

Supplementary Table S3 Gambling-related variables, shame, indebtedness, help-seeking and suicidality outcomes

Year of publication	Author	Shame construct present	Shame measure	Type of Shame	Cultural framing for shame	Gendered framing for shame	Suicidality outcome type	Help-seeking type
2002	Tavares et al. [52]	No	No	NA	NA	Yes	No	Data show that the more recent the problem with gambling, the less likely the subject was to delay treatment-seeking. In the past few years, greater public awareness and treatment availability took place in the city. This is a clear indication that easy access is essential to promote treatment-seeking
2025	Singer [48]	Yes	No	Internalised shame	NA	No	No	NA
2025	Gupta et al. [40]	Yes	No	Internalised shame Family shame Public shame	In Aboriginal cultures gambling is socially acceptable.	No	No	Gambling support services
2025	Dighton et al. [35]	Yes	No	Internalised shame Public shame	Military culture is a barrier when asking for support, making asking for help	No	Ideation Attempt	Peer support Family-led help-seeking Faith-based support Formal treatment GP

					feel difficult or unacceptable.			
2024	Schettini [49]	Yes	No	Public shame Moral shame Internalised shame	NA	No	No	Formal-treatment GP Mental health
2012	Suurvali et al. [39]	Yes	Yes	Public shame	NA	No	No	Formal-treatment Helpline GP Mental health Peer-support Religious support
2005	Evans and Delfabbro [47]	Yes	Yes	Internalised shame Public shame Family shame	NA	No	Ideation	Formal treatment Self-help
2007	Tang et al. [38]	No	No	NA	No	No	Ideation	Formal-treatment
2022	Nyemcsok et al. [8]	Yes	No	Public shame Internalised shame	No	Yes	No	Peer support Formal Treatment Mental health

2023	Rolando et al. [51]	Yes	No	Public shame Internalised shame Family Shame Moral Shame (Gambling was often framed not as an illness but as “just a vice”, a moral failing, or a sign of weak character)	Yes- shame is culturally framed as a product of social meanings attached to gambling rather than an individual emotion.	No	Ideation	Formal treatment Family support
2020	Järvinen-Tassopoulos [41]	Yes	No	Family shame Internalised shame Public shame	NA	No	No	Peer support Helpline Mental health services Formal treatment
2021	Gupta et al. [42]	Yes	No	Internalised shame	NA	No	No	Peer support Helpline Formal treatment GP Helpline
2018	Zhang et al. [37]	No	No	NA	NA	No	No	Formal treatment Mental health service

2014	Gainsbury et al. [50]	Yes	No	Internalised shame Family shame	Culturally, shame in this study can be understood as both a personal and family-based threat to identity, with possible overlap with stigma and loss-of-face concerns, particularly in communities where family reputation and social standing are highly valued.	No	No	Peer support Helpline Formal treatment GP Helpline
2004	Rockloff and Schofield [54]	No	No	NA	NA	No	No	NA
2001	Potenza et al. [7]	No	NA	NA	NA	No	Attempt	Helpline Formal treatment Mental health services Peer support
2009	Pulford et al., [53]	Yes	No	Internalised shame Family shame	NA	No	No	Helpline Formal treatment

2017	Kaufman et al. [31]	Yes	No	Internalised shame Public shame	NA	The paper frames shame in gendered terms by showing that some women experienced gambling as inconsistent with feminine norms, which intensified feelings of abnormality, stigma, and self-blame. Shame was therefore not only internal but socially produced through gendered expectations about women's behaviour.	No	Formal treatment
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2025	GambleAware (Hunter et al.) [44]	Yes	No	Internalised shame Public shame	NA	No	No	Formal treatment Helpline Peer support
2025	Lloyd et al. [46]	Yes	Y- Gambling Internalised Stigma Scale (GISS)	Internalised shame Public shame Family shame Moral shame	The study frames shame around gambling harms as culturally mediated through religious and moral condemnation, family and community reputation, and fear of public exposure or “loss of face,” especially in some minority ethnic and religious contexts.	Shame in the report is gendered through role expectations. Women appear especially vulnerable where gambling harms conflict with ideals of motherhood, caregiving, and respectability, while men’s shame is more closely aligned with perceived weakness,	No	Formal treatment Peer support Family support

						failure, and loss of control. In both cases, shame is intensified when gambling harms are understood as a failure to meet socially valued family and gender roles.		
2025	GambleAware [45]	Yes	NA	Public shame Internalised shame Family shame	Shame culturally as a socially and morally mediated response to gambling, especially in communities where gambling is considered taboo or morally unacceptable. In this context, shame is relational rather than purely individual, shaped by fear of stigma,	No	No	Formal treatment Peer support Family support

					judgement, and bringing shame on the family, and it operates as a barrier to disclosure and help-seeking.			
2025	Gambling Commission [2]	NA	NA	NA	NA	No	Attempt Ideation	Support services Formal treatment Helpline GP Mental health services
2026	Wardle et al. [22]	NA	NA	NA	NA	No	Ideation in the past 3 months (primary) Attempts in the past 3 months (secondary)	NA
2025	Jones et al. [23]	NA	NA	NA	NA	No	Suicide mortality	NA

2016	Baxter et al. [43]	NA	NA	NA	NA	For men, shame was framed more around addiction, loss of control, emotional vulnerability, and failure. For women, shame was framed more around being drawn into the gambling environment, denial of addiction, irrational beliefs about luck, and dishonesty.	Suicidality appears as a perceived consequence of gambling and a possible stigma-related barrier to help-seeking. Women are less likely to perceive that gambling can lead to suicide than men.	NA
2016	Hing et al. [36]		Yes	Internalised shame Public shame Family shame Moral Shame	NA	Counsellors described one group, mostly men, who tended to seek anonymous, quick, confidential help for immediate problems, often	No	Formal treatment

						financial, and were less open to exploring the underlying causes of gambling. This was linked to fear of publicity and controlling stigma.		
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