

G.A. SCOTLAND

Questions and Answers About the Problem Of Compulsive Gambling And the G.A. Recovery Programme

FOREWORD

Gamblers Anonymous is a fellowship of men and women who have joined together to do something about their own gambling problem and to help other compulsive gamblers to do the same.

This booklet represents an effort by its members to answer some of the specific questions that have been asked about the nature of compulsive gambling and the G.A. Fellowship.

After reading this booklet, you may have further questions that seem unanswered in this brief summary. For more information ring the helpline or use the website (details on back cover).

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20 Questions

MOST COMPULSIVE GAMBLERS ANSWER YES TO AT LEAST SEVEN OF THESE QUESTIONS.

1. Do you lose time from work or education due to gambling?
2. Is gambling making your home life unhappy?
3. Is gambling affecting your reputation?
4. Have you ever felt remorse after gambling?
5. Do you ever gamble to get money with which to pay debts or to otherwise solve financial difficulties?
6. Does gambling cause a decrease in your ambition or efficiency?
7. After losing, do you feel you must return as soon as possible and win back your losses?
8. After a win do you have a strong urge to return and win more?
9. Do you often gamble until your last pound is gone?
10. Do you ever borrow to finance your gambling?
11. Have you ever sold anything to finance gambling?
12. Are you reluctant to use gambling money for normal expenses?
13. Does gambling make you careless of the welfare of your family?
14. Do you gamble longer than you planned?
15. Do you ever gamble to escape worry or trouble?
16. Have you ever committed or considered committing, an illegal act to finance gambling?
17. Does gambling cause you to have difficulty in sleeping?
18. Do arguments, disappointments, or frustrations create an urge within you to gamble?
19. Do you have an urge to celebrate any good fortune by a few hours gambling?
20. Have you ever considered self-destruction as a result of your gambling?

Gamblers Anonymous

The fellowship of Gamblers Anonymous is the outgrowth of a chance meeting between two men during the month of January in 1957.

These men had a truly baffling history of trouble and misery due to an obsession to gamble. They began to meet regularly and, as the months passed, neither had returned to gambling.

They concluded from their discussions that, in order to prevent a relapse, it was necessary to bring about certain personality changes within themselves. In order to accomplish this, they used for a guide, certain spiritual principles which had been utilised by thousands of people who were recovering from compulsive addictions. Also, in order to maintain their own abstinence, they felt that it was vitally important that they carry the message of hope to other compulsive gamblers.

As a result of favourable publicity by a prominent newspaper columnist and TV commentator, the first group meeting of Gamblers Anonymous was held on Friday, September 13th, 1957, in Los Angeles, California. Since that time the movement has grown steadily, and groups are flourishing in many other areas.

In May 1964, a member of Gamblers Anonymous, on business from the USA in England, attended a meeting addressed by the Secretary of the Churches Council of Gambling. The two men accepted that they must work together to establish the movement in Britain and a group was formed in London on 10th July 1964.

Compulsive Gambling and Gamblers Anonymous

What is Compulsive Gambling?

There are many and varying interpretations of compulsive gambling. The explanation that seems most acceptable to G.A. members is that compulsive gambling is an illness, progressive in its nature, which can never be cured, but can be arrested.

Before coming to G.A., many compulsive gamblers thought of themselves as morally weak or just "no good". The G.A. concept is that the compulsive gambler is a very sick person who can recover by following a very simple programme, to the best of his or her own ability that has proved successful for thousands of other men and women with a similar problem.

What is the first thing a compulsive gambler ought to do in order to stop gambling?

To accept the fact that compulsive gambling is a progressive illness and to have the desire to get well. Our experience has shown that the G.A. programme will always work for anyone who wants to stop gambling. It will seldom work for the man or woman who cannot, or will not, squarely face the facts about this illness. Only you can make that decision.

Most people turn to G.A. when they become willing to admit that gambling has them licked. Also, in G.A. a compulsive gambler is described as a person whose gambling has caused growing and continuing problems in many departments of life.

Many G.A. members went through terrifying experiences before they were ready to accept help. Others were faced with a slow, subtle deterioration which finally brought them to the point of admitting defeat.

Can a compulsive gambler ever gamble normally again?

No. The first small bet to a problem gambler is like the first small drink to an alcoholic. Sooner or later comes the fall back into the old destructive pattern.

Once a person has crossed the invisible line into irresponsible gambling, then it seems to be impossible to regain control. After abstaining a few months, some of our members have tried some small bet experiments, always with disastrous results. The old obsession inevitably returned.

Our G.A. experience seems to point to these alternatives; to gamble, risking progressive deterioration, or not to gamble, and develop a spiritual way of life.

Does this mean I can't even buy a lottery ticket or play a game for table stakes?

It means exactly that. A stand has to be made somewhere and G.A. members have found the first bet is the one to avoid, even though it may be as little as tossing for a cup of coffee.

Why can't a compulsive gambler simply use willpower to stop gambling?

We believe that most people, if they are honest, will recognise their lack of power to solve certain problems. When it comes to gambling, we have known many problem gamblers who could abstain for long periods, but caught off guard, and in the right circumstances, they started gambling without thought of the consequences. The defences they relied upon through willpower alone gave way before some trivial reason for placing a bet. We have found that willpower and self-knowledge will not help in those mental blank spots but adherence to spiritual principles seems to solve our problems. Most of us feel that a belief in a power greater than ourselves is necessary in order for us to sustain a desire to refrain from gambling.

Do G.A. members go into gambling places to help former members who are still gambling?

Often families and friends of these people have asked us to intercede, but we have never been able to be of any real help. Actually, sometimes we felt we held back a member's eventual recovery by giving this unsolicited attention. It all goes back to the basic principle that a gambler ought to want help before being approached by us.

I only go on gambling binges periodically. Do I need Gamblers Anonymous?

Only you can determine whether or not, or how much, you need G.A. However, most periodic gamblers who have joined G.A. tell us that, though their gambling binges were periodic, the intervals between were not periods of constructive thinking. Symptomatic of these periods were nervousness, irritability, frustration, indecision and a continued breakdown in personal relationships. These same people have often found the G.A. programme a guide to spiritual progress towards the elimination of character defects.

If I stop gambling, won't it make it difficult for me to keep some desirable business and social contacts?

We think not. Most of the world's work of any consequence is done without the benefit of monetary wagering. Many of our leaders in business, industry and professional life have attained great success without knowing one card from another or which way the horses run round the course. In the area of social relationships, the newcomer will soon find a keen appreciation of the many pleasant and stimulating activities available - far removed from anything that is remotely associated with gambling.

If I join G.A., won't everyone know I am a compulsive gambler?

Most people made quite a name for themselves as full-fledged gamblers by the time they turned to G.A. their gambling was not usually a well-kept secret. It would, then, be unusual if the good news of their abstinence from gambling did not cause comment. However, no disclosure of any affiliation with G.A. can rightfully be made by anyone but the member personally. Even then, it should be done in a way that will not harm the G.A. fellowship.

How does a person stop gambling through the G.A. programme?

This is done by bringing about a progressive personality change from within. This can be accomplished by having faith in and trying to understand the basic concepts of the G.A. Recovery Programme. There are no short cuts to gaining this faith and understanding. To recover from one of the most baffling, insidious, compulsive addictions will require diligent effort. HONESTY, OPEN MINDEDNESS and WILLINGNESS are the key words in our recovery.

Can a person recover just by reading literature or medical books on the problem of compulsive gambling?

Sometimes, but not usually. The G.A. programme works best for the individual when it is recognised and accepted as a programme involving other people. Working with other compulsive gamblers in a G.A. group, the individual seems to find the necessary understanding and support. There is an ability to talk of past experiences and present problems in a comfortable area. Instead of feeling alone and misunderstood, there is a feeling of being needed and accepted.

Are there more compulsive gamblers in certain occupations than in others?

Among G.A. members, there seems to be a predominance of those who work on their own or have little personal supervision. Obviously, this allows more freedom to gamble. The occupations of the other members, including those at school or at home, are extremely varied. It seems safe to say that compulsive gambling has nothing to do with the occupation or age of the individual. It apparently arises from an inner imbalance, not external factors.

Does G.A. look upon compulsive gambling as a moral vice?

No.

Is knowing why we gambled important?

Not as a rule. Of the many G.A. members who have had extended psychiatric treatment, none have found a knowledge of why they gambled to be of value in so far as stopping gambling.

What, however, are some of the factors that might cause a person to become a compulsive gambler?

G.A. members, in considering this perplexing question, feel these are some of the possible reasons:

INABILITY AND UNWILLINGNESS TO ACCEPT REALITY.

Hence, the escape into the dream world of gambling.

EMOTIONAL INSECURITY.

Here a compulsive gambler finds emotional comfort only when "in action". It is not uncommon to hear a G.A. member say, "The only place I really felt like I belonged was when I was in a gambling environment. There I felt

secure and comfortable. No great demands were made upon me. I knew I was destroying myself yet, at the same time, I had a certain sense of security."

IMMATURITY

A desire to have all the good things in life without any great effort seems the common character pattern of the problem gambler.

Many G.A. members accept the fact that they were unwilling to grow up. Subconsciously they felt they could avoid mature responsibility through wagering on the spin of a wheel or the turn of a card, playing a machine or the click of a mouse, and so the struggle to escape responsibility finally became a subconscious obsession.

Also, a compulsive gambler seems to have a strong inner urge to be a "big shot" and needs to have a feeling of being all-powerful. There is a willingness to do anything (often of an antisocial nature) to maintain a personal image for others to see.

Then, too, there is the theory that compulsive gamblers subconsciously want to lose to punish themselves. There is evidence among G.A. members to support this theory.

What is the dream world of the compulsive gambler?

This is a rather common characteristic of us compulsive gamblers when still gambling. We spend a lot of time creating images of the great and wonderful things we are going to do when we make the big win. We often see ourselves as charming and charitable fellows.

We may dream of providing our family and friends with new cars, expensive holidays and other gifts. We picture ourselves leading lives of luxury, made possible by the huge sums of money we will accrue from our "system". Homes in the country and abroad, celebrity friends and designer clothes are a few of the wonderful things that are just around the corner when we finally make a big killing.

Pathetically, however, there never seems to be a big enough win to make even the smallest dream come true. When we succeed, we gamble to dream still greater dreams. When we fail, we gamble in reckless desperation and the depths of our misery are fathomless as our dream world comes crashing down.

Sadly, we struggle back, dream more dreams and, of course, suffer more misery. No-one can convince us that our great schemes will not someday come true. We

believe they will for, without this dream world, life for us would not be tolerable.

Isn't compulsive gambling basically a financial problem?

No, compulsive gambling seems to be an emotional problem. When in the grip of this illness, we create mountains of apparently insoluble problems. Of course, there are financial problems, but we also have to face family problems, employment problems, problems involving ourselves with the law. We lose our friends and relatives have us on their personal blacklist.

Of the many serious problems, we create the financial problems seem the easiest to solve.

Upon entering G.A. and stopping gambling, we find income often increases and, as there is no longer the financial drain caused by gambling, there is soon relief from the financial pressures.

The most difficult task to be faced is that of bringing about a personality change from within ourselves. Most of us in G.A. look upon this as our greatest challenge and believe this to be a lifetime job.

Does G.A. want to abolish gambling?

No. The question of abolishing gambling is a controversial issue about which G.A. has no opinion.

Who can join G.A.?

Anyone who has a desire to stop gambling. There are no other rules or regulations concerning G.A. membership.

How much does it cost to join G.A.?

There are no assessments in connection with G.A. membership. The newcomer signs nothing and pledges nothing.

However, we do have expenses relative to our group meetings and our G.A. service facilities. Since G.A. has traditionally been fully self-supporting and declines outside contributions, these expenses are met through voluntary financial support by the members.

Experience has shown that acceptance of these financial responsibilities is a vital part of our individual and group growth process.

Who runs G.A.?

G.A. is a unique spiritual movement having no central government and little formal organisation.

There are no officers or executives who wield authority over the fellowship or the individual.

Even though G.A. is an informal organisation, certain jobs have to be done.

In the local group, someone has to be responsible for the meeting place, look after the group finances, arrange for refreshments and keep in touch with other groups. This means that a group needs responsible people to perform these duties.

In accepting these responsibilities, a member may acquire a title, but titles in G.A. are used only to designate areas of service.

Those who accept these responsibilities are directly accountable to those they serve.

What is the G.A. Recovery Programme?

When compulsive gamblers apply the 12 step recovery programme in their lives, disintegration stops, and unification begins. These steps are basically spiritual in their concept and their practice can be highly rewarding. These are the steps which are suggested as a programme of recovery.

1. We admitted we were powerless over gambling - that our lives had become unmanageable.
2. Came to believe that a power greater than ourselves could restore us to a normal way of thinking and living.
3. Made a decision to turn our will and our lives over to the care of this Power of our own understanding.
4. Made a searching and fearless moral and financial inventory of ourselves.
5. Admitted to ourselves and to another human being the exact nature of our wrongs.
6. Were entirely ready to have these defects of character removed.
7. Humbly asked God (of our understanding) to remove our shortcomings.
8. Made a list of all persons we had harmed and became willing to make amends to them all.

9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God (as we understand Him) praying only for knowledge of His will for us and the power to carry that out.
12. Having made an effort to practise these principles in all our affairs, we tried to carry this message to other compulsive gamblers.

No-one claims these steps are in any way original to G.A. They reflect practical experience and application of spiritual insights as recorded by thoughtful people in many ages. Their greatest importance lies in the fact that they work.

They enable us and thousands of others to lead happy, productive lives. They represent the foundation upon which our society has been built.

They were given to us freely, for which we are grateful.

What is the Unity Programme?

Unity is the most precious quality our society possesses. Our lives and the lives of all to come depend squarely upon it. Yet unity in G.A. cannot automatically sustain itself. Like personal recovery, it demands honesty, open-mindedness and, above all, vigilance. In the words of Benjamin Franklin, "We must hang together, or assuredly we shall all hang separately." So, there can be no sacrifice too great if it will strengthen our essential unity.

In maintaining unity, we have begun to traditionally practice the following principles:

1. Our common welfare should come first; personal recovery depends upon G.A. Unity.
2. Our leaders are but trusted servants, they do not govern.
3. The only requirements for G.A. membership is a desire to stop gambling.
4. Each group shall be self-governing except in matters affecting other groups or G.A. as a whole.
5. G.A. has but one primary purpose - to carry the message to the compulsive gambler who still suffers.
6. G.A. should never endorse, finance, or lend the G.A. name to any related facility or outside

- enterprise, lest problems of money, property and prestige divert us from our primary purpose.
7. Every G.A. group ought to be self-supporting, declining outside contributions.
 8. A should remain forever non-professional, but our service centres may employ special workers.
 9. G.A. as such ought never to be organised, but we may create service boards or committees directly responsible to those they serve.
 10. G.A. has no opinion on outside issues; hence the G.A. name ought never be drawn into public controversy.
 11. Our public relations policy is based on attraction rather than promotion, we must always maintain personal anonymity at the level of press, radio, films, television, and all social media and digital platforms.
 12. Anonymity is the spiritual foundation of the G.A. programme, ever reminding us to place principles before personalities.

JUST FOR TODAY

Just for today I will try to live through this day only and not tackle my whole life problem at once. I can do something for 12 hours that would appal me if I felt that I had to keep it up for a lifetime.

Just for today I will be happy. This assumes to be true what Abraham Lincoln said, that: "most folks are as happy as they make up their minds to be."

Just for today I will adjust myself to what is and not try to adjust everything to my own desires. I will take each day as it comes and fit myself to it.

Just for today I will try to strengthen my mind. I will study. I will learn something useful. I will not be a mental loafer. I will read something that requires effort, thought and concentration.

Just for today I will exercise my soul in three ways: I will do somebody a good turn, and not get found out; if anybody knows of it, it will not count; I will do at least two things I don't want to do - just for exercise; I will not show anyone that my feelings are hurt - they may be hurt but today I will not show it.

Just for today I will be agreeable. I will look as well as I can, dress becomingly, talk low, act courteously, criticise not one bit, not find fault with anything, and not try to improve or regulate anybody but myself.

Just for today I will have a programme. I may not follow it exactly, but I will have it. I will save myself from two pests - hurry and indecision.

Just for today I will have a quiet half-hour all by myself and relax. During this half-hour, sometime, I will try and get a better perspective of my life.

Just for today I will be unafraid. Especially I will not be afraid to enjoy what is beautiful and to believe that, as I give to the world, so the world will give to me.

Just for today I will contact another member and share.

Just for today I will not gamble.

MY DAILY MORAL INVENTORY

LIABILITIES	ASSETS
WATCH FOR:	STRIVE FOR:
Self- Pity	Self-forgetfulness
Self-justification	Humility
Self-importance	Modesty
Self-condemnation	Self-evaluation
Dishonesty	Honesty
Impatience	Patience
Hate	Love
Resentment	Forgiveness
False Pride	Simplicity
Jealous	Trust
Envy	Generosity
Laziness	Activity
Procrastination	Promptness
Insincerity	Straightforwardness
Negative thinking	Positive thinking
Vulgarity, Immorality	High-mindedness, spirituality
Trashy thinking	Clean thinking
Criticising	Looking for the good

DEFINITION OF A MATURE PERSON

(Taken from the "Moral and Spiritual Values in Education" used by the Los Angeles City Schools as part of their educational programme.)

As mature people we have developed attitudes in relation to ourselves and our environment which have lifted us above "childishness" in thought and behaviour.

1. We accept criticism gratefully, being honestly glad for an opportunity to improve.
2. We do not indulge in self-pity and have begun to feel the laws of compensation operating in all life.
3. We do not expect special consideration from anyone.
4. We control our temper.
5. We meet emergencies with poise.
6. Our feelings are not easily hurt.
7. We accept the responsibility of our own acts.
8. We have outgrown the "all or nothing" stage, recognising that no person or situation is wholly good or bad and begun to appreciate the Golden Mean.
9. We are not impatient at unreasonable delays. We have learned that we are not the arbiters of the

universe and that we must often adjust to other people and their convenience.

10. We can endure defeat and disappointment without whining or complaining.
11. We do not worry unduly about things that cannot be helped.
12. We are not given to boasting or "showing off" in socially unacceptable ways.
13. We are honestly glad when others enjoy success or good fortune. We have outgrown envy and jealousy.
14. We are open-minded enough to listen thoughtfully to the opinions of others and do not become vigorously argumentative when our views are opposed.
15. We are not chronic "fault finders".
16. We plan things in advance rather than trusting in the inspiration of the moment.

In terms of spiritual maturity:

1. We have faith in a Higher Power.
2. We feel an organic part of mankind as a whole, contributing our part to each group of which we are a member.
3. We obey the spiritual essence of the Golden Rule: "Thou shalt love thy neighbour as thyself."

Why are G.A. members anonymous?

Anonymity has a great practical value in maintaining unity within our fellowship. Through its practice at the level of the press, radio, films and television, we have eliminated the possibility of fame and recognition being given to the individual member; hence, we have not been faced with any great internal struggles for power and prestige which would prove highly detrimental to our essential unity.

Anonymity also has great value in attracting new members who might feel there is a stigma attached to the problem. Therefore, we guarantee the newcomer as much anonymity as he or she chooses. More importantly, we are beginning to realise that anonymity has tremendous spiritual significance. It represents a powerful reminder that we need always place principles above personalities.

Our survival as individual's demands that we renounce personal glorification ... so our G.A. movement not only advocates but tries to practice true humility and it is through greater humility that we will be able to live in peace and security for all the years to come.

Is G.A. a religious society?

No, G.A. is composed of people from many religious faiths, along with agnostics and atheists.

Since membership in G.A. requires no particular religious beliefs as a condition of membership, it cannot be described as a religious society. The G.A. recovery programme is based on acceptance of certain spiritual values but the individual member is free to interpret these principles as he chooses.

As it is used in G.A., what is the meaning of the word "spiritual"?

Simply stated, the word can be said to describe that characteristic of the human mind which is marked by the highest and finest qualities, such as generosity, honesty, tolerance and humility. Inasmuch as the G.A. fellowship advocates acceptance of these principles as a way of life, it can thus be said that G.A. is a spiritual fellowship.

WHAT IS GAM-ANON?

Compulsive gambling is recognised as an emotional illness. Living with this illness proves to be a devastating experience. Family relationships become unbearably strained. The home is filled with bitterness, frustration and resentment.

There seems to be no way to solve our insurmountable difficulties. We are unable to think rationally at times. As families and friends of gamblers, we also are very prone to develop a neurosis. Life seems hardly worthwhile.

As families and friends of compulsive gamblers, many of us have found a strong bond. We need no longer feel alone. A wonderful new life is ours.

Come; join with us in this, the Gam-Anon way of life.

For information, contact Gam-Anon via G.A. on:

24 Hour Helpline: 0370 050 8881

Service Office, St Columbkilles Halls, Room 3,
2 Kirkwood Street, Rutherglen, G73 2SL

Business Tel.: 0141 647 4673 (10am-4pm, Mon-Fri)

Website: www.gascotland.org

Email: info@gascotland.org

SOME ADVICE TO NEW MEMBERS

- Attend as many meetings as possible per week.
- Telephone other members as often as possible between meetings. Use the telephone list.
- Don't tempt or test yourself. Don't associate with acquaintances who gamble. Don't go in or near gambling establishments. Don't gamble for anything - this includes buying lottery tickets, raffle tickets, premium bonds, flipping a coin, or playing games for table stakes.
- Live the Gamblers Anonymous programme one day at time. Don't try to tackle your whole life's problems at once.
- Read and practice: Just for Today (page 22) and the Serenity Prayer (back cover).
- Ask trusted servants at your group about sponsorship. This gives you an opportunity to talk about yourself outside the meetings to one of the members that you feel comfortable with.
- Read the recovery and unity steps often and continuously review the 20 questions. Follow the steps in your daily affairs.
- These steps are the basis for the entire G.A. programme and practising them is the key to your growth. If you have any questions ask them of the trusted servants of your group.
- Be patient! The days and weeks will pass soon enough and as you continue to attend meetings and abstain from gambling, your recovery will really accelerate.
- There are meetings in many parts of the country and in major cities most nights of the week. Ask any member for the addresses and times or use our website: www.gascotland.org

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God grant me the Serenity

To accept the things I cannot change...

Courage to change the things I can...

And the Wisdom to know the difference.

**G.A. Scotland Helpline:
0370 050 8881 Open 24 Hours**

Gamblers Anonymous Scotland Service Office,
St Columbkilles Halls, Room 3,
2 Kirkwood Street, Rutherglen, G73 2SL

Business Tel No: 0141 647 4673
Office Hours: 10.00am-4.00pm, Mon-Fri

Website: www.gascotland.org
(username and password available from your group secretary)

Email: info@gascotland.org