JULIE McCROSSIN: Ladies and gentlemen, final lucky door prize going in a couple of minutes. If you've just come in like our speaker Peter Doukas who's got his number, does anybody else need a number? Both chockies going straight away.

Ladies and gentlemen, if you could come and take your seats, we've just got the last couple of people coming in. If you could turn your attention in this direction, I'm going to pull the lucky door prizes straight after our first speaker who's kindly waiting for us. Welcome to our final session and other than the AGM after the end of this portion and I just want to say thanks very much for staying for this final session. There's some wonderful material to come and we're grateful for it. It gives me great pleasure to welcome our speaker from the Federation of Ethnic Communities' Councils of Australia, Peter Doukas, who is the senior deputy chairperson, formerly chair of the Ethnic Communities Council of NSW and a former member of the Greek Orthodox community of NSW where he gave service to his community for over ten years and Peter is managing partner with the law firm Denison Toyer. Please welcome, Peter Doukas. (APPLAUSE)

PETER DOUKAS: Hi, everyone. Thank you for hanging around for what I hope won't be a boring afternoon. I'd like to begin by acknowledging the traditional owners on the land on which we meet and acknowledge elders past and present. What is a multicultural organisation doing at a telecommunication conference? That's the first question I asked when I was asked to speak today, and I thought about it and I'm blessed to have grandparents that are still alive and I actually remember a story that my grandfather told me. My grandfather's 92, still alive, kicking and planting tomatoes and he arrived in Australia in 1957 and wrote letters to his father. His mum had died when he was born, but he wrote letters to his father and his father lived for 25 years after he arrived, my grandfather arrived in Australia and not one of those letters was ever responded to. So he had no idea until many years later as to whether his own father was alive or dead and it got me thinking that communication is itself a human right and from a multicultural perspective, it's something that we have embraced as not just technology for the sake of technology, but the idea of how it links people together and how it affects the story of migration is very important to us and my grandfather's story is not an uncommon story, but what makes it crazy is that 25 years after 1957 is the '70s and effectively this is communication that would have been unchanged for 200 years in Australian history at least of people arriving here and never again communicating with their loved ones overseas. So, it doesn't only have to do with communication overseas, but the Federation of Ethnic Communities' Councils of Australia and its constituent bodies, so the Ethnic Communities Councils represent in NSW about 350 member communities and our job is advocating for multiculturalism in all its forms. The organisations that are constituents of FECA are all nearly 50 years old and I'm often asked about why these organisations are relevant and you just need to turn to the census from 2016. According to the census 20.8 per cent of people in 2016 spoke a language other than English at home. We live in NSW, in a State where one in four people were born overseas and another one in four have at least one parent born overseas. That in and of itself has a significant human question that needs to be answered about how does this huge segment of the population interact not only with itself, but with the wider community? I think the new reality of Australia and Australian multiculturalism and in our argument these two things together, how you connect people, how you break down the language barrier and how you make people feel that Australia isn't the other side of the world and, in fact, they can communicate with their home countries while engaging in their local community is the challenge of our times. For this reason, the way that we promote access to information within the culturally and linguistically diverse communities of this country as well as encouraging interaction with other countries with our communication systems, is very important. Obviously there's practical problems with this and again, I can go back to my grandparents, because they make me laugh as much as they make me cry. Connecting Internet to their house, why they need Internet, why a phone is no longer good enough is this constant question. But that's, in my view, all old people. The added issue of a language problem -this is only my experience -has actually informed the advocacy that we do as a board, as an organisation, because this is something that happens across the board and I call it a three-dimensional problem, because you not only have the age problem, but you have the language difficulties and in some cases you have literacy in language difficulties, as well. So, how you connect people to each other not only to each other, but to the world and how they engage in what we believe is sensitive engagement. It's not just good enough to link someone up to a satellite dish so they know what's going on in Beirut. The idea is having content delivered in Sydney and having content delivered in a way that that person can engage with that content like the rest of us do. Engagement is one of the challenges that we find in communications within the CALD sector and it's been an important aspect for us in the way that we deal with things like nbn transition, even adoption of Internet. Mobile phones, mobile telephony, the way that CALD communities generally use mobile phones is very different through the generations and it is again I go back to my own experience, because there are only two groups of people that call my home phone and one of them are call centres and the other are grandparents and that's it. But that's just old habits dying hard, but also the fact -and it's taken me time to realise it, also the fact that they have memorised phone numbers and they don't change that and changing those habits is often the way. We have elderly people in the CALD communities walking around with mobile phones without any numbers saved and they just remember everyone's phone number. So, how we deal with this in a connected world, how we deal with this in a world where the migrant generations who don't actually represent the majority of multicultural people anymore based on our studies is a very important aspect of the policy work that we do. Where to from here, really? ECC NSW has commenced -we worked with the NSW Government, the department of family community services as well as Telstra and the State Library to develop a program called Tech Savvy Seniors and it may have been mentioned earlier in this conference. It's fantastic and the idea of not only engaging with elderly people, but engaging with them in language which was our added bit to the program, was sensational and has had fantastic feedback from interestingly enough the children and grandchildren of the clients that we have. But the difficulty is, I've found that our programs and the way that we engage with our constituent communities is always ten years behind and in a market where content is changing and engagement is changing so quickly, that is the challenge going forward for organisations like mine and the service providers on the ground who we work with to engage with their clients. These are questions that we don't really have the answer to and I'm going to be very selfish and give some of my time away later -how am I going for time? I've got 5 left, because I'm interested about the feedback from the floor how we could better react to these issues and I guess be more agile in the way that we react to these challenges. We can see now that the statistics are causing a little bit of concern for us in two aspects. The elderly, the more established immigrant communities are living longer and they still have exactly the same challenges they had 30 years ago with an ageing problem. And, that causes a problem of communication generally and they they're adapting reasonably well in terms of adoption of new technologies because of younger generations, but there is systemic elder abuse in those communities that's coming out. Sadly it's coming out in the royal commission and that's occurring right now and we believe that's being extended to communication. It used to be a simple -again, it used to be a simple especially for southern European migrants as simple as connecting the grandparents to a particular pay-tv channel that they would watch day in, day out and that would be their own link to media outside of the scheduled SBS radio hours. That's a challenge in today's world, especially because if people are doing that for 20 years or 30 years after retirement, it's not sustainable, and it's creating a generation or a sub generation of totally detached people. When their children and grandchildren are engaging in language with everybody else, often in language with the home country at the same time in vastly different ways. So, how you can bridge that gap is a challenge for the established communities. The youth committees on the other hand don't have as much of a communications issue, often because they're younger and they've migrated in more recent times and the countries that they've left aren't as backwards as southern Europe was in the '50s. It then becomes a question of actual integration with Australia and how you deal with settlement and how you adopt settlement often with young migrants who are in their 20s, 30s and 40s. Engaging technology and communications within that context has been a challenge when government in its wisdom gives a bunch of money for multiculturalism and it gets divided into various sections, but we find that we have very different challenges to deal with and the agility of our reactions is what is often put into question. I'm very grateful we were allowed to participate in this conference. I hope I haven't bored you. No one has thrown anything yet, but I'm interested to hear any questions if I have time from the narrow. More for my sake than yours, but I assure you I'll be taking them back to our constituents.

JULIE McCROSSIN: Thank you so much. Give Peter a round of (APPLAUSE). Someone with a question or a comment?

>> Hi, thanks so much, I'm Jess Wilson the national director after Good Things Foundation and we run the Be Connected department and we've been working with community groups supporting people who are migrants 50 years ago and more, so we've got some really interesting groups that are doing exciting things and one of the real faces of our Get On-line Week is Mr Lam using Google translate to actually connect with people, but he's done that by learning that in a group where everybody else is speaking Vietnamese, he's learning from his peers as well as from some of the younger generation, so I think there are great examples as well as Tech Savvy Seniors, but there are other examples of groups coming together and learning together and doing that in a way that's providing that social support as well as that technological support. I'd be really keen to chat to you afterwards.

PETER DOUKAS: Thank you.

>> I am Ruby from Multicultural Association of NSW and a nominee of NSW for NEDA and understanding the multicultural issues, the religious issues and especially to work in the mainstream and while you are from the culturally linguistically background. So I think that in this society we are all the same and Australia is a multicultural country and even the policymakers and even the general public we should understand the culture. When we work in some organisation it's not the marginalisation, it is to understand the culture. It is to understand the value. I'm just telling you a little bit of thing that they organise the lunch, the dinner after the AGM in the hotel and I said I am Muslim, I want Halal food, but they don't understand. They were respecting me a lot, but they're drinking, they're bringing the other stuff except they understand... what is Halal and we are not allowed to eat this. Next time they arrange I am very happy from them. They went to the Turkish Islamic restaurant, they check the kitchen and send me the email. We have checked these are the things, are you happy? So this is, you know, the appreciation of multiculturalism. I am in this organisation for last 22 years. My son has a disability and they always they ask me, you know. I was working in the Muslim organisation of Australia serving the elderly people and while I was conducting the social group with the uniting and the care connect, they don't understand what is the culturally appropriate services. Then, I specially organised with my son, he also has done degree, we went to the uniting, they were very happy. I organised to deliver lecture that what are the culturally appropriate services? If you want to implement the policy of the government you should know, I'm a front-line worker of domestic violence in the Department of Justice they were asking the consultation different thing, but when the police goes to the Muslim family they don't know the culture and the religion. So I said to the police that it is one of the biggest multicultural area. I just said it doesn't matter, whatever religion you have, while you are working here, for example the 30 people that are working in your organisation you should come to know what is their culture, what is their background. This is just the knowledge to implement activity and positivity. Thank you.

PETER DOUKAS: Thank you. JULIE McCROSSIN: Do you wish to comment?

PETER DOUKAS: I'm interested in the lady's question. What country are you from?

>> Kashmir Pakistan and my father-in-law has served in the Second World War.

PETER DOUKAS: Do you have family there now?

>> Not in Kashmir, but in Pakistan.

PETER DOUKAS: How do you communicate with them?

>> I just ring them.

PETER DOUKAS: Regular phone calls?

>> The phone calls, even just my mum was very sick...

PETER DOUKAS: What we found is the adoption of communications apps like WhatsApp and Skype and other things, it's particularly as again I can speak from my own experience as well, but in language with older generations the adoption of video calling was quite a distressing thing for some people, because it's like living in the dark for so long and being able to see people that they haven't seen for many, many years and to see them in real-time, not photos or videos was quite a distressing thing.

JULIE McCROSSIN: Could I make one -I've got someone else, so I'll come to them. This will be the last one. Your irrepressible MC will shut up!

>> My name is Cosmos. I share the same cultural background and stories you've just shared and I'm from the Australian Digital Telecommunications Industry Association. Looking back at the history of content coming into Australia, ethnic content and we look at a company that used to specialise in bringing ethnic satellite services into Australia. Unfortunately, that company has defunct and gone. I'm also interested if you've got any feedback on the streaming video, streaming content over telecommunications, because I do believe a lot of ethnic people have bought a little black box and they are now watching content via a streaming platform, but then they have to engage with a service provider to get that Internet connection and that's all they do with it. They're not educated that you can now get Skype and you can talk and so a have you got statistical data of media, multicultural media? The regulations around what the government may be doing about allowing this media to come in and secondly, any education programs that we could roll out to help people in these groups understand that your Internet connection has capabilities much more than what you're currently using it as?

PETER DOUKAS: I'll try and answer the question in three parts, but I'm sure I'm going to forget the order. The first thing is what we're finding is that it's hard to change people's habits, so they were used to pay-TVs, used to subscription services, that's how they want to engage with content. The problem with that content is it's often two days' old, it's often local for the home country, has no bearing on what's happening in Australia and as the SBS chairman says the purpose of SBS is not so you know what's going on at home, it's so you know what's going on around the corner in your own language and that's the challenge. SBS is the answer. The local in language content, not just SBS, but multicultural media of all types is the answer to that. We find different generations that engage in language are engaging very differently in different kinds of content and the interesting thing about the 2016 census is that Greek, for example, was I think the highest or second highest language in which the people that speak it are not born here -sorry, the people that speak are born here. I'm born here and my parents are born here. We all speak Greek. 20 per cent of our family are immigrants yet we count in the linguistic test. And we engage in various different content. I shamefully wouldn't have any idea what time the SBS Greek program is on, on SBS radio, but my grandfather will listen religiously whatever time it's on. As an example it's the different generations that we find have a different content engagement. Now, with respect to interaction, the older you get, the harder it is, is effectively what we found. There is no point -we've had projects, the program that we did with respect to Tech Savvy Seniors giving iPads, giving tablets, we raised money for tablets for new and emerging communities as well as older communities, the difficulty is they see -so, the older generations see technology as a tool you pick up and put down and that's it. They don't see it as part of your life. They see it to do something with. We actually left one, I remember a program we did many years ago, this is seven or eight years ago when I was in the ECC we gave an old Croatian gentleman a tablet and it had his news, it had links -it wasn't a streaming service back then, just constantly updating news from Croatia and we came back a year later and all he was using it for was the local tides so he would know when high tide and low tide was and he could go fishing and that's it. They're the challenges, because ultimately, old habits die hard but the problem is that, because the market has dictated that these old methods of media and media delivery are uneconomical, all you're getting is effectively rehashed day-time television from whatever country it's coming from, in these traditional content providers and effectively, it adds to the isolation, to the unconscious isolation of these people.

JULIE McCROSSIN: Unfortunately, I have to bid you farewell.

PETER DOUKAS: I'm going to do the raffle now.

JULIE McCROSSIN: We've got two boxes of chocolates. One the black number 1. Please clap Peter. (APPLAUSE) I just want to check if Peter wins. Redraw. Black 58. Yes, we have one. Could you hurtle forward to get it -Peter has already got chocolates. Thank you very much and it was lovely to have you and I'll just give you your chocolates. Thank you. I am excited by these chocolates, because they're a quality prize. I'll just quickly D8, black D8. Yes! Fantastic. I hope you feel that all that work with numbers was worthwhile. You certainly feel it was, I can tell at this psychological moment.