

Service options for program development in Aboriginal Gambling Help Services: Final Report

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Introduction

Background

DS Consultancy (the consultant) was engaged by the Department of Human Service Office for Problem Gambling (DHS-OPG) to conduct stakeholder consultations to inform future service options for Aboriginal Gambling Help Services (AGHS).

This project is being implemented as there is a concerning level of gambling across the Aboriginal community that is having a negative impact, but only low levels of Aboriginal people accessing gambling help services in their current form.

Consultation methodology

The consultation was conducted through a series of semi-structured interviews with stakeholders and a workshop with professional stakeholders to co-design future service options.

Stakeholders consulted were 40 professional stakeholders that represent various roles in the gambling and gambling help sector in interviews and through the Aboriginal stakeholder workshop in June 2021. And 21 community and lived experience stakeholders were interviewed individually or in groups.

The semi-structured interviews broadly covered the areas of:

- What is the best way to support Aboriginal people and communities where there is gambling harm in the lives of individuals, family, community?
- What is the best spread of culturally appropriate and accessible services that reduce this kind of gambling?

- What are the key components of a future service model?
- How do we build and support the workforce to deliver this?
- How do we build this program into a learning system, where those that do this work share their learnings & develop and can support each other in this work?

This information was synthesised and analysed towards the development of proposed service options for further consultation. Key themes from these interviews are also in the following section *Stakeholder feedback and insights*.

The options that were considered will be described in further detail in the section *Proposed service options and stakeholder feedback* and *A model of care for Aboriginal gambling help services* and were:

- Creating new narratives
- Peer Led, lived experience led and community led solutions
- Exploring how tools for self-management can be strengthened for Aboriginal and Torres Strait Islander people
- Exploring alternative and meaningful activities when Aboriginal and Torres Strait Islander people choose to stop gambling or minimise gambling
- Understanding the future of online gambling and how the harm of this could be reduced in the future
- An Aboriginal specific community and public media campaigns
- A complete Aboriginal and Torres Strait Islander journey of care; and
- Exploring holistic approaches to providing care

Each of these options was explored through activities prepared by the consultant.

The consultant would like to thank all that assisted with and contributed to this consultation including the Grannies Group. Further the consultant would like to express sincere thanks to the DHS Reference group that supported the consultant and the journey of this project.

Note: the term “Aboriginal” in this document refers to all Aboriginal, Torres Strait Islander and First Nations people.

Stakeholder feedback and insights

“We all grew up in the gambling scene and all mingled in gambling and the fancy machines attracting children.”

Aboriginal community member

“If you haven’t had a press for the day, you got to have it, you got to have it every day.”

Aboriginal community member

The following provides a summary of stakeholder feedback from the semi structured interviews with individuals and groups highlighting the key themes shared by participants:

Gambling as a sanctuary

Whilst gambling can lead to great harm for individuals, families, and communities it also can be a place of rest, sanctuary, and happiness. One Aboriginal community member described the complex relationship between harm and happiness in her experience of gambling,

“It's a shame job, there's good things in life and then bad things in life, to talk about gambling is in the bad, - for me it's a pacifier, for me an
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escape from reality, to talk about it for me is in the negative. I go because I think it's a positive, but to talk about it, it has to be in the negative. I hate it so much, what drew me to gambling was when I saw my people sorrowful, then they would go gambling and then they would be happy for a short time, - instant gratification.”

Other Aboriginal community members made similar comments, saying they, “will use it for stress relief”, as an “escape and quiet time” and, “they will share with family, if [they] win, to keep people in the game” and others said, “there’s a multitude of reasons [to gamble] you can be lonely, or isolated, there could be DV or escapism.”

Gambling fractures communities, families, and isolates individuals

Gambling harm has a profoundly negative impact on Aboriginal and Torres Strait Islander individuals, families, and communities, one service provider described it by saying,

“We’ve become engaged when they’ve burnt all their bridges with family, stolen or borrowed too much... many people don’t have a lot of community connection due to gambling as it's created harm and disconnection.”

Another service provider described it as, “one of the most devastating of addictions...harder to do this [stop gambling] than get off ice.”

When Aboriginal community members described the individual impact, they gave examples of how they were affected within the gaming room saying, “[there is] no drinking or eating, just focus on the machine...no water, no going to the toilet.”

Another community member said,

It's trouble- straight out trouble. I grew up with gambling in the community and it takes away family time, it also leads to feeling disappointment (as a child). With a mother and stepfather that gambled, I never thought I would."

Others described the impact on children, saying it leads to, "kids going without" and having the harm become more evident, "when you start breaking promises with kids."

A service provider also discussed the importance of understanding this in the context of trauma saying, "trauma underpins this, trauma and trauma and more trauma."

The importance of understanding shame and stigma

There is stigma & shame connected with gambling whether you are a person experiencing gambling harm or a service provider trying to work with people experiencing gambling harm.

One service provider said the following,

"Talking about gambling is more difficult to talk about than anything else, never underestimate the shame of this."

When community members were asked about why it was difficult for Aboriginal and Torres Strait Islander people to access services, they spoke about, the impact of shame and, 'shame job' and how this could be layered with guilt, denial, and concerns about how you could be treated by a service. One Aboriginal community member said, "is it confidential? Or could you be put down?"

Another service provider said, *"It's an unspoken thing, though this is serious, it is not acknowledged as what gambling can do to you, family, community, your people."*

The issue of shame and stigma also impacted service providers and how they could engage with Aboriginal people or not. One service provider noted that at a stall, "they [Aboriginal people] totally avoid us at Aboriginal events" and another service provider

described how he maintains engagement with Aboriginal community saying, “I try not to portray I am a [gambling] counsellor out in the community, I try not to be typecast.” This challenge of engaging Aboriginal people appears to be compounded with the lack of referrals from other agencies including gaming venues and other social service organisations.

Gambling is not well understood as an addiction

Gambling does not seem to be well understood as an addiction and therefore the need for help for an addiction understood. One service provider said,

“People say ‘just get over it, just stop’ instead of seeing it as an addiction, community is harsh and judgemental, we need to have broader awareness.”

And another service provider said, “behavioural issues are harder to understand than a needle in the arm.”

The importance space, language, and relationship

Service providers were asked about their views on the kind of language that was needed to discuss the issue of gambling and gambling harm more easily with community and those requiring support. One service provider emphasised the importance of creating the right space and relationship as an entry point to discussing these issues saying,

“Language? I think even before language a lot of it is time, space, rapport and trust, before you even go into it...Gambling is not typically the first issue.”

In exploring how language needs to be used another service provider said,

It's just talking about a yarn, not asking questions on a professional basis, we don't necessarily use the [AIPGI] on the first session. It depends on how we engage with a client. Just asking simple questions

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like, 'is gambling causing you any harm?' is enough...The priority is to engage and keep them connected. Why are we asking these long questions and what use is it for them? All these invasive questions. All we need to know is that they are gambling more than they can afford."

Another service provider spoke about a broader approach to discussing the issue as the entry point to relationship building such as, "we are here to talk about your health and wellbeing" and then, "now do you mind if we talk about this common risky behaviour". These questions are asked to give space for a service user to discuss issues and the service provider to listen and build rapport.

Stakeholders also raised the importance of finding ways to raise awareness in the community that had a language that understood by Aboriginal community. One community member said, "What does gambling responsibly mean? What does it mean?"

The importance of learning and sharing

The issue of gambling and gambling harm is not an easy issue to discuss in the Aboriginal community, nor is it an easy area to work in because of the challenges of engaging community or those that require support in this topic. For staff, this can lead to setbacks in service delivery and at times appears to be quite isolating because of the challenges with engagement. One way to respond to this is to share issues and understandings with other peers and colleagues in shared environments.

Staff were asked about what would be helpful to learn and share learnings. In summary they suggested:

- Regular sector wide forums (like the Community of Practice) that provide a space to share practice, challenges, and successes
- Workforce development opportunities that could be shared across the sector
- Online learning that has self-directed and shared elements including greater levels of online resources

Culture is healing, community is healing

“Being shame is not our culture”

Service provider

When community members were asked what would be required to improve services and access to services they emphasised family, community, and culture. One community member emphasised the isolating nature of gambling harm and seeking help and the importance of collective healing,

“The biggest start of a healing journey is you have to bring family in. I am from [community name] so I have a tribe. Talking about [gambling] is isolating. When we do it, we are together, it's a group thing, it's a happy time. When you get gambling help you are on your own, so you are isolated.”

Another spoke about the importance of having a “close family member talking about this, not ‘you’ve been referred to’ and that this community member felt anyone that did this, “would get cursed and [the person experiencing gambling harm] will get defensive.”

Another community member spoke about the importance of connecting culturally to support mental health and wellbeing including supporting Aboriginal people to return to country (including supporting older people to do this too), cultural camps for all Aboriginal people, Indigenous nation building and Aboriginal people, “building relationships in our own communities.”

Proposed service options and stakeholder feedback

In response to the stakeholder feedback the consultant put forward a series of options to service providers at a workshop to co-design service options. These options and the stakeholder feedback are summarised in this section.

Service options and stakeholder feedback

As mentioned in the introduction there were eight service options explored with service providers. These were:

- Creating new narratives
- Peer Led, lived experience led and community led solutions
- Exploring how tools for self-management can be strengthened for Aboriginal and Torres Strait Islander people
- Exploring alternative and meaningful activities when Aboriginal and Torres Strait Islander people choose to stop gambling or minimise gambling
- Understanding the future of online gambling and how the harm of this could be reduced in the future
- An Aboriginal specific community and public media campaigns; and
- Exploring holistic approaches to providing care

Each of these is described and the stakeholder feedback summarised towards the design of each of these options.

The eighth service option, *a complete Aboriginal and Torres Strait Islander journey of care* has been addressed in the section *A model of care for Aboriginal gambling help services*

1. Creating new narratives

What is this idea?

Creating a shared narrative within community and with service providers providing a safe space to discuss something that people do not want to speak about. Another way to say this is how can a yarn about gambling be easier to have within family and community and with services.

What have I learnt to consider this?

There is stigma & shame connected with gambling. It is not well understood as an addiction & those that work in this field also find this challenging to communicate with and reach those who need support.

Learnings towards the design

Stakeholders were asked to consider how they may create stories that are better able to support a shared dialogue amongst community and service providers and to suggest different kinds of narratives for different audiences. This is summarised in the following table:

Table 1: Elements to create new narratives

Topic	Ideas to consider across AGHS
Goals of the story	<ul style="list-style-type: none">• Restorative practice- working with not doing to or for• Working with cultural protocols• Social and emotional wellbeing

	<ul style="list-style-type: none"> • Reduce gambling related harm in every Aboriginal community through creating alternative opportunities for connectivity • Creating culturally safe spaces that are confidential and preventative, developing trusting relationships that are culturally safe and respectful to explore options • Reducing stigma • Creating a holistic approach to improving quality of life in the community • Creating self-awareness, peer awareness, respect, purpose, connection, more productive use of time, stronger community connection and wellbeing • Clarifying the misunderstanding of being able to [just] quit an addiction • Barring is not [the only] answer • Shifting community attitudes • Services that get clients through the door or/and where services go to them • People are comfortable sharing how gambling is affecting them • People in the community understand the impacts of gambling
<p>Key messaging- what is this story about?</p>	<ul style="list-style-type: none"> • The disconnection from culture with nothing to do that is meaningful, gambling is a solution to fulfil a need and is soothing in relation to trauma • Worthy, acceptance, supported, help- we want to understand why- your unique story • The importance of choice • Family and a sense of belonging

	<ul style="list-style-type: none"> • Reconnection to culture and community, everyone is connected, demystifying culture • You gamble, you have no food, you have no money • Have a yarn with us • Break the cycle • It's not always just a bit of fun, how much have you spent? • How else can you help your community? • Building trust to heal • Hopeful and positive messaging- how do we make life better? • It's more than gambling • I don't think anyone wants to be harmed by gambling, is your community suffering? Is gambling really a part of your culture? Is gambling hurting your community? Let's get help early • Being a better, stronger person for your community • It's okay to seek help
<p>New ways to tell the story</p>	<ul style="list-style-type: none"> • Move from the “fractured nature of community and disconnect from service providers” to “supports are responsive to Aboriginal defined needs” • The connection to community is made and encouraged through more, ‘prosocial’ and peer support
<p>These stories can be told through...</p>	<ul style="list-style-type: none"> • Lived experience stories • Peer support- women's groups • Elder involvement & role modelling • Outdoor activities creating connection • Use of comedy • Advertisements • Alternatives to gambling: art therapy, skate boarding, music, footy and key spokes people in various areas • The tree of life and symbolism

	<ul style="list-style-type: none"> Podcasts, media, social media, gaming staff
Audience specific messaging	<ul style="list-style-type: none"> Children- work with children to question the ‘traditions’ around gambling Remote communities: Shared values: brings people together, is a mechanism to raise money, sharing and togetherness in community, money circulating in community Problem: If a large sum of money goes out (for a car etc) this is not in circulation, which can lead to arguments, conflict, children can be roaming unsupervised & in some communities in places with no youth programs Solution: diversion and activities, something to do after the shop closes, needs to come from community

2. Peer Led, lived experience led and community led solutions

What is this idea?

Creating opportunities for community leaders and those with lived experience to support those experiencing gambling harm.

What have I learnt to consider this?

People find gambling harm hard to discuss with service providers (including Aboriginal service providers) unless they hit ‘rock bottom’. Could a community leader or group/peer of person with lived experience be a place to go/or complement service providers in their work to support those experiencing gambling harm.

Learnings towards the design

Stakeholders were asked to consider how this type of model could operate and the kinds of systemic supports required if the three populations below were part of this service:

1. Individual peer with lived experience
2. Aboriginal Elder; or
3. Aboriginal community group

Stakeholder feedback is provided in the following table:

Table 2: Towards a peer, lived experience, community led model

<p>Principles of the model and developing the model</p>	<ul style="list-style-type: none"> • Be mindful of the challenges of sharing stories where shame is involved and burdening individuals • Any model needs to be developed with the people involved, for example a community approach with community • Any model needs to be well funded and sustainable • The model needs to have strong governance including community governance • Ensure the model reflects community need
<p>Components of the model</p>	<ul style="list-style-type: none"> • Ensure a clear definition of any roles • Provide mentoring opportunities • Wrap around supports for any employees • Clear policy and legislative support for the role including risk management approaches • Leaders for each subgroup- men, women, young adults, Elders • Could incorporate lived experience into gaming room training • Expand the pool of Aboriginal consumer voices • Employ Aboriginal people to work in gaming rooms

3. Exploring how tools for self-management can be strengthened for Aboriginal and Torres Strait Islander people

What is this idea?

Providing as many tools as possible that are easily accessible to Aboriginal people, families, and communities to self-manage gambling harm.

What have I learnt to consider this?

Currently, ‘barring’ from gambling outlets appears to be a regular tool used by individuals to manage their gambling. Are there ways to improve the use of this for self- management? Are there other tools that could be put in place for Aboriginal people to self-manage gambling harm?

Learnings towards the design

Stakeholders were asked to consider the following question,

What are things that could be introduced into the system that could support Aboriginal people self-managing?

and document their ideas. The following provides a summary of this feedback in the following table:

Table 3: Principles and elements to support self-management of gambling

Principles	<ul style="list-style-type: none">• Aboriginal led “Give Aboriginal people the power to address gambling with our own mob” with Aboriginal services and ensure funding bodies understand this• This will be underpinned by wanting to create a sense of community• Culturally sensitive services and supports
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	<ul style="list-style-type: none"> • A holistic approach • Everyone is responsible to support community • Strategies that respond to the diversity of people, - “no one box will fit all.” • Any strategies need to have messages that tell people they are worthwhile, valued, capable of change and loved, the aim of this is to tackle stigma and shame that stops help seeking • Work with those with lived experience to develop strategies and messages
<p>Service elements</p>	<ul style="list-style-type: none"> • Education for individuals: people will be taught skills to be accountable to themselves and self-manage, so they can ask, “When am I not okay? What do I need to be okay?” <i>Could this also be for a whole family or community?</i> Expanding education beyond online to include in language, face to face education and peer support • Financial sponsors: for individuals experiencing gambling harm who can be supportive and support accountability of individuals • Resources about gambling harm: that are easy to understand (including through visuals) and access and in Aboriginal languages. With some simple achievable messages that demystify gambling • Cultural awareness programs: that is compulsory across the whole system of gambling and gambling help. <i>Could this be specifically designed to strengthen the understanding of the intersection between intergenerational trauma and gambling harm?</i> • Access to help services: informal, formal, and culturally appropriate

- **Impromptu and opportunistic places to explore gambling issues:** through sports venues or in emergency relief sites for example
- **Working with children:** to filter messages ‘upwards’ as well as ‘downwards within community’ and providing a voice for young people in this context
- **Culturally safe spaces:** to speak or yarn and heal
- **Fun spaces:** to gather and have fun and heal and that do not involve gambling
- **Apps:** that support self-management and are culturally appropriate, “Indigenise” the app
- **Group based supports**
- **Peer Supports:** “Have a key Aboriginal peer support person they can go to. Ensure the workplace is culturally safe and the program is driven by Aboriginal people. “Have people come through programs and be educated on peer support.”
- **An Aboriginal specific 24/7 free gambling helpline**
- **Ownership of gaming machines by Aboriginal people** that are taking money from the community
- **Other social service and health staff trained in gambling** “especially the AOD workforce”

4. Exploring alternative and meaningful activities when Aboriginal and Torres Strait Islander people choose to stop gambling or minimise gambling

What is this idea?

Access to meaningful alternative activities when Aboriginal people choose not to gamble.

What have I learnt to consider this?

Whilst Aboriginal people can choose to bar themselves from pokies outlets for periods time, it is not clear what people choose to do in its place. What are meaningful alternatives to this?

Learnings towards the design

Stakeholders were asked to consider alternative activities and pathways to these activities. The following table provides a summary of the feedback:

Table 4: Alternative activities to gambling

Starting point/access point for alternative activities	Activities
<ul style="list-style-type: none"> • Central Hub • Health and wellbeing centre: cultural centre of healing; “learning my culture” • Aboriginal specific free 1800 number (that is language group proficient) connection to services plus a yarn • Sport • ‘Reward’ is the alternative • Pooling resources between services • Use of technology including apps 	<ul style="list-style-type: none"> • Youth activities • Cultural activities: fishing; gathering bush food; weaving; arts and crafts • Cooking: bush tucker; local gardens • Healing • Sport • Men’s Centres • Women’s places • Direct links to social and emotional wellbeing services • Visiting specialists • Young mothers/parents’ groups; playgroups

	<ul style="list-style-type: none"> • Financial counselling- money matters; budget skills • Music • After hours activities for when gambling rooms open or at peak times of use • Education qualifications • Family activities • “Safe gambling venues” • Support groups and mentors
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5. Understanding the future of online gambling and how the harm of this could be reduced in the future

What is this idea?

Focused attention on what this means for Aboriginal people and communities and putting in place strategies that reduce use and access to this form of gambling.

What have I learnt to consider this?

From current stakeholder interviews whilst this is certainly accessed by some, it did not appear to have the same traction as the pokies. Could this change in the future with the growth of online usage in all forms? If this is possible what needs to be done to change this trajectory?

Learnings towards the design

Stakeholders were asked to consider what a hypothetical ‘worst case scenario’ could look like and work backwards from this place to avoid this outcome. The following table provides a summary of stakeholder feedback:

Table 5: Online gambling: avoiding a worst-case scenario

Period of action or outcome	Actions and outcomes
We have the time to prevent this, what could we do? How could we support children & young people?	<ul style="list-style-type: none"> • Regulation of gaming • Increasing understanding of gambling • Education in schools; “making gambling less cool” • Online approach to education • Parents and family involved in education that is on-going as technology develops • Use what we have-UWC Bowden Unplugged-train the trainer models • Remote community gambling filter on mobile networks
What could we do, now that we know this could happen?	<ul style="list-style-type: none"> • Taking evidence- based approaches • Engaging community leaders • Reverse advertising • Other activities • Bringing back cultural activities • Balance- provide other options that compete with the online world • National barring database • Stopping direct marketing • Legislate against gambling advertising
How did we get here? What were the conditions that got us to this point?	<ul style="list-style-type: none"> • Seeing others do this/role modelling • Normalisation of this • Lack of opportunities/things to do • Peer pressure • Advertising • Lagging legislation • Lawlessness of the internet- no way of monitoring this limited protection • Technological advancements have resulted in incidental harm and risk. This has evolved faster than our capacity to provide alternative coping strategies/harm reduction techniques • Increased cyber currency • Young people are more tech savvy with an increased harm as they mature

	<ul style="list-style-type: none"> • Grooming of children through games
What has happened? What is the worst-case scenario?	<ul style="list-style-type: none"> • It's taking off • It has bought new people into gambling • Suicide • Isolation • Shame • Homelessness • Debt and poverty • Loss of family • Children heavily impacted: minors not protected • Large sums of money being wiped out quickly • People are more vulnerable to criminal behaviour • Easier to hide your involvement- you can be anywhere

6. An Aboriginal specific community and public media campaigns

What is this idea?

A media campaign that is developed with community and community organisations that educates on gambling harm, that is locally and culturally relevant.

What have I learnt to consider this?

Whilst there are examples of media products being developed there does not appear to be wide scale and consistent use of these tools across multiple platforms and places. To destigmatise this issue, it will likely require greater presence and dialogue to invite questions, discussion and thinking about the issue in community.

Learnings towards the design

Stakeholders were asked to design a communication approach considering elements including the mode of communication and the tools needed as summarised in the following table:

Table 6: Designing a communication approach

Mode of communication	Describe the story	The tools that will be needed & other considerations	Considerations for children and young people?
<ul style="list-style-type: none"> • Podcast • Radio • TV adverts • Petrol pump adverts • Bus stop adverts • NITV • Video + English and Aboriginal language in print to complement • Social media 	<ul style="list-style-type: none"> • “Culture is in the country, not pokie machines’ • Short/sharp comedic stats delivered by a comedian or personality/ Influencer in community • Person playing pokies-machine morphs into an Elder, where the communication is with the Elder • Aboriginal people trying to influence luck across a range of forms of gambling- “losing at cards and begin cheating, loving up the pokies, reading signs-sports betting” • A story that presents 3 different outcomes (depending on choices) • 3 x short films to go from gambling to support to after gambling • Use humour “today not going to go because the kids have a school excursion” 	<ul style="list-style-type: none"> • Language interpreters • QR codes and GHM cards (near for example petrol stations) • Having rotating messages • Include guest speakers with an option for Q & A • Have a target audience (under 30s) for short ads (10 mins max)- make characters relatable with real stories. Could have key role models (sports people) • Build onto the Kevin Kropinyeri adverts (Blue Goanna productions) • Designed by Aboriginal people (e.g., through a focus group) • Relevant languages 	<ul style="list-style-type: none"> • Talk about gaming, apps, buying ‘skins’ • Put out on social media channels and through short videos • Telling the story through the eyes of a child • Animation to appeal with children • Sharing hope-things can get better

		<ul style="list-style-type: none">• Not highlighting a negative picture• Not triggering but normalising• Not stigmatising or shaming	
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7. Exploring holistic approaches to providing care

What is this idea?

Providing various entry points to accessing gambling harm self-management and support.

What have I learnt to consider this?

Gambling harm is stigmatised and is also not always the primary or presenting issue for many Aboriginal people. It may be useful to provide multiple service and community points where help can be accessed as a natural part of the service.

Learnings towards the design

Stakeholders were asked to consider alternative doors or entry points into services and how a yarn could be had at these points summarised in table 7:

Table 7: Taking holistic approaches to gambling harm

Who is the stakeholder?	What is the entry point or doorway?	What kind of yarn could be had here?	Considerations for children and young people?
The gambler + families+ professionals (helpers + industry)	<ul style="list-style-type: none"> Psychologists 'No wrong door' Drug and alcohol services? Common universal screening-simple questions that address safety and wellbeing of self/others/ children & in terms of finances 	<ul style="list-style-type: none"> Risky behaviour mapping tool Person centred assessment-drawing all over the page We are interested in health, is there anything getting in the way of your health and wellbeing? The service user chooses where they start 	<ul style="list-style-type: none"> Safety and wellbeing

Schools	<ul style="list-style-type: none"> • Schools including specialised school programs (The Smith family) and working with Aboriginal education teams • There needs to be and ongoing relationship with schools 	<ul style="list-style-type: none"> • Increase levels of awareness of gaming and gambling harm in primary and secondary schools • Educate teachers on gambling and gaming and the harms associated with each 	<ul style="list-style-type: none"> • This needs to be done in a way where the ‘lingo’ used in gaming is understood by trainers with interactive age-appropriate activities using technology to make learnings relatable
NGOs, Gambling Help Services	<ul style="list-style-type: none"> • Gambling Quit App • Accessible 24/7 • Specific advertising to Aboriginal people • Technologically advanced marketing, research, and training 	<ul style="list-style-type: none"> • Pictures and images • Managing spend • Budgets and funds • Goals • Distractions to triggers • Support people • Live chart • Could the app be linked to alternative activities/games when people are triggered? (DS) 	<ul style="list-style-type: none"> • Language • Imagery • Endorsements
NGOs, Gambling Help Services, ACCOs	<ul style="list-style-type: none"> • General practice • EAP • Gambling Help Services Hotline • Aboriginal health services • Social welfare service providers 	<ul style="list-style-type: none"> • Consequences of gambling and causes • Learning new tools (?) • General social and emotional wellbeing yarn • A welcoming space supported by staff that have good interpersonal skills and are culturally aware 	<ul style="list-style-type: none"> • A child friendly space • Activities for young people

A model of care for Aboriginal Gambling Help Services

Synthesising the stakeholder feedback, the following section seeks to provide a model of care for Aboriginal people that covers the journey across community and service delivery to address gambling harm and **recommends key directions**.

This section will document the core components and features that should be considered for all interventions through a series of Principles and key design criteria. These principles and criteria will be discussed within the community setting and across 4 service areas (1) Hearing about a service (2) Entering a service (3) Inside a service (4) Exiting a service. For each of these areas there are a series of proposed measurements.

It is also suggested that in reading this, DHS-OPG **refer to the previous section *Proposed service options and stakeholder feedback***, as the stakeholder feedback provides possible ideas and directions to consider throughout the model of care.

These proposed strategies have also been aligned against DHS-OPG's four strategic priorities under their investment framework:

- South Australians recognise gambling harm and know how to help
- Preventing and intervening early in gambling harm
- People get the right support at the right time
- An agile system equipped to identify, prevent, and respond to emerging harm and need

And the areas of work are prioritised. The alignment and priority matrix are provided as Attachment 1.

An Aboriginal and Torres Strait Islander model of care for gambling help services

What is this idea?

Aboriginal and Torres Strait Islander people have been living and flourishing on this land for 65,000, with diverse languages, traditions, and knowledges. With the coming of colonisation and subsequent policies it has only been in recent times where Aboriginal cultures have been fractured and traumatised. Despite this, Aboriginal communities carry great strengths and hopes, and it will be through those that healing can occur for hurt people, families, and communities. This ‘model of care’ seeks to ground this service delivery model in these cultural strengths.

What have I learnt to consider this?

“The biggest start of a healing journey is you have to bring family in. I am from [community name] so I have a tribe. Talking about [gambling] is isolating. When we do it, we are together, it's a group thing, it's a happy time. When you get gambling help you are on your own, so you are isolated.”

Aboriginal community member

“Being shame is not our culture”

Service provider

Aboriginal community and service providers spoke about the importance of country, culture, family, and community to respond to gambling harm that does not create further isolation and fracturing of community and instead builds on strengths and increases and rebuilds connection.

Principles and key design criteria

The following provides the overarching principles and service design criteria that informs each service component:

All aspects of the service response will reflect the diversity, richness and strengths of Aboriginal peoples, history, culture, community, and family and provide space for all of these

Aboriginal people's diverse voices will inform all aspects of the service response including the voices of children and young people

Aboriginal people will have choice, power, and control over how they seek to heal

Service responses will support cultural strength and connection and challenge stigma, shame, and isolation

Service responses will recognise the effects of trauma and intergenerational trauma and act in ways that support long term healing

All service responses and the staff (with a specific focus on non-Aboriginal staff) that work within them will be culturally aware, responsive, safe, and connected to community and culture.

Whilst there are many ways to define how staff can practice better with Aboriginal people and with Aboriginal communities one

definition of **cultural safety** that provides a broad definition is the following:

Cultural safety is about creating an environment that is safe for Aboriginal and Torres Strait Islander people. This means there is no assault, challenge or denial of their identity and experience.

Cultural safety is about:

- *Shared respect, shared meaning, and shared knowledge*
- *The experience of learning together with dignity and truly listening*
- *Strategic and institutional reform to remove barriers to the optimal health, wellbeing, and safety of Aboriginal people. This includes addressing unconscious bias, racism, and discrimination, and supporting Aboriginal self-determination*
- *Individuals, organisations, and systems ensuring their cultural values do not negatively impact on Aboriginal peoples, including addressing the potential for unconscious bias, racism, and discrimination*
- *Individuals, organisations, and systems ensuring self-determination for Aboriginal people. This includes sharing power (decision-making and governance) and resources with Aboriginal communities. It's especially relevant for the design, delivery, and evaluation of services for Aboriginal people.*

(Aboriginal and Torres Strait Islander cultural safety, State of Victoria 2017-2020)

This will be a useful definition to consider across the model of care.

A model of care for Aboriginal gambling help services

The following applies the principles and service design criteria across the service journey drawing from stakeholder feedback and suggested strategies.

This discussion begins in the community setting and across 4 service areas (1) Hearing about a service (2) Entering a service (3) Inside a service (4) Exiting a service. For each of these areas there will be a series of proposed measurements.

In and with community

What is the experience that will be created?

We will see gambling harm issues and services having a greater integration with community spaces, community issues, community organisations and in community events. We will hear yarning and shared dialogue within community and with service providers where there are key leaders, community groups and families able to speak about gambling as an issue of hurt not shame, and services as a place for help not isolation. There will be serious yarning and there will be yarning and laughter.

Service responses start with community and end with community.

What is this service element?

This will be community- based responses that seek to engage the whole community including staff in shared dialogue and activities to respond and reduce gambling harm.

Who are the people and what are the places and spaces that Aboriginal people will interact with?

This element could include but is not limited to:

- Increased gambling information and services at community events that are locally relevant.
- Community led and based media campaigns that describe gambling issues, gambling harm and healing in language that is understood by communities.
- Basing activities and supports in culturally safe and recognised spaces.
- Engagement of community leaders and groups in dialogue on gambling issues and gambling harm now and into the future that is shared with service providers.
- Referral to alternative activities for those that seek to reduce their gambling that is culturally based and on country.

What kinds of supports and infrastructure will be needed to implement this?

Supports and infrastructure that will be required but are not limited to:

- Strong engagement with community organisations, groups, and community leaders.
- Dedicated work on creating a shared language and dialogue with community. It will be important that gambling venues are engaged in this dialogue.
- Dedicated resources to support local media campaigns.
- Dedicated resources to support cultural and on country activities. The consultant suggests it may be useful to this in partnership across multiple funders and organisations as she has noted this is a need for many Aboriginal people and could be a more general offering, not a gambling service specifically

How could this be measured?

Measures could include but are not limited to:

- Tools and resources created that support a shared dialogue and understanding for staff and for community
- Level of community engagement: for example, could providers be asked to map their community connections and discuss how this is going inviting a deeper conversation
- Local public awareness surveys, which could include through social media platforms
- MOUs or agreements with local organisations about working with gambling and gambling harm in cultural ways

Learning about gambling harm and gambling help services

What is the experience that will be created?

Aboriginal people will see images and people that reflect them, their people, their culture, and their experiences. They will hear yarns, dialogue, and words that they can relate to and see meaning in. They will feel they can ask for help and that they will not be judged, instead they will be accepted and understood. They will know seeking help means that they can have choice and connection.

What is this service element?

This is culturally informed and connected places and spaces that are sharing information about gambling and gambling harm that Aboriginal people understand, find helpful and useful.

Who are the people and what are the places and spaces that Aboriginal people will interact with?

This element could include but is not limited to:

- A South Australia wide media campaign that represents the diversity of Aboriginal peoples in SA.
- Awareness tools and products that are both SA wide and locally developed.
- Education in schools that is relevant to children and young people and their families including in online gaming and its relationship to gambling. It would be also important to explore how this kind of information could be delivered through an Aboriginal cultural lens to highlight the strengths of Aboriginal culture as children and young people are learning about gaming and gambling.
- Multiple places that Aboriginal people can see and access these resources that are culturally safe, these could include general practice and counselling and psychology services amongst other services.

What kinds of supports and infrastructure will be needed to implement this?

Supports and infrastructure that will be required but are not limited to:

- Dedicated resources for SA wide and local community resources
- Education and engagement with multiple sites where these resources are accessible. This could include updated and specific cultural awareness training for sites that participate in this. It can be useful to have both an online and in person

component to training to make this more accessible for services.

How could this be measured?

- Development and completion of tools
- Training of service sites
- Focus group or population surveying following a campaign
- Sites where resources are accessible

Entering a service

What is the experience that will be created?

There will be multiple entry points that are easy to access and feel safe and confidential where Aboriginal people feel they have choice and control over their healing.

What is this service element?

This culturally informed and connected places and spaces where Aboriginal people can access services of a specialist nature to work with gambling issues and gambling harm and where general or a broader suite of services can be accessed to ensure holistic support and services that are not stigmatising. There will be options for individual help and family and community help that is both specialist and general in nature. For example, whole family support at cultural camps.

Who are the people and what are the places and spaces that Aboriginal people will interact with?

It is important that Aboriginal community-controlled services, Aboriginal staff and other social services and staff that are trusted by the community are delivering these services and other considerations could be:

- An Aboriginal specific phone/digital help line that supports Aboriginal people to access specialist gambling help and other services. This could include some form of digital app.
- Identified culturally safe spaces and services. Where this program could be seen as an 'add on' to some services' day to day work, it is suggested that some approach is applied to co-design a way forward for specific services. For example, if general practice is one of these sites, it is suggested that an approach is designed with them.

What kinds of supports and infrastructure will be needed to implement this?

- Education and engagement with multiple sites where these services are accessible. This could include updated and specific cultural awareness training for sites that participate in this. It can be useful to have both an online and in person component to training to make this more accessible for services.
- Further exploration of help line and digital options that includes consultation with Aboriginal people and staff in any options or any further design work.

How could this be measured?

Measures could include but are not limited to:

- Development and design of products
- Access to phone line or digital help
- Service access

Inside a service

What is the experience that will be created?

There has already been some trust and support built between service providers and Aboriginal service users as Aboriginal people have decided to stay and access the service. The yarning between service providers and Aboriginal service users will be broad in nature and will offer all types of help that also offers specialist gambling help. Aboriginal people will feel they can lead the direction of their healing and that there will be multiple choices for them.

What is this service element?

This will be a suite of services that are culturally safe and connected that can be tailored for an Aboriginal service user. The assessment and decisions made about the kinds of services a person needs will be decided through a yarn. This yarn will look at strengths and risks and where service users need support to build strengths and minimise risks for them and will include yarning about gambling and gambling harm. The suite of services an Aboriginal service user will be able to access include specialist services related to financial management and gambling harm and cultural services and activities for them and their family.

Who are the people and what are the places and spaces that Aboriginal people will interact with?

It is important that Aboriginal community-controlled services, Aboriginal staff and other social services and staff that are trusted by the community are delivering these services and other considerations could be:

- A yarning approach that is holistic and specific to gambling where required.
- A family approach to delivering gambling help services that is holistic and destigmatising.
- Joint programs that are delivered with partner organisations that provide broader service responses and/or cultural activities.
- Strong referral pathways into cultural services and other activities from all services and including gambling venues, and Gambling Associations and Charities barring and policy service.
- Looking at models of support that could complement service delivery including peer support or mentor models.

What kinds of supports and infrastructure will be needed to implement this?

- Doing further work in developing the holistic yarning approach with all staff and Aboriginal community members and how this includes a shared dialogue regarding gambling and gambling harm and help.
- Doing further work to discuss and design what a family model for gambling help services looks like with all staff and Aboriginal community members.
- Tools and resources that support the workforce in any practice and practice development including access to online resources and tool kits.
- Clear referral pathways into services and other activities across the sector.

How could this be measured?

These could include current activity measures (numbers who access services, reaching goals etc) and could also consider:

- Numbers that access new activities cultural or general.
- How in control clients feel about their path to healing.
- How family is involved in help and healing.
- Measures of cultural safety.

Exiting a service

What is the experience that will be created?

Service responses start with community and end with community.

Aboriginal service users would have experienced a service that gave them choice, control, and constant links back to culture and community when they wish to access them. They will feel that they have reached some if not all goals. They will feel less shame and more ability to have a dialogue about gambling and gambling harm with others including their family. They will feel they know where they are going next and how to get support again if they need it.

What is this service element?

This moment in the service journey is where Aboriginal service users have decided with the service provider to leave the service into community. This will include having ways to access support when needed (including warm referrals into new services) and going into new activities and opportunities of their choice with community support accessible to them.

Who are the people and what are the places and spaces that Aboriginal people will interact with?

It is important that Aboriginal community-controlled services, Aboriginal staff and other social services and staff that are trusted by the community are delivering these services and other considerations could be:

- Looking at models of support that could complement service delivery including peer support or mentor models.
- General and cultural activities that are easily accessible alternatives to gambling.
- Ensuring the public dialogue is maintained through media campaigns and community events.

What kinds of supports and infrastructure will be needed to implement this?

- Long term funding to ensure that these kinds of ideas and practices can be embedded in services and provide support for the continued dialogue in community and between services.
- Where peer or mentor models are explored, it will be important to ensure that this is designed very carefully, with the right supports in place for peers or mentors.

How could this be measured?

These could include current activity measures (client satisfaction) and could also consider:

- Warm referrals.
- Exiting to an activity or different kind of support.

Attachment 1

See A3 document: A model of care for Aboriginal Gambling Help Services

The alignment and priority matrix: suggested strategies have been allocated against DHS OPG priorities.



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Attachment 1

A model of care for Aboriginal Gambling Help Services

The alignment and priority matrix: suggested strategies have been allocated against DHS OPG priorities. Some have been repeated across more than one priority

Those that have been bolded and underlined are proposed as priorities for early action.

DHS OPG Strategic priorities/Service journey phases	In and with community	Learning about gambling harm and help services	Entering a service	Inside a service	Exiting a service
South Australians recognise gambling harm and know how to help	<ul style="list-style-type: none"> • <u>Community led and based media campaigns that describe gambling issues, gambling harm and healing in language that is understood by communities.</u> 	<ul style="list-style-type: none"> • <u>A South Australia wide media campaign that represents the diversity of Aboriginal peoples in SA.</u> • Awareness tools and products that are both SA wide and locally developed. 		<ul style="list-style-type: none"> • <u>A yarning approach that is holistic and specific to gambling where required</u> 	<ul style="list-style-type: none"> • Ensuring the public dialogue is maintained through media campaigns and community events.
Preventing and intervening early in gambling harm	<ul style="list-style-type: none"> • <u>Engagement of community leaders and groups in dialogue on gambling issues and gambling harm now and into the future that is shared with service providers.</u> 	<ul style="list-style-type: none"> • A South Australia wide media campaign that represents the diversity of Aboriginal peoples in SA. • Awareness tools and products that are both SA wide and locally developed. • <u>Education in schools that is relevant to children and young people and their families including in online gaming and its relationship to gambling. It would be also important to explore how this kind of information could be delivered through an Aboriginal cultural lens to highlight the strengths of Aboriginal culture as children and young people</u> 		<ul style="list-style-type: none"> • <u>A family approach to delivering gambling help services that is holistic and destigmatising.</u> • Joint programs that are delivered with partner organisations that provide broader service responses and/or cultural activities. 	<ul style="list-style-type: none"> • Looking at models of support that could complement service delivery including peer support or mentor models. • General and cultural activities that are easily accessible alternatives to gambling.

		<u>are learning about gaming and gambling.</u>			
People get the right support at the right time	<ul style="list-style-type: none"> Increased gambling information and services at community events that are locally relevant. Basing activities and supports in culturally safe and recognised spaces. <u>Referral to alternative activities for those that seek to reduce their gambling that is culturally based and on country.</u> 	<ul style="list-style-type: none"> Multiple places that Aboriginal people can see and access these resources that are culturally safe, these could include general practice and counselling and psychology services amongst other services. 	<ul style="list-style-type: none"> An Aboriginal specific phone/digital help line that supports Aboriginal people to access specialist gambling help and other services. This could include some form of digital app. Identified culturally safe spaces and services. Where this program could be seen as an ‘add on’ to some services’ day to day work, it is suggested that some approach is applied to co-design a way forward for specific services. For example, if general practice is one of these sites, it is suggested that an approach is designed with them. 	<ul style="list-style-type: none"> A yarning approach that is holistic and specific to gambling where required A family approach to delivering gambling help services that is holistic and destigmatising. Joint programs that are delivered with partner organisations that provide broader service responses and/or cultural activities. Strong referral pathways into cultural services and other activities from all services and including gambling venues, and Gambling Associations and Charities barring and policy service. Looking at models of support that could complement service delivery including peer support or mentor models. 	<ul style="list-style-type: none"> Looking at models of support that could complement service delivery including peer support or mentor models. <u>General and cultural activities that are easily accessible alternatives to gambling.</u>
An agile system equipped to identify, prevent, and respond to emerging harm and need		<ul style="list-style-type: none"> Education in schools that is relevant to children and young people and their families including in online gaming and its relationship to gambling. It would be also important to explore how this kind of information could be delivered through 		<ul style="list-style-type: none"> A family approach to delivering gambling help services that is holistic and destigmatising. Joint programs that are delivered with partner organisations that provide 	

		an Aboriginal cultural lens to highlight the strengths of Aboriginal culture as children and young people are learning about gaming and gambling.		broader service responses and/or cultural activities.	
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