



**HOPE FOR ORPHANS AND RURAL DEVELOPMENT (HORD) LAUNCHED THE CAMPAIGN AGAINST CHILD SACRIFICE ON THE 19<sup>TH</sup> NOVEMBER 2009**



Hope for orphans and Rural Development  
November 2009- December 2015  
Compiled by: Simon Nzigu  
Executive director

## Acknowledgement

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Our heartfelt thanks go to the Parliamentary Committee of Gender, Labour and Social Development; all media houses, the District and the Lower Government Leadership and Technical Teams; and the entire community of Kamuli District who took time and unreservedly shared their experiences and impact stories with the Team.

Our special prayers go to the families of survivors and victims of child sacrifice and mutilation and everyone who has contributed in one way or another to the Stop Child Sacrifice Now Project.

We also appreciate the support we have received from all the partners of HORD at various levels.

It would be remiss if we did not acknowledge the time and support provided by HORD staff.



## **ACRONYMS**

CDF	Community Development Facilitator
CDO	Community Development Officer
CF	Community Facilitator
CPC	Child Protection Committee
GIS	Geographical Information System
GLSD	Gender, Labour and Social Development
RDC	Resident District Commissioner
VAC	Village Alert Committee
VHT	Village Health Team
HORD	Hope for orphans and Rural Development

## 1.0 Background

### 1.1 A Brief on Kamuli District

As a District, Kamuli is one of the oldest districts in Uganda.

The populace in Kamuli is largely made up of the indigenous inhabitants of Basoga as well as other groups from the surrounding districts and far beyond — giving the District a multi-ethnic mix. With this too, is blend of cultures. While many still adhere to age old cultural norms and values practiced for generations, some have veered away from them; hence, exposing children to incidences of child sacrifice and mutilation.

### 1.2 The evil practice of child sacrifice and mutilation in Kamuli

Child sacrifice and mutilation has been one of the most cruel and harmful practices in Kamuli District, placing children's lives at the greatest risk imaginable.

The Stop child sacrifice Now campaign was made up of the Government of Uganda and civil society groups in Uganda — calls this “[the] harmful practice of removing a child's body parts, blood or tissue while the child is still alive.”

It's noted, adults have not been spared either from this vicious practice.



Summary on management of cases of ritual murders (Child Sacrifice)

A total of 87 cases of child sacrifice were registered between 2008 and 2014 nationwide. Of these, only 23 were committed before the High Court. And over the 8 year period since 2006, not more than 2 people have been convicted. Sadly; it is still widely believed that traditional medicine containing body parts, blood or tissues is stronger and more powerful.

### **Making sense of what drives this cruel practice against children**

Child sacrifice and mutilation affect many communities across the country, although the exact figures and statistics are hard to come by. This is due to a high level of secrecy in which this evil practice is shrouded. Very few cases of child sacrifice are reported to police; and even those that make it into the formal system, very few have resulted into the conviction of suspects.

It is true, many people loathe it. And in fact, some affected communities have responded violently against suspects in child sacrifice and mutilation cases due to perceived inaction or leniency by institutions mandated to handle such cases.

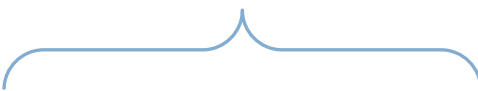
Recent reports have cast a bad light on Kamuli District, dubbing it as the country's witchcraft capital. With an average of one shrine in every three households, it is not hard to grasp where critics are coming from.

A Child Protection Committee (CPC) member had this to say, "A lot of traditional activities are going on, especially among those who own shrines. It is thought, these are the ones who are responsible for abducting our children. Of course, shrine owners deny this. They allege, it's those seeking riches that are responsible for sacrificing their own children. When we investigated, we discovered shrine owners were sacrificing a lot of animals. And this is what many do. Since, we have many children around — we asked them nevertheless, 'Why then is child sacrifice still on there?' In some of the cases we get, we discovered children's parents or other close relatives may also have a hand in them.



A shrine in Nawanende parish in Kamuli District

Proponents of the age old practice of traditional healing, who have taken a bad rap due to incidences of child sacrifice and mutilation, have distanced themselves from the evil practice — blaming the vice on a few bad apples masquerading in their midst. Genuine traditional healers in Kamuli District reportedly view human sacrifice as abhorrent and have engaged in efforts to expose suspected quack practitioners. Quack or greed healers allegedly use human body parts to make potions that can bring success in business and love. It is also said that concoctions containing human parts can provide a cure for a number of ailments.



A social norms change facilitator observed, “We believe that it’s the community, who drive the demand for children’s body parts. The society is responsible for creating this demand. People go to witchdoctors — they tell them they have problems; they want to get rich; they want to get this or that. So, we want to see the community stop going there. When they stop, no child will be at risk of being sacrificed.” Tumwesigye Bruno, Social Norms Change Facilitator and Director, Youth focus Uganda

Unfortunately, such unscientific assertions inform attitudes and perceptions held by sections of the population in the affected communities. These, in turn, drive the evil practice of child sacrifice and mutilation. It is in response to this cruel and harmful practice against children that the Community Alert against Child Sacrifice (STOP CHILD SACRIFICE NOW) Project was developed for Kamuli District in 2008.

## **2.0 The overall goal of the STOP CHILD SACRIFICE NOW Project**

The goal of the Project was to increase the prevention of child abuse in Kamuli district where the practice of child sacrifice and mutilation was most prevalent. Initially, the Project was intended to reach 9,300 adult males and 9,700 females as well as 1,078 boys and 1,423 girls in Kamuli district.

Since 2009, HORD has been implementing a STOP CHILD SACRIFICE NOW Project aimed at reversing the high demand for children’s body parts in the communities by changing their behavior against the use of body parts in rituals and treatments of illness. The Project employs three approaches — the community Alert System, the Social Norms Change Approach and the Geographical Information System.



## **3.0 What is the HORD community Alert System?**

HORD community Alert was to suit the specific context of Kamuli District, its community’s needs as well as resources. It was named the HORD community Alert System.

The HORD community Alert System employs a mix of the indigenous tradition of drumming and other modern technology, such as, mega phones and phones to instantly galvanize the entire community to assist in the search for and the safe recovery of the abducted or missing child.

A timely eyewitness account coupled with a loud call for help (or ululation) and the sounding of the drum — commonly known as Okutintimya — triggers the early warning. This is a very crucial strategy in the rescue attempt.

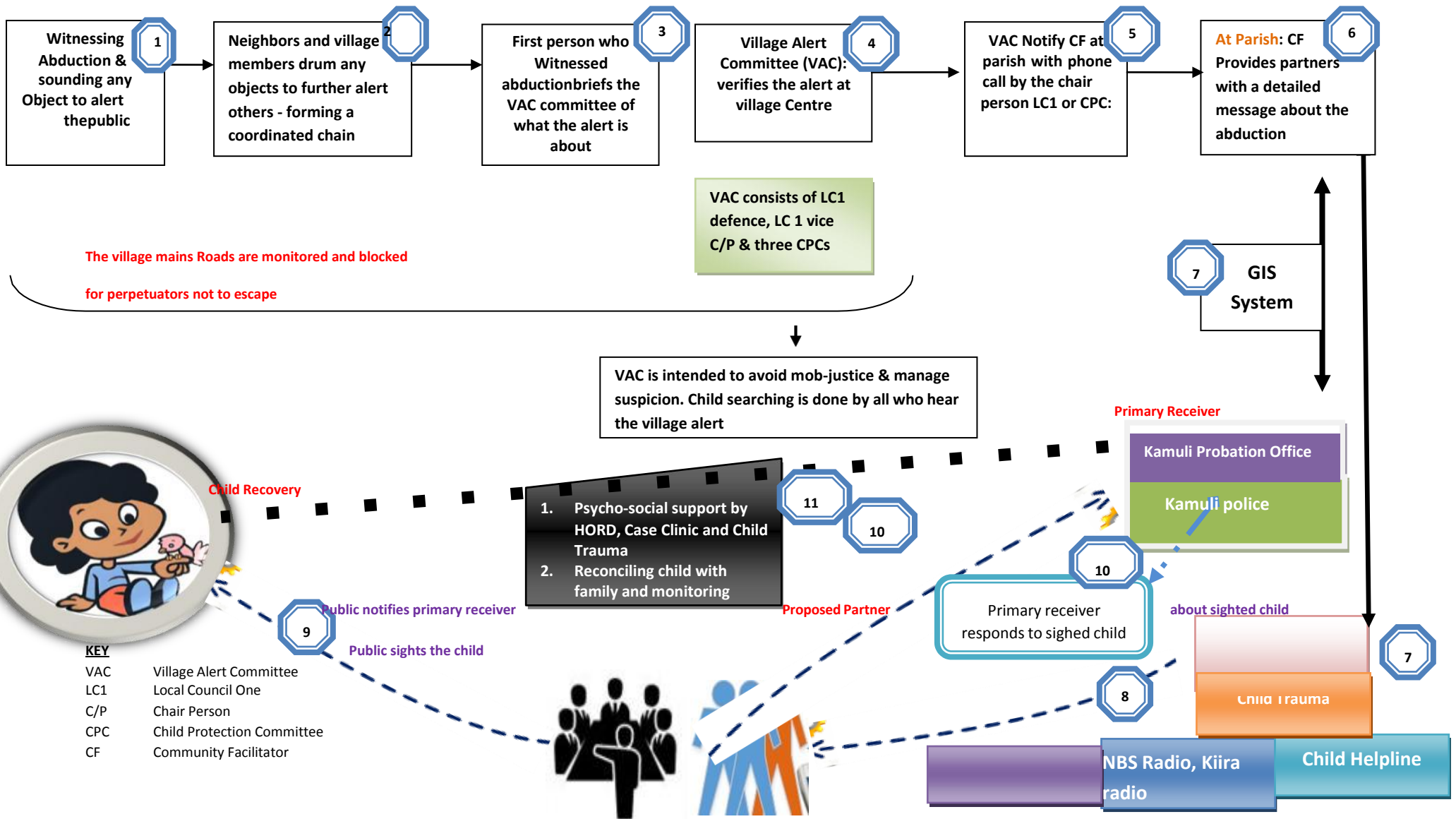
For wider coverage, alert messages are relayed through the mega phones erected in strategic locations.

The Village Alert Committee, made up of grassroots administrative as well as child protection structures, verifies the alerts for authenticity; and then, coordinates rescue efforts involving the community.

Alerts are also sent to the Probation Officer and the Police as well as to radio stations for announcement.



#### 4.0 A graphic presentation of how the HORD community Alert System works



**5.0 The community Alert in practice...**



**An act out: A child from school with friends is abducted by unknown men in a car**

## **A step by step community Alert System**

A witness to the abduction or one who believes a child has gone missing, drums any object to alert the public. On hearing the alert, neighbours and village members swing into action, by drumming any object to sound more alerts to others. In this way, a coordinated chain is formed. Here, time is of essence. Everyone must act fast if the missing child is to be found alive.

Alert messages are then quickly relayed using mega phones strategically located in each parish. This is meant to stir up the whole community to assist in the search for and the safe recovery of the abducted or missing child. The first person, who witnesses the abduction, then briefs the Village Alert Committee — made up of local leaders — of what the alert is about. Alert messages are also sent to the Probation Officer, who is charged with children's welfare in the District. The Police also receive the messages for action. Both the Probation and the Police are regarded as primary receivers. Media houses like radios and televisions play an important role in the community Alert System, as they can help to get the public involved in the search for the abducted or missing child

### **When a child is abducted...**

"The person, who witnesses the abduction, immediately goes to where the mega phones or drums are located. When the community hears the drum beat, they gather together.

The information is quickly communicated using the mega phones. As members of the child protection committee, we were equipped with phones. In each parish, they are two of us.

When we receive a call, we move quickly to the ground — where that incidence has occurred — to verify the information. Once we have confirmed, then we begin to network with other colleagues in different parishes — and also, with the District Police Commander. We have a very big network to the highest level."



**Community searching for the abducted or missing child**

### **A child is rescued...**

One day, a child went missing in Butekanga Village. A woman had stolen someone's child; and she hid the child. As part of the Community Alert, we mobilized the community at around 10 O'clock at night. We all went and rescued the child from the woman. We reunited the child with the mother.

Moses Mutekakga, Child Protection Committee Member

## **6.0 Social Norms Change Approach**

The Stop Child Sacrifice Now Project also employs the social norms change approach using the workshop method. Here, HORD partnered with Youth focus Uganda, International school of Uganda which was the first to adopt and use the social norms change approach in its own Project.

The process was meant to take apart deeply rooted perceptions that drive the harmful practice of child sacrifice. Without demand for children's body parts, there would be no supply. And no child would be sacrificed.

The multi-phased workshops were intended to have the affected communities come to terms with the reality about their own communities. Firstly, the affected communities had to acknowledge that child sacrifice exists; and it affects them adversely. And secondly, they had to be willing to re-evaluate their beliefs and attitudes to bring about positive change.

### **Community-based Social Norms Change workshops**

Through workshops, the community established that although their own children are at great risk of sacrifice, it is the community themselves who drive the demand for children's body parts whenever they visit the so-called witchdoctors.

At the end of the workshop processes in Fourth Quarter of 2014, a total of 1,177 community members (i.e., 602 males

For extensive coverage, the Community Facilitator informs the media. Media houses like radios and televisions. The media captures the eyes and ears of the public, regardless of audience or geographical reach. And they can help to get the public actively involved, when a child has been abducted or is missing. Also informed are the HORD Programme Offices in Kamuli District as well as other partners — such as, Gideon foundation against child sacrifice. An attempt is made to ensure that all relevant duty bearers and the general public are informed; and are on alert. Community based Facilitators have mobilephones with a GIS system. The GIS builds on community efforts of drumming and relaying alerts using mega phones.

The Facilitator's role is to coordinate with the searching teams and send detailed alert messages to the media houses, response organisations and structures.

## 7.0 Geographical Information Systems Approach

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With the Geographical Information System application or GIS fully up and running, authorized users are now able to Instantly receive alerts on cases of missing children from field based actors — using the GIS enabled phones. Authorized users include: — the Community Development Officers, Probation Officers and the Police as well as media house. And through the GIS mapping, users can also track child sacrifice cases in the target areas to educate the public and encourage reporting of cases.

Once the application has been successfully installed, users can enter records of missing children and of suspects — using a four digit pin code — and then, submit the data.

Users are also able to update the status or the results of a case using their phones.

In addition, users can view geo-spatial analysis of incidents using a Geo-Mapping Module.

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## 8.0 STOP CHILD SACRIFICE NOW Project impact stories

### 8.1 Project impact at the family / personal level

#### Swift action helps...

We were playing. Some men told us, "Come here!" We ran away, leaving the baby behind. I ran to Lubales's home. They asked me, "What do you want here?" I answered, "There's a child, who has been taken by two men!" I told them, some twomen dressed in dirty clothes, came. And they asked us to go to them.

#### Schoolboy survives ritualmurder...

In the evening of September 10,2011, a 14 year old boy (names withheld) from Busubo Villagewas abducted. Shortly after dinner, his parents sent him out to a nearby shop to buy some items. Just right at the edge of the family compound, four men instantly grabbed him, tied up his arms and legs. They quickly threw him in the backseat oftheir car and drove off. His abductors wanted him for rituals. The boy had this to say, "When they were performing their rituals, they took me to a large hut. They untied me thinking I was still unconscious due to chloroform. I quickly ran into a sugarcane plantation nearby as they followed me with spears..." Upon hearing the alert on mega phones, community membersbegan to search for him. When the abductor heard the announcements, they fled. The boy was later discovered at around 12:40PM the next day. According to the boy, he wasable to escape his abductors because of the community sensitizations they had had at school. At school, children weretaught on what to do when caught up in such a critical situation.

#### HORD Alert's teamwork pays off...

I heard an announcement on the mega phone; that is how I got the information. The man and his wife had left the boy and his sister of two and a half years at home alone. When Lubale got the information, he raised an alarm while running towards the road. As he did that, he ran into Kayaga, a Village Health Team (VHT) member who was coming from her garden. She asked him, "Mr. Lubale, what's the matter?" He replied, "Mr. dongo's child has been abducted!" He then contacted the Councillor. At the Councillor's home, there is amega phone.

The Councillor immediately made the announcement. He announced, "Block everywhere! Mr. Dongo's child has been abducted!" The men who had abducted the child abandonedher at a boundary line. The child lay motionless. The two men had put her under sedation; but, they ran away. We knew, the phone call had helped save the child. The boy took responsibility to communicate to Mr. Lubale; and the VHTwas very key in saving the child's life.

Robinah Mugoberezi, Community Facilitator

## Little Faith's life saved — thanks to her brother's quick action

A mother's relief to have her children back and safe. When it had just begun, the STOP CHILD SACRIFICE NOW Project registered its early success story. Two children (names withheld) were saved. Using a motorcycle, the children's father took one of the boys with him to their grandmother's house. The older boy ran back home to tell his mother. On hearing this, the mother immediately activated the system. She called John Mbooli, a Community Development Officer (CDO) trained in the HORD Alert, who came to her assistance. "We used the drums," He says. "We used the megaphone. Drumbeats, says John, spread the information more quickly within communities than mobile phones. In these communities, not everyone has access to a phone.

Neighbours began to drum, alerting the entire village. The next day, 95 villagers met to search. The Village Alert Committee (VAC), which protects children in the community, briefed the community about the boy — his age, his looks, his clothing. A motorcycle team blocked the outbound roads. Community development leaders spoke through the megaphones, giving updates to village members. Child Protection leaders moved from shrine to shrine, accompanied by police. Everyone was looking for the boy.

In six days, the community was able to get the boy back. The Community Protection and Development Officer notes, "If you take time to respond, you may find the child dead. Any time lost could cost a life." The boy's mother was ecstatic when she was reunited with her son. "It was the happiest time of my life," she says. It is believed that boy's father had taken the boy. No one knows why, but with child sacrifice, no one wants to find out.

Tom Walugembe, Child Protection and Development Facilitator

## 8.2 Project impact at the community level

### Founding of the End Child Sacrifice Coalition

STOP CHILD SACRIFICE NOW's awareness campaigns led to the creation of the EndChild Sacrifice group by Kamuli district community. As a protective measure to reduce risks of child sacrifice, the group ensured that all children of school going age were in school. The Coalition mobilizes and educates the community to support children of school going age to be in school.

The group is made up of the Officer in Charge of Police, Local Council Chairpersons of different villages as well as community elders. From February 2011, 12 operations around the community especially at the fishing landing sites in Namasagali Sub County have been carried out. 67 (49 boys: 18 girls) out of school children, of school going age, were rounded up. Such children were easy prey for kidnappers, who wanted them for sacrifice. A segment of these children used to provide cheap labour and had little or no protection because they were employed to work for people who were not their caregivers.



### Increased participation by parents and other caregivers in their children's education



Community sensitizations focusing mainly on parents and other caregivers at the lakeshores have yielded positive outcomes.

Sensitization drives to withdraw children of school-going age from fishing activities were some of the STOP CHILD SACRIFICE NOW Project strategies aimed to protect children from the risk of death by drowning.



Also, unscrupulous fishermen allegedly used children's blood for boat cleansing to obtain riches. Besides fishing activities, such as drying fishing nets and picking silver fish to earn a living, children of school-going age were also involved in farming during the school term.

In March 2014, a community Citizens Voice and Action (CVA) member re-educated small groups of women caregivers to take their children back to school. Through CVA interventions, enrolments in Bukose Primary School have gone up. Enrolments in 2015 now stand at 384 children. Sensitisations have not only seen an upsurge in enrolments; but also, parents and other caregivers are now more involved in their children's education. They participate in school meetings. They provide their children with basic essentials at school, such as, scholastic materials and contribute towards their children's school feeding. Solar lighting at Namasagali Primary School was purely a parents' initiative to provide security as well as enable children in their final primary school year to learn at night to improve performance.

Community sensitizations have greatly improved hygiene and sanitation as community members at the lakeshore no longer misuse latrine facilities meant for teachers and pupils.

Despite these contributions, Kyamatende Primary School needs a school fence to be erected to protect school property and children while at school. A school based housing facility will also go a long way in ensuring that children, especially girls, keep in and complete school and are protected from fishermen.

### **Community child protection mechanisms strengthened...**

Before the STOP CHILD SACRIFICE NOW Project began, Child Protection Committees (CPCs) in the project areas of Kamuli district and Kamuli sub-counties used to perform their traditional roles of sensitizing and handling cases of child abuse and neglect issues at the community level. Where they failed, CPCs would refer cases to relevant authorities at the parish and/or sub-county level. Though issues of child sacrifice were prevalent in Kamuli district Sub-County for example, CPCs rarely got involved in them.

According to Feibe Sooka, a CPC member, "The situation was very bad here, before HORD came in. When a child was sacrificed, there were no clear mechanisms as such to follow up such cases then — as we have them now. At present, we have a network in place to coordinate responses to cases of child sacrifice — and even the District is informed for action. Previously, when a child was sacrificed, there were no follow ups. And often, such cases would just end right there."

The Stop Child Sacrifice Now Project empowered CPCs in their roles and on how to prevent and respond to cases of child sacrifice. Rather than treat all of them with mistrust, CPCs began to view genuine traditional healers as key allies in the fight against child sacrifice. Children are also actively involved in sensitizing their peers at school and in the community on how to report and protect themselves from child sacrifice and other child protection issues.

### **Increase reporting of child protection incidents**

During STOP CHILD SACRIFICE NOW Project implementation, grassroots and other child protection structures have been reinvigorated — hence, giving reporting and referral mechanisms as well as networks the much needed boost.

Though there have been cases of abductions reported in 2015, there is no incidence of children dying as a result of child sacrifice. Because of approaches used in the STOP CHILD SACRIFICE NOW Project, such as, the social norms change, there has been a change in attitudes and perceptions — hence, causing a fall in the number of children losing their lives.

While the Project aims to reduce the prevalence of child sacrifice, it is also addressing other issues of protection. Teshi Namulondo, National Child Protection Manager.

Owing to sustained capacity support to CPCs in allegation management and reporting, there was a 50 percent rise in the number of child abuse cases reported in 2013 when the Project began — compared to only 40 cases in 2012.

## **Reduced incidents of child sacrifice in 2015**

### **Percentage of cases reported at Kamuli district Police Post**

Source: Quarter 4 Output Monitoring Report September 2013

Defilement topped the list of reported cases against children, followed by abductions and cases of missing children took the third spot. These statistics served to underscore that although cases of defilement are most prevalent, cases of abduction and missing children were equally telling — hence, providing credence to STOP CHILD SACRIFICE NOW Project interventions.

Similarly, there was a significant improvement of 67 percent in the handling of child abuse cases by Police in 2013, compared to 14 percent in 2012.

Cases reported between October 2014 and February 2015 to Kamuli district Police Post show a reduction in cases reported — with 5 defilement cases; 2 abduction cases; 1 kidnap case; and 2 missing children.

### **Children actively involved in the fight against child sacrifice...**



Children from different child clubs at Bugulumbya Primary School

Children were also actively involved in the development and management of the STOP CHILD SACRIFICE NOW Project. Getting children's view was very crucial since they are the most vulnerable category in the community at risk of child sacrifice. Partnerships with schools in provided a very good opportunity to meaningfully involve children in the fight against child sacrifice.

During implementation of the Project, children have been involved in school club activities. Children perform music, dance and drama activities developed from their own views and information they gather about child sacrifice and other abuses against children in their communities.

One Child reported in a discussion, "Many children are kidnapped by those who want to sacrifice them for their blood. Evil men sell children to witchdoctors."

View such as these feed into children's music, dance and drama activities intended to sensitize peers and community risks posed by the evil and harmful practices against children — including child sacrifice and mutilation. Children said that they report all cases of child abuse, including child sacrifice, to their teachers. Once this has been done, meetings are held or children are called for an assembly.

"We advise children to avoid walking alone; they should walk in groups. We tell them to avoid bad peer groups and not to go out at night."

## Accountability and transparency by traditional healers

I'm grateful to HORD for the good relationship we have together to fight child sacrifice and murder. When this Organization came, I took the initiative to work with them, as the Chairperson of Traditional Healers in this District. We realized, anything to do with child sacrifice was being linked to traditional healing practices. HORD worked with us to clear up these impressions. Through the top child sacrifice now Project; we worked along with others to create awareness in the Sub-County. We requested that we scale up these activities to other sub-counties, since traditional healers found everywhere the District. Chairperson, Traditional healer's kamuli District

When the STOP CHILD SACRIFICE NOW Project began in 2009, the work of traditional healers was unmonitored; hence, making it lucrative and attractive to those who ventured into the practice in Kamuli District. This was driven by demand from the host and other communities for "alternative" services many blindly believed could offer them opportunities, such as cure / healing, love or riches conventional methods could not. The number of traditional healers in Kamuli District, including those singled out as witchdoctors, remains largely unknown. Despite an unmistakable presence of shrines in the District, many of these reportedly operate within the confines of their homes — away from scrutiny. According to the chairperson of Uganda Herbalist Association in Kamuli District however, the number of genuine and registered traditional healers at the time of this documentation in March 2015 stood at 1,200 and counting. Through STOP CHILD SACRIFICE NOW' community sensitizations and the social norms change workshops in targeted communities; there is more accountability and transparency among healers. In a bid to weed out quack healers for example, traditional healers have a registered Association of Traditional Healers complete with a constitution to regulate their activities. Screened traditional healers carry an identification card and a certificate, granting them permission to operate. Due to very stringent regulations, it's now an uphill task to set up a shrine. This has led to a decline of shrines constructed in the target sub-counties. A district level Task Force composed of traditional healers, security personnel and others is in place; and regularly conducts operations. In 2014, the Task Force mounted an operation in which 14 quack healers were arrested in Kisozi; and another 8 were found to be illegally operating in Namwendwa Sub-County, without certificates

## Community ownership of the STOP CHILD SACRIFICE NOW Project

Ownership of the Project by the community has been amply demonstrated in Kamuli District as shown here below:

The idea to revive the age old tradition of drumming to mobilise help or support was brought up and seconded by the communities themselves;



The communities are solely responsible for the maintenance of the drums, mega phones and other accessories — for example, the community decided to allow ones to be used for other purposes, such as, death and other important announcements, for a fee of 500 Uganda Shillings to raise funds for their maintenance. Well-wishers also contribute generously towards the maintenance of the system;

- Most community based stakeholders, e.g., CPCs; Police, the youth; health workers, traditional healers; and teachers, involved in the STOP CHILD SACRIFICE NOW Project volunteer their time and resources for the genuine cause of protecting children from sacrifice and mutilation. For example, motorcyclists (or bodaboda riders) offer free transportation services when an alert has been made.
- When parents learnt about the causes of child sacrifice, they assumed the fully responsibility of ensuring that their children are protected and are safe at all times;
- During community meetings, people share information about the activities of shrine owners —

as a way of establishing who the genuine healers are

- Religious leaders raise awareness about child sacrifice in churches and mosques;
- In the fight against child sacrifice, shrine owners work together with other stakeholders.

The District Local Government has provided its own funds towards the implementation of the Community HORD Alert — for example, calling Community Facilitators using their own resources to relay alerts.

### **8.3 Project impact at the legal and policy level**

#### **Process of strengthening legal and policy frameworks to protect children against child sacrifice**

At the national level — the Anti-Child Sacrifice Coalition, of which HORD Uganda is a part, presented in June 2014 a Petition to the Parliamentary Committee on Gender, Labour and Social Development. This was aimed to bring to the fore the existing gaps in the legal and policy frameworks and proposals to stem the vice of child sacrifice in Uganda.



Parliamentary Committee on GLSD hearing from various stakeholders on issues around child sacrifice and mutilation

“Currently as a Parliamentary Committee of Gender, Labour and Social Development, we have been handling the law on child sacrifice. We are looking for a way on how we can stop child sacrifice. It has taken a long process. We have interacted with all stakeholders — most of them, including Government, specifically the Ministry of Internal Affairs, Police, Civil Society Organisations, NGOs and even the traditional healers. We have tried to discuss with everybody; and we are now in the process of making our report, which we shall present on the floor of Parliament to come up with serious laws to stop this evil activity.” Rwakajara Arinaitwe, Vice Chairperson, Parliamentary Committee on Gender, Labour and Social Development

## 9.0 Barriers in the way

At times, we have some challenges. Some parents are the very people suspected of doing these acts. But they cannot release the information immediately to any other person, until there is a leakage somewhere — and this may come too late. This may weaken the investigations.

Moses Binoga

A commissioner of police in charge of anti-human sacrifice and trafficking unit.

There are a lot of problems. How do you bail someone suspected of murdering a child? When we try to fight evil here, then we give it an outlet to survive. Are we really serious? It involves handling mind and attitude change of the stakeholders. Look at the CID of Police, who starts handling the file. How does he or she handle it? He knows a child was murdered, it's clear. Then, look at those who pick samples for testing. Then, we've got state attorneys, who declare there is no enough evidence. Then, we have courts which handle cases so impersonally. They leave us asking questions without answers.

When we try to ask the Police, they tell us they have no evidence. In the villages, people would be on fire and tell you they have released a suspect. But when you call on them to be witnesses, they will not come. So, you keep the person in police [custody]. These suspects have their rights. This whole thing of releasing suspects is either corruption or no evidence. Kaluba Samuel, A senior citizen of Nawanende parish in Kamuli district

## Opportunities to strengthen STOP CHILD SACRIFICE NOW Project gains

### Opportunities for Advocacy...

Although Community Alert Against Child Sacrifice has done a lot for Kamuli Community and the District, there is a lot that still needs to be done in advocacy at the local and national level — influencing actors and laws that are vital to protect children.

Obadia Mukasa, Child Protection and Development Facilitator

- **Facilitate or support processes to strengthen structures and systems to protect children from harmful practices:** The only solution is to empower those institutions that deal with such people, i.e., the judiciary, the Police and so forth. If they get such people, they should be punished. Rwakajara Arinaitwe, Vice Chairperson, Parliamentary Committee on Gender, Labour and Social Development
- **Support processes to contribute towards strengthening the Police Force to fulfill their mandate:** If the Police could train professional policemen, especially those who deal with the crime scene, it would be a lot easier for us. We've had a lot of cases that have gone unsolved up to today. One of the reasons is either the Police did not carry out investigations, or we don't have evidence anywhere or resource allocation is very poor. All this has left us helpless. Namwase Penlope, Field Coordinator, Hope for orphans and Rural development (HORD)
- **Scale up STOP CHILD SACRIFICE activities to cover the whole District as a way to sustain the gains already made:** Child Sacrifice is still rampant in many parts of Kamuli District; yet as a Local Government, we do not have adequate resources and capacity to handle child sacrifice. We would like to appeal to HORD to scale up the Community Alert to other sub-counties in the District. Samuel Galisansana, Vice Chairperson, Kamuli District
- **In addition to existing partners, work also with recognised faith based groups or organisations to further contribute towards sustainability and community transformation.** For sustainability at the community level, there is a need to work through and/or with faith based organisations that would use a multi-pronged approach of spiritual nurturing along other STOP CHILD SACRIFICE NOW Project approaches which have proven to work to reduce incidences of child sacrifice. Mike Kaluba, Child Protection Manager, HORD

## Photos



Simon Nzigu director of HORD sited on the campaign car







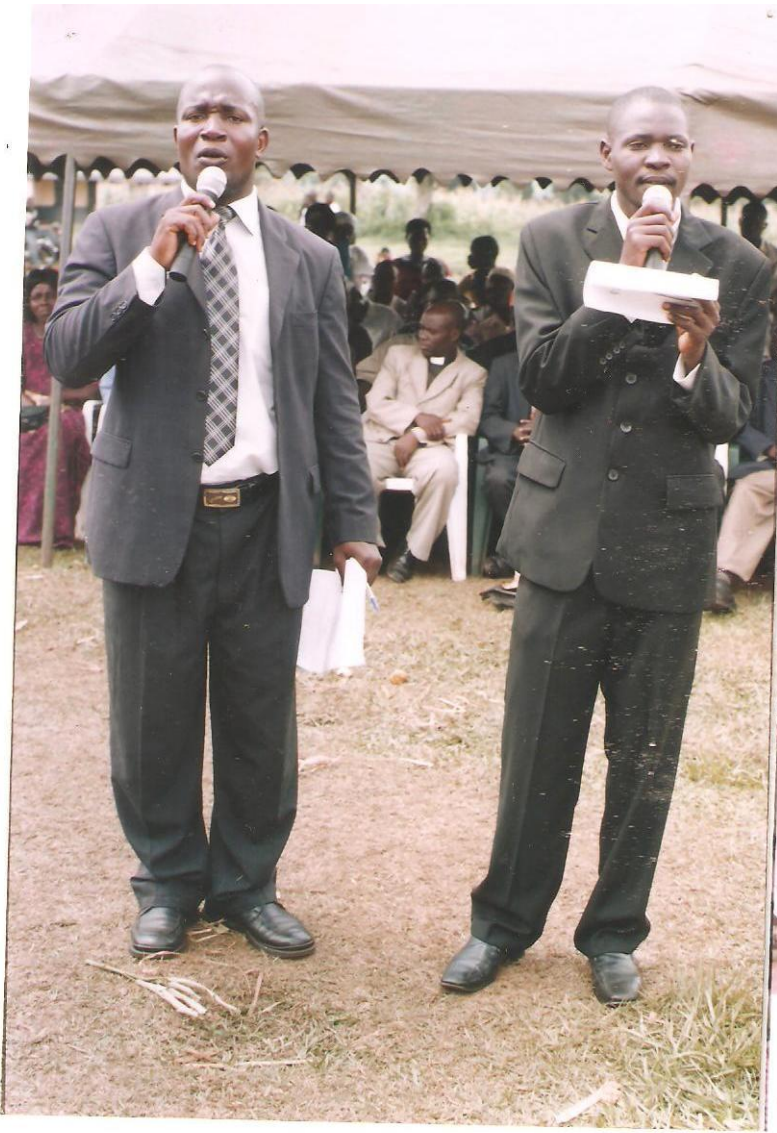
Pascal Bogart helping community leaders to paint their names on the campaign car in support against child sacrifice.



HORD team at the launch of the campaign against child sacrifice



Community sensitization against child sacrifice



Simon Nzigu Director HORD presenting before the community



Community sensitization. Bruno of Youth Focus Uganda in white T-shirt



Godfry Musisi doing his presentation in the fight against child sacrifice