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APPENDIX A: PROJECT INFORMATION SHEET
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INFORMATION FOR PARTICIPANTS

Exploring Indigenous Gambling

You are invited to participate in a study to explore issues surrounding Indigenous gambling and its impacts. This research project is funded by Gambling Research Australia. With your help we hope to gain an understanding of the characteristics of Indigenous Australian gambling in the Bundjalung area of NSW. In doing this we would like to identify distinctive social and demographic aspects of gambling and understand how gambling behaviour, gambling perceptions and attitudes impact on your community and on individuals in your community. In addition, we hope to identify help-seeking behaviour for people in your community, those seeking problem gambling counselling. Together we should be able to contribute to identifying potential strategies to best ameliorate any negative impacts of gambling on Indigenous communities.

If you agree to participate in this research, we invite you to participate in an interview. This will last about 30 minutes. The interview will be conducted by Ashley Gordon, Helen Breen or Nerilee Hing from Southern Cross University, Lismore. With your permission we will audio-tape or take notes during the meeting.

Only the researchers will handle the information collected from the interviews for analysis and report preparation. Your individual responses will remain anonymous and confidential. Your information will be integrated with other data and presented in themes. Please be assured that your name will not be recorded and no identifiers will be attached to your information.

The research findings will be discussed with a consultative committee to gather input and feedback. Any strategies that interviewees think would work to reduce the negative effects of gambling will be documented. The research results will then be written up as a research report for Gambling Research Australia. With their permission, the results may also be presented at conferences or via journal articles.

If you agree to participate in an interview, we ask that you be as honest as possible and be willing to discuss the impacts of gambling in your community. Please know that you are under no pressure to divulge any information you may feel uncomfortable with sharing. We recognise that gambling problems have been known to be linked to embarrassment and to some negative impacts. We will have a gambling counsellor (Ashley Gordon) with us during the meeting in case the need arises for someone to seek his advice and assistance. A list of other counsellors and helpful contacts is attached for your information.

If you decide to participate, you are free to withdraw your consent and to discontinue participation at any time. However, we would appreciate you letting us know your decision. If you have any questions, we would like you to ask us. If you have additional questions at a later date please feel free to ask us at any time. Our contact details are:
Mr Ashley Gordon  
Indigenous Research Consultant  
Email: agconsultant@optusnet.com.au; ph: 0409 245 597

Dr. Nerilee Hing  
Professor and Head of the Centre for Gambling Education and Research  
School of Tourism and Hospitality Management  
Southern Cross University  
PO Box 157, Lismore, N.S.W. Australia  
Email: nerilee.hing@scu.edu.au; ph 02 6620 3928; fax 02 6622 2208

Ms Helen Breen  
School of Tourism and Hospitality Management  
Southern Cross University  
PO Box 157, Lismore, N.S.W. Australia  
Email: helen.breen@scu.edu.au; ph. 02 66 203152; fax. 02 66 222208

The ethical aspects of this study have been approved by the Southern Cross University Human Research Ethics Committee (HREC). The Approval Number is ECN-08-007.

If you have a complaint about the ethical conduct of this research study, you should contact the Ethics Complaints Officer. Complaints, in the first instance, should be addressed in writing to the following:

The Ethics Complaints Officer  
Graduate Research College  
Southern Cross University  
PO Box 157  
Lismore, NSW, 2480  
sue.kelly@scu.edu.au

List of Counsellors and Helpful Contacts

On-Site during the research:

Mr Ashley Gordon, a qualified gambling counsellor can be contacted on 0409 245 597 or by asking any of the research team.

Gambling Helpline:

Is gambling a problem for you? Call the Gambling Helpline. A confidential & free counselling service. Free Call 1800 633 635.

Gambling Help Counsellors in the Northern Rivers:

Northern Rivers Gambling Service  
PO Box 42 Bangalow 2480 NSW Australia  
Ph: 02 6687 2520; Email: info@nrgs.org.au

Lifeline – North Coast (NSW)  
Coffs Harbour  
Ph: 02 6651 4093
APPENDIX B: PARTICIPANT INFORMED CONSENT FORM
Enquiries to:

Mr Ashley Gordon
Indigenous Research Consultant
Email: agconsultant@optusnet.com.au; ph: 0409 245 597

• ☑ I agree to participate in the above research project. I have read and understand the details contained in the Information Sheet. I have had the opportunity to ask questions about the study and I am satisfied with the answers received.

• ☑ I agree with the researcher taking hand written notes or audio-taping.

• ☑ I understand that I am free to discontinue participation at any time and I have been informed that prior to data analysis, any data that has been gathered before withdrawal of this consent will be destroyed.

• ☑ I understand that my name and any identifying information will not be disclosed or published, except with my permission.

• ☑ I understand that the Southern Cross University’s Ethics Committee has approved this project.

• ☑ I am aware that I can contact the researcher at any time after the interview. If I have any further questions about this study I am free to contact Mr Ashley Gordon on 0429 245 597.

• ☑ I understand that I will be given a copy of this form to keep.

If you have a complaint about the ethical conduct of this research study, you should contact the Ethics Complaints Officer. Complaints, in the first instance, should be addressed in writing to the following:

The Ethics Complaints Officer
Graduate Research College
Southern Cross University
PO Box 157
Lismore, NSW, 2480
sue.kelly@scu.edu.au

All complaints are investigated fully and according to due process under the National Statement on Ethical Conduct in Human Research and this University. Any complaint you make will be treated in confidence and you will be informed of the outcome.
I have read the information above and agree to participate in this study. I am over the age of 18 years.

Name of Participant: .................................................................

Signature of Participant: .........................................................

Date: .................................................................

I certify that the terms of the Consent Form have been verbally explained to the participant and that the participant appears to understand the terms prior to signing the form. Proper arrangements have been made for an interpreter where English is not the participant’s first language.

Signature of Witness (independent of the research, where possible):

.................................................................

Date: .................................................................

List of Counsellors and Helpful Contacts
On-Site during the research:
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Lifeline – North Coast (NSW)
Coffs Harbour
Ph: 02 6651 4093
APPENDIX C: INTERVIEW SCHEDULE FOR INDIGENOUS RESPONDENTS
EXPLORING INDIGENOUS GAMBLING: INTERVIEW QUESTIONS FOR INDIGENOUS RESPONDENTS

YOUR ORGANISATION (if applicable)
1. Can you please briefly tell us about what your organisation does?
2. What involvement does your organisation have with Indigenous people who gamble and perhaps gamble heavily or have gambling problems?
3. Is heavy or uncontrolled gambling common amongst your clients?

YOUR LOCAL AREA
4. Would you feel more comfortable talking about gambling in relation to the clients you see in your organisation or amongst Indigenous people in your local area? Which do you feel you know more about?
5. If your local area, which is it?

WE’D NOW LIKE TO ASK ABOUT CARD (AND DICE) PLAYING
6. Thinking about any card/dice playing amongst the Indigenous people in your local area/amongst your clients, can you please tell us about:
   WHAT card/dice games these people play?
   WHO gambles on cards/dice games?
   WHERE they play card/dice games?
   HOW OFTEN they play card/dice games?
   HOW LONG they play card/dice games for?
   HOW MUCH THEY SPEND on card/dice playing?
   WHY they gamble on cards/dice (motivations)?

WE’D NOW LIKE TO ASK ABOUT COMMERCIAL GAMBLING (E.G. POKER MACHINES, KENO, BETTING AT THE TAB)
7. Thinking about commercial gambling amongst the Indigenous people in your local area/amongst your clients, can you please tell us about:
   WHAT types of gambling these people gamble on?
   WHO gambles on these types of gambling?
   WHERE they gamble?
   HOW OFTEN they gamble?
   HOW LONG they gamble for?
   HOW MUCH THEY SPEND on gambling?
   WHY they gamble on these types of gambling?

WE’D NOW LIKE TO ASK ABOUT ANY RISK FACTORS FOR PEOPLE IN THEIR GAMBLING
8. Thinking about gambling amongst the Indigenous people in your local area/amongst your clients, what are the things that might influence some to gamble heavily or out of control?
   Personal (e.g. boredom, stress, health)
   Family (e.g. childhood influences, family gambles)
   Friends (e.g. peer pressure, social activities)
   Financial (e.g. need money, attitudes to money)
   Historical (e.g. trauma, stolen generation)
   Cultural (e.g. kinship influences, reciprocity, generational issue)
   The gambling products themselves (e.g. accessibility, how they are promoted, the games themselves)
WE’D NOW LIKE TO ASK ABOUT ANY PROTECTIVE FACTORS FOR PEOPLE IN THEIR GAMBLING
9. Thinking about gambling amongst the Indigenous people in your local area/amongst your clients, what are the things that might influence them to not gamble or to gamble responsibly?
   - Personal (e.g. too busy, religious faith, be a role model)
   - Family (e.g. upbringing, family doesn’t gamble, pressure to not gamble)
   - Friends (e.g. peer pressure to not gamble, social activities)
   - Financial (e.g. can’t afford it, don’t want to waste money, household budgeting skills)
   - Cultural (e.g. traditional responsibility to protect community, strong family networks, generational resilience built over time)
   - The gambling products themselves (e.g. no accessibility, don’t like the games)

WE’D NOW LIKE TO ASK ABOUT THE CONSEQUENCES OF GAMBLING
10. Thinking about gambling amongst the Indigenous people in your local area/amongst your clients, can you describe any positive outcomes of gambling for:
    - INDIVIDUALS? FAMILIES? COMMUNITIES?

11. Thinking about gambling amongst the Indigenous people in your local area/amongst your clients, can you describe any negative outcomes of gambling for:
    - INDIVIDUALS? FAMILIES? COMMUNITIES?

12. What are the things that might make it particularly difficult for some Indigenous people in your local area/amongst your clients to deal with or resolve a gambling problem?
   - Personal (e.g. don’t think they have a gambling problem)
   - Family (e.g. no support, family bails them out so they continue gambling)
   - Friends (e.g. peer pressure to keep gambling)
   - Financial (e.g. can’t sustain losses)
   - Cultural (e.g. wouldn’t go to counselling or seek help)
   - The gambling products themselves (e.g. addictive games, inducements to keep gambling)

13. What are the things that might make it easier for some Indigenous people in your local area/amongst your clients to deal with or resolve a gambling problem?
   - Personal (e.g. willing to admit a gambling problem)
   - Family (e.g. support from family)
   - Friends (e.g. peer pressure to control gambling)
   - Financial (e.g. have enough money to limit negative impacts)
   - Cultural (e.g. develop a deep understanding of traditional culture and beliefs, respect for family)

WE’D NOW LIKE TO ASK ABOUT HELP-SEEKING FOR GAMBLING PROBLEMS
14. Would Indigenous people in your local area/amongst your clients who have a gambling problem seek help? If yes, who would they go to for help?
15. What are the barriers for them from seeking help? What discourages them?
   - Personal (e.g. shame, embarrassment)
   - Help services themselves (e.g. don’t know about them, not accessible, not culturally appropriate)

16. What are the facilitators for them for seeking help? What encourages them?

WE’D NOW LIKE TO ASK ABOUT WHAT CAN BE DONE TO REDUCE THE NEGATIVE IMPACTS AND ENCOURAGE RESPONSIBLE GAMBLING AMONGST INDIGENOUS PEOPLE IN YOUR LOCAL AREA/AMONGST YOUR CLIENTS?
17. What can Indigenous communities do?
18. What can community services, health and welfare agencies do?
19. What can the gambling industry do?
20. What can the government do?
APPENDIX D: NSW GAMBLING COUNSELLORS’ FORUM WORKSHOP SLIDES
Explores Indigenous Gambling: Understanding Indigenous Gambling Behaviour, Risk Factors, Consequences and Potential Interventions

Centre for Gambling Education & Research
Southern Cross University Australia

Project Team
- A/Prof. Nerilee Hing
- Ashley Gordon
- Helen Breen
- Prof. Judy Atkinson

Project Overview
- Funded by Gambling Research Australia.
- Aim is to examine Indigenous gambling behaviour, risk factors, community consequences and potential interventions in northern NSW.
- Qualitative methods - workshops, interviews, meetings with local Indigenous organisations, relevant government, social, welfare, counselling, community, legal and financial organisations, gamblers, problem gamblers and gaming venue managers.
- Guided by model of gambling developed from prior research.

Workshop Format
- Collating of ‘homework’
- Model of Indigenous gambling
- Workshop discussion points
- Interactive please!
- Taping and note taking
- Informed consent

Collating of ‘Homework’
- How many ATSI clients?
- What are their socio-demographic characteristics?
- Nature of their commercial gambling activities?
- Nature of their non-commercial community gambling activities?

Model of Indigenous Gambling
Propensity to Gamble
- What factors seem to influence the propensity of your ATSI clients to gamble?
  - E.g. personal, contextual, historical and cultural factors?
  - Examples from your work?
  - Our experiences.

Gambling Products
- What features of gambling products seem to encourage your ATSI clients to gamble?
  - E.g. access, game design, marketing, the gambling environment, consumer appeal?
  - Examples from your work?
  - Our experiences.

Consequences of Gambling
- What have been the consequences of gambling amongst your ATSI clients?
  - E.g. individual, family, and community?
  - Examples from your work?
  - Our experiences.

Consequences of Gambling
- What exacerbates negative consequences?
  - E.g. personal, financial, family circumstances?
  - Examples from your work?
  - Our experiences.
  - Are there positive consequences?

Interventions
- What interventions do you think would work best for ATSI people?
- Are there interventions relating to propensity to gamble, gambling products and consequences?
- Examples from your work?
- Our experiences.

Help Seeking
- What are the barriers to ATSI people accessing counselling services?
- What are the facilitators for ATSI people accessing counselling services?
- What else can community, health and welfare agencies do to assist ATSI people with gambling problems?
Questions?

- How can we access Indigenous problem gamblers?
- Who else should we talk to?
- Other questions?
APPENDIX E: INTERVIEW SCHEDULE FOR GAMBLING COUNSELLORS
EXPLORING INDIGENOUS GAMBLING: INTERVIEW QUESTIONS FOR GAMBLING COUNSELLORS

1. Overview of your agency
How long has your service been operating?
About how many non-Indigenous clients would your service assist annually?
About how many Indigenous clients would your service assist annually?

2. Your experience
How long have you been working as a gambling counsellor?
How long with this particular service?

3. Indigenous clients and their gambling
About how many Indigenous clients have you seen in the past 3 years?
Can you please tell us about their socio-demographic characteristics, e.g. male/female, married/single, age, employed/unemployed?
Can you please tell us about the gambling behaviour of these clients, e.g. gambling preferences, frequency, duration, expenditure?
Can you please tell us why these clients gambled and gambled heavily, i.e. their motivations for gambling?

4. Risk factors
What factors seemed to influence the propensity of your Indigenous clients to gamble, e.g. personal, contextual, historical and cultural factors?
What features of gambling products seemed to encourage your Indigenous clients to gamble, e.g. access, game design, marketing, the gambling environment, consumer appeal?

5. Consequences of gambling
What were the consequences of gambling amongst your Indigenous clients for a) themselves, b) their family and c) their community?
Did any factors exacerbate the negative consequences of their gambling, e.g. personal, financial, family circumstances?

6. Interventions
What interventions do you think would work best for Indigenous problem gamblers?
What are the barriers to Indigenous people accessing counselling services?
What are the facilitators for Indigenous people accessing counselling services?
What else can community, health and welfare agencies do to assist Indigenous people with gambling problems?
Any other suggestions to assist Indigenous people with gambling problems?
APPENDIX F: INTERVIEW SCHEDULE FOR GAMING VENUE MANAGERS
EXPLORING INDIGENOUS GAMBLING: INTERVIEW QUESTIONS FOR GAMING VENUE MANAGERS

(a) Introduction
What is your position?
How long have you been working in this venue? In other venues in the same area?
Do you have any knowledge of, or links with local Indigenous people and communities? (please explain)

(b) Indigenous gamblers in your venue
What proportion of your gambling customers would be Indigenous Australians?
In relation to these Indigenous patrons who gamble in your venue:
1. Who gambles (socio-demographic profiles e.g. age, gender, married/single, employed/unemployed, etc)
2. What types of gambling do these customers gamble most on?
3. How often do they gamble on these types of gambling?
4. When do they gamble? On particular days/nights of the week?
5. How long do they gamble for each time (average session length)?
6. How much do they spend each time?
7. Do they usually gamble alone or in groups?
8. Why do you think they gamble (motivations)? Why do you think this?
9. Do Indigenous customers play card games in your venue? Could you please describe what you have seen in relation to this?
10. Is this the most popular venue in town/your area for Indigenous gamblers? If no, what other venues are most popular?

(c) Risk factors
In your experience with Indigenous Australian gamblers, does alcohol play a role in their gambling? Is there a typical pattern of behaviour? Is alcohol a risk factor for initiating gambling or for continuing gambling?
Are there other risk factors for Indigenous gamblers in limiting the harmful consequences of gambling? (e.g. socio-economic circumstances, time available, peer pressure to gamble, etc). Can you give us any examples of these?

(d) Assisting Indigenous gamblers to gamble responsibly
In your experience do the responsible gambling strategies in place in venues assist Indigenous gamblers to gamble responsibly, to control or abstain from gambling? Which strategies work best (e.g. signage, self-exclusion, etc)? Why? Can you give us some examples?
Have any Indigenous gamblers or family members approached you worried about their gambling? In general terms, what problems were they facing?
If yes, what approach did you take when these people sought assistance for their gambling problems? Do you know if this was successful/helped them?

Are there any cultural or other barriers to responsible provision of gambling to Indigenous gamblers?

Would cultural awareness training situated within the RSA and RCG courses help managers and staff deal more effectively with Indigenous gamblers seeking help for their gambling problems? What other suggestions could you make?

(d) Future Strategies

In your opinion, what more could the gambling industry (including venues) do to reduce negative impacts and encourage responsible gambling for Indigenous gamblers?

In your opinion, what more could the State Government do to reduce negative impacts and encourage responsible gambling for Indigenous gamblers?

In your opinion, what more could community services & welfare agencies do to reduce negative impacts and encourage responsible gambling for Indigenous gamblers?

In your opinion, what could Indigenous communities do to reduce negative impacts and encourage responsible gambling?
APPENDIX G: BREEN’S (2009) INTERVIEW SCHEDULE FOR NORTH QUEENSLAND RESPONDENTS
INTERVIEW SCHEDULE FOR NORTH QUEENSLAND RESPONDENTS

Indigenous community (card-games) gambling behaviour:
Who gambles (socio-demographic profiles)?
What games do people play?
Where do they play?
How often do they play?
How long do they play each time?
How much do they spend each time?
Why do they gamble/motivations?

Indigenous commercial gambling behaviour:
Who gambles (socio-demographic profiles)?
What games do people play?
Where do they play?
How often do they play?
How long do they play each time?
How much do they spend each time?
Why do they gamble/motivations?

Risk factors:
What do you see as risk factors that might increase the propensity of Indigenous people to gamble, and to gamble out of control?
What do you see as risk factors associated with the gambling products and services themselves that might encourage Indigenous people to gamble, and to gamble out of control?
Do these vary for the different types of community and commercial gambling?

Protective factors:
What do you see as protective factors that might assist Indigenous people to gamble responsibly, to control or abstain from gambling?
Do these vary for the different types of community and commercial gambling?

Positive consequences of gambling:
Could you describe some of the positive social effects of gambling on individuals and families in the Indigenous community here?
Could you describe some of the positive economic/financial effects of gambling on individuals and families in the Indigenous community here?
Could you describe some of the positive effects of gambling on the recreation and leisure activities of individuals and families in the Indigenous community here?
Could you describe some of the positive effects of gambling on Indigenous culture of the community here?
Could you describe some of the positive effects of gambling on Indigenous health of the community here?

**Negative consequences of gambling:**
Could you describe some of the negative social effects of gambling on individuals and families in the Indigenous community here?
Could you describe some of the negative economic effects of gambling on individuals and families in the Indigenous community here?
Could you describe some of the negative employment effects of gambling on individuals and families in the Indigenous community here?
Could you describe some of the negative effects of gambling on the recreation and leisure activities of individuals and families in the Indigenous community here?
Could you describe some of the negative effects of gambling on Indigenous culture of the community here?
Could you describe some of the negative effects of gambling on Indigenous health of the community here?
Could you describe some of the negative effects of problem gambling in the community here?

**Potential Interventions:**
Could you identify any barriers working against Indigenous people seeking help or counselling for gambling problems?
Could you identify any facilitators assisting Indigenous people seeking help or counselling for gambling problems?
In your opinion, what could Indigenous communities do to reduce negative impacts and encourage responsible gambling in Indigenous communities?
In your opinion, what could the gambling industry do to reduce negative impacts and encourage responsible gambling in Indigenous communities?
In your opinion, what could the State Government do to reduce negative impacts and encourage responsible gambling in Indigenous communities?
In your opinion, what could community services, welfare & health agencies do to reduce negative impacts and encourage responsible gambling in Indigenous communities?
APPENDIX H: ADVERTISEMENT FOR THE PRESENTATIONS OF RESULTS

Exploring Gambling in Bundjalung Country

To local Aboriginal people, organisations & interested others

With the assistance of local Aboriginal people and organisations, the Centre for Gambling Education & Research at Southern Cross University recently completed a research project into Indigenous gambling in 6 shires in Bundjalung Country.

You are now invited to a forum to hear the results of this research.

<table>
<thead>
<tr>
<th>Location</th>
<th>Date</th>
<th>Time</th>
<th>Venue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tweed Heads</td>
<td>Monday May 3rd</td>
<td>2.00pm</td>
<td>Tweed Heads Aboriginal Co-op</td>
</tr>
<tr>
<td>Casino</td>
<td>Tuesday May 4th</td>
<td>10.00am</td>
<td>The Oak Centre</td>
</tr>
<tr>
<td>Lismore</td>
<td>Tuesday May 4th</td>
<td>2.00pm</td>
<td>Lismore Workers Club</td>
</tr>
<tr>
<td>Ballina</td>
<td>Wednesday May 5th</td>
<td>10.00am</td>
<td>Ballina Aboriginal Lands Council</td>
</tr>
<tr>
<td>Grafton</td>
<td>Thursday May 6th</td>
<td>11.30am</td>
<td>Grafton Community Centre</td>
</tr>
<tr>
<td>Maclean</td>
<td>Thursday May 6th</td>
<td>2.30pm</td>
<td>Hillcrest Nungera Community Hall</td>
</tr>
<tr>
<td>Byron Bay</td>
<td>Friday May 7th</td>
<td>9.30am</td>
<td>Byron Bay Community Centre</td>
</tr>
</tbody>
</table>

Presenter:
Ashley Gordon

A study funded by Gambling Research Australia
For more info please call 0409 245 597
APPENDIX I: SUMMARY OF FEEDBACK GAINED FROM PRESENTATIONS OF RESULTS IN SIX SHIREs IN BUNDJALUNG COUNTRY
Introduction

Seven feedback sessions with Indigenous people from Bundjalung Country were held where research results were presented to verify the accuracy of the findings. These were conducted from 3-7 May 2010. Sixteen people attended these sessions. Some who attended took notes to pass on the results to interested others. People who sent apologies usually requested that a copy of the results be sent to them. A couple of people commented on the difficulty of getting Aboriginal people to workshops/presentations. Others suggested that gambling is still a sensitive issue, one that some Indigenous people do not want to talk about.

Communications to inform people that the presentations were to be held included: emails sent out in each town and village through the local area health service, Aboriginal medical service, shire councils, employment networks, family and child support services, local social development councils and drug and alcohol centres. People were also contacted by flyers, telephone and text messages. The general public were notified of the presentation by a coloured advertisement in the public notices section of the Northern Star, the Tweed Daily News and the Grafton Examiner on Saturday May 1.

We asked the question: Do these findings make sense to you, are they real for people in your area? Below is a summary of the comments made at the feedback sessions.

Comments on card gambling

Card gambling: There was general agreement with the results about card gambling.

Socialising: People play cards in their community. If it is played amongst families and cousins then the money can stay within the family. Card gambling was seen as a social activity.

Large households: Many Indigenous families are big and in some circumstances more than one family lives together in the same household. Thus, there are often many people at home together and a lot of children to look after. People may play cards as recreation because it is something to do. In some households there is always a game of cards being played. Card games and dice can be used to teach young children how to add up and to subtract. There is some educational value in card playing.

In the past: Popular older card gambling games were said to be Koonkan and Cut’em. There were big games in the old days. Previously card gambling was popular at football matches where there might be $3000 in the pot (back in the 1980s). One person recalled: ‘As kids we were flogged for touching cards – but as adults grandparents taught kids to play cards’. As a child, people always knew if their parents won at cards because there was a small amount (20 cents) for the kids to spend, to go and get an ice cream.

Currently: Gambling is becoming a rite of passage at 18 years. This could be because everyone talks about wins at card gambling. Kids hear the talk and get excited about it all. This may transfer into commercial gambling for some.

Comments on commercial gambling

Commercial gambling: The majority of people agreed that the results were accurate, especially those relating to poker machine gambling. Commercial gambling was said to be mostly poker machines, although some people followed the big bingo jackpots ($2000), with a few even going to Brisbane for this.
Poker machines: Poker machine gambling is a solitary activity. It can be an addiction for some gamblers. Poker machine gamblers like to concentrate on ‘their’ machine. They don’t like others to know whether they are winning or losing as they can be a target for a loan.

Bingo and horse racing: Both were reported to be social activities.

TAB gambling: People said that many local stand-alone TABS have been closed. Men generally visit pubs and clubs to gamble on the TAB while women were more likely to use a TAB phone account. Some people sit all afternoon in one of the few stand-alone TABs left in the region.

Younger people: Many younger Indigenous people like to gamble on commercial gambling. Some young couples see their money as individual income and may spend it on their own needs. It is not always pooled with their partner, so partners might not even know about the other’s gambling.

Older people: older people don’t want to sit in a venue for hours.

Comments on motivations

Gambling to win and then to socialise: Firstly, some Indigenous people gamble once they are paid to see if they can get more money. Secondly, they gamble to socialise.

Gambling to make money: Some people, if they only have a small amount of money, say $20, and they cannot pay their electricity bill, might gamble to build up enough funds to pay that bill.

Parents’ example: Some Indigenous people choose to drink and gamble or not to drink and gamble, usually based on the example their parents provided.

Peer pressure: Some people find it hard to say ‘no’ to others; some find it easy to not gamble.

Time to gamble: There are numerous Indigenous people unemployed in this community which means they have more time to gamble, but many employed people gamble too.

Escape: Many young people in their 20s still live at home. Mum needs to ‘escape’ the home environment sometimes and go gambling.

Comments on risk factors

Cycle of borrowing: Everyone knows what day is pay day for different people. Some borrow from others based on this knowledge. They get into a cycle of borrowing.

Expenditure per session: The problem is not how often Indigenous people gamble. It is how much they spend in one sitting.

Poverty: It can be a feast or famine when people get used to a cycle of poverty.

Venue access: There are smoke free areas outside venues which have gambling available. This makes it easy to gamble as ‘many of our mob smoke’.

Risky behaviour: Some of the local high school kids are gambling with their lives. Their risk-taking behaviour is high. They walk out on the road, ‘play chicken’ with the traffic, take risks with alcohol, sex, drugs and other activities.

Rite of passage: Gambling is likened to a rite of passage. It is similar to going up a grade in football, being ‘upgraded’ to go to pubs and clubs when turning 18 years.
Younger people: They tend not to put their money aside for food before spending on other activities, such as gambling, whereas older people do.

Younger people exposed to gambling wins: It is obvious when someone has won at gambling, as they come home with two cartons of beer and food. Therefore, children and others see the benefits of gambling, that the winner is very popular and they want to be like that.

Parents’ example: Some parents use their children to gain more money by giving them money to gamble with.

Binge gambling: Many people are binge gamblers and Indigenous people have more triggers or reasons to prompt a binge.

Shame and stigma: Gambling is a huge problem in our community, what is worse is no one talks about it.

Influence of other problems mixed in with gambling: When there are problems amongst families in a community, then obviously it is going to make things hard for Indigenous people to acknowledge there is a problem and even harder to plan for these issues to be addressed.

Mental health issues: People with mental health problems are now starting to gamble and it can cause more problems. The implication was that they are more easily addicted.

**Comments on protective factors**

Religious beliefs: Religion gives some people support. It helps them to uphold and to continue their non-gambling or non-drinking behaviours. In one place, the Indigenous community is supported by a large annual gathering where people travel from several states to celebrate their religion together – sometimes up to 300 people congregate for ‘gospel sessions’ in this community.

Leadership: This is another protective factor that works.

Strong family values: Strong family values are the best protective factor because Indigenous people are linked to other family through these ties.

Exclusion: This works but some people do not exclude themselves from every venue in town. They might miss out on one venue and then exclusion does not work for them.

CentrePay: This is a system where CentreLink pays bills as pre-payments (electricity, phone and rent) from government payments.

Protective factors: There was general agreement that the research findings were real.

**Comments on interventions**

Interventions: There was general agreement with the suggested interventions.

Indigenous solutions: If there is a problem in a community, then people themselves need to get together to talk about it and try to fix it. There is no need to wait for funding (it may not come).

Counselling services: There was definitely a need for one-to-one services provided by counsellors.
Integrating counselling services: Only this week, one of the Aboriginal health and medical agencies in Lismore has been approached by the local gambling help service to move gambling counselling services for Aboriginal gamblers into their agency. The gambling help service said that their previous location was not culturally appropriate for Aboriginal gamblers who were seeking their assistance.

Gambling education and awareness: ‘We need more awareness about gambling and where we can go to get help’. ‘Gambling is still not talked about. No one has even come to our community to talk about it. We have to raise awareness!’

Comments on consequences of gambling

Confidentiality: This was important for all concerned. For example one person attending the sessions had been trained as a mediation counsellor (for justice). When all the trained Indigenous mediators went home to work, there was little to do. They had to be transferred to areas where they were unknown as there was a fear about breach of confidentiality in their own home area.

Cultural consequences: ‘When you’re black, you stay back’. This saying was said to represent a way of standing back, looking and watching to see what happens when something new is introduced. It was seen as a legacy of discrimination felt by Indigenous Australians.

Statewide consequences: Aboriginal people will have the same problems when it comes to gambling no matter where you go in NSW.

Alcohol use: Some people know if they win at gambling then they can drink more alcohol.

Comments on counsellor findings

Older men in counselling: There was discussion about why there were more older men in counselling. The suggestion was that maybe women did not think they had a problem with their gambling.

Comments on other issues

Employment: There was not enough employment for young Indigenous people in the Lismore area. They are mostly employed in government jobs. Very few other organisations employ Indigenous people. In one suburb, Coles depend almost entirely on spending by local Indigenous residents nearby. Yet Coles and the other big stores such as Kmart and Woolworths hardly employ any Indigenous people in Lismore. So, where do some young people get their money? Some gamble to get extra money. Similarly, there are no opportunities in Grafton, particularly for Indigenous employment. Gambling is related to employment and pursuing a job. Also, many non-Indigenous people stereotype Indigenous people when it comes to employment, that is, not believing Indigenous people will go to work.

Financial pressure: new technology (i.e. mobile phones, GE Finance) is putting even more financial pressure on young people.

Indigenous Elders: The generation gap is different now where there is less respect for older people. However older people and Elders need to also better communicate their seniority and demand or encourage respect. Further, older people need to earn respect through good role modelling and behaviour.
Comments on prior AH&MRC seminars

Two people from the Drug and Alcohol Centre had attended the AH&MRC seminar on gambling held late in 2009. They found it very informative and eye-opening from a health professional’s view. They also found our presentations equally as informative because we had talked to local people in the Bundjalung area and captured their views in our results. Our grass-roots findings resonated with them as they are doing similar research into tobacco use by Aboriginal people. They saw links between gambling, tobacco use, drug and alcohol consumption. They want to keep in touch with us. There was no awareness of the AH&MRC seminars in Tweed Heads.