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|  | Speak Up – KōrerotiaThe role of culture in gambling harm21 December 2022 |
| Female | This programme was first broadcast on Canterbury’s access media station Plains FM and was made with the assistance of New Zealand on Air. |
| Female | Coming up next, conversations on human rights with “Speak Up” – “Kōrerotia” here on Plains FM. |
| Sally | E ngā mana, E ngā reo, E ngā hau e whāTēnā koutou katoaNau mai ki tēnei hōtaka: “Speak Up” – “Kōrerotia”. Tune in as our guests “Speak Up”, sharing their unique and powerful experiences and opinions and may you also be inspired to “Speak Up” when the moment is right.Ko: “Speak Up” – “Kōrerotia” tēnei, ko Sally Carlton ahau, ko ‘Problem gambling’ or ‘Gambling harm’ te kaupapa o te rā nei. We’ve got three guests with us who each bring a different perspective to this topic. You’re all part of the same family, the same whānau, of organisations though, which is quite nice, it’s nice that you all know each other but you all work with slightly different populations and therefore I’m sure you have slightly different takes on these kinds of questions and issues as well. We’re particularly going to be looking at the role of culture in gambling and gambling harm and I think the different perspectives that you bring today will be really interesting and really beneficial to this topic. It would be lovely to hear from each of you a wee bit about yourselves and about the organisations and how they all work together.  |
| Bridgitte | Kia ora, ko Bridgitte Thornley tōku ingoa. I’m the national director of PGF Services. We sit under Problem Gambling Foundation or PGF Group, so the three of us lead three different services under PGF Group which it used to be called Problem Gambling Foundation. We would say that we’re the general service and we pay particular attention to making sure that we are culturally aware and safe for Māori and that’s important to us and so that we ensure that our services meet the needs of Māori who are the most affected by gambling harm.  |
| Pesio | Talofa lava, I’m Pesio Ah-Honi. I lead the Mapu Maia service. So Mapu Maia is the Pacific service, we’re a national service, looking after our Pacific communities. As one of our many contracts we provide gambling harm intervention which is counselling, talatalanoa and we also deliver health promotion and public health services in regards to gambling harm and other coexisting issues across New Zealand. We work quite collaboratively with Asian Family Services and PGF Services as well as other community and government agencies. In terms of our Pasifika culture, we provide coexisting and holistic services for those who are impacted by gambling harm and their whānau.  |
| Sally | Thank you and you mentioned something there which I think is really critical - and I’m sure we will talk about more - but it’s not just gambling but the wider issues that are going on at the same time.  |
| Pesio | Yes, gambling most often isn’t in isolation, it coexists amongst other social issues, mental health and addiction issues and so on.  |
| Sally | Thanks and finally our final guest is Kelly Feng from Asian Family Services.  |
| Kelly | Kia ora, nee hao, I’m Kelly Feng, I’m the CE for Asian Family Services. So Asian Family Services have been providing minimised gambling harm since 1998, it was a part of PGF Group and gradually we become kind of more independent organisation. So similarly we are providing Asian helpline which is nationwide. We are providing over eight different Asian languages as well – Mandarin, Cantonese, Korean, Japanese, Thai, Vietnamese and Hindi and obviously English as well. We also providing to the Asian population the public health lens to raise awareness and work with industries and to have a safer gambling and also working on the policy level on a lot of submissions as well. And obviously we are providing for clinical intervention, which is providing counselling and group work, both in the community but also in some of the prisons as well. Obviously like Pesio said, we are again one of the few national organisation for Asians and we do provide other services than normally minimise gambling harm. We do have our Asian wellbeing services which we are providing more kind of holistic, mental health, mental wellbeing kind of focused as well, working across different GP clinics and providing parenting course as well as a suicide prevention and emotional support. We do have our newly developed language support which is interpreting service and translation service nationwide. Obviously that’s kind of helped a lot over the Covid times which was contactless. Over the last three years we have providing under the Ministry of Social Development, community connection services, the Covid response to provide more culturally appropriate food. Unfortunately there was a lot of suffering for families who lost jobs and can’t afford to put food on the table as well and we do do a lot of research like, you know Mapu Maia and PGF that we really are willing to explore evidence-based research and we have our own kind of integrated tree model for us to do intervention as well. Yeah and we have other different things we will probably talk about. |
| Sally | Sounds great, thank you so much. Just to set the scene, it would be great to hear from you all a little bit of background to this topic. Do we have a sense of how many people in Aotearoa gamble and how many of them it tips into problem gambling? And what is ‘problem gambling’?  |
| Bridgitte | We’re similar to other countries without about 1% to 2% of the population experiencing gambling harm. Gambling harm is any sort of harm as a result of your gambling. People used to sort of be focused on problem gambling which in the research is usually seen as the sort of hard end of the issue. We focus on any harm and harm can be measured in a variety of ways but they sort of estimate that there’s probably about 75,000 people in New Zealand that are affected by gambling harm of their own and then every one person who has gambling problems would affect sort of six to eight others. So that could be family, friends and in the workplace. Again it’s like other western cultures that have got the proliferation of gambling as we do. You could say that 80% of the population gambles but that includes playing Lotto which is often done without harm. It can cause harm but it is often without harm. So those that gamble is quite different than those with harm from gambling. Another important aspect of it is it depends on what product you are playing leads to more harm. So we know that of people that play pokie machines for instance, it’s more like 40% to maybe even 60% of those players that have gambling harm, whereas Lotto players it’s very low.  |
| Pesio | Pasifika makes up around 22% of those who are coming through to services. You know, when we make up only 8% of the population, 22% is quite high. Pasifika being four times more likely to be at risk of gambling harm than say European and so it is quite a concern for Pasifika, we are over represented in numbers. When we look at, as what Bridgitte said, one problem gambler can affect up to eight or ten others and with Pasifika that’s slightly higher. We also know that those who are not the gamblers are the affected others – so could be partner, children, employer, friends. They are also affected and harmfully impacted by a person who is gambling. Almost 50% of those who come through to Mapu Maia are affected others and we provide services for family and friends as well. You know, you talked before about what are some of the harms. As Bridgitte said, you know we look at why Pacific are experiencing more harm than say others. Research states that access has a big part to play. One of the contributing risk factors for Pasifika is access. We know that over 50% of pokies in Aotearoa are in the poorest areas of Aotearoa and we know that those who live in the poorest areas are the most vulnerable communities, primarily Pasifika and Māori. And then there’s also lots of other things that contribute to gambling harm – socioeconomic aspects, poverty, the normalisation of gambling in our culture contributes highly to gambling harm. We have for many years used gambling activities like raffles and Housie to raise funds to build our community, build our churches and our playcentres and our community halls and the introduction of more dangerous forms of gambling, like online and pokies, have opened up opportunities to gamble and the normalisation of gambling has contributed highly to harmful gambling and that’s why it’s really important that we do a lot of the education and raising of awareness in our communities to provide that information, to provide those tools, to provide safety tips and give opportunities for our people to openly discuss gambling harm and what does it look like for them.Because gambling harm carries a lot of stigma, it carries a lot of shame which is also a barrier to accessing help. So when we think about the tip of the iceberg being those who are above the water or those with people we can see and those who are coming through to access help. But below the surface is the biggest chunk of the iceberg that we can’t see and that is who we are targeting. Because under the iceberg is people who are experiencing harm but are not able to access help for many different reasons. I’ll stop there because I could talk all day. |
| Sally | You’ve touched on so many of the topics I think we… it would be great to be able to dive into a bit more if we have time down the line.  |
| Kelly | And Asian problem gamblers, unfortunately we sit about 13.8% in 2021 research. Asian unfortunately experiencing 9.5 times harm than compared with the general population. So we say yes, Asian really gamble and it is embedded in the culture, especially gambling activity as entertainment. Not knowing a lot of times of gambling addiction side and like Pesio said, in the research also says that strong association with stigma and shame when it comes to problem gambling and they saying to people have their own issues and they haven’t sorted out. But again, the access for a lot of migrants coming to New Zealand, having that casino 24/7 as a migrant, loneliness and not being able to establish their friendship or integrate in the local society and some of the people we serve is more like you know, restaurant, hospitality, young people who really have nothing much to do and going to casino is one of their entertainment times. The other thing is for a lot of young people, particularly international students for Chinese and Indian, are the largest cohort from even the exclusion from the casino but with lack of financial budgeting time and they are pretty young and come here, have a large amount of money for them to study with and they kind of have that access, money and time to gamble. We do a lot of raising awareness of the gambling harm and try to kind of let people access early as much as possible so they can… we can kind of help at the early stage. Not you know, some of the cases we do see, like they lost over quite a significant money, like a million dollars and it becomes a real crisis intervention and they want to end their life and all that. So that’s why we kind of really want to raise the awareness of hidden addiction we say for gambling addiction, that’s really important for all populations.  |
| Sally | We might have our first song and then we will come back and think a little bit more about the cultural elements that contribute to gambling harm. You’ve touched on a lot of them already but there may well be a few more we might be able to pull out as well.  |
|  | **MUSIC BY TIM McGRAW – LAST DOLLAR (FLY AWAY)** |
| Sally  | This is Speak Up – Kōrerotia and we’re talking about the role of culture in gambling and gambling harm. We touched on a lot of elements already in that first section around why is it that Pasifika and Asian in this particular conversation, have a higher incidence of gambling and gambling harm and we touched on various things like the role of raffles in the Pasifika community, raising money for community services. Kelly, you mentioned things like home sickness and loneliness and access to money and time and 24-hour casinos as being something for many Asians that’s different to how it is back in their countries. Are there any other elements that from your work you notice in terms of the cultural elements that come into play here? |
| Pesio | I think culturally for Pasifika, gambling is still considered a form of fundraising. It is considered harmless and fundraising for a good cause, whether it’s in their family or for their church or community group or rugby team. So that awareness is still not 100% there and so behaviour wise, they don’t seem to think that there are forms of gambling that are actually more harmful than others. So there are definitely forms of gambling that are less harmful. We have Lotto, we have Housie and raffles but then as I said before, the more harmful types of gambling that they are exposed to, they don’t quite realise that they are in trouble until it’s too late. So we do our best to do that health promotion and that awareness and so when we’re talking about the culture of how gambling harm or gambling activities is perceived, it is perceived as harmless social fun and we have a lot of advertisements that our communities are exposed to that pitch it to being harmless social fun, like the Lotto ads or the around being in to win. All those things are all over social media, TV, radio and even out there on the community in terms of signage. So when we’re looking at norms and behaviours, there’s also strong gambling behaviours that they come with when they come to New Zealand. They are exposed to gambling activities in the islands for example and they participate in those gambling behaviours or those gambling activities. But once they come to New Zealand, they are also exposed to a whole new world or level of gambling, they’ve got casinos, they’ve got online, they’ve got pokie machines – more prolific and as we see, more dangerous forms of gambling.So those are kind of some of the behaviours and norms that we are seeing coming through, in research and also into our service.  |
| Kelly | Asian is over 34 ethnic groups that lumps them together. For example, Chinese do kind of a lot of gambling activity like mah-jong, another form of gambling. When the festival comes, it’s kind of a norm in the culture to play and people do believe that time of the festival, they have the luck and by migrating to New Zealand, legally in New Zealand like casinos and others, like pokies are legal and they have those kind of false belief. It is legal, it must be safe to play because the government allowed to have those venues and casinos open. Some of the migrant countries, they don’t have those as a legal activity. The other things is for lottery, we do have a lot of participation in lottery as well. Although probably less problematic but a lot of countries back home promote it as almost like a charity for people to do charity work, it is a good view of buying lottery and do something to pay back to the community. They feel like they are contributing and also some of the times when festivals, while people migrate in New Zealand and that can be quite a vulnerable time and a lot of venues unfortunately do use those opportunities to attract more people to celebrate while they have a lucky draw or other activities.And so those are drawing them to go to those venues at a vulnerable time and they do believe they were lucky at the time, they might play more than they can afford. Some of the different cultures like particularly for example young Indian male, international student or Filipinos, they work here as temporary working visa and the student visa. They use those gambling opportunities as a form of earning income rather than they think they are smart and they can beat the odds and all that to almost like earn some extra money and extra cash to lever. A lot of things are slightly different from each group but again that has been normalised but lack of awareness of gambling harm site which is the dangerous part and not knowing where to seek help when they even hit the problems, it’s quite challenging. And that’s why I think, like Pesio was saying, we definitely need to do a lot more public health work that are culturally and linguistically appropriate, that really are targeting those vulnerable people we serve and so they can really access services earlier.  |
| Sally | A lot of the examples that Pesio and Kelly have brought forward are people coming into New Zealand and bringing cultures from home with them. How about when people are here already, are we seeing culture come into play as well?  |
| Bridgitte | For sure there is. So the research is showing that Māori are about six times more affected by gambling harm than Pākehā. As far as I know, it’s not to do so much as their culture as their environment. For instance there’s… I think it’s again about six times more pokie machines in the poorer areas. So those lower deprivation areas have way more access to the machines. If you think about living in that environment where you’re just trying to make do from week to week, the idea of winning some money can be a sense of hope to get out and what’s the point of trying not to gamble if there’s that possibility of winning and it doesn’t really make any difference if I lose some because I’m going to be poor anyway. Then that environment factor is really crucial. We do a lot of policy work as well and look at the harm to communities and you can imagine also in that community, where all there is is sort of fast food, alcohol, gambling and maybe a porn shop, then you know, what options do you have?I think it’s also important that the product is very harmful. That’s pokies and online gambling, it’s highly addictive products and so that will hook people in if you’re already feeling vulnerable or desperate or you’ve got trauma or trauma from colonisation right through to trauma from abuse, then that’s going to affect you and that desire to escape or to get away from the immediate situation you’re in and they are highly addictive products.I mean that’s why we’ve shifted the language away from problem gambling which that focuses on the individual and looks at actually gambling harm is caused by a harmful product. So culturally yes, it’s part of our culture – it’s entertainment and it’s coming more and more into sports. You know, people talking about odds when they’re thinking about who might win the game. It’s definitely part of our colonised history as well. We brought it to Aotearoa.  |
| Sally | Have you noticed any trends over time? Are we seeing increasing or decreasing and I know there some differences… Anyway any comment on the trends and who else do we see? So other than ethnic groups, are we seeing younger people, older people, men or women. Are there other sort of characteristics that come into play, generally speaking?  |
| Bridgitte | It’s about 50/50 women and men and it’s across the age groups. There’s just those different modes sort of can shift across. So online gambling is very popular now, it’s trending up, particularly with younger people. We need to keep an eye out for the gamification of gambling. The gaming industry and the gambling industry are talking a lot about how to merge their products, if you like. So gaming is doing some gambling features and we’ll probably be seeing more gambling products doing more gaming as well.Yeah so the online gambling is a big trend up, sports betting has been trending up for a while.  |
| Pesio | I agree with Bridgitte in terms of online stuff and the gaming for Pacific, being concerned about that crossover or that merge. We’ve seen a lot of our young men, that that’s a trend at the moment. So when we talk about young men, we’re talking about between the ages of 18 and 40, that’s increased dramatically for our service anyway for Pacific. For analysis that’s because of the online space. Sports betting in particular. Different age groups have different reasons and different products, different types of gambling. So we’ve got our older age group with the pokies and a little bit of housie and a little bit of Lotto, where we’ve got the younger age group not so much pokies but sports betting and casino as well and online. Those are the latest trends that we’re seeing. Definitely during Covid, during shutdown we were just as busy as ever, even though the venues were closed down, people found other ways to gamble, whether it was online or whether it was through Messenger and Facebook and all sorts of things like that.  |
| Kelly | From our research says like problem gamblers or the people experiencing gambling harm are more likely to be male Indian unfortunately and they are under 50 years old. So that also falls quite a bit of young age earning about $50,000 to $70,000, moderate gamblers are more likely to be Filipino aged between 30 to 49 years old earning to about $70,000 to $100,000. Lower risk gamblers are more likely to be Korean and earning about similar, $50,000 to $70,000. Again I think that from the research but also from our service we do see different age groups like older adults tend to go to casino a lot. They might kind of gamble within an amount of money but again, it’s due to the loneliness and other issues. There’s also trending for online gambling from the recent research we did was a lot of involvement on the online gambling activities, people do start switching to online casinos as well. Again that is quite a potential risk because there it is pretty much on top of your finger with your phone and that’s it, you can access 24/7 anytime and there’s no limitation. So that’s a risk as well and as Bridgitte was saying, like mixed with gambling and gaming activities, that can be also a risk for a lot of our young people without knowing the harms or addiction side. |
| Pesio | We just conducted a big research project, we just completed that this year and the report is on our website and it was around Pacific youth and is online gaming a pathway for problem gambling. We found that more Pacific youth were spending more money than any other ethnicity on gaming, buying skins or avatars or playing games with gambling mechanisms that allows them to spend more money than they intend to, to further their chances of winning a game. There is definitely concerns and one of our recommendations from that research project was that there needed to be more work done with education and health promotion and not just with young people but also young people and their families. Most parents do not understand, especially in Pasifika, that kids playing online games exposes them to online gambling and gambling mechanisms that these games have and that’s also a risk. So there needs to be education, not just with our young people but also supporting our parents to further understand the online space.  |
| Sally | Yes it’s certainly easy to see how someone could play a game and buy the avatar or whatever it is and how that could then progress slowly, slowly, slowly into something more.  |
| Pesio | Yes, the pathway definitely.  |
| Sally | Ko te waiata tuarua. We’re going to have our second song now and then we’ll get back and talk about the role of culture in talking – or not – about gambling and gambling harm.  |
|  | **MUSIC BY THE OVERTONES – GAMBLING MAN** |
| Sally  | This is Speak Up – Kōrerotia with Pesio Ah-Honi from Mapu Maia, Kelly Feng from Asian Family Services and Bridgitte Thornley from PGF Services, talking about the role of culture in gambling and gambling harm. I’d like to think specifically now about the role of culture in talking or not talking about gambling and gambling harm. We’ve talked a lot about how culture can come into play in getting into it in the first place. We’ve talked a lot about the need for education, not just of the gamblers themselves but of the wider community. Talking about it is obviously the first step or the crucial step in getting some of this awareness out. So how does culture come into play in this situation?  |
| Pesio | For Pasifika, talking about it is really hard especially if you have a gambling problem because there’s a lot of stigma attached to it, a lot of shame. Quite often not being in control of your money is seen as a very, very bad weakness or it’s a judgement on your integrity. With the Pacific community, we’ve spent many years trying to raise the issue of it is okay to talk about it and have open discussions using public platforms like radio, like community groups, like church groups to be able to start discussions and have people talk openly about it. That kind of engagement has been really successful for us to be seen in the community, to be visible and to be heard in the community discussing it. So that with Pasifika we need to build trust and rapport with community, we need to have their right sort of engagement to talk about anything that has high stigma attached to it. Problem gambling is very much like other taboo subjects within our culture. So the messenger needs to be just as important as the message when it comes to Pacific. So we work really hard to make sure that the messenger is the right person, the message hits the right notes or hits the right places. We’re not offending anyone, we’re not disrespecting anyone, we’re also not judging people and to be seen and heard in the community is just as important. We want people to access help early rather than when it’s too late or when they’ve lost everything or when they’ve been impacted in terrible ways within their family and relationships. So that’s how we bring culture into it, to make sure it is effective as well as appropriate.  |
| Sally | Sounds great, there’s a lot of work around champions, I think that’s kind of echoing what you’re talking about there, making sure that the messenger is the right person, choosing your champions is really important. Who are you going to get that’s got the right mana to get the message out there. |
| Pesio | Yes. |
| Kelly | For Asian, yes definitely self-stigma is really strong and shame and guilt is a really difficult to bring up talking about problem gambling. And also too, a lot of Asians in general would also see how the others are seeing them so that’s kind of almost double stigma and shame from how you are the failure and you didn’t really have the control of your gambling behaviour and feel guilty about losing money and to the family and bringing the shame to the family as well.The way to break out some of those is through our public health work. We did so many years of raising awareness but not talking straight away for gambling harm or problem gambling, we often are using some other ways to engage with the community like you know, wellbeing or other things to start with and to really slowly approach and talk about problem gambling or gambling harm even and raising awareness of the addiction side of the gambling by using a really culturally linguistic appropriate way. Using different ethnic social media or media to really reach out to those communities. I think a lot of public health campaign, the national style normally does not reach out to the Asian community and that’s why we really need to have a more kind of culturally linguistic specific channels and message that really resonate with people and they feel like that the story is related to them and speak to them so they can really connect and when come to seek help, they can seek help. And one of the other things that Asians have second behaviour wise, tend to seek help from friends and family. I think from my memory, we have about 68% people will seek help from family and friends compared with the national kind of mainstream that would be almost like 70% will seek help from GP and professionals when it comes to more kind of a problem. So that also gave a lot of indication, we really need to advocate to our community and those community leaders to be able to help their people and empower those groups to be able to create that clear pathway to seek help.One of the other things is confidentiality is pretty important and the community are pretty small, like our Vietnamese staff telling me you know, everyone will know a lot of people in the community. So talking about it openly, those people need to be assured they have the trust within the community and to be able to trust say, for example Asian Family Services. So they know you guys are not volunteers, you will keep confidential, you are professional. So they have that assurance and to be able to have the courage to pick up the phone and to give us a call and to seek help as well. So we have to be in the community to build that trust and that takes a long time and definitely those in the public health work, we need to really keep going and doing in the much national scale and using those different platforms of you know, social media, media to reach out to those communities as well.  |
| Bridgitte | So stigma is, yes a big thing for anybody seeking help for gambling and the stigma and shame. We’re aware even in the addiction recovery circles that people feel, if they’ve got gambling harm then that’s worse than even alcohol or drugs and they can feel stigmatised even there. I can’t speak for Māori but I do know that just generally our culture is about the No.8 wire and doing it ourselves and just you know, the idea of going to counselling is this frightening thing that no, no I can just fix this and one of the issues with gambling is that it can feel like you can self-manage it for a long time. So people, you know, will go from week to week believing that next week will be different, I won’t gamble next week and then pay day comes around and then they do it again and they’re sort of always manage their finances on their own and get more and more isolated with that.But the idea of actually seeking help for gambling is massive. Also in comparison to other addictions, you don’t have the same physical deterioration that will lead you or drive you to seek help because your liver is failing or something is happening physically. Most people never seek help for gambling harm and our strategy is just make it as easy as possible and that when that person takes that courageous step to reach out for harm, that we’re there immediately and can give support immediately and be absolutely culturally aware and responsive. So we have a cultural advisor, we have a kaiwhakarite, we have a team that is every day engaged in how to work with Māori and are supported by a team of Māori within our service as well. |
| Sally | How about in terms of other norms, and I’m wondering here particularly around gender norms and also the role of religion? |
| Bridgitte | Yeah so I think again there’s areas of the community that we still need to reach and the Rainbow community is one of them, but also the deaf community and disability community because I think the stigma is even higher for them, in terms of like, just reaching out for services and feeling that they can be part of our service and be supported by our service. So those areas are on our radar in terms of how to meet their needs and make our service as accessible as possible. Yeah.  |
| Pesio | There are many parts of the Pacific community that we have worked really well beside and supporting those communities understand gambling harm. Just in terms of religious groups, we’ve always worked with the Pacific church community, with church leaders and church ministers which have always been great and they’ve always been really supportive. Because they are leaders of their church communities, they see how mental health and addictions and all the other coexisting things like family violence, gambling harm affects their congregation and their members. So they’re very supportive for any support that we can give them, whether it be education, workshops, whether it be providing counselling within their church premises or just being visible and being available to help. Whether it’s their leadership group or their congregation and that’s always been met with support from the churches. We know that as I talked about, housie has been a big way that our churches have raised money in the past. So we’ve helped quite a number of churches seek alternative ways to raise funds rather than gambling activities which has been great and we’ve also supported them to promote and implement policies within their churches, not to accept or not to have gambling activities within their church groups or even accept gambling related funds, whether it’s from the Pokie Trust or Lotteries. And so those have just been ways that we’ve been able to work alongside the religious groups and been able to help many community groups over the years in terms of understanding gambling harm and also preventing gambling harm within their community church groups. |
| Sally | This show is going to air just before Christmas. Do big events such as Christmas have impact on how people gamble? And I can imagine that they may well do because there’s a lot of research that shows that Christmas is actually quite a stressful time of year for people, there’s presents to buy, there’s food to cook… |
| Pesio | Yes absolutely and research has stated and we’ve experienced it ourselves, that it’s a time that a lot of people are stressed, a lot of people are under pressure to buy gifts. So what Bridgitte talked about, that hope to win something, to get them out of the situation that they are in is a huge driver for a lot of people to gamble over the Christmas period and so we are very aware of that. Christmas is one of our busiest periods in terms of the gambling services, gambling support that we provide. So it definitely is a very stressful time for many, many families and it will be even more so this Christmas.  |
| Bridgitte | Cup Week in Canterbury, that’s also another time that is very highly stressful for people that have been gambling on races in the past and so we do a lot of support around just sort of keeping them safe over this week. There’s major events during the year, Cup Week but also Christmas that lead to more stress and more relapse unfortunately.  |
| Kelly | Definitely, I couldn’t agree more with Pesio and Bridgitte. But on top of that a lot of migrants will be quite lonely time because of that kind of family gathering and kind of reunion and that can be quite stressful for people who don’t have those connections and have a place to go to celebrate and so they might be vulnerable and just to go to those venues unfortunately and that can be seen as they just want to be part of something. But again, that will be drawing to them more gambling activities, it is stressful in different ways for different people.  |
| Sally | Okay well unfortunately kua pau te wā, we have run out of time. This has been a hugely illuminating discussion and I really want to thank you all for sharing your vast expertise. You’ve answered the questions like total pros. Yes, just thank you very much and I think this show, as I said, airs just before Christmas and if people need help we’ve got Mapu Maia, Asian Family Services and PGF Services as well as other organisations who are there to reach out to.  |
| Pesio | For anyone who is out there who wishes to get more information or talk to a counsellor or ring up for any information and help, there’s many ways that you can contact Mapu Maia. We have a freephone helpline service, we’re on 0800 212122 or you can ring…or you can jump on our website which is [www.mapumaia.nz](http://www.mapumaia.nz). So you can definitely contact us any way. You can also text us and it is a free text and it is 3752.  |
| Bridgitte | If anybody would like to reach out and get some support for their gambling for themselves or anybody else, they are welcome to call us. We are on 0800 664262. We also have a live chat service on there that will get you straight through to a counsellor who can give you immediate support. We have a text number also, 5619 and email – help@pgf.nz and our website is [www.pgf.nz](http://www.pgf.nz). Kia ora and have a safe Christmas.  |
| Sally | Kia ora Bridgitte.  |
| Kelly | Hi if anyone needs help, you can call Asian Family Services. Our 0800 862342. We do have a different language available but if you know someone, the counsellor are not picking up the phone, you can still leave a message and that is definitely safe and confidential and we can call you back. Or you can go on our website [www.asianfamilyservices.nz](http://www.asianfamilyservices.nz) or email us at help@asianfamilyservices.nz. Thank you. |
| Sally | Great, thanks so much, it’s great to have that contact information, tēnā koutou, thank you so much for giving up your time today, mā te wā.  |
| Bridgitte | Kia ora. |
| Kelly | Bye. |
| Pesio | Mā te wā.  |
| Sally | And to finish off we’ll just have our final song.  |
|  | **MUSIC BY KATHY MATTEA – WALKING AWAY A WINNER** |