

Fahfi/Mochaina Illegal Gambling Activities and its Average Turnover within Limpopo Province

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Abstract:- The Chinese number game of fahfi/mochaina is by far the most common form of illegal gambling within Limpopo province's townships and villages. Fahfi can't be regulated, controlled and therefore it can't be licensed. In Limpopo province 95% of fahfi operators are Chinese nationals with only 5% of South Africans who had also identify the opportunity of making easy money by offering the illegal gambling to the community. Despite facing the risk of been arrested and prosecuted, illegal gambling operators and gamblers continue in offering and playing the game. The economy of the province and the country is at risk due to the outcome and consequences of fahfi.

There had been intensive arguments within courts of law, in that fahfi resembles the game of roulette, since it consists of the numbers 1-36, and the more a player bet on more numbers the chance of winning also increases. Fahfee also consists of 1-36 numbers, and the more numbers a player bets, the more chances of winning prevail. Roulette is a licensed casino game, and it is regulated and licensed, whilst fahfi constitutes an illegal gambling and the police and Law Enforcement Unit members of Limpopo Gambling Board must investigate and arrest offenders.

Keywords:- *Illegal Gambling, Fahfi, Mochaina, Operators.*

I. INTRODUCTION

Fahfi or mochaina as it is popularly known in townships and villages is the only number game that has flourished in South Africa despite being illegal. As the name implies, it was brought into the country by Chinese nationals. Section 7 of the National Gambling Act (Act 7 of 2004) stipulates that gambling in relation to illegal activities are unlawful. In this case, fahfi also known as mochaina falls under the prohibited category of illegal gambling as indicated in section 7 of the National Gambling Act. The Department of National Treasury (2009:7) claims that because gambling is under the concurrent legislative competence of the federal and provincial governments, it is subject to different regulations than lotteries and sports pools. Eleven legislative statutes presently govern this industry (SA, National Gambling Act, 7 of 2004:5).

Nine provincial authorities and two national regulators, the National Gambling Board (NGB) and the National Lotteries Commission (NLC), make up the regulatory system. The NGB is in charge of keeping an eye on and looking into

provinces' issuance of national licenses as well as Provincial Gambling Regulatory Authorities' (PGRAs) adherence to the National Gambling Act (Act 7 of 2004). It also supervises the industry's competition, the rules and norms of the National Gambling Policy Council, the socioeconomic effects of gambling, and the conditions that contribute to compulsive or problem gambling (SA, National Gambling Act, 7 of 2004:5).

II. RELEVANT THEORETICAL FRAMEWORK

According to Geldenhuys (2009:15) mochaina / fahfi remain the oldest and fastest form of illegal gambling activity around Limpopo's towns and townships including rural areas. It is a form of betting played by South African women particularly those living in townships and rural areas. Other informal gambling consists of bets between individuals. It is difficult to regulate such wagering and few government departments believe that it warrants intervention or control. These types of gambling can include bets between co-workers on the outcome of a rugby match over the weekend, cards or dice, and the Chinese number game of mochaina / fahfi or any other similar wagers. (SA, National Gambling Board, 2012:7).

The Chinese number game of mochaina / fahfi is by far the most common form of gambling around Gauteng and Limpopo townships and villages. According to Geldenhuys (2009:15), mochaina / fahfee originate from China and were brought to South Africa in the early 1900's. It was first played by gold miners in the old Transvaal. It is a mobile form of draw in which punters selects a number from 1 to 36 and the winner is paid at a rate of 26:1 or 28:1 depending on the area of operation. The bets are placed, and winnings drawn in a luxury car with tinted windows which cruises the township or village streets and arrives at a designated station, which may either be a shop, house, street corner, big rock or specific tree. In many townships and villages, it can be played three times a day; morning, afternoon, and evening (Geldenhuys 2009:15).

According to the Gambling Act of 1965 (Act 55 of 1965), gambling in South Africa has been heavily restricted and banned since 1673. The reasons for the total ban of gambling in South Africa at that time are unknown, except that this was done for religious and moral views of most of the society as well as certain organisations. In the late 1970s Casinos started operating in the Bantustans of the then Ciskei, Bophuthatswana, Transkei, and Venda homelands. These were not seen by South Africans as an evil which had to be

avoided. Instead, they flocked to these Casinos to discover what they had missed during the years of prohibitions. The Casino industry during this period was monopolised by Sun International, which by 1990 had established 17 Casinos in the homeland areas. Enforcement of gambling legislation in other parts of South Africa slacked and the Wiehahn report (1995) estimated that 2 000 illegal Casinos were already operating by 1995, prior to the legislation of the industry. The National Gambling Act (Act 33 of 1996), provided for the granting of a maximum of 40 licenses, distributed across each of the nine new provinces (Rule & Sibanyoni, 2000:8).

Balestra and Cabot (2004:14), point out that gambling involves any activity in which a person places a bet or wager. Generally, a bet or wager occurs when a person risks something of value on the outcome of an uncertain event, in which the bettor does not exercise any control, and which is determined predominantly by chance. Gambling is any activity that involves a price, consideration, and chance. Without all these three elements, an activity may not be regarded as gambling. A price is anything of value; it could take the form of money, physical merchandise, or software. The second element to be considered is the predominance of chance. Once the outcomes of the game are predominantly based on chance, the activity qualifies as gambling. The third element, consideration, is what the person must pay to enter. Consideration like price must be something of intrinsic value such as money (Balestra & Cabot 2004:14).

Griffiths (1995:1-47) points out that although almost all national surveys into gambling have concluded that there are more gamblers than non-gamblers, most of those participating are what might be termed normal or social gamblers who occasionally bet on a horse-race, play bingo, or buy lottery tickets. Griffiths further argue that gambling is one of the few activities that cut across all barriers of race, class, and culture. In general, 'gamble' is used to denote taking a risk. Although no one is in much doubt as to what gambling is, it is far harder to devise a formal definition than it is to identify specific forms of gambling activities:

- Gambling- the exchange of money during a game (e.g. fruit machines within casinos).
- Betting- staking money on a future event (e.g. horse-racing).
- Lotteries- distribution of money by lot (National Lottery).
- Speculation- gambling on stock markets (e.g. shares) (Griffiths, 1995:47).

There are very few sources about the history of gambling in South Africa, which means that little is known about the leisure activities of the natives and early settlers. Some sources mention that some types of gambling were played as pastimes in the late 17th and early 18th centuries. It is assumed that sailors who visited the Cape after the first European settlements were established must have played some sort of gambling, as did the soldiers stationed there. This is according to the Complete Wiehahn Report on Gambling in South Africa (1995: 40–42). Although very little is known about this topic, it is also considered that the native

South Africans must have engaged in some sort of gambling prior to the entrance of European settlers (Wiehahn, 1995:40).

The Art Union Act (Act 28 of 1860) legalised voluntary art unions and a form of lottery in the Cape Colony which could be run on condition that the revenue derived there from was used to encourage fine arts. At the time, a strong aversion to official gambling existed in the Cape Colony. As had happened elsewhere in the world, despite public opposition to gambling and many statutory prohibitions in the Cape Colony, gambling in the form of lotteries often developed with the authority's consent. Certain small, private lotteries were conducted among the inhabitants, particularly in and around Cape Town and in other bigger centres. Thus, for example, the discovery of diamonds in the Kimberly area led to an influx of hundreds of thousands of fortune seekers who, as diggers and miners, introduced gambling into the region (Wiehahn, 1995:40).

In response to exploitation, criminal activity, and other unwanted societal phenomena, the Lotteries Prohibition Act (Act 9 of 1889) was enacted. This law forbade lotteries and punished violators harshly. The unearthing of diamonds and gold, coupled with the subsequent migration of journeymen, fortune seekers, and related laborers, propelled South Africa into its own industrial revolution. Numerous individuals passed through the Cape. Furthermore, thousands of British soldiers embarking for the Anglo-Boer War of 1899–1902 landed in Cape Town and remained there until they were transferred. The flourishing of prostitution and gambling put the Cape government in an unsustainable predicament. As a result, Act 36 of 1902, the Betting House, Gaming Houses and Brothels Suppression Act, was enacted. As its name suggests, it worked to outlaw prostitution and gambling in the Cape and, more broadly, to curb immorality (Wiehahn, 1995:40).

Being on South Africa's east coast, Natal was more exposed to Asian gambling influences once Chinese and Indian immigrants arrived in Durban, their port of entry en route to the Transvaal gold mines. The Indian immigrants were primarily employed in the sugar business. In addition to the Asian impact, Western gaming styles were brought to Natal by the European colonizers. The Discouragement of Gambling Act (Act 25 of 1878) was enacted in response to the gambling industry's explosive growth in the Natal Colony (Wiehahn, 1995:41).

Additionally, from the middle of the previous century until 1902, the Republic of the Orange Free State prohibited gaming. Rather of being divided into separate laws for gambling and lotteries and sweepstakes, these restrictions were found in two statutes. These regulations forbade any kind of gambling, including any schemes where a prize was awarded based just on chance. The law also forbade the promotion of gambling, and subscribers had the right to reclaim their subscriptions from any operator or representative. Moreover, the laws also applied to lotteries held outside the Free State, and citizens of that Republic were prohibited from taking part in them (Wiehahn, 1995:41).

Gambling soon flourished and with it came many unacceptable practices. The Transvaal Government passed the Wet Tegen Hazardspelen in 1889 (Law No. 6 of 1889), which made the keeping or visiting of a gambling house or gambling table unlawful. Heavy penalties were imposed on operators and visitors. Any person who won money or any article of value by any illegal means (e.g. gambling) was deemed to have obtained it via false pretences. The law further if informers were entitled to half of the money forfeited or fine paid. Lotteries were also forbidden in Transvaal by the Wet Het Houden van Loterijen of 1890 (Law No. 7 of 1890). Lotteries and prizes were comprehensively defined while advertising or any other forms of publicity regarding lotteries was forbidden. No person was exempt from the provisions of this law merely because a lottery was conducted outside of the Transvaal. A third of all fines received granted to an informer (Wiehahn, 1995:42).

After the formation of the Union of South Africa, the prohibition of gambling continued a legacy which was carried over to the two British colonies and two Boer Republics. The Natal Gambling Law Amendment Act (Act 1 of 1927) merely deleted certain French words from the definition of lotteries and empowered the Governor-General to declare, by proclamation, any game to be a game of chance or any scheme to be so. Two Amendment Acts relating to gambling laws were passed during 30s, Gambling Amendment Act (Act 26 of 1933), which coincided with the influx of approximately 300 000 poor-whites into the industrial centres of South Africa. Poverty, employment, and serious adverse social and economic conditions in any country are factors which are conducive to, inter alia, gambling. People with little or no hope of recovering from their misery will risk anything, including gambling, to turn their misfortune into a means of survival. This was the case in South Africa during the great depression of the early 1930s (Wiehahn, 1995:42).

III. BACKGROUND OF LIMPOPO PROVINCE

According to the City of Polokwane's Municipal Geomatics, Limpopo is the most northern province of South Africa. It is named after the Limpopo River, which forms the province's western and northern borders. The name 'Limpopo' has its etymological origin in the Sepedi word *diphororo tša meetse*, meaning strong gushing waterfalls. The capital is Polokwane, formerly called Pietersburg (City of Polokwane Municipal Geomatics, 2015:np).

The province was formed from the northern region of the Transvaal Province in 1994 and was initially named Northern Transvaal. The following year, it was renamed Northern Province, which remained the name until 2003, when it was formally changed to Limpopo after deliberation by provincial government and amendment of the South African Constitution. An alternative name considered for the province was Mapungubwe, the area where the most ancient gold-using civilisation had been discovered a few years earlier (City of Polokwane Municipal Geomatics, 2015:np).

Limpopo has the highest level of poverty of any South African province, with 78.9% of the population living below the national poverty line. In 2011, 74.4% of local dwellings were in a tribal or traditional area, compared to a national average of 27.1%. The Northern Sotho or Sepedi language is spoken by more than half of Limpopo's population. The province is divided into five municipal districts of Capricorn, Mopani, Sekhukhune, Vhembe and Waterburg, which are subdivided into twenty-five local municipalities (City of Polokwane Municipal Geomatics, 2015:np).

➤ Limpopo Population

The population of Limpopo consists of several ethnic groups distinguished by culture, language and race. 97.3% of the population is Black, 2.4% is White, 0.2% is Coloured, and 0.1% Indian/Asian. The province has the smallest percentage and second smallest total number of white South Africans in the country. It has the highest Black percentage out of all the provinces. The Northern Sotho people make up the largest percentage of the Black population, being 52% of the province. The Tsonga people comprise about 17% of the province. The Venda people make up about 16.7%. Afrikaners make up the majority of Limpopo's white population, about 95,000 people, English speaking Whites number just over 20,000. Vhembe district has the smallest share of White people in Limpopo, about 5,000 total, while Waterburg district has the largest share of Whites, with more than 60,000 White residents. Coloureds and Asians/Indians make up a very small percentage of the province's total population (City of Polokwane's Municipal Geomatics: 2015:np).

➤ Statement of the Problem

The problem necessitating the study relates to the huge amounts of money been collected daily by illegal gambling operators through illegal gambling activities of mochaina / fahfi within Limpopo province's townships and villages. Illegal gambling operators, runners and punters are arrested daily by members of the South African Police Service (SAPS) and Inspectors from Limpopo Gambling Board's Law Enforcement Unit. They are issued with summons, fined, and pay an admission of guilt fines, however; this does not serve as a deterrent towards the commission of the crime under investigation. When someone receives a summons more than twenty (20) times in a single fiscal year without showing up in court to answer for providing the community with illicit gambling activities in the form of fahfi, the problem's scope becomes more complicated.

The police on the other hand, do not perceive illegal gambling as a serious crime. Under the current investigation and crime prevention approach by members of the SAPS, crime in South Africa is classified under minor, serious and trio crimes, where trio crimes include armed robbery, business robbery, murder, theft, cash in transit, ATM grinding or bombing. Illegal gambling falls under the category of minor crimes and therefore, the police do not pay the required attention to it, and even station commander are not assessed on the prevention and eradication of illegal gambling. Secondly community members are aware that the game is illegal, but they believe that they can make a living out of it,

by putting food on the table and paying school fees for their children. They are doing this without considering the risk of being arrested that is attached to the game and be forced to pay an admission of guilt fine which might be higher than what can be won from illegal gambling.

➤ *Background of Mochaina / Fahfi Criminal Activities*

According to section 205(3) of the Constitution of the Republic of South Africa, the objectives of the SAPS are to prevent, combat and investigate crime, to maintain public order, to protect and secure South Africa's inhabitants and their property and to uphold and to enforce the law. The police are responsible for investigation and enforcing criminal law which amounts to different forms of unlawful and blameworthy conduct which are defined by law as crime and which are punishable by the State. Crime can either be classified in terms of statutory law or common law (SA. Police Act, 68 of 1995:24). Newburn, William and Wright (2007:1-47) point out that the police have many functions and responsibilities in as far as the prevention and investigation of crime is concerned.

In the case of fahfi, a crime is committed when money exchanges hands, which means when money is handed over to the Operator by the Runner. The game is over when the operator hands or announces the winning number. The winning numbers will differ within each spot the operator will visit per single trip. Around Limpopo province 95% of fahfi operators are Chinese, with 5% of African men who also participates in offering the game to the public. African men who are also known as black mochaina, follows the same principles followed by Chinese nationals, they also owned routes and will fight and protect their routes.

➤ *Activities Involved in Fahfi and its Average Turnover*

In terms of the methodology in which the game is played, the following terminologies are used in the process; (1) Runner, who is normally an African woman collect the bets from the public and act as a middleman between the players and the operator. The runner usually resides within the area where the game is played. The runner will hand out the fahfi betting tickets to the public before the operator arrives, (2) Operator, who control and manage the game, have routes they travel on and on these routes are betting spots. The operator just thinks of a number and announce it as the winning number, he uses his own discretion in determining the winning number. After announcing the winning number, the operator calculates who the winner/s would be and would hand the runner the money that will do payments to the winner/s. The rest of the money is kept by the operator.

Routes (3), these are the routes travelled by an operator. Routes in the game are owned by illegal operators like within the taxi industry. If someone is found travelling or operating within a route that belongs to others, they are either assaulted, killed or their money are taken by those who are more powerful (4) Spot, is the location where bets are placed and collected, the runner will then collect the tickets and money and keep it in a bag until the operator and the driver arrive at a spot (5) Punters, are the people that place bets. The punters choose any number/s on the ticket and bet money on that

particular number/s. Many defence Attorneys argues in courts of law that fahfi resembles the game of roulette and Lottery since it consists of the numbers 1-36 and the more money a player plays on the numbers; the more money a player has the chance to win. Roulette is a licensed casino game, and it is regulated by the Gambling Boards across the nine provinces in the RSA.

➤ *In Terms of Section 70(a-e) of Limpopo Gambling Act (Act 3 of 2013), it is Stipulated that no Person may:*

- Engage in, conduct, or make available a gambling activity if the outcome of that activity depends directly, indirectly, partly or entirely on a contingency related to an event or activity that is itself unlawful in terms of any law.
- Participate in, conduct, or organise, promote, devise, or manage any scheme, plan, arrangement, system or game which depends directly, indirectly, partly or entirely on the staking of money on the random selection or drawing of numbers in games commonly known as fahfi or mochaina or any other game similar to fahfi or machaina and is known by any other name.
- Permit any gambling machine or gambling device under that person's control to be used for the purposes of a gambling activity contemplated in paragraph (a);
- maintain or operate any site, whether such site is licensed for the purpose of a gambling activity contemplated in paragraph (a); or
- Permit any site under that person's control, whether such site is licensed, to be used for the purpose of a gambling activity contemplated in paragraph (a).

According to section 13 of the National Lottery's Act (Act 57 of 1997), a lottery includes any game, scheme, arrangement, system, plan, promotional competition, or device for distributing prizes by lot or chance and any game, scheme, arrangement, system, plan, competition or device, which the Minister may by notice in the Gazette promulgated to be a lottery. The Minister shall by notice in the Gazette and in not less than two newspapers circulating in every province invite interested parties to apply in writing for a copy of a request for proposal or any other document which may be made public. In South Africa, fahfi has never been promulgated as a lottery and therefore remain illegal and categorised under illegal gambling activities (National Lottery's Act (Act 57 of 1997).

Fahfi participants choose the number they want to gamble on by interpreting their dreams. This dream interpretation or conversion is based on a variety of systems. When they have decided upon their lucky number, participants will then place a bet on the number. The dream systems range from number 1 to 36 in proportion with the numbers appearing on a betting ticket. Figure 1.1 below illustrates the association dream analysis. The game requires a runner, normally a woman to take a bag of bets, along with the names of betters and their money to someone, usually Chinese, who visits the spot of the runner holding the betting session. The Chinese person will take the bag from the runner

and then whisper the winning number to the runner. The runner will then indicate with her hands to the betters which number has won, and that person will be paid out. At each

spot the winning number will differ. Draws for fahfi are conducted three times a day, in the morning, midday and afternoon from Monday to Saturday.

Table 1 Association Dream Analysis

No.	Associated dream	No.	Associated dream
1	King	19	Girl
2	Monkey	20	Cat
3	Ocean-big-water	21	Elephant
4	Dead man	22	Boat / ship
5	Tiger	23	Horse [house, month]
6	Cow	24	Mouth
7	Thief	25	Big house
8	Pig	26	Soldiers [bees]
9	Hat [moon]	27	Dog
10	Eggs	28	Shoes [small fish]
11	Car	29	Small water / river
12	Dead women	30	Pastor
13	Big fish	31	Fire
14	Granny	32	Notes / money
15	Bad women	33	Boys
16	Bird / Pigeon	34	Faeces
17	White woman	35	Hole
18	Pocket change	36	Cock

The game of fahfi is the wagering (betting) of a stake (money) on any activity of guessing the winning number of which the outcome is uncertain, in that the winning number is not known to the player, for the sake of a return in that the player hope to win more money back than what the player initially used to bet. In accordance with the Limpopo Gambling Amendment Act (Act 4 of 2016), mochaina, or any homophone thereof, has a corresponding meaning, and any other game that is declared to be fahfi or mochaina in terms of section 70(4), while fahfi or any homophone thereof means any scheme, plan, arrangement, system, or game that depends directly, indirectly, partially or entirely on the staking of money on the random selection or drawing of numbers that may represent a name or character.

A fahfi spot may attract an average of twenty-five (25) to fifty (50) punters depending on the number of residents within which the spot is located. On average an operator visits thirty-six (36) spots on a single trip in the morning and afternoon to conduct draw. At each spot the operator will collect R200-00 or more, irrespective of a win or a total loss. When an operator arrives at spot number thirty-six (36), he will have collected more than R7 200-00. From spot number thirty-six (36), the operator will not drive back empty handed,

but will start a draw again at spot thirty-six (36) driving back to spot number one, again the operator will be collecting R200-00 or more from each spot. When an operator arrives at spot number one where he had started in the morning, he has collected a total amount of R14 400-00.

Fahfi operators operate from Monday to Saturday, and in certain area they operate until Sunday. For those operating until Saturday, one operator generates an amount of R100 000-00 per week on a single route, which amount to R403 200-00 per month. This amount allows an operator to have a turnover of more than R4 838 400-00 per annum with one motor vehicle. There are various Chinese and South African syndicates that operate fahfi within Limpopo province. South African syndicates are commonly known as black mochaina. Some of these syndicates have more than five (5) motor vehicles on various routes.

According to the Law Enforcement Unit of Limpopo Gambling Board, syndicates that operate fahfi within the province have being identified as illustrated in figure 1.2 below, in terms of areas of operation, number of motor vehicles, their routes and nationality:

Table 2 Known Routes by Operators Vehicle to People to Gamble Fahfi

AREA OF OPERATION	NUMBER OF VEHICLES	NATIONALITY
1 Polokwane	5	Chinese
2 Tzaneen	2	Chinese
3 Groblersdal	2	Chinese
4 Zebediela	2	African
5 Mokopane	1	Chinese
6 Makhado	4	African
Total number of known motor vehicles and their routes		16

Inspectors from Law Enforcement Unit had identified sixteen (16) motor vehicles and their routes that operate the game of fahfi within Limpopo province. Based on the scenario given from the above paragraph, where one motor vehicle within one route is able to generate more than R4 838 400-00, the province is approximately losing more than R77 414 400-00 through fahfi per annum. The non-payments of betting and corporate taxes have serious economic and legal implication to the province due to tax evasion.

➤ *Gambling Exposure and Accessibility Theory.*

The degree to which a community or a subset of the population engages in gambling activities is known as gambling exposure. The availability of gambling activities—that is, their kind, quantity, distribution, and accessibility—has a significant impact on exposure. Participation in gambling is determined by engaging in certain gambling activities and involves evaluations of frequency, length, and cost. When someone who participates in gambling causes harm to themselves or others, that person may have a problem with their engagement. Different forms of gambling have different effects and potential for harm. Raffles and lotteries are two examples of relatively kind forms of gaming. Because they are continuous in nature and require some degree of skill or perceived skill, other forms of gambling, such as sports betting, casino table games, horse racing, and electronic gaming machines (EGMs), are more likely to cause harm, particularly when repeated and prolonged use is involved (Abbott et al. 2004:15).

The availability of gambling activities is a prerequisite for playing the game, and playing the game is what leads to the growth of dangerous gambling. It is generally accepted that increased access to gambling opportunities and corresponding shifts in public perceptions of gaming have contributed to a rise in gambling-related harms as well as increased engagement. Additionally, there are signs that various forms of gambling are linked to faster the development of problems, but these issues may be more transient.

Wives, partners, and other family members are also frequently described as gambling partners, though this varies depending on the type of gambling, the location, and the demographic. Adults and adolescents who gamble regularly, especially those with gambling disorders, report significantly greater levels of gambling activity in their original family as well as in their current homes and families (Abbott et al., 2004:16).

➤ *Social Costs and Problem Gambling Theories*

Gainsbury & Wood (2011:319) maintain that, although governments can do much to mitigate and minimise the social costs associated with illegal gambling, it is important to note that illegal gambling is not without its risks. Increased availability of legalised forms of gambling opportunities may increase participation, which in turn may increase incidences of problem gambling. Although there is speculation about an inoculation effect, such that players eventually habituate when immersed in a gambling environment, illegal gambling has been repeatedly linked with higher rates of problem

gambling. Despite the apparent relationship between illegal gambling and problem gambling, a causal connection has not been established. It is plausible that problem gamblers may utilise any form of illegal gambling sites when land-based venues are unavailable, although it has also been suggested that Internet gambling may attract individuals who would not play at or are unable to access land-based venues, which may lead to an increase in the prevalence of problem gambling (Gainsbury & Wood, 2011:319).

➤ *Pathological Gambling and Bankruptcies Related Theories*

According to Conon (2009:1176), an increase in uncollectable consumer debts and the costs associated with a rise in bankruptcies are additional social concerns linked to the spread of gambling. One study ranked legalised gambling as the third leading cause of individual bankruptcies in the USA. Moreover, credit card use is a critical factor in the link between bankruptcy and gambling. As nearly all Internet gambling is facilitated either directly or indirectly through predict cards, the legalisation of online gambling would likely exacerbate the problem of bankruptcy. Lastly, the incidence of personal bankruptcy due to gambling may suffer from underreporting as few people admit publicly that gambling losses forced them to file. Currently, little research examining the behaviour of Internet gamblers exists. The privacy and instant gratification afforded by Internet gambling would only further contribute to this problem of serious losses through gambling (Conon, 2009:1176).

Beyond the harmful effects associated with a rise in bankruptcies, pathological gambling is an area of social concern that, while not unique to online environment, can be heightened by it. Countries, including the USA and UK, have found that the immediacy of gratification and high level of privacy afforded by the Internet can exacerbate problem gaming. This result is not surprising considering the speed at which online gaming takes place. For example, where a poker player typically sees thirty hands per hour at a live game, he can average sixty to eighty hands per hour online, at one table. This rapid play can result in the magnification of losses, especially where players have little to no time to pause and assess their performance (Conon, 2009:1177).

➤ *The Role of SAPS in the Investigation of Crime*

The Constitution of the Republic of South Africa, 1996 (section 205[3]), points out that the objective of the SAPS is to prevent, combat and investigate crime. The section further stipulates that the objectives of the police are to maintain public order, to protect and secure the inhabitants of the Republic and their property, to uphold and enforce the law. Members of the SAPS derive their powers and duties from the law. The law does not only afford powers and duties to law enforcement officers but also prohibits certain kinds of conduct (SA Constitution, Act 108 of 1996).

Van Rooyen (2008:13) defines investigation of crime as a systematic, organised search for the truth. It entails observation and enquiry for the purpose of gathering objective evidence about an alleged crime or incident. The crime of fahfi requires effective observation to proof the

exchange of money between the runner and the operator. The process of handing over money from the runner to the operator happens in a speedy movement and the investigator needs be in a position that will be able can observe and act quickly.

➤ *Risk Attached to Fahfi Gambling Activities.*

Risk is the potential to gain or lose something of value as a result of a certain action or inaction, whether anticipated or unanticipated, according to the Concise Oxford English Dictionary (2002). An additional definition of risk is the deliberate interaction with uncertainty. The possibility of bribery and corruption stemming from the unlawful gambling of fahfi is equivalent to cash being given to Law Enforcement Inspectors and members of the SAPS by fahfi operators in an attempt to avoid being apprehended and prosecuted.

The risk is also experienced by Limpopo provincial government for the loss of revenue through non-payments of levy and taxes as the game cannot be regulated. The risk is again experienced by the National government as money collected through the game within Limpopo province has been distributed among provinces like Gauteng, Western Cape, Eastern Cape and KwaZulu Natal as a means of financing other crimes like, human trafficking, dealing in Avalon and perlemon and other related organised crimes. According to the report issued by Statistics South Africa in 2017, Limpopo was identified as the third poorest province in the RSA.

➤ *State of Vehicles used in Fahfi Gambling*

Motor vehicles are used as a mobile office. Normally a black male person will travel with a Chinese person and the black male will be the driver of the vehicle and the Chinese person as a passenger. The vehicle serves various purposes, first as a mobile office and also as a means of escape from SAPS and Law Enforcement Inspectors of Limpopo Gambling Board. In most cases vehicles are bullet proofed to prevent robberies, easily identifiable and instrumental in the commission of an offence. The vehicles used in Limpopo province will normally have a Gauteng province's number plate, with some paint or oil on either one number or one letter as a form of misleading Law Enforcement officials on the road. The vehicle travels always at a very high speed also to avoid robberies and arrest.

According to the National Road Traffic Act (Act 93 of 1996) every time when a vehicle changes its original weight or tare in kilograms (kg) or any form of modification is done on that vehicle, such motor vehicle must be re-tested for roadworthy certificate. The motor vehicles used in fahfi illegal gambling activities are not meeting the requirements in accordance with the contents of the National Road Traffic Act, as they have been modified but not re-tested. The author has on numerous occasions experienced this practice and the local Traffic Department were called to the scene of crime and the non-compliance was confirmed by the traffic officers.

IV. CONCLUSION AND RECOMMENDATION

Fahfi illegal gambling has been around for a very long time in South Africa and many people are no longer considering its impact towards the economy, its consequences and illegality. The modus operandi within the nine provinces of RSA remains the same where huge amount of cash is collected and distributed among Chinese gang members with an aim of funding and furthering other serious offences. According to statistics South Africa, Limpopo province had been identified as the third poorest province, where many people are unemployed and live beyond the required standard. The game cannot be controlled, regulated, or licensed since it is played along the streets, under a tree, next to a big rock or even around spaza shops. The game by its nature is not fair since the winning number is selected on the discretions of the operator and appears different from various betting spots.

To protect the economy of the RSA, the illegal game must be prioritised and be investigated and prosecuted under serious offences. Members of the SAPS must be fully trained to understand all elements of the game as an offence and be able can investigate the offence thoroughly and present prosecutable evidence to either a magistrate or a judge in a court of law. The community must also be empowered and informed through crime awareness campaigns, about the impact and consequences of the game towards the economy and the risk of them been arrested, prosecuted, and jailed.

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