

**IMPACT OF HABITUAL BETTING ENTERPRISE ON CHRISTIAN YOUTH
IN THE LIGHT OF JESUS' LIBERATING PEDAGOGY: A CASE OF
SOWETO VILLAGE, NAIROBI COUNTY, KENYA**

JULIET KADONDO MUGALO

**A RESEARCH STUDY SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE AWARD OF A MASTER OF ARTS DEGREE IN
PHILOSOPHY AND RELIGIOUS STUDIES AT THE UNIVERSITY OF
NAIROBI**

NOVEMBER, 2018

DECLARATION

I, the undersigned, declare that this is my original study and has not been submitted to any College or University for academic credit.

Sign: _____ Date: _____

JULIET KADONDO MUGALO

C50/5253/2017

This research has been submitted for examination with our approval as University Supervisors.

Signed _____ Date _____

Fr. Prof. P. N. Wachege - First Supervisor

Sign: _____ Date: _____

Dr. Hassan Kinyua - Second Supervisor

DEDICATION

I dedicate this work to my family and especially my grandfather Benjamin Muliango for his inspiration on every aspect of life, my dear husband Hillary Muthenya for his unwavering support and my loving children.

ACKNOWLEDGEMENT

I would like to give my sincere gratitude to the Almighty God Almighty for his blessings and guidance throughout my academic endeavour. His grace has been sufficient to this point where I have accomplished my course in the Department of Philosophy and Religious Studies-University of Nairobi.

My sincere gratitude goes to my first supervisor Fr. Prof. P. N. Wachege for his tireless effort and guidance directed towards this work right from the beginning. He encouraged me to be committed and determined in my study and in life in general. His assistance during the drafting of my work to its final stage cannot be matched. His advice and mode of mentorship and counselling also propelled me to higher academic ground. I would also like to acknowledge and appreciate my second supervisor, Dr. Hassan Kĩnyua for his assistance and input in this study's success. Not to be forgotten is Florida Rũgendo for giving me moral support.

Special thanks go to my family members who have been my inspiration in my academic journey especially my loving husband Hilllary Muthenya who has been my pillar of hope and his financial assistance making this study successful. My dear children Angelo, Loreto and Kristian My children have also been my motivation to succeed and their valuable support is highly recognized.

To my colleagues Lameck Omwoyo, Rafael Nakitare, Anne Kipkalum, thank you for your moral support and contribution in many ways that have helped in this study. Last but not least I would like to thank my research assistant Tobias together with the respondents who participated in giving their feedback that have made this study to see its accomplishment. Special gratitude to the priest of Soweto RCC, pastors Victorious Life Church and the African Israel Church Nineveh of Soweto.

TABLE OF CONTENTS

DECLARATION.....	ii
DEDICATION.....	iii
ACNOWLEDGEMENT.....	iv
TABLE OF CONTENTS.....	v
ACRONYMS AND ABBREVIATIONS.....	ix
ABSTRACT.....	x
DEFINITIONS OF KEY CONCEPTS.....	xi

CHAPTER ONE: GENERAL OVERVIEW OF THE

STUDY.....	1
1.0 Introduction.....	1
1.1 Background of the Study.....	1
1.2 Statement of the Problem.....	3
1.3 Objectives of the Study.....	5
1.4 Justification of the Study.....	5
1.5 Scope and Limitations.....	7
1.6 Literature Review.....	7
1.7 Theoretical Framework.....	14
1.8 Hypotheses.....	16
1.9 Research Methodology.....	16
1.9.1 Research Design.....	16
1.9.2 Population and Sample Selection.....	16
1.9.3 Data Collections and Techniques.....	17
1.9.4 Questionnaires.....	17
1.9.5 Data Analysis Techniques.....	17
1.9.6 Ethical Considerations.....	18
1.10 Chapters Concluding Remarks.....	18

CHAPTER TWO: THE TRIGGERS OF HABITUAL BETTING AMONG CHRISTIAN YOUTH.....

1.0 Introduction.....	19
2.1 Gambling in Soweto Village.....	19

2.2 Unemployment.....	19
2.3 Advertisements.....	24
2.4 Peer Pressure.....	26
2.5 Early Exposure to Betting.....	27
2.6 As an Escape.....	28
2.7 Inaction by Parents.....	30
2.8 Inaction by the Government.....	31
2.9 Inaction by the Church.....	32
2.10 Chapters Concluding Remarks.....	33

CHAPTER THREE: THE EFFECTS OF HABITUAL BETTING AMONG CHRISTIAN YOUTH.....

2.0 Introduction.....	34
3.1 Betting Addiction.....	34
3.2 Early School Dropout.....	34
3.3 Family Disruptions.....	35
3.4 Job Loss.....	36
3.5 Suicide Thoughts.....	38
3.6 Rising Debt Levels.....	39
3.7 Development of Criminal Behaviors.....	40
3.8 Chapters Concluding Remarks.....	43

CHAPTER FOUR: JESUS' LIBERATING PEDAGOGY INSPIRING THE CHURCH IN CURBING HABITUAL BETTING AMONG SOWETO CHRISTIAN YOUTH.....

4.0 Introduction.....	44
4.1 Biblical Teaching on Gambling.....	44
4.2 Jesus' liberating Pedagogy that Inspires the Church in Curbing Habitual Betting.....	46
4.3 Pastoral Inference.....	48
4.4 Chapters Concluding Remarks.....	50

ACRONYMS AND ABBREVIATIONS

ACT	African Christian Theology
CCC	Catechism of the Catholic Church
CCK	Christian Council of Kenya
CLAG	Catholic Lay Apostle Guild
DB	Dictionary of the Bible
DNT	Dictionary of the New Testament
EGM	Electronic Gambling Machine
JKML	Jomo Kenyatta Memorial Library
NGO	Non-Governmental Organization.
NIV	New International Version
NJB	New Jerusalem Bible
NJBC	New Jerome Biblical Commentary
NRSV	New Revised Standard Version
RCC	Roman Catholic Church
SCC	Small Christian Community
SES	Socio-economic Status

ABSTRACT

The study is on the impact of the habitual betting enterprise among Christian youth in the light of Jesus' liberating pedagogy in Soweto Village in Nairobi County, Kenya. The main goal is to investigate the impact of habitual betting enterprise among Christian youth in Soweto Village in light of Jesus' liberating pedagogy. The three specific objectives guiding the study are: To identify triggers of habitual betting among Christian youth; establish the effects of habitual betting among Christian youth and to examine the role of the Church in curbing the betting enterprise among Christian youths. The study engages descriptive survey research. Purposive sampling was used to select the sample of forty Christian youth, ten parents, seven administrators, police officers and the area chief, and three clergy. Questionnaires and structured interviews were used to gather primary data while secondary data is sourced from various relevant sources. Data is analysed through descriptive analysis. The study is guided by three complementary theories to accomplish its goal. These are: Self-efficacy theory by Bandura; mediation theory by Boff and Boff and self-regulatory theory by Leventhal et al.

The study found out that there are various factors that contribute to the habitual betting among the Christian youth in Soweto Village that include unemployment, advertisements, peer pressure, early exposure to betting and as an escape from reality. Among the effects of habitual betting among Christian youth are; betting addiction, early school dropout, family disruptions, job loss, suicide thoughts, rising debt level and development of criminal behaviour. The Church in Soweto has made some effort to provide the Christian youth with some activities like sports that will help them to feel as part of the entire "Family of God." Through organizing some seminars and youth forums they are helped to showcase their talents and capabilities thus diverting their attention from habitual betting. The unfortunate thing is that there are different interpretations of Scripture by the different local Churches on whether a Christian should engage in betting or not.

The Church should talk openly on the causes and the effects of the habitual betting and betting enterprise as a whole among the Christian youth during the Church services or during the Mass and in every other opportune time in order to target a larger population of the Christian youth and the entire population of the community. The government and the stakeholders from the education sector and the corporate world should fund programs that spread the needed information on the adverse effects of habitual betting. The government and other stakeholders should create awareness programs that aim at promoting a culture of responsible betting among the population and other members of the society. The lax in the regulations has allowed underage betting, substandard structures for betting tasks and unlicensed outlets. The interest of youngsters in betting is progressively turning into a matter of concern although it is disallowed under the present law. We recommend that the confirmation of customers into betting outlets ought to entirely be founded on introduction of a distinguishing proof for verification of age

DEFINITION OF KEY CONCEPTS

Betting: The action of gambling money on an outcome of a race, game or other predictable events (Oxford Dictionary; 2018). Betting is synonymously used to refer to Gambling or gaming.

Conscientization: It is to convey creation of awareness assisting in figuring out how to see social, political and monetary inconsistencies and to make a move against oppressive components of the real world (Freire, 1998:41ff).

Culture: It is what people share in the form of values, customs and unmistakable method for living that comprises them as a conspicuously particular human gathering or society. It is basically a transmitted example of importance typified in images, an example fit for advancement and change having a place with the idea of humanness itself (Shorter, 1988:4-5).

Gambling: Any activity where money of a significant value is put at risk so as to get something of a greater value.

Problem Gambling: Refers to the difficulties an individual have in limiting the amount of money or time to be used for gambling whose consequences are undesirable to the individual and those that he or she interact with.

Second Evangelization: It is correlative of *New Evangelization* which reflects the advanced conditions in which evangelization is carried on in the contemporary world amongst people that were evangelized before but are now living in intolerant world that contradicts and even hinders the Gospel (Carrier, 1994).

Slum: Refers to a habitation area with poor and dirty conditions characterized by informal housing for shelter and densely populated (Merrriam Webster).

Stake: The amount of money that you risk on the result of something such as game (Cambridge Dictionary 2018).

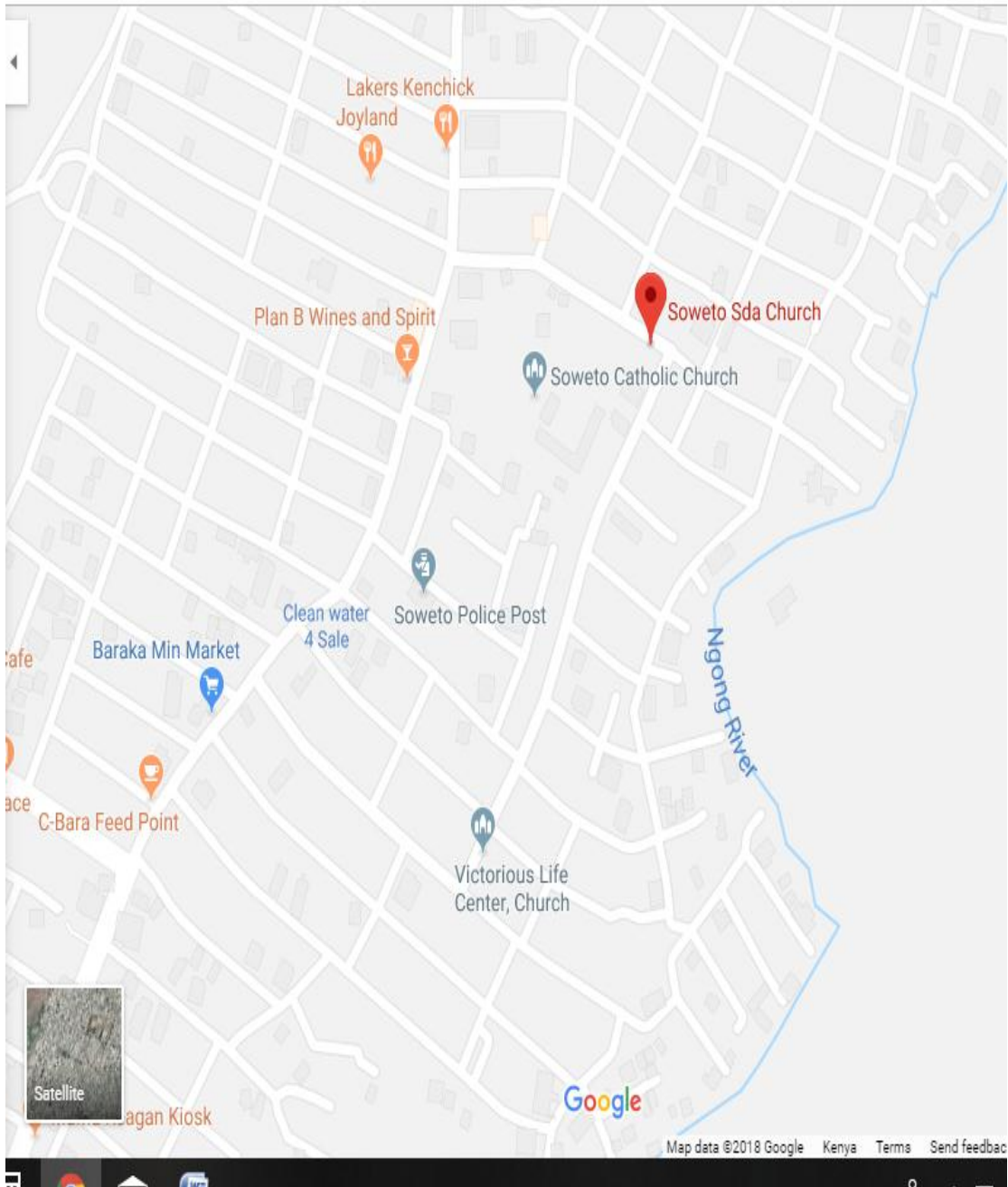
Youth: Youth is a person who has attained the age of 18 years and has not attained 35 years (The Kenya Constitution 2010: Article 55). Youth refers to the young people aged 15-35 years for the purpose of the study.

MAP OF SOWETO VILLAGE IN KAYOLE: NAIROBI COUNTY



Source: Map Data 2018 Google

MAP OF SOWETO VILLAGE: AREA OF RESEARCH



Source: Map Data 2018 Google

CHAPTER ONE

GENERAL OVERVIEW OF THE STUDY

1.0 Introduction

This first chapter introduces the purpose of the study whose aim is to establish the effects of habitual betting among Christian Youth in the light of Jesus liberating pedagogy. It explicates the background of the study, statement of the research problem, the objectives, justification and the scope, and limitations of the study. It also deals with the literature review on the topic, the theoretical framework used, the research hypotheses and lastly the methodology.

1.1 Background of the Study

Recently there have been profound changes in the opportunities for betting and its promotion. This has in a large part been driven by the direct and indirect effects of changes in access to the internet and digital technology.¹ Gambling problem has the potential to lead to a multitude of harm including family disruption, school absenteeism or dropout, deep depression and criminal behaviour. Although gambling is illegal for young people, the great proportion of individuals growing up today is likely to have direct experience of gambling before they reach 18 years.² Gambling is wide with betting being part of it which has become apparently the in-thing in Soweto village, Nairobi County Kenya. Betting refers to an action of gambling money on an outcome of unpredictable event(s).³

According to Collins, gambling is an activity through which parties risk something valuable referred to as stake with the expectancy of winning a more valuable prize.⁴ As such, betting refers to an act that one should put some pledge so as to get something more valuable. In several cases, money is used for a stake hoping to win; there is the options of win lose or draw. A national survey piloted in the US among adolescents found out that those in the lowest socio-economic status (SES) group were the least

¹ A. Mwadime, “*Implications of Sports Betting In Kenya: Impact of Robust Growth of the Betting Industry*,” MBA (Nairobi: United States International University Africa, 2017), pg. 1.

² P. Tony, “Gambling Young People: Impacts, Challenges and Responses,” *Victorian Responsible Gambling Foundation*, 1, (2013), p. 5.

³ Oxford English Dictionary

⁴ P. Collins, *Gambling and the Public Interest* (Westport: Greenwood Publishing Group, 2003).

likely to have engaged in gambling within the past year. Among those who gambled, however, the lowest SES gambled most frequently with the highest rates of at-risk problem gambling, while those in the highest SES gambled least frequently with the lowest rates of at-risk problem gambling. A possible explanation for adolescents in lower SES gambling more excessively could be due to their perception of gambling as a practical means of improving their financial status.⁵

Africa is not an exception to this phenomenon. Betting has flourished in different countries driven by increasing evidence of betting promotions and advertisements among other triggers. South Africa, Nigeria and Kenya are among the countries with the largest and the fastest growing betting markets in Africa.⁶

Betting in Kenya was an illegal enterprise until 1954 when a committee was formed to look into matters pertaining to controlling betting and gaming activities. The committee was also responsible for looking into the existing laws and practice of betting, gambling and lotteries and report on changes that needed to be made. The committee submitted a report on its findings to the government in December 1953 and the report was accepted in September 1954. In 1963 the government introduced the Betting Tax Ordinance to tax bets on horse racing. Betting, Gambling and Lotteries Bill was presented to the Parliament and was passed and then revised in 1991.⁷ In Kenya the larger percentage of the gamblers are those who engage in sports betting and the youth make the larger portion of the betters,⁸ and today the Christian youth of are no exception.

Based on our Biblical sourcing we come to learn that one of the basic Christian principles is that Jesus came so that everyone may have life and have it in abundance (John 10:10), but still the youth's life more so those of Soweto Village can hardly qualify to be liberated despite being Christ followers. With the above in mind, our work

⁵Welte, J.W., Barnes, G.M., Wiczorek, W., Tidwell, M-C. & Parker, J., 'Gambling participation in the U.S... - Results from a national survey'. *Journal of Gambling Studies*, 18, 313-337(2002)

⁶R. Biko, "Kenya is slowly becoming a sports betting empire," *The Standard Newspaper* Fri, May 18th 2018, <https://www.standardmedia.co.ke/business/article/2001280901/kenya-is-slowly-becoming-a-sports-betting-empire>

⁷Laws of Kenya, *Betting, Lotteries and Gambling Act Chapter 13*.

⁸ *Ibid.*

aims at exploring the effects of habitual betting among Christian youths and examining the role of the Church in curbing the betting phenomenon among the Christian youth in light of Jesus' liberating pedagogy. To accomplish this goal, the study utilized three inter-related theories to guide it in the endeavour. These are: self-efficacy theory by Bandura; mediation theory by Leonardo Boff and Clodovis Boff; and self-regulatory theory by Leventhal et al.

1.2 Statement of the Problem

Betting is a phenomenon that has introduced problems to society and is growing at a disturbing rate. What is even more worrying is that youth are getting engaged in it much more than the rest of the population. Worse still, more and more Christian youth are becoming habitual betting victims making one wonder whether Christian values have become obsolete. Betting has impact on both those who participate in it and those who do not. This is seen in an instance where when the wager lacks the money to bet, he or she can do anything in order to get the required money to place a bet. Therefore there is the temptation to do illegal deals so as to raise money for betting. Thus when young people are pressed for money they even get involved in crime activities,⁹ such as joining extortion gangs that terrorize people even in broad day light.

The Christian youth are prone to socio-economic challenges that have led to their being presented to the betting environment that presents diverse sets of challenges and temptations.¹⁰ Blinn-Pike et al.¹¹ posits that the young people do engage in gambling as a solace from the problems or challenges of today. In Kenya, the youth are actively engaged in betting enterprise so as to earn something to cushion them from the effects of rising cost of life and unemployment among other factors. The young people think that if they do get engaged to the enterprise they will get hope to get more than they can ever think of. The Christian youth think they will be contributing to the society's

⁹ P. N. Wachege and F. G. Rugendo, "Factors Leading to Premature Deaths of Male Youths: A Case of Karuri Village, Kiambu County, Kenya," *IOSR Journal of Humanities and Social Science*, 22, no. 7. 16 (2017), pp. 64-74.

¹⁰ M. M. Wanjohi, "Influence of Unemployment on Youth Gambling in Nairobi, Kenya," MBA Thesis (Nairobi: University of Nairobi, 2012), p. 11.

¹¹ L. Blinn-Pike, S. L. Worthy and J. N. Johnman, "Disordered Gambling Among College Students: A Meta-Analytic Synthesis," *Journal of Gambling Studies*, 23, no. 2(2007), pp. 175-83.

activities, since they will gain an income that will help them in provision of the basic needs to their families. In reality the youth experience what they do not comprehend. Wanjohi studied the influence of unemployment on youth gambling and she stated that unemployment does not influence one to gamble though she did not look at other factors that contributed to youth gambling.¹²

Even though gambling is not legal for people aged less than 18 years, research has constantly shown that a large number of young people gamble at some point. In an Australian study, over three quarter of people aged 10 to 24 have gambled at least once in the past year.¹³ Hall, Hall and Hall¹⁴ posit that prevalence of problem gambling amongst the youth has been found to be two or three times higher than among the adults. The differences with respect to gambling are most pronounced in adolescents¹⁵ and mostly male youth. This makes one wonder why they engage in quick ready opportunistic money making enterprise; they only want things but do not want to do the right kind of work in order to get these things. What makes them not utilize the fullness of life given to them by Jesus Christ?

The Bible reminds the youth, God has given them a pound just like the nobleman, and they are expected to positively use the different capabilities bestowed on them to get their daily meal and prosper in life. The Church encourages the Christian youth to exploit these gifts and talents like painting, farming, doing legal businesses among others. So what are the Christian youth in Soweto looking for that cannot be achieved by proper means that the Church teachings approve? This study endeavoured to look into the reasons why Soweto Village Christian youth engage in habitual betting and its impact on their lives.

The following research questions guided the study:

¹² M. M. Wanjohi, "Influence of Unemployment on Youth Gambling in Nairobi, Kenya," MBA Thesis (Nairobi: University of Nairobi, 2012), p. 45.

¹³ N. Purdie, G. Matters, K. Hillman, M. Murphy, C. Ozoliins and P. Millwood, *Gambling and Young People in Australia* (Melbourne: Gambling Research Australia, 2011), p. 5.

¹⁴ H. J. Shaffer and M. N. Hall, "Estimating the Prevalence Adolescents Gambling Disorders: A Quantitative Synthesis and Guide Towards Standard Gambling Nomenclature," *Journal of Gambling Studies*, 12, no. 2(1996), pp. 193-214.

¹⁵ R. A. Desai, P. K. Maciejewski and M. V. Potenza, "Gender Differences in Adolescent Gambling," *Ann Clinn Psychiatry*, 17, no. 14(2005), pp. 249-58.

1. What are the triggers that make Christian youth habitually engage in the betting enterprise?
2. What are the effects of habitual betting among the Christian Youth?
3. How does the Church help in curbing this habitual phenomenon among the Christian youth?

1.3 Objectives of the Study

The main goal of the study was to investigate the impact of habitual betting enterprise among Christian youth in light of Jesus' liberating pedagogy in Soweto Village.

The study was guided by the following specific objectives:

1. To identify the triggers of habitual betting among Christian youths.
2. To establish the effects of habitual betting among Christian Youths.
3. To examine the role of the Church in curbing habitual betting phenomenon among the Christian Youth.

1.4 Justification of the Study

Soweto Village is found in the Kayole area of Nairobi County in Kenya and it has a population of Christians of ninety seven point three percent.¹⁶ The people are involved in casual labour and therefore it is difficult for some of the residents to afford a day's meal¹⁷. Christians are part of the population; they too feel the grip of poverty that characterizes the Village.¹⁸ The Village youth belong to several Christian denominations. They attend Church service or mass, but afterwards they go to their betting habits. Betting has become an in thing among Christian youth even as they attend services in their respective Churches. What do they get in the betting enterprise that is not found in their respective Churches? Despite the reality that the Soweto Christian youths are besieged by poverty, still they are the future of society and they need to be well formed in character to take up their leadership roles. The Church teachings are crucial to moulding them to live their lives fully and therefore anything that is contrary to that position should be countered.

¹⁶ Afullo A. and Danga B. Nairobi Evaluation Report for Eastlands for World Vision Kenya(2012)

¹⁷ Ibid. pg. 22

¹⁸ Ibid. pg. 22

In the Village, there are various betting promotion advertisements, and betting joints. In the betting joints, youths bear Christian names and some stated that they had confessed and agreed that Jesus Christ is their Lord and Saviour. The temptation of participating in gambling is evident since the Christian youth experience it directly from the media adverts, easy and accessible internet technology and digitization of gambling. In the sale promotions inviting participation, between thirty five and forty percent of the participants are youth. Out of the estimated 1,500 people who gamble every day in Kenya's thirty six operating casinos, nearly twenty five percent of them are aged between twenty five and thirty five. *Masonko wa safaricom* promotion is one example where thirty eight percent of those who participated were the youth, indeed the top prize of Kenya shillings twenty five million was won by a twenty five year old.¹⁹ A cross survey of most of the winners revealed that they were not employed and were actually entering the lotteries and promotions to earn a living. This therefore makes it a major issue of concern not only to the Government but also the society²⁰.

Lastly, there are other factors that pull the youth to gambling. There are about eight casinos in the Nairobi central business district alone. Introduction of more of those in the shopping malls makes it worse as anybody can get in due to curiosity and at the same time there are no charges to enter in a casino. Casinos also provide free drinks, cigarettes and food to their patrons and this is a factor that attracts the youth to go gambling. In an attempt to lure more customers to their premises, the casino operators have also come up with exciting as well as thrilling ICT based games and gaming devices that are appealing and irresistible to the youth, hence contributing to their participation in the habitual betting. With such aggressive marketing strategies and technology making everything easier by day, the young people are bound to keep adapting themselves to the world of betting. With things moving that fast then recovering our youth needs to be an urgent deliberate undertaking informed by a study like this one.

¹⁹ M. M. Wanjohi, "*Influence of Unemployment on Youth Gambling in Nairobi, Kenya*," MBA Thesis (Nairobi: University of Nairobi, pg. 5 (2012).

²⁰Ibid., p. 3.

The study findings empower individuals, Church, policy-makers, the non-governmental organizations and government to plan adequately to ensure that the betting enterprise is regulated to ensure the youth are able to engage in the enterprise responsibly. The curriculum stakeholders in the education sector should find the study insightful on how to spread the awareness of the dangers of betting or gambling among the youth.

1.5 Scope and Limitations

The study focused on investigating the impact of habitual betting enterprise among Christian youth in light of Jesus' liberating pedagogy in Soweto Village of Kayole in Nairobi County. That Village was chosen because it is a slum²¹ with high numbers of unemployed Christian youth and also where betting joints are easily accessible by whoever wishes to gamble.

The study was entirely confined to the Christian youth aged 15-35 years, the clergy, parents and the administration officers in getting the required information. The youth in the targeted bracket are in the period of identity formal cognitive development and preparation for the future adult life in terms of education, work and finances.²² There was suspicion by some of the Christian youth where they thought the researcher was a spy from the government hence some of them withdrew from responding while some could not give their information regarding the study's objectives freely. There is limited data on the area of study hence difficult to refer to literature on the same.

1.6 Literature Review

In 1980s, the gambling market in Sweden was commercialized by allowing gambling companies promote and market their games as opposed to the earlier position where advertising was not allowed. Examples of games in gambling include lotteries, casino games, poker, bingo, and Electronic Gambling Machines (E.G.M.s).²³ As a

²¹ Afullo A. and Danga B. Nairobi Evaluation Report for Eastlands for World Vision Kenya pg.22 (2012)

²²J. J. Arnett, "Emerging Adulthood," *American Psychologist*, 55, no. 5(2000), pp. 469-480.

²³ D. A. Korn and H. J. Shaffer, "Gambling and the Health of the Public: Adopting a Public Health Perspective," *Journal of Gambling Studies*, 15, no. 4(1999), pp. 289-365.

consequence the gambling market expanded with regard to games, game avenues, and arenas and marketing. Electronic gaming machines which were withdrawn in the 1970's due to social problems, were re-introduced in the 1996 and in the beginning of the 21st century, there were four internal state owned casinos. Moreover, gambling is available online, which means that companies operating casinos abroad are accessible. Young men gamble more often than the young women because they get introduced to gambling earlier in life. This is useful information although our study will seek to understand the betting enterprise in Kenyan situation and in a particular case of Soweto Village.

Hall, Hall and M. Hall²⁴ posit that pervasiveness of issue betting among the young has been observed to be two or three times higher than among the grown-ups. The differences with respect to gambling are most pronounced in adolescence.²⁵ The young women are engaged in more household activities than the young men, therefore the young women are busier than the young men who are often idle sitting on benches around the gambling spots in market places. Adolescence is characterized by the initiation of growth autonomy and dependence, while the emerging adulthood is a period of identity formation, and preparation of the future adult life in terms of education work and finances.²⁶

Research among youth in age range of about twenty to twenty five years has often been conducted in samples of college students. Two analyses of international studies found out that the prevalence of the problem among college students was seven point nine percent in studies until 2005.²⁷ Turner and Colleges revealed gambling involvement increased with age from thirty nine percent in fifth grade to sixty five percent in seventh

²⁴ S. Hall, M. Hall, N. Hall, "Estimating the Prevalence Adolescents Gambling Disorders; A quantitative Synthesis and Guide Towards Standard Gambling Nomenclature," *Journal of Gambling Studies*, 12, no. 2(1996), pp. 193-214.

²⁵ R. A. Desai, P. K. Maciejewski and M. V. Potenza, "Gender Differences in Adolescent Gambling," *Ann Clin Psychiatry*, 17, no. 14(2005), pp. 249-58.

²⁶ J. J. Arnett, "Emerging Adulthood," *Amer Psychologist*, 55, no. 5(2000), pp. 469-480.

²⁷ L. Blinn-Pike, S. L. Worthy and J. N. Johnman, "Disordered Gambling Among College Students: A Meta-analytic Synthesis," *Journal of Gambling Studies*, 23, no. 2(2007), pp. 175-183.

grade, eighty percent in ninth grade, and eighty three percent in eleventh grade.²⁸ In comparison to females, male youth tend to gamble more often, begin gambling at an early age, spent more time, fell more to gambling and experienced more gambling problems.²⁹ These findings that the male youth is more prone to such problems, is corroborated by Wachege and Rugendo³⁰ in their study: “*Factors leading to premature deaths of male youths: A case of Karuri Catholic Parish Kenya.*” While this is enriching, our study investigated both male and female Christian youth involved in betting.

Again males gamble more than females because they are more prone to "risk-taking" behaviour. Female gender is risk-averse and rarely concerned with ventures whose outcome they are not sure of. Another reason why they are less interested in gambling is because they underestimate high probabilities of positive outcomes. Gambling behaviour among adolescence is fuelled by gambling-related media although the impact is less on female youth. However, the young people ought to know better since they should know the difference between right and wrong through the application of common sense and maturity.³¹ Enderbrock asserted that the education a child receives gives him or her advantages; their attitudes and convictions should lead them to the road free of trouble.³²

Gupta and Derevensky found that teenagers felt betting is an approach to mingle, influence companions, to unwind, ease weariness, feel more established, escape day to day issues, lighten discouragement, and manage dejection. Betting is progressively getting to be standardized in the public eye, inordinate youth betting has been understood as dangerous, similar to misconduct, since it has possibly negative results,

²⁸ N. Turner, W. Spence and M. Zangerah, “Pathways to Pathological Gambling: Component Analysis of Variables Related to Pathological Gambling International,” *Journal of Gambling Studies*, 8, no. 3(2008), pp. 281-298.

²⁹ D. Jacobs, “Juvenile Gambling in North America; An Analysis of Long term Trends and Future Prospects,” *Journal of Gambling Studies*, 16, no. 2-3(2000), pp. 119-152.

³⁰ P. N. Wachege and F. G. Rugendo, “Factors Leading to Premature Deaths of Male Youths: A Case of Karuri Village, Kiambu County, Kenya,” *IOSR Journal of Humanities and Social Science*, 22, no. 7. 16 (2017), pp. 64-74.

³¹ M. M. Wanjohi, “*Influence of Unemployment on Youth Gambling in Nairobi, Kenya*,” MBA Thesis (Nairobi: University of Nairobi, 2012).

³² D. M. Enderbrock, “*The Parental Obligation to Care for the Religious Education Within the Home, With Special Attention to the Training of the Pre-School Child*,” PhD Thesis (Washington DC: The Catholic University of America Press, 1955).

for example, fixation, truancy, poor scholastic evaluations and robbery. It might be said, betting transports neurotic players to a dreamland without life's day to day issues, uneasiness, wretchedness and depression.³³This inspires the study in investigating the particular triggers to youth habitual betting in Soweto Village.

Blinn-Pike et al.³⁴ posits that the young people do engage in gambling in order to get solace to the problems or challenges of today. They think that if they do get engaged to the enterprise they will get more than they can ever think, a reality the young people cannot comprehend. In a book titled, *Jesus the Liberator: A Historical-Theological Reading of Jesus of Nazareth*.³⁵Sobrino explains the perception and value of liberation in the context of Jesus Christ as the absolute from all kinds of evil. He accentuates the dehumanizing and elements repugnant to Christianity that are ongoing often times escaping the attention of the agents of the Good News which is supposed to set people free.³⁶His work is useful in employing Christology geared towards emancipating people from the yoke of what habitually keep them in captivity. The book, nevertheless, does not actually concretize these good ideas as our study intends to do.

Freire's monograph namely "*Education for Critical Consciousness*" assists us in the conscientization of what is happening in the society thereby challenging us to work towards social and cultural freedom.³⁷He spells out the indispensability of education in any emancipation engagement even that of the youth.³⁸Moreover, in his other publication titled *Pedagogy of Hope*³⁹optimism is asserted despite dirty manipulations and other forms of exploitation and oppression some propagated by leaders instilling desperation for not getting involved in eliminating such unfortunate factors.⁴⁰While we

³³ R. Gupta and J. Derevensky, "Adolescents Gambling Behaviour. A Prevalence study and the Examination of the Correlates associated with the Problem Gambling," *Journal of Gambling Studies*, 14, no. 4(1998), pp. 319-345.

³⁴ L. Blinn-Pike, S.L. Worthy and J. N. Johnman, "Disordered Gambling Among College Students: A Meta-Analytic Synthesis," *Journal of Gambling Studies*, 23, no. 2(2007), pp. 175-183.

³⁵ J. Sobrino, *Jesus the Liberator: A Historical-Theological Reading of Jesus of Nazareth* (MaryKnoll, New York: Orbis Books. 2001), P. 1ff.

³⁶Ibid., p. 3ff.

³⁷ P. Freire, *Education for Critical Consciousness* (New York: Continuum, 1994), P.vii.

³⁸ P. Freire, *Education for Critical Consciousness* (New York: Continuum, 1994), P. 7.

³⁹ P. Freire, *Pedagogy of Hope: Reliving Pedagogy of the Oppressed* (New York: International Publishing Group, 1992).

⁴⁰Ibid., p. 13.

find the ideas very helpful for our study, yet the author does not handle the issue of giving the youth hope in their tempting situations in life and creating optimism that they have the capability of freeing themselves from the yoke of, for example, habitual betting that is ruining them.

Moltmann is quite informative on the issue of instilling hope even in problematic concrete situations in life. In his book namely *The Theology of Hope* in 1964⁴¹he explains that there is hope even in the scandal of being crucified. The latter idea is elaborated in a previous work titled *The Crucified God*.⁴²The scholar explains that the death of Christ is not only redemptive. It is also intended to empower us with means to overcome sin. In this regard sin is viewed as the core of dehumanization which requires of our effort to overcome the factors that make us live a lie. It offers also an awareness of exclusiveness and vicious circle of poverty in the contemporary society which urgently needs to be overcome.⁴³Such insights are helpful for the study. What Moltmann does not directly address is the youth as the recipients of the above. This is a gap the study chips in to fill.

Another scholar the study benefits from is Boesak. Although his book is on South African black power theology of liberation,⁴⁴nonetheless, it helps the study to draw out the way forward in the sense of strongly recommending to the Soweto Christian youths to emancipate themselves from a naive approach to life, assert themselves as special people who are made in the likeness of the Maker thereby not undermining the self-esteem. It also assists the study in explaining that “The search for genuine and credible human personality and freedom is likewise to recognize that one's Africanness is a natural gift to thoroughly enjoy as opposed to a destiny to be bemoaned⁴⁵In addition, Boesak’s work helps us to be proud of, appreciate and assert our African values. This should help the youths accept themselves as individuals gifted with respective identity, worthy culture as well as the gifts and talents to excel if they strive to live a disciplined

⁴¹ J. Moltmann. *Theology of Hope* (MaryKnoll, New York: Orbis Books, 1964), p.1ff.

⁴² J. Moltmann, *The Crucified God* (London: SCM Press, 1974).

⁴³Ibid., p. 331.

⁴⁴ A. A. Boesak, *Farewell to Innocence: A Social-Ethical Study on Black Theology and Black Power*, (Maryknoll, New York: Orbis Books, 1977).

⁴⁵Ibid. p. 40.

life-style. The limitation is that Boesak's book is mostly based on apartheid South Africa in their experience of racial oppression and exploitation while ours is situated in independent Kenya whose youths in a way have freedom of choice, some of which may not be moral decisions.

Bujo highlights the understanding and acceptance of moral norms by all within the community. While addressing the suffering and poverty in the third world, he raises the question of a possibility and reality of suffering when God is supposed to be merciful. He brought out the parallels between the Latin American poverty and social - economic challenges and the African oppression, poverty and exploitation. It is then he proposes the theology of liberation as the means out of these problems.⁴⁶ The study intends to embrace liberation of the challenged gambling youth of Soweto Village and specifically liberation brought about by Jesus' liberating pedagogy, an undertaking that Cone supports.

Cone, in his work *God of the Oppressed*,⁴⁷ based his writing on the oppression of the African Americans and expresses the desire for the liberation and freedom of the black person from oppressive and enslaving elements such as lack of acceptance or recognition. They look up to the Gospel to bring them liberation and that through the same there is hope for a better life in future. Though Cone does not specifically deal with the problems of the challenged Soweto Christian youth, the study finds his work insightful as it moves ahead to tackle the Soweto youth problem in the light of Christ's liberating pedagogy.

In addition to this, from our Biblical sourcing we learn that one of the basic Christian principles on living life in abundance, but still the youth's life more so those of Soweto Village can hardly qualify to be living fully. The Study seeks to investigate such a disconnection. The idea of living fully through liberation is taken further by Walligo who shows that Jesus Christ is the best liberator that sets many young people and

⁴⁶ B. Bujo, *Ethical Dimension of Community* (Nairobi :Paulines Publications, 1998), pp.133ff.

⁴⁷ J. H. Cone, *God of the oppressed* (Maryknoll, New York: Orbis Books, 2002).

families free from certain bondage.⁴⁸ Jesus not only teaches on living fully but demonstrates it by enabling young people trapped in oppression to experience total freedom of living fully, example being the freeing of the evil possessed daughter and of the Canaanite lady (Matt 15:21-28). This shows Jesus liberation can be extended to the challenged Soweto gambling youth in the light of Jesus' liberating pedagogy, in their African real-life context.

With the coming of Christianity, Church discipline was in a way supposed to replace the traditional moral system that was followed and respected by the Africans⁴⁹ but failed to do so thereby creating a moral vacuum. The author therefore views the moral problem that is rampant with the young people today as a result of both the failure of the social system and the Church, and therefore both should be part of the solution. On social system, Getui contributes and asserts that the value of self-discipline should be inculcated into young people right from early age by letting them express themselves freely and initiate their own creativity but with guidance and making them follow laid down rules.⁵⁰ Teaching on self-discipline should also include inculcating the value of hard-work into everyone without exception, whether male or female youth as Wachege and Rugendo posit.⁵¹ The statement by Kosemani and Okorosaye-Orubite is true, even for the Soweto Christian youth; that the value of hard-work was inculcated for economic reason and self-reliance,⁵² what the youth may never achieve through habitual gambling. On the other hand though Kinoti did not investigate the role of any particular Church with regard to youth gambling menace; our study does so concerning the role of the Church in Soweto Village in instilling Christian principles in Soweto Youth.

⁴⁸ J. M. Walligo, "Making a Church that is Truly African," in J. M. Walligo et al., *Inculturation: Its Meaning and Urgency* (St. Paul Publications, 1986), pp. 20-30.

⁴⁹ H. W. Kinoti, *African Ethics: Gikuyu Traditional Morality* (Nairobi: CUEA Press, 2013), p. 15.

⁵⁰ M. Getui, "The Family, the Church and the Development of Youth," pp. 71-84.

⁵¹ P.N. Wachege and F.G Rugendo, "Effects of Modernization on Youths' Morality: A case of Karūri Catholic Parish, Kenya", *International Journal of Academic Research in Business and Social Sciences*, 7, no. 12, 2017., 691-711

⁵² J. M. Kosemani and A. K. Okorosaye-Orubite, *History of Nigerian Education: A Contemporary Analysis* (Port Harcourt: University of Port Harcourt Press, 1995).

On the social circle, the Study is enriched by Mugambi's book titled *African Christian Theology-An Introduction*⁵³ that all education, if thought of as extending beyond the classroom should be for liberation. The Church then will be more than before involved in the process of liberation because its role will be not only to guide it's following towards spiritual fulfilment but also to help in the alleviation of physical suffering. The Church needs to be versed as a 'school' where people learn how to realize fuller human dignity. The pastor is a spiritual shepherd and is also a leader. As a good shepherd leads his flock to green pastures, so should a priest lead, as a facilitator, his congregation towards a better life here on earth, including the challenged Soweto Village youth.

Synod of Bishops emphasizes on the role of facilitating liberation by the shepherds when they speak of a necessity to find new ways of communication for the Church's teaching on several issues. A culturally appropriate manner by pastoral workers is recommended in passing Christian messages. Under the pastoral program for the family in the light of new challenge the Church recognizes the need to handle new communication skills. The Bishops realize there is need for change of tact in communicating the message in the light of new challenges like youth habitual gambling. This, though not directed to the youth, creates awareness for need of change of strategy. This contributes richly to this study as it embarks on examining the role of the Church in curbing this menace in Soweto Village which is going through rapid socio-economic changes.

1.7 Theoretical Framework

The study was guided by three inter-related theories to accomplish its goal. These are: self-efficacy theory by Bandura; Mediation theory by Leonardo Boff and Clodovis Boff and self-regulatory theory by Leventhal et al. The self-efficacy theory states that human conduct is impacted by the degree to which an individual trusts that he has the capacity or skill to attempt certain conduct.⁵⁴ Thus Christian Soweto youth should arise and belief in something much more than gambling to bring them out of the economic situation they find themselves in. According to Bandura, people underestimate their

⁵³J.N.K. Mugambi, *African Christian Theology-An Introduction*(Nairobi: EAEP, 1989), p. 111.

⁵⁴ A. Bandura, *Social Foundation of Thoughts and Actions: A Social Cognitive* (Eagle Wood Cliffs, New Jersey: Prentice-Hall, 1980).

capabilities and this is what the youth have exactly done. The theory also asserts that capability does not have to be based on skills and educational background.⁵⁵

The Christian youth have to feel that they are capable of doing the will of God by working just as He (God) ordered. They must ensure that they use the God-given talents and gifts by bringing their creativity into action. They should feel some kind of freedom since they will be eating what they worked for rather than waiting on bet that they are not sure if they will win or not. Jesus Christ is an example that they need to emulate since He is the liberator who instructed everyone to love work. They should strive to use their potentialities to enable them be liberated in the society where they are looked upon as the providers of the necessary needs to their families.

Mediation Theory has two Latin American brothers as its exponents who are of international repute in Christian Liberation Approach to theology. These are Leonardo Boff and Clodovis Boff who co-authored a book named *Introducing Liberation Theology*.⁵⁶In this book we draw a very helpful method of accomplishing our aforementioned research. The theory gives three major moments for a worthwhile involvement in a liberating theology which is Christian namely: Socio-analytical aspect;⁵⁷ Hermeneutical aspect;⁵⁸ and praxis also referred to as pastoral moment.⁵⁹The Social-analytical mediation assisted the researcher to inserting herself into the situation of the Christian youth so as to get first-hand information on why they are becoming habitual betting culprits. Hermeneutical mediation was utilized in relating the data acquired in the first moment to the will of God as found in the Bible, Tradition and theologians' insights. It was an engagement that was used in interpreting the findings in the above stage that provided the actual socio-religio-political, cultural and economic factors involved in luring the youth to the habit of betting despite the frustrations they

⁵⁵ A. R. Artino, *Self-Efficacy Beliefs: From Educational Theory to Instructional Practice*.
<https://files.eric.ed.gov/fulltext/ED499094.pdf>

⁵⁶ L. Boff and C. Boff, *Introducing Liberation Theology* (New York: Mary Knoll, Orbis Books, 1987), pp. 24-39.

⁵⁷Ibid., pp. 24-32.

⁵⁸Ibid., pp.32-39.

⁵⁹Ibid., pp.39-41.

go through. The pastoral or praxis mediation inspired the research to come up with a transforming way-forward as the contribution of the study.

The other theory to be utilized is self-regulatory theory by Leventhal et al⁶⁰ which states that people are generally motivated to regulate their behaviour to avoid engagement in a deviant behaviour and, that they actively extract information from their environment and previous experience to formulate plans and actions to cope with drives that lead to delinquency behaviour. They should be educated on various drives that make them engage in delinquency behaviour like gambling. The awareness on such issues will make them be able to cope with them so as not to plunge into problems that are associated with gambling. The theory is important to this study for practical recommendations and way forward.

1.8 Hypotheses

The following are the hypotheses of the study:

1. There are triggers that make Christian youth engage in habitual betting practices.
2. There are effects of habitual betting among Christian youth.
3. There is need for the church to help in curbing habitual betting among the Christian youth

1.9 Research Methodology

This section has described the methods used to conduct the study, the population and sample selection, research design, data collection technique and data analysis techniques.

1.9.1 Research design

The study is a qualitative one and the case study research design was engaged in an endeavour to find out the impact of habitual betting enterprise among Christian youth of Soweto Village. Such a case study of Soweto Village was relevant to enable in-depth investigation into the issue. The qualitative descriptive research was employed by the

⁶⁰ H. Leventhal, M.A. Safer and D. M. Pangais, "The Impact of Communication on the Self-Regulation of Health Beliefs, Decisions and Behaviour," *Health Education Quarterly*, 10, 3(1983).

study. The descriptive survey used was useful in describing the features of the population. The design was esteemed reasonable since it portrays the situation as they exist without control of factors.⁶¹

1.9.2 Population and Sample Selection

The target population for this study comprised the Christian community from Soweto village,⁶² who are the Christian youth, the clergy, parents and the administrators. The study targeted sixty respondents. Purposive sampling was applied to identify the relevant respondents. Forty Christian youth, ten parents, seven administrators and three clergy from three different Churches in Soweto Village.

1.9.3 Data Collection Techniques

The data was collected from primary and secondary sources. The primary data was sourced through the questionnaires and structured interviews which were administered to the study respondents while the secondary data was sourced from books, the internet, academic theses, articles and the journals. The collected data was arranged into manageable summary then helped the researcher fill the gaps identified bearing in mind the research objectives.

1.9.4 Questionnaires

The questionnaires included both open ended and closed ended questions that the respondents answered. Questionnaires were used because they are useful when there is need of a large number of standardized responses that need to be compared; they ensure more uniformity since the questions are already written down and the respondents feel free and confident to express themselves.⁶³ The questionnaires were administered to the Christian youth, the clergy, the parents and the administrators in the Soweto Village. They were hand delivered to the respondents by both the researcher and the research assistant who had earlier been identified and trained.

⁶¹E. H. K. Nsubaga, *Fundamentals of Educational Research* (Kampala: Publication: Uganda MK Publishers, 2000).

⁶² Ibid. pg. 22

⁶³ A. Wambua, *“Lecture Series CRS 553: Research Methods in Religious Studies,”* (Nairobi: University of Nairobi, 2018).

1.9.5 Data analysis techniques

Since the study targeted qualitative data, the descriptive method was used to process the data collected. The results were compared with the literature review to examine the role of the Church in curbing habitual betting among Christian youth bearing in mind the objectives of the study. The qualitative technique used enabled methodical accumulation, analysis and interpretation of data to provide descriptive accounts of social events and objectives in a natural setting.⁶⁴

1.9.6 Ethical Considerations

While conducting the research, care was taken to ensure confidentiality and anonymity. The researcher first, sought consent from the respondents before gathering data whether in the form of interviews or through administering questionnaires. The research ensured confidentiality and anonymity of the respondents by not using their names on the instruments unless in circumstances where they give written and signed consent. To help them feel free to complete the information and give their sincere information,⁶⁵ their respective personal identity was protected.⁶⁶ Participation in the study was thus optional. The researcher also endeavoured not to cause any harm to the respondents and ensure their dignity was maintained at all times.

1.10 Chapter's Concluding Remarks

The chapter has provided a clear setting of the study by examining the background of the study, statement of the research problem, objectives, justification of the study and the scope and the limitations. The literature review, theoretical framework, research hypotheses, methodology and the ethical declaration were elaborated. The stage is therefore set for the next chapter that gives a detailed description of the findings.

⁶⁴ D. K. Kombo and L. A. Tromp, *Proposal and Thesis Writing: An Introduction* (Nairobi: Paulines Publications Africa, 2006).

⁶⁵ J. A. Orodho, *Elements of Education and Social Science Research Methods* (Maseno: Kanezja, 2009).

⁶⁶ O. Mugenda and G. Mugenda, *Quantitative Approaches* (Nairobi: Act Press, 2010).

CHAPTER TWO

THE TRIGGERS OF HABITUAL BETTING AMONG CHRISTIAN YOUTH

2.0 Introduction

This chapter looks into the various triggers that make the Christian youth engage in the betting enterprise. The triggers to habitual betting include: unemployment, advertisements, and peer pressure, early exposure to betting and as an escape, inaction by parents, inaction by government and inaction by the Church. This information will contribute towards curbing of habitual betting in Soweto Village and elsewhere.

2.1 Gambling in Soweto Village

The study revealed that lion's share of the respondents visited wagering locales and premises relatively each day of the week which portray young people profoundly associated with routine betting. Over seventy percent of them visited online betting sites and betting premises two to three times each week. They participate in betting to attempt their fortunes and win cash, as a way of making fun and for socializing. However the majority of the youths engage in betting to improve their financial status and gain a living.

Most of the respondents involved in betting had done so for one to five years. They go to the betting premises both during daytime and at night which depicts a kind of a lifestyle for the youth. The research also revealed that betting consumed a great proportion of their budget despite their poor financial status. Sport betting was the most preferred betting activity by the Christian youths. The seventy percent of the Christian youth involved in habitual betting agree that Kenyans do not have a problem with betting and that they see nothing wrong with it even though it does not amount to a form of employment.

2.2 Unemployment

Unemployment came out as one of the reasons the Christian youth engaged in habitual betting. As stated earlier, some of the youth stated that they did so to gain some earnings in order to cater for their daily needs. Seventy six percent of the study's population

agreed that unemployment was the major trigger or cause of the Christian youth indulgence in habitual betting in Soweto Village. Some of the Christian youth found themselves stranded as far as their financial abilities were concerned; since some of these Christian youth have family needs to cater for. The youth also face the unemployment challenges due to poor micro-economic performance, lack of employment opportunities and a society that negates the self-expression of young people. The youth therefore will use whatever means such as gambling to be able to achieve their aspiration.⁶⁷

With the low level of unemployment in the country most youths and even those who are employed are not comfortable with the situation at hand. In Kenya, you will find all classes of people betting; the employed in offices and the casual workers in the streets are hooked into the practice. If you ask them why they are into the act the reason will always be simple to most of them 'there is hope ahead' and they will not leave no matter how much they have lost in the practice. Many of the youth argue whatever they earn is not enough to cater for their daily needs. Gamblers never have enough cash. They are continually asking and acquiring and are caught in an endless loop of living in a pretend universe of daydream where they will awaken the following day and be proclaimed a big stake winner. The seventy two percent of the sample population alluded to the fact that some of them engaged in habitual betting so as to boost their earnings; what they formally earn cannot cater for their needs in totality. The married male Christian youth too attested to the fact that they did engage in betting so as to boost their income since they had more responsibilities like paying school fees, buying necessities for the family members including for the children among other responsibilities.

The result of a predominance overview demonstrated a critical relationship of betting addict with family unit salary, with those in the least pay classifications about three times as likely as the normal to be characterized as a pathological better. Those not in paid work and those in manual occupations were likewise fundamentally more inclined

⁶⁷ M. M. Wanjohi, "*Influence of Unemployment on Youth Gambling in Nairobi, Kenya*," MBA Thesis (Nairobi: University of Nairobi, 2012), p. 48.

to be problem gamblers.⁶⁸ Available data indicates that thirty to forty five percent of the youth have been involved in gambling especially the short message service based lotteries and promotions. The Kenya Charity sweepstake which is the oldest lottery operator in Kenya since 1966 has a player base of about 16,000 and out of this number thirty percent are young people.⁶⁹ In the two of the recently concluded short message service lotteries i.e. *Shinda smart 6969* and *Zawadi 2929*, the percentage of youth players were forty five percent and thirty five percent respectively and the same has been established in the sales promotions. In the sale promotions, between thirty five percent and forty percent of the participants are the youth.

Disadvantaged social groups who experience poverty, unemployment, dependence on welfare, and low levels of education and household income are most likely to suffer the adverse consequences of increased gambling. Inside this group, the individuals who are men, single and less than thirty five years old are more prone to be in danger of developing problems with their gambling. In addition, problem gamblers are more likely than the non-problem ones to have heavy and or problematic consumption of alcohol, drugs and cigarettes.⁷⁰

Insights on state of joblessness recommend that the extent of the joblessness issue in Kenya is bigger for youth with 38 percent of them neither in school or work. Various challenges have made it difficult for them to engage in any meaningful contribution in society and consequently result to anti-social behaviour such as gambling, drugs and substance abuse, crime, drop-out of school among others.⁷¹ The consequences have been diverse HIV and AIDS pandemic, other diseases and stress among others. Such force the Christian youth to engage in betting in order to forget what they are facing in society and at the same time think that they will be contributing to the society's activities, since they might gain an income that will help them in provision of the basic needs to their families.

⁶⁸ K. Sproston, B. Erens and J. Orford, *Gambling Behaviour in Britain: Results from the British Gambling Prevalence Survey* (London: The National Centre for Social Research, 2000).

⁶⁹ M. M. Wanjohi, "Influence of Unemployment on Youth Gambling in Nairobi, Kenya," MBA Thesis (Nairobi: University of Nairobi, 2012), pg. 5

⁷⁰ R. Gerda, *Research on the Social Impacts of Gambling: Final Report* (Glasgow: University of Glasgow, 2006).

⁷¹ Government of Kenya, *National Youth Policy* (Nairobi: Government Printer, 2003).

Wanjohi found out that youth unemployment and gambling are independent and therefore unemployment does not contribute to gambling.⁷² However, our study findings reveal that unemployed youth have other ways of socializing since the non-gambling youths were also unemployed but did not engage in gambling. There are many youths who are engaged in other activities like Church activities and sports therefore using their energy in positive socialization.⁷³ Therefore, if the Christian youth should engage in activities that make them feel appreciated in the society then they should be given the required platforms to do so.

Some of the respondents involved in gambling who were working did casual jobs while others were employed on contract basis. The poor nature of jobs (casual and short contract jobs) forced the youths to look for other ways of making money. The researcher further established that some of them who gambled went up to secondary school and university education. This revealed that youths involved in gambling may possess some employable skills.⁷⁴ A respondent confessed that he had to look for a way of earning income because he had responsibilities to cater for. His wife was jobless and pregnant, and he had school fees for his two children and provide for other needs. This forced him to engage in betting so as to gain some money. The respondent admitted that the sport betting game, *Sportpesa* was the best option for him. A sizeable number of the urban youth interviewed at St. Peter Clavers Church admitted that *Sportpesa* in particular had taken over their lives profoundly.⁷⁵

The study found that majority of the people taking part in games wagering were males of the ages below forty years and more than twenty one years. The greatest biggest source of income for sports betters was salaries indicating that employed individuals were at a higher likelihood of participating in games wagering than entrepreneurs and jobless people. The vast majority of games wagers were placed through the website on a more than once every week interval. *Sportpesa* was the overwhelming brand in sports

⁷²Ibid., P. 50.

⁷³Ibid., p. 48.

⁷⁴M. M. Wanjohi, “*Influence of Unemployment on Youth Gambling in Nairobi, Kenya*,” MBA Thesis (Nairobi: University of Nairobi, 2012), p. 49.

⁷⁵J. C. Langat, “*The Role of The Church in Evangelizing Urban Youth: A Case of St. Peters Clavers’s Catholic Parish, Nairobi County*,” MA Thesis (Nairobi: University of Nairobi, 2017).

betting.⁷⁶ This finding is corroborated by a study by Mwadime who sought to find out the source of income of the betting population; fifty one point three of the respondents were employed full time, thirty one point six of the respondents are currently unemployed and seven point nine percent are in temporary employment, while nine point two percent are in entrepreneurship or business.⁷⁷ The findings imply that full time employed people were the majority in betting while entrepreneurs and temporary employed were the least betters. The larger population of the betters was employed and hence used their salaries to bet.

That some of the Christian youth engage in habitual betting for fun and excitement is evident in the way they place their bets. Some of the respondents stated that betting make them feel excited and that if they do not bet they would be uncomfortable as something would be missing in their lives. Betting can be fun or a recreational method for investing energy and cash even though it can be a debt trap to the youth who are usually lured into it by the promise of instant wealth. They can exhaust their scarce financial resources and resort to borrowing.⁷⁸

It was noted that the longing for profit from betting is driving the youth into betting to a degree that some take betting as a springboard to employment. On the other hand some do so to avoid taking employment in occupations that may require generous time, mental and physical responsibilities. Discoveries from the card sharks study affirmed this recognition with most of the speculators fronting fiscal reasons as the real reason behind taking part in betting. Around seventy three point three percent of the players referred to profiting and just twenty five percent bet for recreation related reasons. However the individuals who bet as a wellspring of business or potentially to escape destitution will probably get dependent on betting when contrasted with the individuals who bet for recreation or amusement related reasons.⁷⁹

⁷⁶ A. Mwadime, *“Implications of Sports Betting In Kenya: Impact of Robust Growth of the Betting Industry,”* MBA (Nairobi: United States International University Africa, 2017), p. 30.

⁷⁷ A. Mwadime, *“Implications of Sports Betting In Kenya: Impact of Robust Growth of the Betting Industry,”* MBA (Nairobi: United States International University Africa, 2017), p. 30.

⁷⁸ E. M. Adlaf & A. Lalomiteanu, *“Prevalence and Risk Factors of Problem Gambling Among College Students,”* *Psychology of Addictive Behaviours*, 12, (2000.), pp. 127-135.

⁷⁹ Ibid.

While policy creators are moderately positive about the financial commitment made by the betting part, there has been extensive worry about the potential for hurt to the betters. Betting, in short can't be about income amplification alone. It is imperative that strategy and control guarantee that betting does not influence the most powerless segments of our general public.⁸⁰ To the extent the impact of betting on financial imbalance is concerned, various examinations that have inspected the issue have discovered that betting is to a great extent monetarily backward. This infers the poorer individuals spend excessively more salary in betting exercises than those with higher salaries.⁸¹

2.3 Advertisements

A larger number of the respondents agreed that advertisements attract them to the habitual betting. Fifty two percent of the Christian youth claimed that they were introduced to habitual betting through the numerous advertisements available in the streets, televisions, radios and the agents from the betting companies. A research of pathological gamblers found out that almost half of forty six percent of them were lured into gambling by the available advertising.⁸²The second trigger was 'to pass time' by twenty four percent, and the third was 'hope of winning' (nineteen percent). Correspondingly, betting promotion seemed to trigger betting among problem gamblers. Consequently betting advertisements amid televised sport make problem gamblers to bet progressively and may likewise upset recuperation attempts by addicted players.⁸³Thus there should be concerns about the more extended term effects of betting advancements on unsafe and tricky betting practices.

The marketing gimmicks that the betting companies use act as an attraction factor in the world of gambling. For example, in a study with youth from thirteen to seventeen years they uncovered that they felt the betting promotions were preparing them to bet

⁸⁰ G. Ahaibwe, C.P. Lakuma, M. Katunze and J. Mawejje, *Socio Economic of Gambling: Evidence from Kampala City* (Kampala: Economic Policy Research Centre, 2016), p. 23.

⁸¹Ibid., p. 13.

⁸²J. Grant and S. Kim, "Demographic and Clinical Features of 131 Adult Pathological Gamblers," *Journal of Clinical Psychiatry*, 62, (2009), pp. 957-962.

⁸³ P. Binde, "Exploring the Impact of Gambling Advertising: An interview Study of Problem Gamblers," *International Journal of Mental Health and Addiction*, 7, no. 4(2009), 541- 554.

as they grew up. Korn's subsequent investigation reasoned that the adolescent had been "overexposed" to business betting promotions on TV, that they could review particular ads, trademarks and jingles, and that young problem gamblers reported they will probably bet on specific items on the off chance that they had seen in betting commercials. He came to a conclusion the investigation clearly outlined that business betting promotion influences the gambling perception among the youth.⁸⁴

Binde noted that through advertising, individuals who gambled a great deal are urged or encouraged to gamble even more thereby confronting the danger of aggravating the problem of gambling. The viability of boundless publicizing in advancing deals ought to be weighed against the troublesome impression it makes among substantial fragments of the general population, i.e., that it increases problems of gambling and is insensitive towards those who were trying to free themselves from an addiction to gambling.⁸⁵

The lack of advertising controls on sports betting is a major cause of worry not only in Kenya but around the world. While there exists no controls and advertising limits sets in Kenya, it is apparent that children can access sports betting on websites and even when using phones.⁸⁶ According to Dewar (2012), betting on the web is unsafe on the grounds that: Children could get to it easily; increase in pathological and problem and gambling; criminal components would think that it's very simple to end up included; the uprightness of stakeholders can't be at present guaranteed; it takes money from betting and related organizations. Yawe and Ssengooba found that there were no sufficient regulatory frameworks to secure underage and vulnerable people, guarantee that the games are fair, address the concerns of law requirement, and authorize any restrictions on the activity.⁸⁷

⁸⁴ D. Korn, *Commercial gambling Advertising: Understanding the Youth Connection* (Guelph ON: Ontario Problem Gambling Research Centre, 2005b).

⁸⁵ P. Binde, "Selling dreams — causing Nightmares ? On Gambling Advertising and Problem Gambling," *Journal of Gambling Issues*, 20, (2007), 167–192.

⁸⁶ A. Mwadime, "Implications of Sports Betting In Kenya: Impact of Robust Growth of the Betting Industry," MBA Thesis (Nairobi. United States International University Africa, 2017), p. 54.

⁸⁷ B. L. Yawe and K. Ssengooba, *Gambling and Mobile Money Payments : A Case Study of Sports Betting in Uganda*, https://www.imtfi.uci.edu/files/docs/2013/Yawe_and_Ssengooba_FINAL_REPORT.pdf

Youths identify

.Owith the lack of arrangements to shield the minors and addicts from taking part in betting exercises, insufficient arrangements for benchmarks of betting premises, lack of stringent confinements in case of misdirected publicizing and advancement of betting, and no arrangement for verification of machines and gadgets utilized in betting exercises. Besides, interviews with key partners uncover that the present enactment is not clear on what types of betting it covers.⁸⁸

During soccer match analysis the Christian youth always meet in a central place during the peak hours that is around weekends to analyse their predictions on various matches. As they meet they exchange their views on many subjects other than betting on how they can get some cash for their survival, in the case of unemployed youths, and to boost their income in the case of the employed youth. Through this exchange some of them come up with ways of getting money for instance joining illegal groups and make themselves available to do illegal dealings like selling drugs, committing robbery, and theft among other vices. In these illegal groups the youths sometimes commit crimes like murder. These illegal gangs have caused a lot of pains to the members of the society since some have been left paralyzed due to the injuries inflicted on them, some lose their lives. Incidentally the youth too lose their lives in the line of duty through the hands of angry public, while others are not spared by the long hands of the law.

2.4 Peer Pressure

A larger number of respondents agreed that peer pressure contributed to their indulgence to habitual betting. The fact they witnessed some of their peers winning in their betting was enough that they too will be lucky and win; sentiments supported by the fifty percent of the Christian youths involved in habitual betting. Parents also agreed that the Christian youth engage in this phenomenon due to peer pressure because they wanted a mode of identification and belonging. Peers are important in that they constantly keep their friends informed through social media of new betting opportunities. Social media is the single largest most important source of information for sports betting in Kenya. Consequently, majority of individuals engage in

⁸⁸Ibid., p. 19.

information search on social media sites, usually shared among friends before placing bets or urging their friends to try. This study concludes that social media sites are the major source of purchase decisions for new customers in sports betting. Individuals are constantly seeking referrals and recommendations from their peers and friends on the most appropriate platforms for betting.⁸⁹ The peers and friends are there for support and elaborations in case one needs support. The peers play a major role in recruiting others into the betting forms like the drafts and the pools.

Kenyan betting players are delighted by the versatile web games or the new portable games because majority of the regulatory administrators in the country concentrate on the wagering shops. This new pattern of wagering among the general population has been clarified from numerous points of view. Sammut's study⁹⁰ shows that numerous social networks, especially those experiencing monetary hardships and social issues, think betting as a panacea to their ills. In reality, various networks tormented by high joblessness have discovered a type of monetary restoration through betting.⁹¹

2.5 Early Exposure to Betting

According to research, early exposure to betting in the family has a significant impact on whether children and adolescents result to betting. Seeing a parent engaged with betting, catching wind of the triumphant tributes, parental mentalities toward betting, all affect the youthful personalities. Indeed, studies demonstrate that youngsters may develop many problems identified with betting than grown-up betters. Numerous adolescents report being occupied with anything to do with wagering well before developing their own personal betting problems. Many adults who seek treatment for their betting problem often say they began betting at an early age. It's not difficult for children and teenagers to gamble, either. Many states permit children under 18 to bet.

⁸⁹ A. Mwadime, "*Implications of Sports Betting In Kenya: Impact of Robust Growth of the Betting Industry*," MBA (Nairobi: United States International University Africa, 2017), p. 53.

⁹⁰ M. Sammut, "*The Prevalence of Gambling among University Students: With a Focus on Internet Gambling*," MA Thesis (Malta: University of Malta, 2010).

⁹¹ R. Koros, "University Students Gambling: Examining the Effects of Betting on Kenyan University Students Behavior, University of Eldoret," *International Journal of Liberal Arts and Social Sciences*, 4, no. 8-9(2016), pp. 57-66.

Further online gambling and sports betting in particular are accessible for young people by virtue of being a tech-savvy generation as they are offered across the Web. According to research, majority of children have gambled before attaining the legal age. Stressed and irritated, parents lash out at children angrily, and even if they do not, the children can sense their parents' tension and this can easily drive the children into more betting. And for this reason, a respondent said "If you have ever put in a bet, you understand the thrill that one feels when they are about to win. And the ecstatic feeling as attested by one of the respondents, "when you win, it is this emotions that keeps you hooked and coming back for more bets in the hope of winning more"⁹²Forty six percent of the respondents alluded to the fact that these Christian youth engage in habitual betting as a result of being exposed to betting early in life, sentiments supported by the fifty two of the Christian youth.

Most of the teens lack emotional validation. Their feelings and experiences are not confirmed. Therefore, they may find it hard to identify or trust their emotions and thoughts, and they may feel confused about their perceptions of the world. They then find it hard to judge, evaluate, and cope with events; and the lack of confidence in themselves may make them insecure. Parents should respond to a child with approval and love, meet their needs appropriately, with neither too much nor too little gratifications. However, a gambling parent and their spouse may excessively indulge, or be physically absent, or self or spouse-focused, that they are emotionally unavailable. To cope, the child may identify with the gambler's exciting, glamorous aspects. They may learn the magical thinking from the gambler enthusiastic approval. They may learn the magical thinking from the gambler. However too much indulgence into gambling may lead to depression or anxiety as the gambler learns unhelpful rules and reacts to generated stress in several ways.

2.6 As an Escape

Some of the Christian youth interviewed would tell how some of their friends or family members got into manic depression. Others who could not live with the shame of losing everything they ever owned, after being auctioned and after having mounting debts,

⁹² 17 year old Christian youth interviewed in January 2018 in Soweto Village.

committed suicide. Betting is like a drug, it is addictive: People begin using drugs as a leisure activity in the false belief that they can quit anytime, if the leisure becomes boring, or if they find something better to do, but no sooner do they start dabbling in drugs, than they realize they want more and more of the same. In this way, taking drugs is no longer a leisure activity, but an addiction that has to be fed to keep it going. That is precisely how betting works, even for the most innocent people, who cheat themselves they are doing it for fun, and if not for fun, at least then to win some money. They soon realize they are hooked onto an alluring activity that is intoxicating, that like a drug gives them a kick, or if you like, ‘a shot in the arm’.

Social anthropologists have long observed that gamblers use their bets to chase losses and often they seek to be in a world where they can forget their problems. I found this to be true of my newspaper vendor friend, who has spawned a business idea from the betting mania: selling photocopied newspaper pages with “hot games” for betting. At Kenyan shillings twenty per page, the vendor mainly sells the information to security guards, casual labourers, *matatu* drivers and conductors, vegetable vendors and hawkers, job seekers, as well as jobless people. These people’s entire dream is to win the jackpot and merrily transform their “miserable” lives by becoming instant millionaires. It is a dream fed daily by the fantastic news that a peasant woman from Kakamega County can actually win Kenyan shilling twenty five million from placing her bet correctly.

This paradox of losing hard-earned cash in a betting game and instead of quitting, one immerses themselves even further in the quagmire is something the study found prevalent among university students. One admitted that the betting mania has afflicted their campuses and is driving many students crazy. “Today students spend more time betting than they do in their academics. If only they spent half the time they did in analyzing football match so as to place the correct bets, we would have very many first class honours”, one of the student said. This finding is in agreement with an earlier study by Wachege and Cheronno who revealed that betting is one of the challenges

facing university students today.⁹³After witnessing their fellow colleagues wining big, students were now spending all their energies dreaming every single day about betting and winning big time money. It has become like a full-time occupation for some.

Social anthropologists say that the social expenses of betting are immense, and incorporate liquidation, vagrancy, suicide and aggressive behavior at home. The student told the researcher that these online “professional predictors” had been infiltrated by online scammers who have been conning people of their money in the guise of helping them place winning bets. “Many of the so-called online analysts and professional predictors are just scammers preying on the gambler’s addiction.” The greater the chances, the more noteworthy the hazard, the higher the prizes is a rule numerous card sharks comply with, planning to take advantage of the chances they have set. Many times, the risk is not worth it, “but then”, one student said “gambling is a compulsive behaviour disorder that overtime grips gamblers, who like alcoholics, to cure their alcoholism, must first accept they are suffering from.” Gamblers must come to terms with their odd behaviour that drives them to bet compulsively.

2.7 Inaction by Parents

Fifty two percent of the youth respondents stated that they need support from their parents so as to achieve their visions. According to them parents do not take care of them as they are supposed to; they are busy and neglect their role as parents or guardians to the youth. The Christian youth were frank to say that they cannot remember the last time they had a one on one talk with their parents. These youth lack guidance and counsel on different issues that affect them; they feel neglected and left to do what they deem right to them though it is wrong according to the set norms of the community.

A study noted that some parents see no harm in gambling and believe that youth who gamble are unlikely to experience any problems in school, and problems with alcohol or drug use. Probably for this reason the majority of the parents do not really discuss gambling issues with their children. Hence it can be concluded that for some parents

⁹³P. N. Wachege and F. Cherono, Holy Spirit’s Support to University Students in their Existential Challenging Life: A Case of University of Nairobi, Kenya. *International Journal of Education and Research* Vol. 5, no. 11(2017), pp.181-192.

gambling is not high on their list of concerns. However, the social learning theory assertion that children's expectancies are developed in line with their prior experiences with a specific behaviour and from interactions with family members and friends. This therefore implies the youth gambling problem may be connected with the same parents who do not see it as a problem.⁹⁴

2.8 Inaction by the Government

Seventy percent of the Christian youth agreed that the Betting Control and Licensing Board is not doing much to ensure that the betting companies run as per the laid down rules. For instance the age limit requirement is not strictly adhered to by the betting agents and their companies. The issue of underage betting is becoming an in-thing yet its impact is not something to laugh about. The youth stated that the administrators have become lazy on the issue and this is evident because they do not visit the betting premises as often as possible to ascertain the claim. They suggested that there is need of more strict rules with adverse penalties to any person who is promoting underage betting in one way or another. It is difficult for the parents to know if their underage child is involved in betting or not.

The administrators interviewed argued that the government is in the front line to see that the betting companies adhere to the set down regulations like that of imposing taxation on them. The recent move was to increase the taxation on betting gains to discourage the betting. The government in conjunction with the Betting Control and Licensing Board should do a survey every now and then to ascertain the socio economic impact of the betting phenomenon so that they can be able to inform the public appropriately on the same. There is the effort from the government where they destroy the betting machines and other appliances connected to the same in their effort to curb betting.

⁹⁴ D. M. Enderbrock, "*The Parental Obligation to Care for the Religious Education within the Home, With Special Attention to the Training of the Pre-School Child*", PhD Thesis (Washington DC: The Catholic University of America Press, 1955).

Sixty percent of the Christian youths indicated they appreciate the government efforts in curbing the phenomenon but insist that more must be done in terms of creating awareness on the impact of betting to the public. They claim that the betting companies are only concerned with the money that is generated by the public without considering giving more information on the advantages and disadvantages of betting. Christian youth said that it would be better for the betting companies to organize awareness forums in partnership with the relevant stakeholders like the government, schools, churches and the betting agents spread across Soweto and Nairobi according to fifty percent of them. In respect to the recent effort against betting activities, twenty percent of the youth applauded the government on its efforts in curbing betting by burning the betting machines and closing the betting business in some parts of the country. While forty eight percent did not like the way the government was acting towards curbing betting. They suggested that there are other ways of dealing with the phenomenon like ensuring the betting companies follow the law to the letter. The government should lay down very strict penalties for those who break the law and the unscrupulous agents and their betting companies.

They need support from the government as far as youth programs are concerned since there are various forums organized by the government for the youths but the beneficiaries are not the deserving poor youths but the who is who in the government. They need clarity and transparency in the execution of such programs. The sixty percent of the youth reported that they are looking forward to job creation by the government and the private sector. Some of them get into betting because they do not have a means of getting income and hope through betting they can get some cash to cater for their family needs.

2.9 Inaction by the Church

Some parents indicated that the Church may not be adequately dealing with the youth problem of betting. Though the Church is doing a lot already by providing guidance and counselling, sports facilities like the basketball pitch, musical instruments like the drums, and piano to accommodate the Christian youths it should encourage the youth to be more involved than it is today. Further, it should also offer creative activities that

interest the Christian youths. They think that this will help in reducing the number of Christian youth who seem to be idle. The Church should organize festivals and competitions that the youth will participate in boosting their self-morale through the motivation gained afterwards. The Church should therefore strive to encourage them to take advantage of the available facilities and discourage them from engaging in activities that will have negative impact on their lives and their families.

The clergy in the three churches in our study indicated that they are doing all the best to ensure that the Christian youth are well taken care of. On the issue of betting they agreed there is need for more concentration on the youth since the youth do not have enough information concerning the phenomenon. The ministers of the Gospel indicated they will provide room for more forums on betting. They acknowledged this study has given them a new clear picture of the Christian youth and betting and that they will try to provide mentorship programs to them in collaboration with the parents. The priest at the RCC Soweto (St. Joachim and Anne) promised to work closely with the administrators so as to organize forums on the whole topic of gambling to the public to ensure there is adequate information on the topic. He stated this will help in reducing cases of problem gambling with its adverse effects.

2.10 Chapter's Concluding Remarks

The chapter has exposed and explicitly discussed the factors that trigger habitual betting among Christian youth in Soweto Village, which include unemployment, peer pressure, advertisement, early exposure to betting, and as an escape, inaction by parents, inaction by government and inaction by the Church. The study now turns to the next chapter which entails discussing the effects of habitual betting on the Christian youth.

CHAPTER THREE

THE EFFECTS OF HABITUAL BETTING AMONG CHRISTIAN YOUTH

3.0 Introduction

In the previous chapter, the study has looked at the triggers to Christian youth habitual betting in Soweto Village. Some of the Christian youth in agreed that there are various effects of habitual betting that are evidently in their lives. The effects include; betting addiction, early school dropout, family disruptions, job loss, suicidal thoughts, rising debt levels and development of criminal behaviours. In this chapter we will delve into describing in details these impacts of habitual betting on the Christian youth with the aim to providing way forward.

3.1 Betting Addiction

Betting addiction was reported as one of the effects of the habitual betting behaviour among the Christian youth in Soweto, a matter supported by the sixty one percent of the respondents. Some of the youth responded by stating that betting addiction is evident among them since some of them show withdrawal effects from some activities and they only become active as soon as the conversations surrounding betting are discussed. The addicted Christian youth tend to have statistics and analyzed game predictions from the available game analysis sites which are online as seen in the case of *Sportpesa*. A sentiment alluded by the parents and the administrators involved in the study in Soweto Village.

3.2 Early School Dropout

A good number of the Christian youth indicated there are increasing cases of early school dropout among the youth who engaged in betting. A respondent confessed that he dropped out of school because he fell into temptation of betting and used school fees given to him by his parent for the purpose. He kept losing bets and eventually lost an avenue of getting money, which made him drop out of school without the parents' knowledge. The parents came to know of his predicament months later. The views of the respondent are supported by the testimonies of some of the parents who made reference to the fact that it's true that some of the youth discontinued their education

because they used school fees on betting. Only forty percent of the respondents agreed that habitual betting contributes to early school dropout bearing in mind that there are other major reasons for the same.

The administrators including the chief and some police officers who responded to the questionnaires revealed that they handle cases of the above nature. There are some parents who report their children do not want to go to school. Upon asking the children the reason they responded by saying they used schools fees for betting.

3.3 Family Disruptions

The Australian Productivity Commission found that individuals are influenced by each person who is a better, including spouses, youngsters with relatives, companions, associates and businesses and in addition those engaged with budgetary connections. The monetary pressure, lying and contentions that can create pathological gambling prompt critical weight on families, with one of each ten Australian issue card sharks saying that their lead had incited relationship breakdown, and one of each ten of those in coordinating giving it a chance to be known had provoked abusive behavior at home. In Australia, issue betting is assessed to be associated with approximately 1600 divorces yearly. The case is not different in Soweto Village; some respondents agreed betting has caused some families to separate and in some cases leading to divorce. This is according to sixty one percent of the respondents.

A respondent reported that he has handled numerous cases of domestic violence which start as a result of betting. For instance, there is a case where the husband started neglecting some of his responsibilities and when the wife inquired if he had financial challenges, the quarrels started. The whole family endured because of his conduct and his state of mind as a betting addict. How each family is affected depends upon the depth of the betting problem, how long it has been happening, the closeness of the relationship with the player and other factors. Serious financial, emotional, social, psychological and legal problems may completely undermine the functioning of family to the point of collapse.

Reduced family stability and household income can likewise influence the offspring of problem gambler, who may show behavioural problems at school. Several studies can bear witness to these findings. For instance, one found out the children of problem gamblers have a rate of higher than normal involvement with addiction causing substances, more psycho-social problems, and more issues at school than others.⁹⁵Wives of problem gamblers report higher forty three percent than average rates of depression, physical and verbal abuse and suicide attempts.⁹⁶

In family relationships, trying to deal with the stress and tension as a result of the gambler's behaviour jeopardizes the bond among family members. When all the family members come to a place they can no longer trust the gambler, have no confidence in him, feel no sense of security, it results in a breakdown in the family relationships. Staying out late or not coming home at all, threats, endless lies, manipulation, and, violence or domestic abuse all contribute to the dissolution of family ties. Avoidance of friends, secrecy, shame and trying to hide the pain further magnify the distance the family members encounter as the gambler's behaviour gets more and more out of control.

With no trust in the player, no confidence in their attestation, the mate of the card shark as often as possible pulls again from the relationship. Harboring uncommon slants of dismay and blame, the non-gambling spouse can't show assumptions of closeness. As the cycle of betting continues, more damage is incurred including loss of sexual intimacy with his or her life now controlled by gambling, with the spouse facing resultant demoralization, loss of confidence and self-esteem.

3.4 Job Loss

Sixty seven percent of the study population admitted that betting addiction has made some of the Christian youth lose jobs rendering them unemployed. This affects them and their family members negatively since they are the bread winners. The employed

⁹⁵D. R. Jacobs., A. R., Marston, R. D., Singer, K., Widaman, T. Little and J. Veizades, "*Children of Problem Gamblers*," *Journal of Gambling Behaviour*, 5, no. 4(1989), pp. 261-267.

⁹⁶V.C. Lorenz and R. A. Yaffe, "Pathological gambling: Psychosomatic, Emotional and Marital Difficulties as Reported by the Spouse," *Journal of Gambling Behavior*, 4, (1988), pp. 13-26.

youths in the study reported of having witnessed cases of job loss by these youth in the quest to bet, that some of them forget that they have responsibilities and develop the culture of absenteeism and reduce their level of productivity prompting their employer to sack them.

This finding is supported by some studies which have found out problem gamblers report higher than average incidences of job loss, and those who remain in work report lost productivity through lateness, non-attendance and preoccupation with gambling.⁹⁷ Gamblers likewise have a tendency to endure more noteworthy ill health than the overall public, including conditions like for example, depressive inclinations, a sleeping disorder, tension, cerebral pains and stomach issues, which may likewise add to truancy.⁹⁸ Therefore gambling addiction may have consequences on the jobs of the gamblers thus further reducing their incomes creating a loose-loose cycle. The addictions will interfere with work relations, promotions, and employment.

The Australian Productivity Commission found that around sixty percent of those with betting issues exhibited persisted depression in view of wagering, and around 9nine percent had pondered submitting suicide. Research has insisted Las Vegas has the most dumbfounding rate of suicide in America, for both occupants and visitors.⁹⁹ While the study attributed the high suicide rates to casino gambling, other interpretations have pointed to broader factors, such as the rapid growth of cities like Nairobi and its suburbs, which leave many individuals isolated and without a sense of community life, and the unrealistic expectations and prior problems of individuals who move there.¹⁰⁰

Interestingly, the respondents had positive feelings about betting. According to 30% of the Christian youth, betting is beneficial in that it makes one get more amount of money with only a small stake of money. However, they stated that cases of winnings is

⁹⁷ R. Ladouceur, J.M. Boisvert, M Pepin, M. Loranger and C. Sylvain, "Social cost of pathological gambling," *Journal of Gambling Studies*, 10, no. 4(1994), pp. 399- 409.

⁹⁸ Productivity Commission, *Australia's Gambling Industries, Report No. 10* (Canberra: AusInfo, 1999), Available at <http://www.pc.gov.au/>

⁹⁹G. Arnold, P. Collins, W. R. Eadington, P. Remmers and T. Rickett, *Towards a Strategy for Addressing Problem Gambling in the U.K.: A Report to the Responsibility in Gambling Trust* (London: Responsibility in Gambling Trust, 2003).

¹⁰⁰Ibid.

minimal compared to the losses incurred. For those who win, some have used the money to start small businesses like motor bikes transport and contribute to job creation by employing youth to run their businesses. However, majority of these felt they have no other prospect for income other than betting.

On the other hand, fifty six of the interviewed Christian youth indicated that betting and the whole topic of gambling is not beneficial to them and the community at large since the disadvantages of engaging in it surpass the advantages. Some of them give the example of separation or divorces in the family due to misuse of family funds. They stressed that betting has made some of them get addicted to it in and cannot think of anything else. Some of the youth get addicted to betting to a point that they neglect their duties at the family and the community level in some cases leading to spouses moving out of their lives. Betting has made some commit suicide in the events of constant loss, the losing tends to demoralize them to an extent that they see themselves as useless beings in this world. They stated that there is need for awareness to the general population so as to reduce cases of problem gambling. Generally the respondent responses mirror a genuinely negative view on betting by the masses.¹⁰¹

3.5 Suicide Thoughts

A larger number of the respondents named suicide as one of the serious effects of betting that is rising each day. They stated that it's as a result of continuous losing in betting creating attitudes of regrets and low self-esteem. An investigation of card sharks going to Gamblers Anonymous in the U.S revealed that thirteen percent had suicide thoughts, differentiated one point one percent for the overall public. Self-destructive thoughts rose to sixty percent of those in advising. For evident reasons problem gamblers are probably going to endure monetary issues.

From the study, seventy six of respondents supported the fact that betting may have an impact of making one feel cheated, disillusioned and hopeless after losing in their bets. Two respondents from the administration police and the chief said they have had cases of suicide especially of the youth. The Christian youth have not been spared either as

¹⁰¹Ibid. Pg. 6.

in the case of one who said that he tried committing suicide in two instances after losing in betting. However, he stated that he no longer has such thoughts of contemplating suicide since he has undergone professional counselling. The clergy agreed they have counselled the Christian youth who have had issues relating to betting including contemplating suicide.

3.6 Rising Debt Levels

The fifty six of the respondents agreed that the betting behaviour has made some family members incur debts in the process of their betting activities. Some of the Christian youth in the pool type of betting attested to the fact that they have debts that they have not been paid and they do not know when they will be able to pay the ever increasing debts. The debts have made them enemies to some of their friends because they have taken longer in paying the debts, some of the Christian youth have engaged in fights because they could not prove their urgency in paying debts. The chiefs and the administration police reported that they have solved cases that involve betting debts.

An investigation of British club patrons found that eighty percent of the serious problem gamblers and sixty five percent of the problem players had been forced to turn to seek help from their friends to relieve a desperate financial situation caused by gambling, something that none of the social players had done¹⁰². Forty per cent of the serious and fifty two percent of the problem gamblers had disposed their possessions to clear gambling debts, compared with two percent of social gamblers. Forty six per cent of the serious and twenty five percent of the problem gamblers had committed illegal acts in order to gamble and or get rid of gambling debts, compared with only one percent of social gamblers. In the U.K., the average level of debt of problem gamblers receiving treatment from Gam Care in 2003 was £28,000.¹⁰³

Uncontrollable betting and continued gambling loses take a massive toll on the family finances. Good natured, well-meaning relatives, mostly the gamblers spouse often try to extend “help” by lending money to them. They regularly endeavor to "help" the

¹⁰²S. Fisher, *Gambling and Pathological Gambling Among Casino Patrons* (Plymouth: University of Plymouth, 1996).

¹⁰³GamCare, Care Services Report (GamCare: National Association for Gambling Care, 2003).

player by bailing them out of financial difficulties, lending them money, paying their bills and helping them to bring down the share of family funds used in gambling. This is classic enabling and does no good for the gambler or his or her family. Ultimately, when the financial losses become too great, the home may be auctioned or the family may have to declare bankruptcy.

3.7 Development of Criminal Behaviours

Studies have found that in order to finance their playing pathological gamblers commit more crimes. As the source of funds dwindle, many gamblers turn to illegal activities to appease bookmakers, maintain appearances, pay debts and of course provide more money to gamble with.¹⁰⁴ As attested by one of the respondents he engaged in criminal activities like theft so as to get the amount of money needed to bet since it was difficult to earn money by clean means. He gave the reason that his responsibilities make it difficult for him to just sit and watch as the family suffer.

In the Soweto Village some of the Christian youth admitted to have had connections to illegal groups of young people that are known for the crimes evident in the Village like robbery with violence, murders and sometimes assaults that leave the victims paralyzed and seriously injured. One of the parents interviewed grieved to the fact that there are some youths who carry out illegal crimes for money to get their daily meals on the table. Several respondents have been victims of such crimes. He stated that he was attacked by some youths and the assault left him on wheelchair since he could not raise the required amount of money for his surgery. Thirty two percent of the Christian youth agreed that habitual betting may make one develop criminal behaviours and even engage in illegal activities but none of them agreed that they presently take part in such. The knowledge that they could be apprehended by authorities at some point in time made them withdraw. Very little research on the associations between gambling and crime has been conducted in Kenya. One study of criminal offences among a group of Gamblers Anonymous attendees found that the types of crime associated with compulsive gambling were property-related and income generating, covering forgery,

¹⁰⁴Federal, State, and Local Laws, Regulations, and Ordinances, *National Gambling Impact Study Commission, Final Report* (Washington, DC: Government Printing Office, 1999), Available at <http://govinfo.library.unt.edu/ngisc/index.html>

embezzlement, fraud, and petty theft, at higher rates than those amongst the general population. A recent study of offenders on probation found that four point five percent were classified as problem gamblers although it is not clear from any of this study exactly what the patterns of associations are, or what the relationships between offending, gambling and other deviant behaviour might have.

Some parents interviewed confessed that it is not easy to confront these Christian youths for correction purposes, they find themselves arguing and even have emotional outbursts. With pressures heightening at a risky pace, the contentions and passionate upheavals may end in viciousness. Spousal or potentially youngster abuse may happen when the problem gambler feels cornered. The two parents may vent their resentment at the child, while the child may try to stick up for one parent or make an attempt to defuse the strains. They may likewise move toward becoming pawns in the endless quarrelling. The greater the misfortunes and the more extended the crazy betting goes on, the more noteworthy the potential for genuine damage to relatives. Fighting often erupts as the parent(s) and the Christian youth try to defend their stand on the issue of betting.

A report to Ontario Problem Gambling Research Centre identified school connectedness and family cohesion to be significant protective factors which made a difference between problem gambling youth and non-problem gambling youth. Commonly, the un-protected youth adolescent gamble most. Research has demonstrated that by increasing self-esteem, youth react better to situations involving drugs, exhibit greater wellbeing, and decrease substance abuse.¹⁰⁵ When protective factors are present, common problems associated with youth behaviour such as smoking, alcohol consumption, risky sexual behaviour and reckless driving minimize. Further, as mentioned earlier, problem gambling is abated. Therefore the strategies which strengthen the protective factors are highly recommended. Opportunities for these risk factors to arise increases where the adult in the family are faced by the pressure of life and some respond by engaging in gambling too.¹⁰⁶

¹⁰⁵ L. Dickson, J. Derevensky and R. Gupta, *Youth Gambling Problems: The Identification of Risk and Protective Factors* (Ontario, Ontario Gambling Research Centre, 2003).

¹⁰⁶Ibid., pp. 7-8.

People often accuse the Church of hypocrisy in excluding gambling on ethical grounds as an investment opportunity for the Church funds, while leaving parishes free to accept lottery funding and organize bingo and raffles. Indeed, some have argued that all forms of investment in the stock exchange can be labelled a form of gambling. They regard ethical investment in the stock exchange as a legitimate expression of the risks of enterprise referred to above. While an element of risk is inevitably present, in investing in an extractive, retailing or manufacturing company, this is clearly different from investing in a firm whose core business is gambling, and which is therefore inevitably caught up in the dynamics of gambling in our society. The theological response should therefore be similar to that which the Church takes on alcohol.¹⁰⁷

In 2005, a Paper by the Church on investing in alcohol argues (as we argue here in relation to chance) that alcohol is a gift of the Creator, sanctified by its use in the Eucharist as a foretaste of the heaven's banquet. Nonetheless it can be abused, and has huge potential for evil and unnecessary suffering. These evils go to justify the attitude of total abstinence taken by several Christians, even though this is not required of all Christians. The Paper distinguishes therefore between the decisions made by individuals or individual Churches on one hand, and the judgments made by the Church as a whole in investing her funds in institutions and industries. Points made in that Paper about alcohol, could be amended to apply to gambling.¹⁰⁸

The Church of England's Ethical Investment Advisory Group agrees that gambling for many is an acceptable leisure activity. However, it continues to state that the Church of England does not invest in gambling companies on the following grounds: These companies contribute to and make money from a significant social problem which has disastrous consequences for many families; have an inherent self-interest not only in supplying opportunities for gambling but also in promoting them, which is likely to

¹⁰⁷ The Church of England, *Gambling or Gaming Entertainment or Exploitation* Ethical Investment Advisory Group pg.23

<https://www.churchofengland.org/sites/default/files/2017-11/Gambling%20policy.pdf>

¹⁰⁸ Ibid. pg 23

continue, and, to invest in them would be to cause offence to many Christians who choose abstinence, where abstinence is a legitimate Christian option.¹⁰⁹

3.8 Chapter's Concluding Remarks

The study has clearly looked into various effects of the habitual betting among the Christian youth in Soweto Village. The effects of the habitual betting among Christian youth in Soweto Village included betting addiction, early school dropout, family disruption, job loss, rising debts levels, suicide ideation and development of criminal behaviours. There is need therefore to confront Christian youth betting in in the light of Jesus pedagogy of living fully in order to liberate their lives. The study now proceeds to the next chapter that examines the role of the Church in curbing the betting menace among the Christian youth of Soweto Village.

¹⁰⁹ ¹⁰⁹ The Church of England, *Gambling or Gaming Entertainment or Exploitation* Ethical Investment Advisory Group pg.23
<https://www.churchofengland.org/sites/default/files/2017-11/Gambling%20policy.pdf>

CHAPTER FOUR:
JESUS' LIBERATING PEDAGOGY INSPIRING THE CHURCH IN
CURBING HABITUAL BETTING AMONG SOWETO CHRISTIAN YOUTH

4.0 Introduction

Having looked at the triggers and effects of betting enterprise on Christian youths in Soweto Village in the preceding two chapters, the current chapter seeks to examine Jesus' liberating pedagogy that inspires the Church in curbing habitual betting among Christian youth in Soweto Village and elsewhere. This will also be done on the backdrop of responses from the clergy from the RCC, Victorious Life Church and the African Israel Church Nineveh all in Soweto.

4.1 Biblical Teaching on Gambling

The Bible does not directly mention betting but there are some verses that clearly give direction of the topic and other issues that are pertinent to it and the issues that arise in connection to betting. Jesus stated: "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions" (Luke 12:15 NIV). At its root the sin of greed is idolatry (Rom 1:23–25; Col. 3:5), and since it is so crassly egocentric it is predictably destructive of human relationships, and it is deserving of God's judgment (Rom 1:29). It is just as the desire to be rich is potentially destructive of one's very own person both physically and spiritually (1 Tim 6:9–10).¹¹⁰ The Scriptural command to love and to do good to all (1 Thes 3:12; 5:15) also carries with it a reminder that "love does no wrong to a neighbour" (Rom 13:10). How Christians ought to conduct themselves toward fellow humans, both within and outside the Church, may be summed up as St. Paul puts it: "You shall love your neighbour as yourself" (Rom 13:9). Christians, therefore, are expected to take concern about social practices that bring harm to others or encourage wrong, and that inevitably make arduous, and even destroy, the common life of society.¹¹¹

¹¹⁰Ibid., p. 4.

¹¹¹The Lutheran Church, "A Lutheran View of Church and State, A Report of the Commission on Theology and Church Relations," file:///C:/Users/Hp/Downloads/Gambling%201996%20(2).pdf

The warning of Jesus “you cannot serve God and mammon” (Mat 6:24) certainly indicates that possessions or money, through disproportionate desire to have them, have the power literally to “own” an individual. Proponents of gambling defend the practice sometimes by pointing out that since there are many areas in life that involve risk taking elements (e.g. investments, farming, and business ventures), it follows; gambling cannot be condemned without also passing judgment on all risk-taking ventures. To be sure, there are elements of “risk” involved in all human decision-making, for it is not humanly possible fully to possess in advance the wisdom of hindsight. However, as studies have shown, betting has the potential to end up destroying many people’s lives which can be argued is not what God intended.

The Creator has provided everyone including the youth in Soweto with the gift of knowledge and reason, despite our limited vision to make decisions based on the given patterns of His created order. It is precisely because of this limitation in vision that we are repeatedly urged to put our trust in the Lord, the provider for those who look to Him (Ps. 145:15–16) and in everything “works for good with those who love him” (Rom. 8:28). Gambling involves taking risks of a different genus, for the focus is entirely on beating the odds. In games of chance it is not possible however skilful one may have become in “improving” the odds to make a sound choice based on what is known about how God provides for His creatures. It is therefore also exceedingly difficult, by the very nature of the case, to make the responsible decisions required of one who seeks to be a faithful manager of the goods of this life.¹¹²

Work is not glorified for its own sake, nor does it establish human worth before God. But it should serve as a sign that one’s life is not turned in on self but is oriented toward the good of another and common good. Since gambling promises financial profits without work, the temptation to laziness and the neglect of productive labour is very real. The financial pressure placed on families because of gambling is too obvious and common to ignore. Indulging in other amusements, of course, can bring equally similar

¹¹²Ibid. pg. 5.

deprivations to community and family, but the get-rich-quick enticements of betting/gambling make it an especially dangerous threat to the welfare of others.¹¹³

4.2 Jesus' Liberating Pedagogy that Inspires the Church in Curbing Habitual Betting

Jesus' liberating pedagogy useful for curbing the above vice comes out well in the Sermon on the Mount. The liberating teaching recorded in Matthew Chapters 5 to 7 qualifies Him as the Rabbi *par excellence*. The aforementioned pericope biblically referred to as Jesus' inaugural address by scholars like Joseph A. Fitzmyer, Roland E. Murphy and Raymond E. Brown is useful in evangelizing the youth in the above mentioned locality and elsewhere. Not only should Soweto youth benefit from the characteristics and traits of the kingdom of God but Jesus also intends them to source hope from the block passage (Mt 5-7). In the beatitudes in particular, they are shown the path of not conforming with manipulative stereotyped earthly standards and measure whereby having is over-glorified while beingness is undermined together with cut-throat brutal competitions (Mt 5: 1ff). They are encouraged not to give up on life when abused, persecuted and defamed for the cause of Jesus which is the will of the Father since they will eventually be rewarded thus the incentive to live fully and be happy (Mt 5: 11-12).

Another important incident where Jesus manifests His liberating pedagogy very useful to Soweto youth is in the event at Nazara as recorded by Luke (Lk. 4;16-30). As a good Jew, Jesus attended synagogue service where He volunteered to read (Lk. 16-17). He chose to read the liberating text from Isaiah (61:1-2) spelling out the Good News to all especially the crushed ones, freedom to captives and the proclamation of the year of the jubilee. He made it explicit that He is the fulfilment of the prophesy to their surprise (Lk. 4: 20ff). This Lukan block passage goes a long way in motivating the Church evangelizers in owning up what Jesus taught to assist in proclaiming the same Gospel

¹¹³ "A Lutheran View of Church and State, A Report of the Commission on gambling. Pg. 9 1996

to Soweto youth conscientizing them to free themselves from the burden of habitual betting as they help them to benefit from the mercy of the jubilee of redemption and salvation.

Another important aspect of the liberating pedagogy of Jesus is that of the universality of His redemption and salvation – by implication, embracing Soweto Village youth. Luke elaborates Jesus' universality of His mission quite explicitly. He wisely included Isaiah's quotation that "all flesh shall see the salvation of God" (Lk3:4). He is the only Evangelist to explicitly indicate that Jesus praised the despised Samaritans who were maliciously hated by the Jews showing that no negative ethnicity and discrimination among people (Lk 10: 30-37); 17:11-19). He also records the conversion and restitution of the corrupt senior tax collector called Zacchaeus (Lk 19:8) as he exposed the Pharisees as "lovers of money" (Lk 16:14) analogically like those addicted to betting. He stressed poverty by choice for the common good and almsgiving to help the unfortunate better than the other Evangelists (Lk 6:20ff; 12:33ff, 16:25ff). This liberating teacher was also openly pro-women in His words and deeds as He kind of gave His pastoral programme towards emancipating the depersonalized, the exploited and the oppressed mainly women who He even empowered to spread the liberating news (Lk 7:36-50); 10:38-42). It was also very clear to Him that the support of the Holy Spirit is indispensable in meaningful tasks that includes that of shepherding youth addicted to betting. Such a prominence to this universal Person of the Blessed Trinity also called Benevolent Spirit is well spelled out in Lukan Gospel (Lk 1: 15,13,35, 41, 67; 2:25-27; 4:1,14,18 etc).

The clergy and other ecclesial Gospel agents from the RCC, Victorious Life Church and the African Israel Church Nineveh all in Soweto are duty bound to get guidance, support, inspiration and challenge from the above insights coming from Jesus' liberating pedagogy. They are obliged to implement these teaching among others. The reason behind this is that they are called to a mission mandated by Jesus himself:

"you will receive the power of the Holy Spirit which will come on you, and then you will be my witnesses not only in Jerusalem but throughout Judea and Samaria, and indeed to earth's remotest end" (Acts 1: 8). To remain relevant, therefore, the agents of

the Good News of Christ must be liberating teachers taking after Jesus who called them to serve and save all – even Soweto habitual betting victims. Failure to be bound by the calling and mission will render them irrelevant and disloyal to Christ who called them to witness to the youth and to all indiscriminately

4.3 Pastoral Inference

Some Christians in Soweto have assumed the position that certain activities like some form of dancing, alcoholic consumption, smoking, card games, the cinema, certain forms of music, and the like are bad because they can (and often do) lead to sinful behaviour. Such a way of proceeding is reminiscent of the thinking of religious leaders in Jesus' day. The rabbis built a so called "fence around the law" in order not to commit a sin by mistake and in so doing they placed terrible burden upon God's people. The Scriptures themselves, however, warn against the tendency (which God's people throughout history have not always successfully resisted) to teach "as doctrines the precepts of men" (Mat 15:9). Where God's Word does not clearly declare certain behaviour sinful, we must refrain from binding the consciences of others. We must neither subtract from nor add to Scripture.¹¹⁴

Mindful of the Gospel's power to renew hearts and minds, priests, pastors and congregations will help individuals develop a sense of personal responsibility regarding the use of the gifts God has entrusted to them. This involves such dimensions of the Christian life as the examination of motives, faithfulness in vocation and family life and proper management of possessions and time.¹¹⁵

Family is the desired community that helps the Christian youth in Soweto Village live in collectivism.¹¹⁶ Fifty one percent of the respondents emphasized the need to be on the watch out for one's sister's or brother's sake. The clergy from the RCC, Victorious Life Church and the African Israel Church Nineveh in Soweto Village all agreed that being a servant meant the Christian youth and the community being able to take

¹¹⁴Ibid., p. 13.

¹¹⁵Ibid., p.14.

¹¹⁶CCC, no. 2206.

responsibility for others. If one is found on the wrong side of the norms of the society, he or she should be ready to be corrected.

The clergy in the three churches stated clearly that they do not support the Christian youth engaging in habitual betting because it is against the doctrine of the Family of God. The African Israel Church Nineveh pastor stated that one had the freedom to indulge in habitual betting so long as he or she was aware of the effects of the habitual betting to his or her life and those around him or her. In one way or the other he was advocating for responsible habitual betting among the Christian youth contrary to his counterparts from the RCC and the Victorious Life Church who stated that they do not at all support the Christian youth have the freedom to indulge in habitual betting.

Seventy percent of the returned questionnaire alluded to the fact that the Church is doing whatever it can to help the Christian youth in Soweto Village morally and economically not forgetting spiritually. The Church has tried to engage the youth in its services through organized seminars and youth rallies. The services have positive impact in the lives of some of the youth in that some have demonstrated their capabilities and talents and they were successful in developing their talents. Eighty percent of the respondents stated that in matters pertaining to habitual betting the Church has not found a better way of discussing about the topic. Seventy two percent said the Church has organized forums that will only engage the Christian youth on the topic and that these forums should be organized twice or thrice per year to spread the awareness that is lacking in the Church and the community at large.

The clergy agreed that the information on the habitual betting among Christian youth in Soweto Village is limited since the Christian youth engage in habitual betting without the clear understanding of the same. The clergy stated that it requires the efforts of all members of the community to curb this quagmire that has affected all and the sundry in the community. It is evident that habitual betting is engaged by the members of the society without considering age, gender, the level of education, the financial status among other aspects.

The Bible instructs believers whatever they do should bring God the glory (1 Cor. 10:31), and it certainly excludes gambling. The Almighty is lifted when people depend on Him rather than in chance. Paul teaches that God's people should avoid every kind of evil (1 Thess. 5:22) which should include betting. This is so because there is no way any practice can be considered anything else other than sin when it violates the principles of God's holy Word regarding honest labour, dignity and concern for others. If that be the case at this point the individuals who need to live as indicated by Scripture will stay away from investment in betting of any type and stand up against any legalizing of the same even to raise money for Church or charity (Mat 5:13).

4.4 Chapter's Concluding Remarks

Having looked at the triggers and effects of betting enterprise on Christian youths in Soweto Village in the previous two chapters, the ending chapter sought to examine Jesus' liberating pedagogy that inspires the Church in curbing habitual betting among Christian youth in Soweto Village and elsewhere. This was also done on the back drop of responses from the clergy in the RCC, Victorious Life Church and the African Israel Church Nineveh all in Soweto. The Chapter furthermore made it clear that the Church in Soweto Village is divided on the issue of Christian youth habitual betting and the impact thereof. The biblical sources advanced the restoration of the dignity of youth and family life as Jesus taught using words, miracles, parable allegories and His attitude towards all since His message is universal. Insights from this chapter and the previous ones now enables us to give the summary, draw out the implications of the study and make recommendations pointing out too areas for further study.

CHAPTER FIVE

SUMMARY, IMPLICATIONS, RECOMMENDATIONS, AREAS FOR FURTHER RESEARCH AND CONCLUSION

5.1 Introduction

This study's aim has been to investigate the impact of habitual betting enterprise among Christian youth in light of Jesus' liberating pedagogy in Soweto Village. This chapter provides an outline of how this was achieved by addressing the study's objectives and providing a summary of the results, implications with emerging recommendations. Areas for further research are highlighted for the purpose of gaining broader content on habitual betting as a form of gambling. Finally the general conclusion of the study is provided.

5.2 Summary

The study is a qualitative one and employed descriptive survey research design and the use of questionnaires to collect data. The research is guided by three complementary theories to accomplish its goal. The theories are: Mediation theory by Boff and Boff, self-efficacy theory by Bandura, and self-regulatory theory by Leventhal et al. The triggers that push the Christian youth into habitual betting were identified as; unemployment, advertisements, peer pressure, early exposure, as an escape from reality, inaction by parents, inaction by the government and inaction by the Church.

Fifty eight of the 60 respondents returned the questionnaire representing a response rate of ninety six percent. A reaction rate of half is satisfactory for investigation and revealing: a rate of sixty percent is great and a reaction rate of seventy percent and over is incredible.¹¹⁷ The study revealed that majority of the respondents visited betting sites and premises almost on a daily basis which depicts a picture of youth are greatly involved in habitual betting. Over seventy percent of them used the online betting sites. Another finding is that the majority of the Christian youths engaged in betting were

¹¹⁷ O. M. Mugenda and A. G. Mugenda, *Research Methods: Quantitative and Qualitative Approaches* (Nairobi: Acts Press, 2003).

aged twenty six to thirty five. A good number of them were married, while significantly high proportions were single.

The findings reveal that most youth in Soweto Village either bet or aspire to bet one day. This is the case for both boys and girls. The information provided by the youth respondents also show most of them are school goers, with some having completed their schooling. Therefore the study concludes that the level of education is a key factor that determines youth involvement in habitual betting. This is probably because they have a higher level of awareness of betting activities. What comes out also is that habitual betting in the Village is male dominated.

The youth claim that unemployment is one of the main reasons they engage in the betting habit. Some of the youth stated that they did bet so as to earn a living for themselves and their families. Youth employment reduces youth engagement in gambling as the jobs offer more assured sources of funds compared to betting.¹¹⁸ However and contrary to the illusion that betting is an avenue for earning money, sixty seven percent of the study respondents admitted that betting addiction has made some of them lose jobs rendering them unemployed. This affects them and their family members negatively since they are the bread winners. The education of the youth too suffers as they see an opportunity to ‘multiply’ school fees. This is done without the knowledge of the parents and the consequence is the high school dropout rate in the Village. As betting becomes more and more additive and the source of funds declines, the youth develop a habit of sneaking into the family budget now and then. This habit is a major cause of family conflict and misunderstandings. The findings show the biggest misunderstanding is that of how the family finances are used.

The family environment too has its share in contributing to the problem of gambling. The findings show early exposure of children by parents or other family members was to blame for some youth’s behaviour in relation to betting. The likelihood of children and teenagers resorting to betting increase where they see the parent constantly involved in betting, and celebrating “big wins” or grooming over losses. Thus parental

¹¹⁸ M. M. Wanjohi, “*Influence of Unemployment on Youth Gambling in Nairobi, Kenya*,” MBA Thesis (Nairobi: University of Nairobi, 2012), p. 32.

attitude towards betting has an effect on young minds. However, the parent's behaviour and unemployment are not the only triggers of betting. The study found that involvement in betting often starts as fun and or leisure with friends.

A larger number of the respondents agreed that advertisements attract them to the habitual betting. Advertisements are done through numerous promotions which are quickly distributed through the peer network. A larger number of respondents agreed that peer pressure contributed to their indulgence to habitual betting. The fact they witnessed some of their peers winning in their betting was enough that they too will be lucky and win. Peers are important in that they constantly keep their friends informed through social media of new betting opportunities.

As the youth continue gambling, fun and leisure unwittingly slowly mutate to problem gambling. Youth respondents confirmed this is significant in the Village. When the gambler reaches such a stage he or she is unable to resist the urge to bet despite being aware of the consequences of their actions. According to them, they know of a friend here and there who shows withdrawal signs such as keeping away from their responsibilities. The administrators among the respondents revealed that such gamblers are associated with the increase in reported domestic violence cases arising from misunderstandings between family members and the betting spouse or child.

Finally, when the gambler is unable to raise betting funds in a legal manner or by raiding the family budget, the study found that the youth engage in criminal activities like theft so as to raise the funds. Amazingly, the criminal activities are also necessary to raise money to bridge the gap created in the home budget through betting. It has been observed by social anthropologists that if a gambler is on a losing run, he will use his subsequent bets to chase the losses often seeking to believe all will be well at the end. In such cases their entire mind is set in winning the jackpot. Instead however, the majority find their lives turned upside down as their pockets run completely dry and the dreams evaporate while debts increase. Continuous losing leaves the youth with regrets and low self-esteem. The study found the crescendo reaches when the youth, left with no option, contemplates suicide. Studies report the average suicide rate of gamblers is higher than that of general population.

The study also found mixed feelings among the clergy respondents about betting. While the pragmatic ones did not see anything wrong with betting with a conscious mind, the conservative ones felt the Christian youth have no right to engage in betting. However what is clear is that both categories agree that the Church does not out rightly support betting activities as it is against the doctrine of the Family of God. Biblical teachings also do not support betting.

The respondents would want to see a Church more proactive in seeking solutions through Church organised discussions on the topic that is according to over eighty percent of respondents. However the work of the Church was recognized by seventy two percent of the respondents who felt the current Church organized forums on the topic, are quite regular and useful. Still the Church and the community will require more efforts to curb this quagmire that has affected all and sundry.

5.3 Implications

From a Christian perspective, betting isn't right because it entails a possibility of benefit at the suffering expense of others, it is not consistent with Scriptural hard working attitude, and has a tendency to be a habit forming. The following are the implications of the findings of the study.

5.3.1 General implications

1. If betting continues the tendency to produce lazy people in society will keep rising. The outcome of broken and dysfunctional families is real as the effect of the gambling problem causes havoc in families as conflict and misunderstandings manifest. The consequence will be a cyclical routine from happy-betting situation to betting-loss situation to budget-pilferage or stealing and back to happy-betting and the cycle continues until something breaks; a very unhealthy environment for children to grow and learn indeed.
2. Youth may be young but they have their own aspirations. When they are not employed they see no hope of taking their respective roles in life as they grow up. Lack of employment or an authentic means of livelihood will drive them to look

for a way of earning money to meet their daily needs, for entertainment and to match their peers who could be doing well as these are also important things to them. The result may be a crime filled society.

3. High rate of school drop-out implies the youth's life is disempowered to tap into viable economic benefits of being educated. They will be left behind in terms of technology and communication. An illiterate young person will not be able to compete in the leadership arena thus creating an ignorant society. The aged parents will suffer since their children will not be empowered to cater for their welfare at old age.
4. Lack of agreement by the clergy in the issue of betting is quite unfortunate. The youth will grow up with the belief that whatever their conscious judges as appropriate should pass even if it does not enjoy the support of the Word of God. The Church risks losing her authenticity, relevance and moral authority in a society where social-economic changes are happening fast. This too translates to loss of members in the spiritual or physical sense. This has a direct implication on the authority of the Gospel message and the youth's ability to believe in it.
5. The sad thing is that betting advertisements are placed with the full knowledge of the betting control agencies. Persistent advertisements continue to create the impression in young people that betting is a normal thing to do in life. Considering the developmental aspects of influencing the way adolescents and children understand and comprehend advertisements, it implies that young children view adverts as fun and entertainment not considering the level of the possible biases of the presented information. Considering their subjective advancement, the underage are vulnerable to adverts that are misleading. Their capability to make appropriate and reasonable judgements is determined by developmental and emotional attitudes. Thus any impression created by the advertisement at these developmental stages will be hard to reverse. Further, un-vetted advertisement means the problem associated with youth gambling will continue increasing and apparently getting accepted by society.

6. It is at home where human beings are made human through the love, warmth and other social virtues they learn. When the family is unstable or disturbed by betting turbulences, then the children will not be well formed and thus turn delinquent and therefore a menace to their families and the larger society.

5.3.2 Spiritual implications

1. The agent of the Good News should realize that proper evangelization will result in a youth who is well prepared to confront vices and challenges in society. The same applies to the case of second evangelization. When the betting youth escape the truth based on the Scripture which is the basis for this evangelization, then they are already lost. The Church in Soweto has some work cut out in its effort to disseminate this Word in forms the youth can understand, apply and own it.
2. The findings reveal laid-back laity that is not participating in their children's spiritual formation. Dependency on the clergy can be limiting in that parents are the first and foremost educators of the child. It is at home where children first learn about Godly virtues like love, charity, patience and obedience among others. The absence of interest in the children's spiritual formation means the children do not first experience faith at home where the parents are role modelling the wrong things. These values will boost the spirituality of the young people thereby cautioning them from vulnerability to negative influences.

5.3.3 Pastoral implications

1. When the youth are empowered they can pull themselves out of the problems confronting them like poverty, peer pressure and bad decisions. Going by the study findings a new pastoral approach is inevitable on this issue. The youth will benefit from a pastoral plan for the family apostolate which should have a way to evaluating the outcomes. This problem being confronted means that the pastoral group, as agents of social change, cannot take rest until they see the right and desired change for the youth using new training content and mode of delivery for effectiveness.

2. The different Churches, as one body of Christ stand a better chance in the spirit of ecumenism, to succeed in dealing with the betting problem in Soweto Village. The Church as the “family of God” will be of value to the young people who are seeking identity, belonging and purpose in their lives irrespective of their denomination. So the Church should start speaking with one voice.
3. At the same time the Church needs to educate the youth that one is worth more for who they are than what they have, and should therefore approach materialism with moderation. When Church and the government initiate some social activities like sports, it will engage the young people and deter them from idling and thoughts of gambling. Ensuring youth are empowering in better ways such as in employment will be a more trustworthy approach to guarantee the youth economic empowerment even if it involves arranging some businesses credit from well-wishers or financiers in the process. Restoration of both male and female youth will mean strong future families.
4. The mediation theory by Boff and Boff has an implication for the pastoral group. As shepherd to the sheep, they will need to insert themselves in the situation and make a social analysis of what problems ails the people, and confront the findings with what the Word of God says, and a practical way forward prescribed through the praxis stage. The task for the agents of the Gospel is to articulate these issues in catechesis which will assist deepen the faith and insight of youth. This should be a key pastoral priority.

5.3.4 Catechetical implications

1. Differences in the way the Gospel message is interpreted to Soweto families implies it will have a mixed reaction as opposed to a clearly defined instructions to follow. If not addressed with finality, the phenomena of conflicting meanings derived from the same Scriptures will continue to confuse the youth and the other members of the Church and this will put question marks on the Church’s stand. This means the even the RCC whose message is grounded well in catechesis may

fail to lead Churches in systematically teaching the youth to deepen faith. Faith will help the faithful to agree with what the Word says about gambling.

5.4 Recommendations

1. The study recommends that the government, non-governmental organizations and other stakeholders should come up with policies and strategies to govern betting enterprise to shield the Christian youths from engaging into betting and other forms of gambling manipulations. They should create awareness to the youths on the effect of betting and gambling and its adverse effects. This would make the Christian youths make mature decisions on involvement in betting as a form of gambling.
2. The study further recommends that the government and private sector should create employment opportunities for the Christian youths in Soweto Village and elsewhere. Being in a paid employment will keep them busy with less time to engage in betting activities and give them some financial security. The Christian youths should also be motivated to come up with creative ideas which should be enhanced to create self-employment and help to curb involvement in betting. An idle mind is a devil's workshop.
3. Radio and television adverts should not be permitted during the timed lots for children. Likewise products promoting gambling should not be manufactured in children sizes or be available or given as promotion prizes. On the same note adverts via SMS that are appealing to the youth should be avoided. The regulation of gambling promotions should be enforced and by party that is not an interested party in revenue generation.
4. Considering what is happening globally, betting is a phenomenon that is inevitable. As the study has shown, the outcome of betting generally tends to yield negative results. Making appropriate decisions will therefore be paramount in ensuring youths are aware of safe and responsible betting. The Betting Control and the Licensing Board for instance can be proactive in designing the awareness programs in conjunction with the betting companies who should bear the major cost of these programmes. The message should transverse betting to include appropriate attitude towards work among the youth. The awareness programs should be initiated even

in schools and institutions of higher learning in Soweto Village and Kenya in general. This will help in reducing the number of those Christian youth who end up in the betting or gambling addiction.

5. The Church as the Family of God can contribute by ensuring that the Christian youth in Soweto Village Nairobi County are equipped with the relevant values like hard work, patience endurance and love among others with a view to changing some of their attitudes and behaviours. The clergy should revamp the existing programs to include more and appropriate messages on betting. Regular seminars organized by the Church should incorporate effective approaches. Whenever possible the Christian youths should be given opportunities to showcase their talent and abilities to create their own jobs that will be able to meet their financial needs. The Christian youth therefore should emulate Jesus Christ as the best example of a liberator.

6. The Christian youth in Soweto and the youth in general need clear and already established norms that will guide them in their daily lives just like in the Bible. Every member of the community should be concerned and take the role of parenting the youth on this issue since parenting is a traversable social process.¹¹⁹ They should benefit if they can seriously consider the information on betting propagated by the Church, the government, non-governmental organizations and social norms that are found in the social circles. The adults should ensure that they uphold genuine positive values, so that the youth can have a desire to be like them. The adults should cut on their betting and if they have to they should keep it away from their children. Instead they should advocate for responsible betting activities in the country.

7. It is essential that marketing and promoting efforts for betting give precise data on the item, are not misdirecting or misleading, depict a reasonable picture of the item not barring the dangers included, and are legitimate, fair, average, and honest. To accomplish this, notices for betting items must contain precise data in regards to the odds of winning and an obvious cautioning statement that highlights the potential risks related with problem gambling, and that people can make informed, sound decisions regarding betting. Programs meant for advancing mindful betting should

¹¹⁹ T. Booth and W. Booth, *Growing up with Parents who have Learning Difficulties* (London: Routledge Publishers, 1989).

concentrate more on the population and especially the males in light of the fact that they engage more in betting.

8. The lax in the regulations has allowed illicit and underage betting, substandard structures for betting tasks and unlicensed outlets.¹²⁰ The interest of youngsters (under 18 years old) in betting is progressively turning into a matter of concern although it is disallowed under the present law. We recommend that the confirmation of customers into betting outlets ought to entirely be founded on introduction of a distinguishing proof for verification of age. Betting outlets breaking the law ought to be held at fault and face the music¹²¹
9. Colleges should incorporate training on betting in college programs. This will allow the youth to be sharpened on the impacts of betting among college students. The colleges ought to carry out relevant research and give appropriate practical examples to the students. There is a need to limit the negative social and monetary effects of betting by advancing dependable betting and offering help and advice to betting youth. Tragically, the lottery and betting industry is related with unfortunate financial issues (Kearney 2005). There is a need to harmonize government's thirst for funds and the social costs that accompany legitimized betting.¹²²The industry ought to be shielded from over incitement of dormant betting through confinement of betting chances by forcing tight limitations on publicizing, tight limitations on passage into betting sites in view of age, and restriction of opening hours among others. On a related note Parliament ought to speed up the section of the Lottery and Gaming Bill (2013) and make it into law to give the National Lotteries Board more statutory powers.
10. The agents of the Gospel like those from the RCC, Victorious Life Church and the African Israel Church Nineveh in Soweto Village have the obligation of duty to get support, guidance, inspiration and challenge from the from Jesus' liberating pedagogy especially that explicated in the Gospel according to Luke and Prophet Isaiah. They are obliged to implement these teaching among others since they are specifically called to accomplish Jesus' liberating mission which, owing to the universality involved, includes ministering to Soweto habitual betting youth.

¹²⁰Ibid., p. 23.

¹²¹Ibid., p. 23.

¹²²Ibid., p. 1.

5.4 Emerging Areas for Further Research

The indulgence of Christian youth in betting has been clearly demonstrated in this study. The study has also demonstrated that betting is not encouraged by the Church although quite a number of Church members especially the youth run for betting after the service or mass where they receive Jesus' liberating pedagogy. It would be a befitting study to find more on the views of the Clergy on this matter owing to the concern that some clergy have been seen in advertisements that promote betting.

A further study should be done on the impact of habitual betting among the Christian youth in Kenya as a whole. Here there will be a broader perspective on the different causes or triggers that push the Christian youth into betting and the effects of betting on youth in Kenya. Further, a similar study may be carried out on the impacts of betting on youth in other religions.

Having found out in this study that the area of betting control is not adequately addressed for the sake of the youth, a further study is required on empirical study in the area of policy regarding the marketing of betting products.

5.5 General Conclusion of the study

This study has contributed to the existing information on the impact of the betting enterprise on Christian youths in Soweto Village. The youth who are engaged in habitual betting do so because they are pushed or attracted into the habit by various factors which this study delineates as unemployment among the youth, advertisements by betting companies such as *Sportpesa*, peer pressure, early exposure especially within the family, as an attempt to escape from reality, inaction by parents, inaction by the government and inaction by the Church. What is striking is the enthusiasm and ease with which the youth seem to explain their involvement in betting. Though sometimes aware, at the same time they do not seem to be moved by the negative reality of betting of any kind.

Careful reading of the Scriptures reveals there are several principles that show gambling as a habit to be distanced from. In recognizing God's authority, people must honour such principles which show that indeed gambling is an evil. It is impossible for Christians to adopt a neutral position towards betting when truths of God's will are taken into consideration. There are responsibilities that Christians cannot ignore in light of Jesus' liberating pedagogy

As the study has established, the effects of habitual betting among Christian youth in Soweto Village have far reaching effects than what is observable; some families with betting individuals bear scars that have refused to heal. The constant misuse of family funds and misunderstandings drives some to a point of breaking up. As betting consumes the youth's and the betting individuals time, the economy of the Village is suffering in a material way as effort is diverted from gainful activities. It is the high time for a serious discussion to ensue among the stakeholders, first to have a common approach and secondly to commence initiatives to positively empower the youth and stop the spread of this notion of easy money which is spreading fast among the young people.

BIBLIOGRAPHY

- Adlaf, E. M. & Lalomiteanu A., *Prevalence and Risk Factors of Problem Gambling Among College Students*, *Psychology of Addictive Behaviours*, 12, 2000.
- Afullo A. and Danga A. *Nairobi Evaluation Report for Eastlands: Case Study of Soweto ADP*.2012
<https://www.researchgate.net/publications/310712466>
- Ahaibwe, G. Lakuma, C.P. Katunze M. and Maweje, J. *Socio Economic of Gambling: Evidence from Kampala City*, *Kampala: Economic Policy Research Centre*, 2016.
- Arnett, J. J. *Emerging Adulthood*, *Amer Psychologist*, 55, no. 5, 2000.
- Arnold, G. Collins, P. Eadington, W. R. Remmers, P. and Ricket, T. *Towards a Strategy for Addressing Problem Gambling in the U.K.: A Report to the Responsibility in Gambling Trust*, London: Responsibility in Gambling Trust, 2003.
- Artino, A. R. *Self-Efficacy Beliefs: From Educational Theory to Instructional Practice*.
<https://files.eric.ed.gov/fulltext/ED499094.pdf>
- Australian Productivity Commission, *Australia's Gambling Industries, Report No. 10*, Canberra: AusInfo, 1999.
- Bandura, A. *Social Foundation of Thoughts and Actions; A Social Cognitive*, Eaglewood Cliffs, New Jersey: Prentice-Hall, 1980.
- Binde, P. Exploring the Impact of Gambling Advertising: An interview Study of Problem Gamblers, *International Journal of Mental Health and Addiction*, 7, no. 4, 2009.
- Binde, P. *Gambling in Sweden: The Cultural and Socio-Political Context*, *Addiction*, 109, no. 2, 2014.
- Blinn-Pike, L., Worthy, S.L. and Johnman, J. N. Disordered Gambling Among College Students: A Meta Analytic Synthesis, *Journal of Gambling Studies*, 23, no. 2013, 2007.
- Boesak, A. A. *Farewell to Innocence: A Social-Ethical Study on Black Theology and Black Power*, Maryknoll, New York: Orbis Books, 1977.
- Boff.C. and Boff. L. *Introducing Liberation Theology*, Maryknoll, New York: Orbis Books, 1987.

- Booth, T. and Booth, W. *Growing up With Parents Who Have Learning Difficulties*, London: Routledge Publishers, 1989.
- Brown, R.I.F., ‘Dropouts and continuers in Gamblers Anonymous: III. Some possible specific reasons for dropout’. *Journal of Gambling Behavior*, 3, 137-151. (1987)
- Bujo, B. *Ethical Dimension of Community*, Nairobi: Paulines Publications, 1998.
Catechism of the Catholic Church, Nairobi: Paulines Publication Africa, 1994.
- The Church of England, *Gambling or Gaming Entertainment or Exploitation Ethical Investment Advisory Group*
<https://www.churchofengland.org/sites/default/files/2017-11/Gambling%20policy.pdf> Retrieved in August 2018.
- Collins, P. and Barr, G. *Gambling and Problem Gambling in South Africa; A Comparative Report*, Vkegurg (SA): Responsible Gambling, 2009.
- Collins, P. *Gambling and the Public Interest*, Cape Town Greenwood Publishing Group, 2003.
- Cone, J.H. *God of the Oppressed*, Maryknoll, New York: Orbis Books, 2002.
- Desai, R. A., Maciejewski, P. K. and Potenza M. V. *Gender Differences in Adolescent Gambling*. *AnnClinn Psychiatry*, 17, no. 14, 2015.
- Dewar, L. *Regulating Internet Gambling: The Net Tightens on Online Casinos and Bookmakers*, London: MCB UP, 2012.
- Dickson, L., Derevensky, J. and Gupta, R. *Youth Gambling Problems: The Identification of Risk and Protective Factors*, Ontario: Ontario Gambling Research Centre, 2003.
- Enderbrock, D. M. *The Parental Obligation to Care for the Religious Education Within the Home, With Special Attention to the Training of the Pre-School Child*, PhD Thesis, Washington DC: The Catholic University of America Press, 1955.
- Federal, State, and Local Laws, Regulations, and Ordinances, *National Gambling Impact Study Commission, Final Report*, Washington, DC: Government Printing Office, 1999, Available at <http://govinfo.library.unt.edu/ngisc/index.html>
- Fisher, S. *Gambling and Pathological Gambling Among Casino Patrons*, Plymouth: University of Plymouth, 1996.

- Freire, P. *Education for Critical Consciousness*, New York: Continuum, 1994.
- Freire, P. *Education for Critical Consciousness*, New York: Penguin Books, 1972.
- Freire, P. *Pedagogy of Hope: Reliving Pedagogy of the Oppressed*, New York: International Publishing Group, 1992.
- GamCare, Care Services Report, GamCare: National Association for Gambling Care, 2003.
- Gerda, R. *Research on the Social Impacts of Gambling: Final Report*, Glasgow: University of Glasgow, 2006.
- Getui, M. N. "The Family, The Church and the Development of the Youth" in J.N.K. Mugambi... (Eds.) *The Church in African Christianity*, Nairobi; Acton Publishers, 1998.
- Government of Kenya, *National Youth Policy*, Nairobi: Government Printer, 2003.
- Government Printing Office. *National Gambling Impact Study Commission Final Report*, Washington, DC: Government Printing Office, 1999. Available at <http://govinfo.library.unt.edu/ngisc/index.html>.
- Grant J. and S. Kim, *Demographic and Clinical Features of 131 Adult Pathological Gamblers*, *Journal of Clinical Psychiatry*, 62, 2009.
- Gupta, R. and J. Derevensky, *Adolescents Gambling Behaviour, A Prevalence Study and the Examination of the Correlates Associated with the Problem Gambling*, *Journal of Gambling Studies*, 14, no. 4, 1998.
- Hall, S., Hall, M., Hall, N. *Estimating the Prevalence Adolescents Gambling Disorders; A quantitative Synthesis and Guide Towards Standard Gambling Nomenclature*, *Journal of Gambling Studies*, 12, no. 2, 1996.
- Jacobs, D. *Juvenile Gambling in North America; An Analysis of Long Term Trends and Future Prospects*, *Journal of Gambling Studies*, 26, no. 213, 2000.
- Jacobs. D. R. Marston, A. R., Singer, R. D., Widaman, K., Little T. and Veizades, J. *Children of Problem Gamblers*, *Journal of Gambling Behaviour*, 5, no. 4, 1989.
- Kinoti, H. W. *African Ethics: Gikuyu Traditional Morality*, Nairobi: CUEA Press, 2013.
- Kombo, D. K. and L. A. Tromp, *Proposal and Thesis Writing: An Introduction*, Nairobi: Paulines Publications Africa, 2006.

- Korn, D. A. and Shaffer, H. J. *Gambling and the Health of the Public: Adopting a Public Health Perspective*, Journal of Gambling Studies, 15, no. 4, 1999.
- Korn, D. *Commercial Gambling Advertising: Understanding the Youth Connection* Guelph ON: Ontario Problem Gambling Research Centre, 2005.
- Koros, R. *University Students Gambling: Examining the Effects of Betting on Kenyan University Students Behavior*, University of Eldoret, International Journal of Liberal Arts and Social Sciences, 4, no. 8-9, 2016.
- Kosemani J. M. and Okorosaye–Orubite, A. K. *History of Nigerian Education: A Contemporary Analysis*, Port Harcourt: University of Port Harcourt Press, 1995.
- Ladouceur, R., Boisvert, J.M., Pepin, M., Loranger, M. and Sylvain, C. *Social Cost of Pathological Gambling*, Journal of Gambling Studies, 10, no. 4, 1994.
- Langat, J. C. *The Role of The Church in Evangelizing Urban Youth: A Case of St. Peters Clavers`s Catholic Parish, Nairobi County*, MA Thesis, Nairobi: University of Nairobi, 2017.
- Laws of Kenya, *Betting, Lotteries and Gambling Act Chapter 13*.
- Laws of Kenya. *Betting Tax Act No 11 of 1963*, Legal Notice No 50 of 1963.
- Laws of Kenya. *Betting, Lotteries and Gambling Act Chapter 131*, 1991.
- Leventhal, H. Safer, M.A. and Pangais, D.M. *The Impact of Communication on the Self Regulation of Health Beliefs, Decisions and Behaviour*, Health Education Quarterly, 10, no. 3, 1983.
- Lorenz, V.C. and Yaffe, R. A. *Pathological Gambling: Psychosomatic, Emotional and Marital Difficulties as Reported by the Spouse*, Journal of Gambling Behavior, 4, 1988.
- Mbasi, F. M. *The Regulatory Regime Governing the Casino Industry in Kenya; A Need for Reforms*, LLM Thesis, Nairobi: University of Nairobi, 2013.
- Mbuthia, W. W. *Perceived Factors Influencing Deviant Behavior Among the Youth in Njathaini Community*, MA Thesis, Nairobi: Kenyatta University, 2013.
- Ministry of Health. *A Focus on Problem Gambling; Results of the 2006/07 New Zealand Health Survey*, Wellington (NZ); Government of New Zealand, 2009.
- Moltmann, J. *The Crucified God*, London: SCM Press, 1974.
- Moltmann, J. *Theology of Hope*. MaryKnoll, New York: Orbis Books. 1967.
- Mugambi, J.N.K. *African Christian Theology-An Introduction*, Nairobi: EAEP, 1989.

- Mugenda, O. and Mugenda, A. *Research Methods: Quantitative & Qualitative Approaches*, Nairobi: Acts Press, 2003.
- Mwadime, A. *Implications of Sports Betting in Kenya: Impact of Robust Growth of the Betting Industry*, MBA Thesis, Nairobi: United States International University Africa, 201.
- Nsubaga, E. H. K. *Fundamentals of Educational Research*, Kampala: Publication: Uganda MK Publishers, 2000.
- Orodho, A. J. and Kombo, D. K. *Research Methods*, Nairobi: Masola Publishers, 2002.
- Orodho, J. A. *Elements of Education and Social Science Research Methods*, Maseno: Kanezja, 2009.
- Oxford Dictionaries, <https://dictionary.cambridge.org/dictionary//English//betting>
Retrieved 15:45p.m. 4/2/2018
- Productivity Commission. *Australia's Gambling Industries, Report No. 10*, Canberra: AusInfo, 1999, Available at <http://www.pc.gov.au/>
- Purdie, N., Matters, G., Hillman, Murphy, M., Ozolins, C. and Millwood, P. *Gambling and Young People in Australia*, Victoria: Gambling Research Australia, 2011.
- Rickets, T., Bliss, P., MacDonald, H. & Rayer, C., *The Extent of Gambling Among Offenders on Probation*. Community Health Sheffield Trust.(2000)
- Sammut, M. *The Prevalence of Gambling among University Students: With a Focus on Internet Gambling*, MA Thesis, Malta: University of Malta, 2010.
- Shaffer, H. J. and Hall, M. N., *The Natural History of Gambling and Drinking Problems Among Casino Employees*, Journal of Social Psychology, 142, no.4, 2002.
- Shaffer, H. J. and M. N. Hall, *Estimating the Prevalence Adolescents Gambling Disorders: A Quantitative Synthesis and Guide Towards Standard Gambling Nomenclature*, Journal of Gambling Studies, 12, no. 2, 996.
- Sobrino, J. *Jesus the Liberator: A Historical and Theological View*, Maryknoll, New York: Orbis Books, 1991.
- Sobrino, J. *Jesus the Liberator: A Historical-Theological Reading of Jesus of Nazareth*, MaryKnoll, New York: Orbis Books. 2001.
- Sproston, K., Erens B. and Orford, J. *Gambling Behaviour in Britain: Results from the British Gambling Prevalence Survey*, London: The National Centre for Social Research, 2000.

- The Lutheran Church, A Lutheran View of Church and State, A Report of the Commission on Theology and Church Relations, file:///C:/Users/Hp/Downloads/ Gambling%201996%20(2).pdf
- Tony, P. *Gambling and the Young People: Impacts, Challenges and Responses*, Victoria: Victorian Responsible Gambling Foundation, 2013. Retrieved on 5 March 2018.
- Turner, N., Macdonald, J., Bartoshuk, M. And Zangereh, M. *Adolescent Gambling Behavior, Attitudes, and Gambling Problems*. International Journal of Mental Health Addition 6, no. 223237, 2008.
- Turner, N., Spence, W. and Zangerah, M. *Pathways to Pathological Gambling: Component Analysis of Variables Related to Pathological Gambling International* ,Journal of Gambling Studies, 8, no. 3, 2008.
- Turner, N., Spence, W. and Zangerah, M. *Pathways to Pathological Gambling: Component Analysis of Variables Related to Pathological Gambling*, International Gambling Studies, 8, no. 3, 2008.
- Volberg, R.A 'the Prevalence and Demographics of Pathological Gamblers: Implications for Public Health', American Journal of Public Health, 84, no. 2, 1994.
- Volberg, R. A., Gupta R., Griffins, M. D., Olason, D. T. and Elfabbro, P. *An International Perspective on Youth Gambling Prevalence Studies*, International Adolescence Medical Health, 22, no. 1, 2010.
- Wachege, P. N. and Cherono, F. *Holy Spirit's Support to University Students in their Existential Challenging Life: A Case of University of Nairobi, Kenya*, International Journal of Education and Research, 5, no. 11, 2017.
- Wachege, P. N. and Rugendo, F. G. *Effects of Modernization on Youths' Morality: A case of Karũri Catholic Parish, Kenya*, International Journal of Academic Research in Business and Social Sciences ,7, no. 12, 2017.
- Wachege, P. N. and Rugendo, F. G. *Factors Leading to Premature Deaths of Male Youths: A Case of Karuri Village, Kiambu County, Kenya*, IOSR Journal of Humanities and Social Science, 22, no. 7.16, 2017.
- Walligo, J. M., *Making a Church that is Truly African*, in J. M. Walligo et al., *Inculturation: Its Meaning and Urgency*, Nairobi: St. Paul Publications, 1986.

- Wambua, A. Lecture Series CRS 553: Research Methods in Religious Studies, Nairobi: University of Nairobi, 2018.
- Wanjohi, M. M. *Influence of Unemployment on Youth Gambling in Nairobi, Kenya*, MBA Thesis, Nairobi: University of Nairobi, 2012.
- Welte, J.W., Barnes, G.M., Wieczorek, W., Tidwell, M-C. & Parker, J., ‘*Gambling participation in the U.S... - Results from a national survey*’. Journal of Gambling Studies, (2002)
- T. G. Tappert (ed.) *Gambling*. A Report of The Commission on Theology and Church Relations of the Lutheran Church-Missouri Synod, Zondervan Publishing House. (1996)
- Yawe B. L. and Ssenooba, K. *Gambling and Mobile Money Payments : A Case Study of Sports Betting in Uganda*, https://www.imtfi.uci.edu/files/docs/2013/Yawe_and_Ssenooba_FINAL_REPORT.pdf

APPENDICES

APPENDIX 1: INTRODUCTION LETTER.

My name is Juliet Kadondo Mugalo and I am pursuing a Master of Arts Degree registered in the Department of Philosophy and Religious Studies, University of Nairobi. I am currently at the research stage in the program as part of the requirements for the award of the Degree. The study topic is **Impact Of Habitual Betting Enterprise On Christian Youth In The Light Of Jesus' Liberating Pedagogy On Living Fully: A Case Of Soweto Village, Nairobi County.**

You have been selected to kindly participate in the study because you were identified as active members of the community that is Soweto Village, Nairobi County. Your participation will be voluntary and you may choose to withdraw from taking part in this survey at any time. Your individual responses to the questions will be held with high confidentiality and collected raw data will not be released to anyone or party. The information you will provide will be used solely for the purpose of this study.

Please respond to each item in the questionnaire. Do not indicate your name anywhere in the questionnaire. Please tick in the spaces [] or fill in the spaces provided and give your opinion where it is required.

If you have any questions or any challenge completing the study, you may contact the researcher using the provided email or phone number. You may also contact my supervisor at the Department of Philosophy and Religious Studies, University of Nairobi.

APPENDIX II: QUESTIONNAIRE FOR THE CHRISTIAN YOUTH

Demographic information

1. Your age is between

15-25 [] 26-35 [] I choose not to answer []

2. What is your gender?

Male [] Female [] I choose not to answer

3. What are your academic qualifications?

A) Certificate holder []

B) Diploma holder []

c) Degree holder []

d) Any

Other Specify.....

.....

What is the nature of your family?

Single parent [] both parents [] Orphans []

4. What is your career?

.....

.....

Questionnaire for the youth

Which church does you fellowship in?

Roman Catholic Church { } Protestant { }

5. Have you engaged in habitual betting?

Yes [] No []

6. If Yes, Give reasons

.....
.....

7. How long have you been betting?

1-5 [] 6-10 [] Over 10 years.

8. What times do you visit the betting joints?

During the week days [] during the weekends [] both []

9. On average how much money do you spend in placing your bet?

20-100 [] 150-50 [] 600-1000 [] Any []

10. Why do you use such amount?

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

11. What is the source of the money you use for habitual betting?

Salary [] pocket money [] friends []

12. Betting is harmful to one's self True [] False []

13. If true, give the effects of habitual betting to you.

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

14. What measures have you put in place to combat habitual betting among Christian youth?

.....
.....

15. In your opinion, do you think the church is helping in curbing the habitual betting phenomenon? Yes [] No []

16. If yes explain how the church is helping in curbing the habitual betting phenomenon?

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

17. If no, give the way forward

.....

APPENDIX III: QUESTIONNAIRE FOR THE CLERGY

Demographic information-clergy

1. Please indicate your gender

male

Female

I choose not to answer

2. What are your academic qualifications?

A) Certificate holder

b) Diploma holder

c) Degree holder

d) Other (please specify)

Questionnaire –clergy

Which church do you lead?

Roman Catholic Church { } Protestant { }

3. What are your responsibilities as clergy?

.....
.....

4. According to you do the Christian youth engage in habitual betting? Yes No

If yes, why do you think the Christian youth engage in habitual betting?

.....
.....

5. What measures have you put in consideration to curb the habitual betting among the Christian youth in your church?

.....
.....

6. What is your role in helping curb the habitual betting among the Christian youth?

.....

7. Is the church aware of the various effects of the habitual betting among the Christian youth? Yes [] no []

If yes, give some of the extreme effects of the habitual betting among the Christian youth.

APPENDIX IV: QUESTIONNAIRE FOR THE PARENTS

Demographic information-parents

1. What is your gender?

Male []

Female []

I choose not to answer []

2. What is your marital status?

Married [] Single []

If otherwise indicate.....

3. What is your occupation?

.....

Questionnaire-Parents

4. In your opinion do Christian youth engage in habitual betting?

Yes [] No []

If yes give the reasons why the Christian youth engage in habitual betting?

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

5. In your opinion, what are the effects of the habitual betting among Christian youth?

.....
.....

6. From your perspective, what should the church do to curb the habitual betting among Christian youth?

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

7. What roles do parents play in contributing to their children's engagement in habitual betting?

.....
.....

APPENDIX V: QUESTIONNAIRE FOR ADMINISTRATORS

Demographic information

1. What is your gender?

Male []

Female []

I choose not to answer []

2. What is your marital status?

Married [] Single []

If otherwise indicate.....

3. What is your occupation?

.....

Which church does you fellowship in?

Roman Catholic Church { } Protestant { }

4. In your opinion what pushes the Christian youth to engage in habitual betting?

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

5. What are some of the effects of habitual betting among Christian youth?

.....
.....

6. What measures has the government put in place to curb the habitual betting among Christian youth?

.....
.....

7. Is the church helping in curbing the habitual betting phenomenon among Christian youth?

Yes [] no []

If yes explain how

APPENDIX VI: RESEARCH CLEARANCE PERMIT, 2017

THIS IS TO CERTIFY THAT:
MS. JULIET KADONDO MUGALO
of UNIVERSITY OF NAIROBI, 591-521
EMBAKASI, has been permitted to
conduct research in Nairobi County
on the topic: IMPACT OF THE BETTING
ENTERPRISE AMONG CHRISTIAN
YOUTH: CASE OF SOWETO SLUM, NAIROBI
COUNTY.

for the period ending:
8th June, 2019

Kadondo
Applicant's
Signature

Permit No : NACOSTI/P/18/49375/23138
Date Of Issue : 13th June, 2018
Fee Received : Ksh 1000



Director General
National Commission for Science,
Technology & Innovation

CONDITIONS

1. The License is valid for the proposed research, research site specified period.
2. Both the Licence and any rights thereunder are non-transferable.
3. Upon request of the Commission, the Licensee shall submit a progress report.
4. The Licensee shall report to the County Director of Education and County Governor in the area of research before commencement of the research.
5. Excavation, filming and collection of specimens are subject to further permissions from relevant Government agencies.
6. This Licence does not give authority to transfer research materials.
7. The Licensee shall submit two (2) hard copies and upload a soft copy of their final report.
8. The Commission reserves the right to modify the conditions of this Licence including its cancellation without prior notice.



REPUBLIC OF KENYA



National Commission for Science,
Technology and Innovation

RESEARCH CLEARANCE
PERMIT

Serial No.A 18959

CONDITIONS: see back page

APPENDIX VII: THE RESEARCHER WITH SOME OF THE CHRISTIAN YOUTH EXPLAINING HOW TO GO ABOUT COMPLETING THE QUESTIONNAIRE, WITH THEIR PERMISSION.



Source: Researcher's Assistant, 2017

APPENDIX VIII: RESEARCHER INTERVIEWING THE PASTOR OF VICTORIOUS LIFE CHURCH, SOWETO BRANCH, WITH HIS PERMISSION.



Source: Researcher's Assistant, 2017

APPENDIX XI: PHOTO OF KAYOLE-SOWETO



Source: Google Maps 2018