, yes. It definitely would if our parents know that there is someone from, you know, their African background working in that school. They would be more pleased to send their kids to that school, because they would know if my kid has a problem, there will be someone that they can always run to, and there will be someone that will actually understand how that child feels. That is how our parents look at it. When I was in primary school, when I had a problem, I had no-one to run to. I had literally no-one, apart from my little brothers, you know. And what are they going to tell me? They have the same issues as me. We are just going to, like, play together and help together and make each other feel better, but the teachers do not really understand my emotions. They do not understand how I am feeling and what I am actually facing.

Ms COUZENS: Yes.

Ms YANG: And with diversity, if we are bringing more diversity into schools and stuff, it is important to educate on conflict. My school when they used to start talking about different cultures and stuff, it started

making people realise that everyone is different, so that did bring up but more issues. I feel like at that point, when racial things did happen, the teachers were only taught about it to the point of diversity; they were not taught how do you deal with conflicts and stuff. So I had to deal with it on my own. So if we are bringing more diversity, then we should have more education specialists, staff as well.

Ms COUZENS: Cultural awareness training and things like that are critical, aren't they, to make it work?

Ms YANG: Yes, and I feel like that young age is more important because the later you go, the less easy it is to learn. At that age, when you are starting to develop, that is when you are starting to learn things, everything is, like, starting to make sense, so it is better to get all the knowledge at the young age so you can, like, take it further later on than, like, getting to that point and then having to relearn everything.

Ms COUZENS: Yes. That is exactly right. Thank you.

The CHAIR: Thank you very much for presenting and giving us your experience and sharing your stories with us. That was really important.

The next step will be that the Committee have two more public hearings and then we will deliberate on all the submissions and the evidence, and next year we will be able to hand down a report to Parliament and put forward some strong recommendations as part of this Inquiry, so I thank you very much. Your submission and evidence will be part of those deliberations.

Ms PILKINTON: Thank you.

Ms YANG: Thanks

Mr TAK: Keep up the good work.

Witnesses withdrew.