

ANAMATA

FACE THE FUTURE

BE THE CHANGE – TO MAKE THE CHANGE

ALAC NATIONAL YOUTH FORUM
Tapu te Ranga Marae – Island Bay, Wellington
7th – 9th October 2008

Final Report

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ACKNOWLEDGEMENTS

ALAC would like to acknowledge those people who played a major part in making Anamata 08 happen.

WORKING GROUP

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Thank you for being there every step along the way to assist ALAC in designing and delivering Anamata. Thank you for your endless tips, advice, and support over the two years that Anamata has been operating. As facilitators, we couldn't have asked for anything more than what you provided and the evaluations show that your expertise was invaluable and made Anamata a great success. We feel very lucky to be working with people of such high integrity, passion, and energy and look forward to working with you in the future with a range of strategies to make a difference in the lives of young people within Aotearoa. We look forward to returning the many favours you have provided for us.

| Ngā mihi nui me te aroha ki a koutou katoa.

CAMERA CREW

Two Rivers Production Crew
Gregor Boyd & Paddy Compter
Phil Smith
Aaron Davis

Music
Shine Forum

A huge thank you for the time commitment you put into following us on our 'Anamata' journey and accurately recording the mauri of the wananga. It was so beneficial to find a camera crew that understood the purpose of what we were trying to achieve and that fully understood the importance of putting young people first, over business. A special thanks to the Shine Forum for creating our wonderful Anamata waiata for the DVD Thank you for embarking on this journey with us and I look forward to the ongoing relationship that has just begun.

RINGAWERA

Justine Ropata & Lynette Te Paa

Without you we would have been malnourished and unfocused over the three days. Thank you for providing us with delicious kai over our three days and allowing us to be ready for thinking with a bunch of energy. We were always left looking forward to our next meal and wondering what yummy things might appear on the table. A good wānanga is often measured by the kai we receive and the evaluations showed the kai was well received and much appreciated.

TAPU TE RANGA MARAE – HAU KĀINGA

We thank you for allowing us to stay on your sacred land, in your sacred whare, and share your whakapapa with us in such a special way. Your place of learning providing a wonderful foundation for all of us to grow and discover more about ourselves, our lives, and our future. Tapu te Ranga was a place of discovery, retreat, and inspiration. Thank you for allowing us to embark on our journey in such a wonderful place, that looked after us all so well.

PŌ WHAKANGAHAU

*Beatrootz
DJ Marc Freeman
O'Mata*

A big thanks to all those who performed during our Pō Whakangahau. The energy we all got from you was amazing and motivation lasted right throughout the night with many people still buzzing til early hours of the morning. Thank you for your entertainment and your ability to provide time for us all to relax in an otherwise very demanding schedule of thinking and high activity. The talent you displayed, and that you brought out of us was a great sight to see.

PARTICIPANTS

Wow! Where do we start? We are so grateful that you discovered the pathway to attending Anamata and for the knowledge and honesty you shared with us throughout your stay at Anamata.

To the youth workers, thank you so much for finding time in amongst your already hectic work schedules to embark on a journey that is not about us, but about the young people we all love and respect so dearly. Thank you for taking on the kaupapa of reducing alcohol-related harm and challenging our discussions throughout Anamata 08. We have been humbled by the commitment you have shown and look forward to an ongoing relationship with you.

To the young people who came along to Anamata. Words can't express how inspired we feel when we reflect on our time during Anamata. It was great meeting you all and seeing all of you discover a little more about yourselves. Anamata is not just about alcohol and ALAC, it's also about self discovery and it was fantastic watching this unfold for each of you. Thank you for being yourselves and expressing your thoughts, opinions and emotions with all of us. We look forward to seeing you more over the next year and leading up to Anamata 09. Please keep in touch as it's your stories that keep us all alive and energise us to keep working to make a difference in whatever ways we can.

BACKGROUND

PURPOSE

Anamata is a Māori term, which means 'to face the future'. This name was chosen for ALAC's National Youth Forum because of its focus on engaging youth in discussion about future strategies which aim to reduce alcohol related harm in Aotearoa. In effect the focus of the forum was 'looking forward'.

Anamata provided a platform for young people from around Aotearoa to come together and discuss alcohol issues as they see it. Discussions focussed on identifying the key alcohol issues across New Zealand for young people; brainstorming the ways in which we want our future to look; and discussing what our collaborative roles are in making this future happen.

Anamata was designed especially for young people, however youth workers and other selected participants were also present. Anamata also provided opportunities to caucus in culturally and age appropriate ways.

Anamata itself was a unique experience in New Zealand where young people were the focus and youth participation theory was put into practice. The information gained throughout Anamata will be used by ALAC to assist with business planning in order to ensure appropriate future strategies are in place for working with young people to reduce alcohol related harm.

OBJECTIVES OF ANAMATA

- 1. To gain a 'youth' perspective on alcohol related harm in Aotearoa through open and honest discussions with young people and youth workers*
- 2. To undertake discussion on the types of future strategies that can be implemented to reduce alcohol related harm that have further reach into the 'youth' population*
- 3. To determine the best path forward for ALAC with regards to recommendations arising from Anamata 08.*

APPROACH:

Anamata was facilitated in an honest, non-stressful and fun way and was run as a noho-marae with all participants expected to stay over on the marae. The focus of Anamata was to put key youth participation principles and theory into practice ensuring that the best learning environment was created for everyone involved. This meant the inclusion of games; regular breaks for food, and an interactive style of workshops. Anamata had a focus on whakawhanaungatanga (building relationships & connections). This provided an environment where the participants knew each other and felt comfortable to share thoughts and opinions openly.

SELECTION OF PARTICIPANTS:

The Working Group selected 30 Youth Workers based on recommendation from a range of sources including: previous Anamata; ALAC's Pacific Spirit Youth Symposium; ALACs Regional Managers; Youth Workers who had approached ALAC to attend; and organisations with current relationships with ALAC. Many youth workers had heard about Anamata through presentations at conferences across New Zealand or at other youth related events.

Selection was based on youth workers who have the experience, knowledge and skill needed to progress the conversation beyond current alcohol-related issues, and explore what is required for the future. Youth workers were also selected based on their engagement with young people in their everyday work. Each youth worker was asked to invite 2-3 young people from their community to participate in the forum.

PARTICIPANTS:

There were a total of 89 participants. This included 19 youth workers, 55 young people, and 15 other (ALAC staff, Working Group, Kaumātua and camera crew).

All young people who participated were between the ages of 14 and 24 years. Those under the age of 18 had gained parental consent to attend. All young people were accompanied by a Youth Worker.

The geographical areas represented included; Auckland, Christchurch, Gore, Hamilton, Invercargill, Lower Hutt, Tāneatua , Taupō, Tokoroa, Waihi, Wellington, and Whangārei.

Iwi represented at Anamata 08 included: Ngāpuhi, Ngaruahine, Kāi Tahu, Ngāi Te Rangi, Ngāti Kahungunu, Ngāti Maniapoto, Ngāti Pōneke, Ngāti Porou, Ngāti Ranginui, Rongomaiwahine, Tainui, Te Arawa, Tūhoe, Tūwharetoa, and Waikato.

FACILITATION:

There were five lead facilitators and three co-facilitators at Anamata 08. All facilitators were part of the Working Group and therefore had a working knowledge of the goals, objectives and styles of Anamata. Facilitation was of great importance with regards to the success of Anamata. The facilitators were able to encourage and support the youth participants to engage and interact in conversation and discussion. The eight (total) facilitators of Anamata represented a tripartite approach including Māori, Pacific Island and Tauwiwi. The five lead facilitators were experienced facilitators and had the ability to relate well to both the participants as well as the kaupapa of Anamata. The three co-facilitators were young people who had either attended Anamata 07 or the Pacific Spirit Youth Symposium, and who wanted experience facilitating at Anamata 08.

Lead Facilitators

Kylie Poihipi, Rod Baxter, Magnum Tuipulotu, Fati Tagoai and Jodie Robertson.

Co-facilitator

Catherine Tamaseu-Russell, Louisa Timai, and Sascha Raveora.

To ensure that Anamata operated in a proficient, professional and safe manner for all involved, debriefs between the facilitators and project co-ordinators were held regularly throughout the forum.

VENUE:

Anamata was held at Tapu te Ranga Marae in Island Bay, Wellington. Recommendation from Anamata 07 showed noho-marae to be an effective and desired way to host Anamata as it enabled an environment for both robust discussions and good relationship building within the forum. Participants were encouraged to stay for the entire duration of the forum in 'noho-marae' and participate in all aspects of marae kawa and tikanga during their stay, including having members of the hau kāinga staying with the group for the duration of the hui. The evaluation of Anamata 08 showed that noho-marae once again worked well.

ITINERARY:

In order for Anamata to be a success, core components were intentionally planned. These included:

- *Opportunities for whakawhanaungatanga, especially on the first day*
- *Opportunities for caucus workshops both ethnic and age appropriate*
- *Inclusion of physical activity and regular ice-breakers to help break the sitting and thinking involved in workshops*
- *Inclusion of a cultural experience – O Mata performance at Pō Whakangahau*
- *Inclusion of a Pō Whakangahau or entertainment night – this included interactive performances from Anamata participants, performance from O Mata (Tokelauan cultural group), and performance from Beatrootz*
- *Inclusion of Skits/ Performances from the participants on alcohol related messages.*

The Overall Programme included:

- 1. Whanaungatanga – Getting everyone connected, learning each other's expectations, relaxing participants into the kaupapa of the hui*
- 2. Amazing Race – 7 teams' raced around Wellington City to find 5 station masters with challenges to complete in order to gain clues to an alcohol related message that would guide their way back to Tapu te Ranga Marae*
- 3. Workshop One – What's Happening? – What are the key alcohol issues for young people?*
- 4. Workshop Two – Where are we going? - How do we want our future to look? What is the role of alcohol in this future? How do we get there?*
- 5. Workshop Three – What's our role in making change? – What can we do to change the drinking culture in: a) New Zealand, b) our communities, c) with ourselves?*
- 6. Feedback sessions – run throughout conference to bring the different groups together and progress the overall conversations*
- 7. Overall Evaluation – What will we do when we return home? What will ALAC do? Evaluation of Anamata*
- 8. Pō Whakangahau – a night of entertainment including performances from local talent, performances from the participants with regards to alcohol related issues, and interactive games.*

The actual itinerary for the two-day wānanga can be found in Appendix One.

SETTING THE SCENE

At the beginning of Anamata the initial introduction and whakawhanaungatanga provided an opportunity to set the expectations of the hui. Participants were given a series of post-it note pads and asked to put their thoughts onto paper with regards to the three following areas:

- 1. Expectations of Anamata*
- 2. Expectations of the whānau*
- 3. Expectations of ourselves*

Participants then posted their thoughts onto a canvas. A full summary of these expectations can be found in Appendix Two at the back of this report.

EVALUATION

It was intended that the evaluation of Anamata be inclusive of the young people so that the evaluation was seen as part of the process. It was important for everyone to know the types of information being collected so that there were no problems with having a video camera operating and people taking notes. As part of this process, the purpose behind collecting information was explained to all participants as Anamata commenced.

Given the diversity of the participants who attended and the efforts to have everyone involved in the evaluation, the evaluation process involved a range of different methods including:

- *VIDEO – footage was taken by an external camera crew to capture the essence of Anamata and to gather interviews from participants;*
- *SCRIBE – note-takers were put in place for the youth workshops to ensure that accurate notes were taken of the conversations and topics covered;*
- *EVALUATION FORMS – these were filled out at the end of each day to help with facilitation and areas for future improvement. These forms also provided a way to gauge the level of enjoyment and satisfaction; and,*
- *CAMERA – Youth Participants were given digital cameras to use throughout Anamata especially throughout the Amazing Race to capture some of their experiences the way they saw it unravelling.*

All information gathered has then been collated into this report and a DVD resource that captures both the video footage and the photos taken by the two young people. Both the report and the DVD will be posted out to all participants at Anamata. A copy of the report or an executive summary will be available to other parties upon request.

RESULTS

INTRODUCTION

As part of the design of the workshop sessions, four groups were formed to ensure cultural safety of all participants. Having the participants separated into culturally relevant groups allowed for discussions that reflected on any unique cultural considerations with regards to reducing alcohol-related harm. Anamata participants self selected which group they would participate in. All participants were part of one larger group for other activities throughout the Anamata forum. The four groups included:

- *Tauiwi Caucus*
- *Pacific Caucus*
- *Māori Caucus*
- *Youth Worker Caucus*

Each group had the same set of questions to cover over the three days of Anamata. However, the journey of each group differed depending on factors such as: style of facilitation; direction of discussions; intensity of discussions; and the needs of the group.

Presented below is the information collected based on the notes taken within each workshop group. Culturally specific information will be highlighted as such in a separate section at the end of results section.

Following the results section, key findings from the evaluation of Anamata 08 will be presented and concluded with a list of recommendations for ALAC and future Anamata forums.

WHAT'S HAPPENING?

What are the key alcohol issues for young people across New Zealand?

- *Binge drinking for fun, to relieve depression/stress, to fit in, look cool, peer pressure, it's part of being young and enjoying being young*
- *We live in a judgemental society, this impacts young people, alcohol is an escape*
- *Drinking starts at a really early age, there is heaps of underage drinking*
- *Alcohol gives us more reason to take higher risks*
- *Making bad decisions when under the influence of alcohol, e.g. rape, unplanned sex, drugs, fighting, ruining friendships, depression, violence*
- *Losing trust with your parents*
- *Easy access to alcohol*
- *Drinking in the street*

- *Media's glorification of alcohol*
- *Drunkenness being the "Norm"*
- *Cultural stereo-typing around alcohol – young people are expected to be a certain type of drinker depending on their culture*

How does your upbringing contribute to this picture?

- *More likely to drink excessively if parents don't let you drink*
- *Role models can affect your views on alcohol in good ways and bad*
- *Once you get to a certain age, your friends influence you more than your parents*
- *Are aware of types of abuse (and have first-hand experience) that coincide with alcohol – e.g. violence & hidings, drugs, divorced parents, neglect, being poor, verbal abuse and gangs*
- *Other factors that influence our upbringing include: loss of loved ones, transiency, early pregnancy, teenage suicides, diseases (STIs), and homelessness*
- *Generational influence on drinking*
- *Drinking environments influence drinking patterns*
- *Trend's are formed with friends/family from their drinking habits*

Ethnic Specific Feedback includes:

- *Stereotypes' of being Māori contribute to the way we drink – e.g. Jake Heke, fighting, warrior (can handle anything)*

What does NZ's drinking culture look like?

- *Media – People being killed*
- *Addiction to alcohol, e.g. shakes, blackouts, being sick*
- *That getting drunk is fun – stories from friends and what we see in the media*
- *More patrolling from police*
- *Heaps of parties, drinking at an early age, and drinking heaps*
- *Continuing the cycle – parents drink then you drink – parents are alcoholics then you become an alcoholic*

Are young people the only ones with an issue?

- *NO (Unanimous)*
- *Young people in CYF's care because of parents alcohol problem*
- *Media targets young people*
- *Young people are more visibly drinking and getting drunk*

- *Adults may not have had access to alcohol at the same age, so today's young people shouldn't have that access*
- *Parents influence youth drinking*
- *Media influences youth drinking*
- *Friends/family etc encourage youth drinking*
- *Peer pressure is a big part of youth drinking attitude*
- *Young people are not often educated/capable of knowing how to break the cycle*

Does your culture impact on the way you drink? (ethnic culture and youth culture)

- *It depends on the person*
- *People in the same culture drink differently, your culture doesn't define your drinking*
- *Family morals/upbringing...*
- *New Zealand has a culture of drinking portrayed in media*

Ethnic Specific Feedback:

- *For Māori, we all come from different iwi but we all connect back to Hawaiki nui, Hawaiki roa, Hawaiki pāmamao pāmamao*
- *Our myths, our legends, and our ancestral bones play a role in who we are and in our identity*
- *What people have done before us, sets the picture for where we are today – e.g. Māori Battalion, Māori Party*

WHERE ARE WE GOING & HOW DO WE GET THERE?

How do we want our future to look?

- *Positive! "If you believe, you will achieve"*
- *Young people encouraged to make better choices. Youth facing up to stereotypes by making something of themselves*
- *Positive aspects surrounding drinking are promoted*
- *Parents are being educated about drinking*
- *ANAMATA has after effect of influencing "Agents of Change"*
- *Alcohol manufacturers are targeted*
- *Respectable individuals/social groups/communities*
- *No poverty, war, homelessness*
- *Bright future with educated people*
- *Respect, boundaries, togetherness, unity - It's about creating a new legacy*

Ethnic Specific Feedback

- *Need to recognise the good things about being Māori – e.g. tradition, te reo Māori, wairua, culture, kawa, tikanga, respect*

What role does alcohol play in this future?

- *Create safer environments for alcohol consumption*
- *Change the way people drink – too much is not good for you, know your limits*
- *Discourage irresponsible drinking and promote responsible drinking*
- *Put emphasis on having fun with mates – alcohol isn't the fun part*
- *Aim high. Aim to achieve. Don't be something you're not*
- *Alcohol leaves people in different states – it's different for each person*
- *Reduce toxins/bad things in alcoholic drinks, make alcohol that doesn't mess you up but just relaxes you*
- *Can we make alcohol illegal? Alcohol is unlikely to be banned as it is too popular*
- *Not being hypocritical and not letting others judge you*
- *Alcohol and tobacco are historically shown to be a negative thing*
- *Develop built-in breathalysers into cars*
- *We are making more progress with drink driving than anything else*

What steps do we need to take to get that future?

- *Instead of building prisons, build communities!*
- *MADD and SADD education sessions for drunk driving offenders*
- *Courses for everyone from high salary earners to beneficiaries'*
- *Better transportation support and options - cheaper taxi's, longer hours for bus services, more taxi stands in popular drinking areas, courtesy vans (Red Frog)*
- *Providing food, water, and breakfast to help sober the public up*
- *A realistic time-frame to set plans to reduce alcohol-related harm*
- *Conferences should be on-going*
- *More work to be done at all levels e.g. ALAC, church, schools*
- *People need to want to change*
- *It's about individual choice*
- *Alcohol store numbers need to be decreased*
- *Fines/sentencing need to be more strict*
- *Walks and petitions could help get support*

Ethnic Specific Feedback:

- *Bring it back to whānau, this is our foundation, it is our history, our whakapapa, and where we belong.*
- *Need to nurture whānau and set a good example for those around us.*
- *What does whānau incorporate? = friendship, love, relatives, security, aspirations, unity, people that look after you, community, connection, marae, relationships*

Who needs to be involved in helping us get there?

- *The government*
- *Youth – By Youth, For Youth*
- *People who have been there*
- *Major key figures, people you trust and respect - like smokefree ads*
- *Get out into the communities*
- *Use of local celebrities*
- *Drama/role-play performances detailing real life alcohol use/abuse*
- *Bebo page to promote awareness*
- *Help from alcohol manufacturers*
- *Help from media*
- *Help from people who can make a difference e.g. Government, local councils, family/friends, schools etc*
- *What about ALAC? What have they done since the last time... Need to do something with “Wow” factor*

Ethnic Specific Feedback

- *Whānau – aunties, uncles, brothers, sisters, parents, koroua, kuia, cousins, friends, marae, communities.*
- *Hapū – need to solve issues as a hapū*

WHAT'S OUR ROLE IN MAKING CHANGE?

What can we do to change the way we drink in New Zealand?

- *Change ourselves!*
- *Change the "Kiwi stereotype"*
- *Make alcohol abuse less socially/publicly acceptable*
- *Take/receive information better*
- *Informing people of all ages. Even older people don't always know the consequences of drinking*

Ethnic Specific Feedback:

- *Make pacific peoples aware that the statistics show they DO have a drinking culture*
- *Workshop's for pacific peoples around underage drinking, alcohol abuse and poverty are needed*

What can we do to change the way our community drinks alcohol?

- *Less liquor stores*
- *Checkpoints on all roads in and out of a city*
- *Convince people to use taxi's*
- *More police checks in clubs*
- *Make ID's more advanced like Australia has e.g. computer chips/fingerprints*
- *Educate parents, families and wider community to make wiser decisions*
- *Make it the communities challenge to improve drinking statistics*
- *Be "Agents of Change" to the drinking culture as individuals*
- *Role model abstinence*
- *Find a positive alternative to drinking*
- *Promote awareness of ALAC*
- *Promote any other related organisations*

What will we do to change the way we drink alcohol?

- *Reduce the harm alcohol has on us*
- *Smart drinking - Know your limits*
- *Be in situations where there is no alcohol*
- *Individual responsibility to "Walk the talk" and talk to friends and family*
- *Change because you want to*
- *Spread the word to our communities via expo's etc*

What will we do when we return home from Anamata?

- Try to get it through in a way that appeals to them
- Break it down into parts
- Offer support and knowledge as experienced, skilled P.I's
- Take message to our own councils
- Spread the word at school as student 'reps'

What support structures will we need to help us?

- Community to take a stand against binge drinking
- Youth groups with a bunch of people going through the same thing
- Clubs can't sell after midnight
- ALAC presence. Make it known
- More awareness. Link up with other organisations

What would you like to see ALAC do?

- More work in schools e.g. ANAMATA, workshop's, assemblies
- Media e.g. awareness on Niu, ZM and other 'well known' radio stations
- Open ALAC Head Quarters to the Public
- Videos with "Wow" factor
- More funding for ALAC
- More presence in communities
- More ANAMATA's. Youth conferences, summer holiday programmes, youth run, longer ANAMATA sessions, compare NZ ANAMATA to overseas efforts
- Courtesy vans, Red Frog
- Sections on Sticky TV
- Youth advisory groups in community spotlight
- Partner with other organisations e.g. FPA, BGI, Youth health, Rebel Sports
- Setup "Youth council" with ALAC
- Follow up these questions/suggestions

What was your main lesson learnt at Anamata 08?

- The effects of alcohol
- Be the change to make the change

YOUTH WORKER CAUCUS

What are the key alcohol issues for young people across New Zealand?

- *Peer pressure.*
- *Availability & Access. It's easy to get due to many liquor stores selling cheap alcoholic drinks e.g. RTD's which get youth straight into drinking spirits*
- *Alcohol is aggressively marketed at youth*
- *Culture – Traditional and habitual, environment, social norm*
- *Upbringing, "way of life"*
- *Boosts confidence/ego. Helps to express oneself*
- *It's "cool". It beats boredom*
- *It gives confidence to proceed with sex*
- *It creates identity, youth are made to look cool in media etc*
- *It causes domestic violence/fighting/depression, even suicide*
- *There are safety issues and silly decisions are made*
- *There is a lack of positive role models around drinking*

How does your upbringing contribute to this picture?

- *Many factors of our upbringing correspond with how we see drinking in our community*
- *Sports culture, socialising, tangi/wedding/birthday sorts of events are often attached to drinking*
- *Some people drink to "wind-down" after a hard day/week at work*
- *Some people have a "work hard, play hard" attitude*
- *Large amounts of alcohol are available and acceptable at events such as parties and birthdays.*
- *Perceptions of culture may be negative around alcohol*
- *Parents are often not providing a good role-model for young people.*
- *Young people don't see a responsible, moderated environment where drinking or not drinking is an acceptable choice*

Ethnic Specific Feedback

- *Emphasis could be given to some cultural groups e.g. Māori, Pacific Island peoples drinking habits who have gained bad media coverage and reputation for drinking*
- *Have moved away from traditional substance controls e.g. use of Kaumātua or people with roles to control supply and consumption.*
- *Manaakitanga – Alcohol has become a huge part of this*

What does NZ's drinking culture look like?

- *Drinking can sometimes be linked to achievement & celebration*
- *Alcohol related activities can be seen as a rite of passage e.g. Friday night drinks, clubroom drinks, 21 shots/yard glass*
- *Alcohol is often given as a gift*
- *Some believe you must involve alcohol to have fun*
- *Non-drinkers may be seen as 'weird' as opposed to say non-smokers who would be seen as 'good guys' – drinking is a social norm in NZ*
- *"I don't have a drinking problem as I only drink on weekends". Emphasis on binge drinking.*
- *Alcohol can often be used as an excuse for bad behaviour.*
- *Getting "trashed" is often ok or even encouraged in our society.*
- *Double standards, eg drinking to toast to long life/good health etc*
- *Alcohol is everywhere, is marketed aggressively, and is often used as a 'coping mechanism'*
- *Alcoholism is often a generational habit in NZ families*
- *Violence/abuse is a common result of alcohol abuse*
- *There are many consequences for unsafe drinking, e.g. trouble with the law, or sex related issues, e.g. unwanted pregnancy, STI's or rape.*

Are young people the only ones with an issue?

- *NO!*
- *Parents aren't often good at role-modelling responsible drinking behaviour*
- *Older rural drivers cause accidents by drunk-driving, especially with a much lesser police presence*
- *Elderly people may be stubborn and have staunch beliefs around drinking.*
- *Young people may be out drinking while older people are at home drinking. Young people sometimes drink in uncontrolled environments – garage parties, house parties, parks, alleyways, public spaces*
- *Some differences are that young people are being brought up in a drinking culture whilst having no fear and they are taking risks and not caring about safety of themselves or others.*
- *Parents can end up feeling ashamed if their children/family get into trouble through drinking*
- *Drinking can also be a way for youth to approach sex/relationships with more confidence*

How do we want our future to look?

- *Alcohol will still be there though safe, moderate, responsible consumption*
- *Alcohol is de-normalised through education and legislation*
- *More focus on whānau*
- *Community based support and education for youth, elders. A reclaiming of cultural methods for responsibility, accountability and safety.*
- *Less destruction, death or suicide due to alcohol*
- *A positive look at cultural identity with traditional values retained/restored*

What role does alcohol play in this future?

- *Alcohol should be treated as a drink, not a god*
- *We have good role-models to help change attitudes, maintain mana and empower people to enjoy gatherings, get-together's etc without alcohol being the focus*
- *Alcohol is not used to lower anxiety around work, relationships, sex, socializing*

What steps do we need to take to get that future?

- *Less peer pressure around alcohol*
- *Cut the percentage of alcohol per drink*
- *Make alcohol less accessible*
- *Remove a lot of alcohol's glamorous portrayal from media*
- *Stop sports teams being sponsored by alcohol manufacturers*
- *Give education on alcohol at school*
- *Sell alcohol in bars only*
- *Make marae alcohol free*
- *Create forums for the community to speak of alcohol especially for youth*
- *To have a big picture focus with small steps to get there*
- *Collaborate with other key organisations to help with the bigger picture, e.g. family planning association*

RESULTS – OVERALL SUMMARY

Role of the Media

Anamata participants expressed concern at the level of apparent targeting of young people through the marketing of alcohol, i.e. price, access, promotions, competitions, branding etc. It was also noted that the media contributes to the glorification of alcohol consumption including getting drunk, which entices young people to try alcohol at an early age to fit into ‘the youth image’ being portrayed. This kind of media was seen by the participants as a large contributing factor to the ‘NZ drinking culture’. Participants believe that the media could be used to channel more positive and constructive information around alcohol consumption and could provide insight into a ‘healthy drinking culture’.

Peer Pressure

Young people at Anamata expressed peer pressure as an ongoing contributing factor to the early onset of alcohol consumption and the ongoing binge drinking behaviour around alcohol consumption. Fitting in and social interaction plays a big part in youth culture in New Zealand society and during adolescence is of utmost importance to their development. However, the young people at Anamata also expressed that peer pressure is reduced through informative and correct education.

Role Models

A large proportion of discussions held at Anamata 08 focused on the role of parents, guardians, whanau and other adults. Feedback focused on the need to ‘break the cycle of generational habits’. Young people at Anamata acknowledged that the drinking culture starts by the examples set by family, friends, other adults, and people of influence. Suggestions to overcome the cycle included: providing accurate education to all ages (break the old cycle and start a new one); to have greater involvement by established organisations such as MADD & SADD etc; and to personally take on the challenge of “Be the change to make the change”.

Stereotypes

Participants at Anamata mentioned a range of stereotypes that are placed on society with regards to alcohol consumption that set a premise and a future for New Zealanders to live into. Stereotypes mentioned included: “Jake the Muss”, “Being a hard man”, cultural stereotypes (including violence), and stereotypes of youth (irresponsible, hazardous drinkers, up to no good). The Māori caucus explored solutions to these stereotypes which included bringing back tikanga Māori and promoting what ‘being Māori’ is really about. The Māori caucus also acknowledged the need to work at the core structure, i.e whānau & hapū.

EVALUATION

On both days, to ascertain levels of satisfaction during the forum, all participants completed individual evaluation forms. At the end of Anamata, a final group evaluation was conducted to discuss any last remaining issues. The following evaluation results reflect both the individual evaluation forms completed and the final group evaluation.

Facilitation

All evaluation results show that the facilitators selected for Anamata were perfect for the job. The young people said that they were able to relate well to the facilitators, especially with the cultural diversity and mixture of personalities between them. Statements recorded include traits such as:

- *Able to relate to young people*
- *Gave information in manageable chunks*
- *Loads of fun but serious at the same time*
- *Very informative and well prepared*
- *Interactive, fun and just awesome*

Nearly all participants found that the facilitators were great role models for the forum and encourage us to keep the same facilitators for future Anamata if possible.

Discussions

Feedback from all evaluations showed that for the most part participants felt very engaged in the workshop discussions. Some participants reported that they had felt a bit rushed and there was a lot to fit in during the three days. More down time would have been preferable. Typical feedback included:

- *“There were some deep discussions- we opened up to each other – it was a huge trust thing”*
- *“Everyone got to talk about their point of view”*
- *“Even when we weren’t in the mood for talking the facilitator got us up for games to boost our energy”*
- *“Everybody got their thoughts and views across”*
- *“Informative and thought provoking”*
- *“Really deep on the issues and everyone participated”*
- *“I think the discussions we had, had a lot of depth and helped us understand issues a lot better”*

Overall, nearly all participants felt that they were comfortable enough to express their thoughts and opinions and “to speak up”. Those who didn’t admitted they were generally shy people, and some mentioned that over time they “warmed up” to the group and started speaking up more over time.

Best Parts of Anamata

As part of the evaluation process, all participants were asked to identify what they liked the most about Anamata. Below is the list of themes that came through as part of the overall evaluation and the daily evaluations:

- *Whakawhanaungatanga on Day One was a good way to get to know each other*
- *Amazing race on Day Two was awesome and helped to connect more*
- *Being in culturally based caucus groups*
- *Laughing, songs, games and bonding*
- *Hearing about the history of the marae*
- *We got to speak about the issues that are relevant to NZ youth and families*
- *Pō Whakangahau was awesome and entertaining and a good way to spend the last night together*
- *When the young people laugh and had fun, which was all three days*
- *Feedback sessions were good so we could hear what everyone else was up to*
- *Discussing what we were going to do when we get back home*
- *The guest speaker from Attitude was awesome*
- *Interacting with people of similar age was good*
- *Young people sharing their visions*
- *The venue was awesome, breakout rooms, allowed for unity of people from all over*
- *A switched on working group who put it together*
- *Really good participation and energy from all the rangatahi*
- *"I liked every day. I've met some amazing people mostly over lunch because everyone is awake and usually energized"*

The most commonly mentioned feature of Anamata was the Amazing Race, the Pō Whakangahau, and the ability to keep connecting with people throughout Anamata through activities, discussions and games. A common feature mentioned by the adults, was the ability to observe the growth of all the rangatahi over the three days, including their laughter.

Room for Improvement

As part of the evaluation process all participants were asked to mention any areas for improvement. This information was collected at the end of each day so we could adjust the forum to suit the needs of participants as the forum unfolded. Comments included:

- *Need to see the work we have done to be used by ALAC and for each Anamata to make progress on the previous one*
- *Need to have more people, young people and youth workers*
- *Would be good to have a panel session with all the groups in the same room*
- *Needed to have more feedback time for all groups to hear about what everyone else is up to*
- *Need to make Anamata longer – three days were too busy and we need longer to get through all the topics and do it justice*

- *Strong personalities can dominate the discussions and there needed to be more support for the shy people in the groups to speak up and be heard too*
- *Would be good for some groups to have an opportunity to fundraise so they can bring more young people with them to the next Anamata*
- *Need to have a later wake-up time*
- *Would be good to involve the different cultural groups together more*
- *More games that include the whole Anamata group at the same time*

Future Anamata

As part of the overall evaluation process, participants were asked to provide suggestions for future Anamata so we could look at ways of improving on Anamata 08. The suggestions were as follows:

- 1. Hold in the South Island and encourage more South Island participation*
- 2. More ethnic diversity, and balance between ethnic caucus and general youth caucus*
- 3. Longer time-frame to achieve maximum discussion and outcomes*
- 4. Range of ethnic food and healthy kai*
- 5. Hold a social, dance party (non-alcoholic) – free time*
- 6. More outdoor games and team building with the wider Anamata group*
- 7. Snoring Segregation Room and later wake up times*
- 8. Include a talent quest*
- 9. More feedback sessions and follow up from previous Anamata*
- 10. Distribute a youth workers contacts list to all participants*
- 11. ALAC resources to be available and a resource list so people know how to get a hold of ALAC information*
- 12. Article in alcohol.org.nz and ongoing communication of youth projects through magazine*
- 13. More awareness and promotion of Anamata with more notice of invitation to attend Anamata*
- 14. Anamata could be driven by youth but in collaboration with community around strengthening community without alcohol.*

Other Support

- *Would be good if ALAC could help communities with strategic support and media skills through training, funding, advice and expertise*
- *ALAC to provide regional follow-up to Anamata to help support communities and keep people energised*
- *Need to make information from Anamata available to other adults who do not understand or interact with youth alcohol issues*
- *ALAC to provide regular updates through youth workers and mailing lists*

OVERALL RECOMMENDATIONS

Further Exploration

- 1. The role of parents in the reduction of alcohol-related harm for young people, i.e. role modelling, awareness, education, and communication.*
- 2. The impact of negative stereotypes and racism and its relationship to youth alcohol-related harm.*
- 3. The role of media in portraying a 'healthy drinking culture' for young people.*
- 4. Culturally specific interventions to reduce alcohol-related harm – what does this mean and what does it look like?*

Specific Strategies

- 1. ALAC to contribute to an Anamata bebo page to communicate regularly with young people who attended.*
- 2. ALAC to consider develop a Youth Advisory Group using best practice models on youth development and participation.*
- 3. ALAC to provide an opportunity for all Anamata participants to be consulted with as part of the upcoming ALAC Youth Strategy process.*
- 4. ALAC to support communities regionally between Anamata hui to assist with ongoing strategies to reduce alcohol-related harm at a community and region wide level.*
- 5. ALAC to continue to explore other ways to engage with young people throughout the year.*

Future Anamata

- 1. Anamata 09 to be held in the South Island with current Southern participants to have the opportunity to assist the working group in design and implementation.*
- 2. Recruitment of youth workers in the future aims for an even spread of ethnicity.*
- 3. Future Anamata forums continue to be held as noho-marae.*
- 4. Retain the four primary facilitators for any future Anamata forums to help with continuity and keeping the mauri of Anamata.*
- 5. Continue to provide an opportunity for young people to co-facilitate.*
- 6. Investigate ways for Anamata to be more youth driven and designed.*
- 7. Extend Anamata to a five day wānanga during the school holidays.*
- 8. Create a balance between ethnic specific caucus and youth caucus opportunities throughout Anamata.*
- 9. More regular feedback sessions throughout Anamata 09.*
- 10. Use this report, evaluation information, and working group debrief notes to inform the planning of Anamata 09.*

APPENDICES

ANAMATA 08

Programme

DAY ONE - 7 TH OCTOBER 08 RELATIONSHIPS	
Time	Activity
10:00am	Pōwhiri
11:00am	Morning Tea
11:30am	Whakawhanaungatanga
12:00pm	Introduction to Anamata Housekeeping - Expectations Feeling Safe
12:45pm	Briefing - Amazing Race (Packed lunch)
1:30pm	Leave for Amazing Race
2:00pm	Anamata Amazing Race
6:00pm	Dinner
7:00pm	Feedback from Amazing Race » Slide show » Highs and Lows
8:00pm	Hau Kāinga Kōrero
9:00pm	Night Games
10:00pm	End of Day One

DAY TWO - 8TH OCTOBER 08	
INFORMATION	
Time	Activity
7:00am	Karakia - Wake Up
8:00am	Breakfast
8:30am	Introduction to Day Two
9:30am	Workshop One - What's Happening? 1. What are the key alcohol issues for young people?
10:30am	Morning Tea
11:00am	Workshop Two - Where are we going & How do we get there? 1. How do we want our future to look? 2. What is the role of alcohol in this future? 3. How do we get there? 4. Is this different for depending on culture?
12:00pm	Feedback from the morning
1:00pm	Lunch
2:00pm	Games
3:00pm	Design a chant and banner
4:00pm	Afternoon Tea
4:30pm	Free time
5:30pm	Workshop Three - What's our role in making change? 1. What can we do to change the drinking culture in NZ? 2. In our community? 3. With ourselves?
6:30pm	Dinner
7:30pm	Feedback from Afternoon Highs and Lows
8:00pm	Pō Whakangahau
10:00pm	Karakia - Free Time - Sleep

DAY THREE - 9TH OCTOBER 08
ACTION

Time	Activity
7:00am	Karakia - Wake up time
8:00am	Breakfast
8:30am	ALAC Website (optional)
9:00am	Introduction to Day Three Guest Speaker
9:30am	Workshop Three Continued... 1. What will we do when we return home from Anamata? 2. What will ALAC do?
10:30am	Morning Tea
11:00am	Games
11:30pm	Overall Feedback - Evaluation
12:30pm	Lunch
1:30pm	Clean Up
2:00pm	Poroporoaki - Highs and Lows
2:30pm	Home Time

Regional Evaluation Feedback

Christchurch

- *Enjoyed the people, food*
- *Fully support the Kaupapa, promote it back home*
- *Really enjoyed the caucus*
- *Loved people*
- *Environment was awesome*

Gore

- *Facilitation was great, hui was great*
- *Take the mana mana of the hui back home*
- *Take it to youth council*
- *Start with kapa haka group and spread from there*

Manurewa

- *Newspaper article – Positive vision of ANAMATA. Support*
- *Manurewa Marae to be involved*
- *Create a youth programme*
- *Promote the message through other south Auckland schools*
- *Waipiro – Why not a water event. Support*
- *Other ANAMATA Tāmaki groups – Get together. Support*
- *Keep ANAMATA alive*
- *Promote using art and music through schools*
- *Keep providing events and activities for young people in our community that are alcohol free*
- *Support other groups in our community that are working around alcohol issues like family sports days that are focused on our alcohol free message*
- *Support the liquor store petition that young people are organizing in our community*

Hutt

- *Close down all bottle stores*
- *ANAMATA Bebo page with Sascha- Support*
- *Go to youth councils, poly clubs, churches and schools*
- *You gotta want to change to change*
- *Nationwide issues and our own community*

Taupo

- *Get involved with SADD*

Pōirua (Tawa)

- *Dispel illusions of stereotypes*
- *Uphold mana of ANAMATA*
- *Make good choices*
- *Spread info learned here*
- *Tautoko our mates*
- *Plan well if going out, plan for safe social occasions*
- *Support mates with their choice*

Māori Caucus Extras

Waiata

*Ko te reo te taikura
O te whai ao marama (x 2)
Te reo he taonga tuku iho
Mai ngā mātua tīpuna
Hei oranga mō te iwi Māori e
He reo tuauri whāioio e
Nā lo Matua Kore e (x 2)*

Kaupapa

*Hapū is the womb where we all become,
We arrived here with love through our dad and mom,
Sounds beautiful like waves, shines bright as the sun,
All our whānau come together to join as one,*

*Some come, some go, but never ends
Til one day we all meet again.*