

CHILD SACRIFICE IN

UGANDA



Allan Ssembatya is known as a 'miracle child' after he survived a ritual sacrifice on 19th October 2009, aged 7 years old. Allan's father, Hudson Kizza Ssemwanga, sold their house to pay for Allan's medical expenses and left his job in order to care for his son.

Child Sacrifice in Uganda

A report by Jubilee Campaign and
Kyampisi Childcare Ministries



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1. Introduction

- 1.1. The dictionary definition of sacrifice is “the offering of food, objects or the lives of animals or people to the gods as an act of propitiation or worship.”¹
- 1.2. Child Sacrifice, as defined by Jubilee Campaign and Kyampisi Childcare Ministries, is the act of murdering a child by a witch-doctor or their accomplices in order to use the child’s blood, organs and/or limbs mixed with herbs and other elements in a ritual witchcraft ceremony. The witch-doctor organises the abduction and sacrifice and this criminal act is undertaken for payment. They convince their client that this ritual murder will make their magical rite more powerful and that it will be able to fulfil their wish of gaining wealth and prosperity.
- 1.3. Child Sacrifice is a relatively recent phenomenon in Uganda. Its origin puzzles many Ugandans as it is not a part of traditional culture in Uganda. A police report in 2009 indicated that most tribes traditionally sacrificed livestock for good luck.² In June 2010, a newspaper report stated, “Sylvia Namutebi (Mama Fina), the chair person of a traditional healers association, says genuine traditional healers sacrifice animals not human beings.”
- 1.4. Human and Child Sacrifice has no place in Uganda’s historical use of traditional healers but is a criminal activity undertaken by those posing as traditional healers with the intent of exploiting people’s religious beliefs in order to profit financially. A report by the Pulitzer Center on Crisis Reporting in April 2010 entitled ‘Uganda: Child Sacrifice Not a Cultural Issue’ stated, “(Child Sacrifice) has slowly embedded itself within traditional customs, although it is not genuinely related to the local culture. The claim that it falls within Ugandan 'cultural beliefs' is just an excuse used by so-called traditional healers to justify their crimes, and by the Ugandan government to avoid taking action. The government tries to minimize the magnitude of the problem, as politicians are afraid of losing votes in a country where witchdoctors yield such influence as to define election results.”
- 1.5. Almost all the cases of Child Sacrifice involve the use of witchcraft with witch-doctors taking the leading part in ritual ceremonies. Child Sacrifice is carried out by witch-doctors or by their clients who have been advised or ordered to do so by witch-doctors, traditional healers, astrologists, traditional medicine men or cult leaders.³
- 1.6. It is important to distinguish between witch-doctors and traditional healers and to note that all witch-doctors are traditional healers but not all traditional healers or herbalists are witch-doctors and many of them do not sacrifice children.

¹ <http://en.wikipedia.org/wiki/Sacrifice>

² New Vision 29th January 2010 – www.newvision.co.ug

³ The Monitor, Uganda August 14, 2006

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- t1.7. These ritual sacrifices are offered to appease and invoke the gods or spirits or ancestors to use their supernatural abilities to carry out the wishes of the witch-doctor or his or her clients. Such requests are usually for wealth, prosperity and success but can occasionally be used for healing, protection against enemies, or misfortune.
- 1.8. Some witch-doctors believe that Child Sacrifice increases the power of their magic. Their rituals use the blood of victims, along with their body parts like fingers, genitals, or the heart; these are mixed with herbs to make potions or they are used to make charms, amulets or talismans that are given to clients.
- 1.9. Sacrifice is, and has been for many years, a large part of Ugandan tradition within communities.⁴ It is a common belief that the shedding of blood of some kind is necessary to celebrate success, protect someone from misfortune or to chase away evil spirits. In most communities this blood comes from animals such as goats, chickens and cows.⁵
- 1.10. When a new house is built or a new car is bought, for example, it is usual for an animal to be sacrificed and its blood used in order to bring good luck and prosperity.⁶
- 1.11. Although sacrifice is a common phenomenon within African indigenous religious and cultural practices and constitutes an important part of worship, prayer and thanksgiving, there was consensus that child and/or human sacrifice is not necessarily linked to indigenous/traditional religious worship and cultural practice.⁷
- 1.12. Children are more likely to fall victims to sacrifice compared to adults, because they are more easily lured and believed to be “pure” or “unblemished”. Children who are circumcised or who have pierced ears or some mark or disfigurement are considered impure and are not used in rituals and witchcraft ceremonies. As a result, some parents have taken their children to get piercings or have had their children circumcised.

⁴ Taskforce Report 2009 – Appendix B

⁵ Taskforce Report 2009 – Appendix B

⁶ Taskforce Report 2009 – Appendix B

⁷ Rapid Assessment on Child Sacrifice in Uganda – Ministry of Gender, Labour and Social Development 2009

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2. Case Studies

2.1. Case One – Allan Ssembatya

Name: Allan Ssembatya

Age: 7 years old

From: Mukono, a village about 30 kilometres east of Kampala

Date of Attack: October 2009

Allan Ssembatya, aged 7 years old, was attacked on his way home from school with his friends on 19th October 2009. He was kidnapped and taken to a witch-doctor's shrine. The three people involved in his abduction were a local witch-doctor named Awali, his brother Abass and another man named Paul. At the shrine Allan was cut with a machete on his neck and across his shoulders. He was then struck in the head with the machete and his skull was sliced open. After Allan lost consciousness, the witch-doctor proceeded to crush one of Allan's testicles and castrated him. Allan was then dumped in the bush where he was later discovered, unconscious, in a pool of blood.

Against the odds, Allan survived the brutal attack and has been nicknamed the "miracle child" by the local community in Kyampisi. After his mutilated body was discovered, Allan was rushed to Kayunga Hospital, and then transferred to Mulago Hospital, where he underwent surgery to repair the split in his skull. This was closed with skin while his other injuries were stabilised. However, as a result of his injuries Allan remained in a coma for one month and suffered a stroke leading to a loss of sensation in the left side of his body. Three years after the attack, Allan recovered the full use of his left leg but not his arm, and a scan in May 2011 revealed that he had an intercerebral lesion and possible haematoma. These physical injuries are long term and his castration will lead to further developmental problems in the future, such as kyphosis, the gradual decrease in bone density and gynecomastia, the growing of breasts.

In 2009, Allan was a normal, happy, Ugandan child who enjoyed life, playing with his friends and attending school, where he was progressing well. He was fit and healthy and was developing well physically and psychologically. Three years later, in 2011, Allan's body carries the marks of this horrific attack and the scars are manifested most visibly across his head. Allan also bears the emotional turmoil of the attack and is scarred psychologically. He suffers from seizures, and flashbacks, and cries out in his sleep from the nightmares caused by the trauma he suffered.

Hudson Kizza Ssemwanga, Allan's father, worked as a barber and operated his own hair cutting business from the roadside. He sold the small wooden structure to look after Allan, following the attack, and has worked as a labourer doing casual building work to earn money to pay for treatment for his son, and to pay for food for his family. Jubilee Campaign and Kyampisi Childcare Ministries intend to support Allan and his family and to set up the family in a new home.

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Allan still loves to play, has regained his appetite for food, enjoys drumming and music, and likes drawing. However, despite his exuberant personality, Allan has become withdrawn, and frequently appears scared and vulnerable.

Although Allan no longer lives near the village where he was attacked, the sense of fear and desire for retribution is ever present in Allan and his father, Hudson Kizza Ssemwanga. When asked in an interview, on 19th May 2011, what he thought of his attackers he replied he wanted them to suffer the same fate that he and his father have had to endure, stating explicitly that he wanted to kill them.

Allan recognised the men who attacked him and has identified them to the police, and to Chris Rogers and the BBC investigative team in 2011. A case is pending, and Jubilee Campaign and Kyampisi Childcare Ministries intend to help to take this case forward.

As a result of his abduction and attack, Allan's life, and that of his family, has been devastated. Allan personality has not changed but his lost innocence means that he is forever changed by the attack perpetrated against him.

2.2. **Case Two – George Mukisa**

Name: George Mukisa
Age: 4 years old
From: Iganga District
Date of Attack: 15th February 2009

George Mukisa is a beautiful, shy and clever child. According to his school report he is 'a promising learner' and he achieves 'A' grades for his mathematics work at school. He is respectful, trusting and polite, and has a close attachment and fondness for his grandmother. Mukisa is a survivor of Child Sacrifice and he tells his story with striking accuracy and objectivity. He has a confidence and maturity that belies his young age and the trauma he has suffered.

On 15th February 2009 Mukisa's mother and father attended a funeral service; his brother was playing football, leaving Mukisa unsupervised at home. Otema, a local witch-doctor, and family friend, visited the home and enticed Mukisa to go to the village shops with him, promising him sweets. As many a child would, when offered gifts by a trusted elder, Mukisa accepted the witch doctor's invitation and accompanied him on an excursion. Otema had no intention of buying sweets for the child. Instead, he took Mukisa to the bush where Otema grabbed and held Mukisa's legs before castrating him with a knife. The attack was made, without anaesthetic, and no warning. The witch-doctor then abandoned Mukisa and took off.

His parents were alarmed at their child's disappearance and immediately started to search the local area. Shortly after, Mukisa was found in the bush by his mother. He was taken to Bugere Hospital, from there he was transferred to Mulago Hospital and then eventually to the International Hospital in Kampala. He stayed in hospital for two weeks as doctors attempted to remedy Mukisa's genital injuries through a skin graft taken from his forearm.

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However, the operation was not completely successful and Mukisa now urinates through a tube that was inserted. He has also been left with terrible scarring to his forearm as a result of the skin graft. As with the case of Allan Ssembatya, without expensive hormone treatment Mukisa will suffer the long term consequences of castration such as kyphosis and gynecomastia.

When Mukisa's father saw the injuries his son had suffered he fainted. Sadly, Mukisa's mother and father have abandoned him, leaving him to be cared for by his grandmother, Mrs Nakku Musana. In an interview on 18th May 2011, Mrs Musana said, 'When I look at Mukisa I feel sad. Sad for what has happened to him, and sad for what the future holds for my grandson.'

Mukisa has been moved away from the village where he was attacked but the bitterness and resentment still exist, both towards the police and Otema, the witch-doctor. We asked Mukisa's grandmother what was done by the government or the police to help Mukisa after his attack and her reply was simply, "Tewali" ("Nothing"). Mukisa is a gentle child but when asked about what should happen to Otema his reply was powerful and simple, "He should be killed."

George Mukisa Interview with Peter Sewakiryanga in May 2011

Peter Sewakiryanga: What's your name?

George Mukisa: George Mukisa.

PS: How old are you?

GM: Four years old.

PS: Do you remember what happened to you?

GM: Yes. The guy came and took me from home to the bush. Then he cut me.

PS: Do you remember the men who took you?

GM: Yes.

PS: What was his name?

GM: Otema.

PS: Where did he find you?

GM: At home. Then he took me to the bush. He cut me and I cried out. My mother and father had gone out for a burial and my brother was playing football. Some others were in the house. They took me and Otema's mother came after he had run off. I cried out and called for my mother. Otema is in prison now.

PS: What had he said to you?

GM: He said, 'Come on, I'm going to buy you sweets.' Then he just took me to the bush.

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PS: Did he give you the sweets?

GM: No.

PS: When he took you to the bush what did he do?

GM: He cut me.

PS: Did he bind you?

GM: He just grabbed my legs and cut me.

PS: Then what did he do?

GM: After cutting me he ran away.

PS: Then who brought you back from the bush?

GM: My mother.

PS: What do you want for him?

GM: He should be killed.

PS: Why do you want him to be killed?

GM: Because he cuts children. I don't like him because he cuts children.

2.3. Case Three – Sula Nahkenyo

Name: Sula Nahkenyo

Age: unknown

From: Ganda District

Date of Attack: 25th November 2002

Sula Nahkenyo lived with his family in Ganda, a district outside of Kampala, and studied at the local school. Sula regularly helped his mother, Sarah Nahkenyo, in the home and with his siblings, and his neighbours considered him a friendly child.

On the 25th November 2002, Sula was sent on an errand by his mother, to go and collect milk from their cow. As she started to prepare lunch for the family later that day, Sula's mother noticed that he had still not returned. Mrs Nahkenyo became alarmed at his absence as it was most unlike him not to return from a task. She alerted her neighbours who organized a search party to look for him. The next day Sula's mother went to the local police and the local radio broadcast an appeal for him but he still could not be found.

Four days later, Mrs Nahkenyo was called to her son's school. On arrival she witnessed a horrific sight. The head of her dead son had been left on the desk at school where he used to sit. Accompanying it was a note which stated simply that the boy had not been pure enough to be used in the ritual sacrifice but that he had been killed anyway. Sula's body has

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never been found and Mrs Nahkenyo lives without closure, constantly tormented by dreams of her son's body being returned to her so that she can bury it properly with her son's head.

Mrs Nahkenyo believes that the local police and government authorities did not prioritise the case or give it proper and serious attention. Although a local witch-doctor, Luamba, was arrested, he was released and the case has never been taken to the court. Mrs Nahkenyo is convinced that Luamba is responsible for her son's abduction and murder and is suspicious that the witch doctor was freed because he bribed the police to drop the case. Mrs Nahkenyo has reached the conclusion that she will never attain justice for the murder of her son and reluctantly will accept compensation from the government. She does not think the police will ever arrest anyone for the crime and that Luamba will never face a trial because of the pay-off to the police.

2.4. Case Four – Joseph Kasirye

Name: Joseph Kasirye
Age: 12 years old
From: Masaka District
Date of Attack: 27th October 2008

On the 27th October 2008 Joseph Kasirye, then 12 years old, was abducted from his home in Kayuggi village in the Masaka District, and a few days later his decomposing, headless body was found in a swamp. All the blood had been drained from his body and it was evident that the child had been killed in a ritual sacrifice.

The murder of Joseph Kasirye and the subsequent trial created a sensation in Uganda and is remembered years later as the most high profile case of its kind.

The trial that gripped the nation started in August 2009 in the High Court at Masaka and the prime suspect in the case was named as Godfrey Kato Kajubi, a prominent businessman with an extensive property portfolio with real estate in Uganda and allegedly in the UK.

Kajubi was accused of hiring and paying a witch doctor in Masaka, Umar Kateregga, and his Tanzanian wife, Mariam Nabukeera, to behead Joseph Kasirye in October 2008 for ritual purposes. The business tycoon allegedly promised the couple 12 million Ugandan shillings (£2626) but had only paid them 380,000 Ugandan shillings (£83) and told them they would get the rest of the money if they came up with an additional three human heads. They were arrested before they could complete their macabre assignment.

New Vision reported In November 2008, "The police said Kasirye's body parts were buried in a city mansion which Kajubi is constructing."

The court heard that tyre tracks from Kajubi's car were found at the home of Umaru Kateregga and mobile phone records showed calls from Kajubi to Kateregga on the night of the murder. The court heard from 22 different witnesses during the trial.

In a dramatic turn of events during the trial, the court dropped charges against the witch-doctor and his wife and they turned state witnesses. During their evidence, they claimed that the Kampala businessman had personally participated in the ritual murder of the 12-year old boy. Kateregga told the court that Kajubi had asked him to look for a child to employ on his

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poultry farm in Gayaza near Masaka and he identified Joseph Kasirye as a suitable candidate. After Kateregga took the boy home on October 27, Kajubi turned up after midnight with an associate named Stephen. The witch-doctor told the packed court room that Kajubi and Stephen murdered the boy, mutilated the body and cut off his head and genitals, drained the body of all blood and dumped the torso in a nearby swamp.

In April 2010, the High Court at Masaka found Kajubi not guilty. The verdict was widely condemned and even the government itself expressed dissatisfaction at the outcome of the trial, and the State appealed against the verdict. In November 2010, the Court of Appeal sided with the prosecution and ordered a fresh murder trial of Kajubi, however the businessman has disappeared and is on the run. Police are hunting him down so that he can be served with the court summons.

The father of Joseph Kasirye, Joseph Mugwanya, and his grandfather, Matia Mulondo, have filed a civil suit in the high court in Kampala and are pursuing Kajubi for 1 billion Ugandan shillings. They cite denying their child his right to a life, and the costs of funeral expenses as their reasons for their compensation claim.

This case provided dramatic evidence that Child Sacrifice was not confined to rural areas but a gruesome practice used by the rich and privileged who turned to ritualistic murder and witchcraft ceremonies for even greater wealth and power.

2.5. **Case Five – Evra Mudaali**

Name: Evra Mudaali

Age: 3 years old

From: Buikwe District

Date of Attack: 13th June 2010

Three year old Evra Mudaali's parents both work and the child was frequently left in the care of her grandparents in Bugoba village's Buikwe district. On June 13th 2010 Evra's mother, 21 year old Rosemary Anyango, went to care for a sick relative while her 24 year old father, Ronald Serwajjo, was at work at the local video hall. Evra's grandparents, Agnes Namanya, aged 52 years old, and John Baptist Serwajjo, aged 70 years old, were looking after her when she went missing.

Five days later, Evra's body was found dumped at the shores of Lake Victoria with a hole in her armpits. Her heart and left ear were missing.

After investigating the crime, the police came to the shocking conclusion that the girl's grandmother had led her to the shrine at 11pm on the night she disappeared.

At the shrine many of her family were present including her uncles, Yudu Nakacho, David Mukulu, Lauben Mande; her aunt Jennifer Night; along with her grandparents. Several media reports at the time claimed that Evra's "family sacrificed her during a ritual aimed at initiating one of the family members into traditional healing." An incision was made under her left armpit through which her heart was removed, and her left ear was cut off. The sacrificial ritual was believed to initiate Yudu Nakacho, her uncle, into traditional healing believing that the witchcraft rite would bring him success. After these atrocities, and the completion of the ceremony, Evra's body was buried in a shallow grave before it was dug up and dumped near Lake Victoria.

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After the discovery of her body, all those suspected of involvement in her ritual murder were arrested, and mob justice prevailed as their houses were burnt down and all the village shrines destroyed.

The acting district Police Commander, Najibu Waiswa confirmed that Evra was murdered in the shrine and said that the police were hunting for the witchdoctor who led the ritual ceremony along with other family members who had run away. The New Vision website reported that “the suspects would be charged with murder and human sacrifice” however to date no one has stood trial for the crime.

Evra was an innocent 3 year old girl who was betrayed by people closest to her, by those that should have been protecting her from harm – shockingly, her own family.

2.6. Case Six – Nakalema Immaculate and Nuru Nakimuli

Name: Nakalema Immaculate

Age: 13 years old and

Name: Nuru Nakimuli

Age: 9 years old

From: Near Kyampisi

Date of Attack: 2nd January 2003

In a small village near to Kyampisi, 90 km North of Kampala, the tightly-knit community were genuinely shocked when four children were sacrificed by a witch-doctor in a single day. People who are familiar with the group say that everyone in the locality appears to be as one large family and that a tragedy for one person is a tragedy for the whole community.

On 2nd January 2003, grief engulfed this small community, as everyone in the village mourned the dead children. For Topi and George Nakibinge the experience was highly traumatic as one of their daughters was among the dead. The sight of one of their daughters was so terrible that they returned home in distress. Later they returned to the site of the dead children to recover their daughter only to discover that not one, but two of their daughters had been killed on the same day.

Nakalema Immaculate was 13 years old and her sister, Nuru Nakimuli, 9 years old when they became victims of Child Sacrifice. They are buried together behind their family home where Topi and George visit their graves. The witchdoctor allegedly guilty of these murders was arrested but as yet the case has not reached the courts and it remains to be seen whether he will be convicted and incarcerated for his crimes.

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2.7. Case Seven – Richard Jjemba

Name: Richard Jjemba
Age: One year and a half years old
From: Kibuli in Kampala district
Date of attack: 2008

Interview with bereaved mother Jaqueline Nakajubi conducted by Peter Sewakiryanga and James Faux in June 2010.

What is your name and the name of your son?

My name is Jaqueline Nakaju. And my son's names were Richard Djemba. Those are the names of my son. He was one year and a half years old.

Can you tell us what happened to Richard?

Richard was (kidnapped and) sacrificed.

I left Richard in the house and went to the well to get some water. (When I came back from the well, he was missing.) I found they have removed my baby and they have taken him somewhere. I didn't see anybody entering the house to get the baby. I asked the neighbors (but they) said they didn't see anyone entering the house. The following day... in the morning when I have just woken up, I found his head in the doorway (of the house). The head was there (by) the door. I found my son's body, but the head was cut off. They took the down part on the head. Then I cried and I called my parents to show them the head of the boy. Then they helped me, they carried the head, and we went and buried his head.

Did you report this to the police?

I reported to the police. Until now we have not seen who did that thing. The police tried, and they failed. Up to now they haven't found it out. Now we don't know what is going on. We never (found out) who took my son...

What can be done to stop child sacrifice?

What can we do... It's hard to look after the children so that you don't leave them at home (alone). You leave somebody to keep them safe for you if you have gone to the well.

What would you like the government to do?

I want the government...now I have the remainder children... And me I am also sick...I want them (my children) to go to school and learn... but they can't, because I have no money. I just sit. I am also sick. The elder boy, he has been in senior 1. My daddy has been paying for him, but also my daddy died, my daddy has passed on. (He) was the only (person who helped) them (my children).

What would you like people to pray for you?

That they keep them (children) in school, and be alive, and learn (in school).

Who helped you when the child was killed?

There was not anybody who helped me.

How do you feel about the loss of your child?

I feel a pain because I can't see that baby... and me I am always sick I am always admitted into another hospital, always...

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2.8. Case Eight – Steven (Emmanuel) Kironde

Name: Steven (Emmanuel) Kironde

Age: 6 years old

From: Nyamwezi in Jinja district

Date of Attack: 5th July 2009

Steven (Emmanuel) Kironde, aged 6 years old, lived with his grandmother, Tepenensi Nombogwe, in a village called Nyamwezi in the Jinja district after his father passed away.

On 5th July 2009, Steven returned home from school at about 1:00pm and had lunch. In the afternoon, his grandmother prepared a basin of water outside for Steven to have a bath. In the usual Ugandan rural setting it is usual for children to bathe in the compound outside. Steven's grandmother who was going to bathe him realised that that she didn't have any soap. She left Steven by the bath and went to a near-by shop just around the corner from her home to buy some. When she returned, Steven was gone.

Extremely alarmed at the disappearance of her grandson, Mrs Nombogwe contacted the neighbours but no one had seen the child. A search party was organised immediately and Mrs Nombogwe and the people from the community went in pursuit of the missing child but he could not be found. At about 5:00 pm, the police were informed. Mrs Nombogwe spent a sleepless night but by the morning no clues or evidence were uncovered.

At 6.00 am, the following morning, 6th July 2009, there was a grisly discovery made in the plantation of maize fields behind his house.

The decapitated body of Steven was found with his head separated from his body; his esophagus had been removed. A Polaroid photograph was taken for evidence.

The police tracked down the witchdoctor suspected of involvement in his kidnapping and ritual sacrifice and he was arrested and locked up. However, 3 weeks later, the station head policeman tried to coerce the grandmother with 500,000 Ugandan Shillings (about £110.00) in a bid to convince her to drop the case.

Mrs Nombogwe rejected the offer, insisting instead that the case should be taken to court.

Till September 2011, there had been no developments in the case, and Mrs Nombogwe is still waiting for justice for the murder of her 6 year old grandson, Steven. The case had not been heard and is one of several cases that have been backlogged in the court system.

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3. Cases of Abduction and Child Sacrifice from 1998 – 2011

3.1 The first conviction for child sacrifice 2011

In March 2011, George Kabi became the first person to be tried, convicted and sentenced to 50 years in prison for the crime of Child Sacrifice.

Kabi, a 58-year old witch-doctor, was among a group of people who abducted a seven-year old child, Roderick Atuhairwe, on July 19, 2010, while he was on his way to Masindi Port Primary School, in Kiryandongo. The court heard that the witch-doctor lured the boy with bread laced with chloroform saying they had been sent by his father, Patrick Kyamanywa, to deliver the bread to him.

Roderick Atuhairwe was kidnapped and dragged into a nearby bush where his genitals were cut off. He was found lying in agony in a pool of blood by Alice Nyimijumbi, a local resident, who alerted neighbours, and the boy was taken to Kiryandongo Hospital.

After Roderick's assault, a manhunt for his attackers led them to a swamp where they found the prime suspect, Edward Rugadya hiding, covered in multiple fetishes and amulets. Rugadya, a former student at the school, escaped the mob but was caught later, attacked and apparently lynched. Before his death, Rugadya confessed to the crime and admitted that he and three others were guilty of the boy's abduction and mutilation.

Ignatius Tinka, the district head of criminal investigations in Masindi, confirmed that Rugadya was killed by a mob shortly before the police arrived at the scene. The officer told Uganda Radio Network that Rugadya was being initiated into the witchcraft business. After the incident, seven witch-doctors were arrested and identified as Jackson Baguma, George Mugasa, George Kabi, Tiito Mugomerwa, Wilson Mwendu, Ibrahim Muddiya and Bakusirike Mangoda.

An identity parade with 13 suspects was held at Masindi Prison and Roderick identified George Kabi of Nyakataama in Kiryandongo District, after which the boy collapsed, and was unable to continue with the identify parade. Although two other witch-doctors, Ibrahim Mwandia and Jackson Baguma, were suspected to be involved, they were acquitted after the victim, who was the only eye witness in the case, couldn't identify them in the line up.

In his ruling, Justice Raphael Ochan said Roderick's full potential had been irreparably damaged by the witch-doctor's attack, and said, 'This court must send a very clear and unambiguous message that will deter anyone intending to commit this heinous crime. I therefore sentence you to 50 years in prison.'

The boy's mother, Scovia Ayebale, told the newspapers, "Even for Kabi, I am not satisfied with the sentence, at least I wanted him to get death sentence."

The witch-doctor was charged under the law, "Prevention of Trafficking in Persons", which was enacted under an Act of Parliament on October 23, 2009. Margaret Mutonyi, the assistant court registrar in Masindi, told the Monitor Newspaper that Kabi was the first person ever punished under this law.

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3.2 November 2010 Sale of child

The Daily Monitor newspaper reported in November 2010 that a distraught mother in Kasese offered her child for sacrifice to clear her debt of 210,000 Ugandan shillings [about £50.00] however the witch-doctor she contacted paid her no money, instead handed her over to the police.

The newspaper report stated, "The lady, in her mid 20's, (name withheld for legal reasons) said she has failed to make ends meet after her husband abandoned the family. She did not tell the police how the debt came about but she claimed that the situation at home had forced her to sell her 11-month daughter to a traditional healer at Shs 60 million [£14,129.45]. However, the witchdoctor rejected the deal and reported the matter to police. The witch-doctor reportedly reasoned that he had to do so to save his tarnished name after people had implicated him in suspected child sacrifice."

The officer in charge of Kasese Police Station, Mr Medard Asiimwe, confirmed details of the case to the newspaper. He said she had admitted that she wanted to sell her child to clear a debt, get money to go back to school, buy land and construct a house.

3.3 Human and Child sacrifice cases 2007 - 2009
Human sacrifice on the increase

Source: Margaret Ziribagwa, New Vision
Date: Friday, 29th January, 2010

Busala village, Iganga District, August 12, 2007

Mackline Namukose, aged two and a half years, was murdered and her body found in a nearby maize garden with her private parts, tongue, liver and kidney missing.

Kakira, Jinja District, October 13, 2008

The body of Vincent Samanya, aged 10 years, was recovered from Kakira sugar cane plantation with some parts missing.

Kayugi village, Masaka district, October 28, 2008

Joseph Kasirye (12) disappeared from the home of his grandfather. Umaru Katerega and his wife were arrested after behaving suspiciously. On interrogation they confessed that they had been given sh360,000 as part payment by Kampala businessman Godfrey Kato-Kajubi to get him a head of a human being for rituals.

Koma village, Oyam District, December 15, 2008

The decomposing body of Christopher Okello, aged three, the son of Peter Odongo, was recovered at a bush near his parent's home with the liver, heart and pancreases missing.

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Mbale Municipal Council, April 25, 2008

Joseph Nasima, a 19-year-old student of Mbale SS, went missing and has never been seen again. He is suspected to have been sacrificed by one of his relatives.

Kisalosalu, Kawempe division, Kampala, December 28, 2008

Shafiq Mugombe, aged nine, was abducted by Mugambwa Paul on a motorcycle and taken to the shrine of Semisambwa in Bweyogerere, Mukono district. The boy was rejected by Semisambwa's wife, Harriet Nanteza, because he was circumcised.

Bulenga, Wakiso district, January 8, 2009

Muhammed Kayanja, the 3-weeks-old son of Naume Kagwesigye, was kidnapped by some people, including Fandha, in a suspected ritual sacrifice case.

Kitenga sub-county, Mubende district, January 26, 2009

Florence Nyamwiza, a 23-years-old Rwandan woman, was arrested on information that she was looking for a buyer for her six-months-old baby, Kyasimire.

Nsambya, Kampala, January 27, 2009

Prudence Kisakye, aged six, was abducted by her house maid, Babra Nakigude.

Kawempe, Kampala, January 29, 2009

The head of an unidentified man was recovered from a rubbish pit near Avis Industries in Bwaise, a Kampala suburb.

Kayonza sub-county, Ntungamo district, February 5, 2009

The body of Bernard Byaruhanga, a 30-year-old casual worker, was recovered with no head and private parts. The head was found two weeks later from a garden near the scene.

Kawempe, Kampala, February 9, 2009

Human body parts, including two legs and a trunk, were recovered from a pit latrine and a bush. According to the Government chemist, the body parts belonged to the same person.

Makenke, Mubende town, February 12, 2009

At Kanalongo stream, a decomposing body of a boy estimated to be about 10 years old was recovered with the tip of the tongue and part of the lips cut off.

Namawombe village, Bugiri district, February 15, 2009

George Mukisa, the 3-year-old son of Wanyama, was found in a bush near a residence of a traditional doctor with his penis and testicles cut off.

Bubugo village, Bugiri district, February 21, 2009

Tefula Ali Bagaya, alias Nambiro, a native doctor, and Moses Bateganya, both from Busowa in Bugiri district, were arrested for trespassing at the grave of the late Egesa with intent to remove the head of the dead for ritual purposes.

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Kaliro district, February 22, 2009

Seven native doctors were arrested in Kaliro district on information that they were in possession of human body parts. They included Franco Baliza (32), Charles Tigawalan (46), David Kisembe (32), Eriasafu Kiige (36), William Zirona (35), Ahmed Mubinge and Hanning Tusherio (35). Among the items recovered from their shrines were suspected human bones and blood.

Nsambya West, Kampala, February 23, 2009

A beheaded body of a few weeks old baby was recovered with the head separated from the trunk and the tongue cut out.

Kyeibara, Bushenyi district, February 27, 2009

The naked body of an unidentified man was found in the middle of the road, without the head.

Angagura, Pader district, March 10, 2009

A decomposing body of an unidentified girl said to be around 18 years was recovered in a rubbish pit. Postmortem results indicate that the breasts and the private parts were cut off. The local authorities temporarily buried the body.

Muhanga village, Kabale, January 24, 2009

The body of Muhammed Sipusuni Byabagambe was found with the head cut off.

Ntunda B Village, Kiboga, March 21, 2009

The body of Sylvia Kangime (12) was found in the bush about 150 meters away from her parents' home with parts of the private parts cut off.

Kinoni, Masaka, August 26, 2009

The body of Benadette "jjaja Bena", who was a common lunatic in Kinoni trading centre, was found in Njagalakasaaye swamp. Her head was cut off and all viscera removed from the abdomen. Pieces of tissue were cut from the liver, kidneys and intestines, and blood was tapped for suspected ritual purposes.

Kimaka camp, Jinja, May 13, 2009

The body of five-year-old Jerome Mukwaya, son of Andrew Mukwana, a resident of Kimaka camp in a sugar plantation, was discovered with the private parts cut off and the stomach split open.

Paromo village, Gulu, April 14, 2009

The body of one-year-old Moses Ogen was traced from Abera stream, Paromo village in Gulu district without the tongue, lips, part of the nose and eyes. The deceased had disappeared on 14/04/09 from home.

Kakira town council, Jinja, June 25, 2009

Mustafa Said, the LC1 chairman L.C.I, reported the disappearance of Edein Kiiza (25). His body was found in his house with the private parts missing and the tongue removed.

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Njeru town council, Mukono district, July 16, 2009

Tapenensi Nambogwe, aged 57, a resident of Njeru town council in Mukono district, reported the disappearance of her grandson, Emmanuel Kironde (6), a pupil at Beneas Primary School. The body of the child was later found in a nearby cassava plantation with the head cut off.

Alidi "A" Village, Oyam district, July 4, 2009

A body of one-and-half-years-old Robina Atino, daughter of Geoffrey Ogwal, was recovered from the bush 200 metres away from the parents' home with her neck slit.

Apac, August 23, 2009

Solomon Otiti, aged three, the son of Denis Otiti and Christine Awor, went missing. The body was later recovered with the penis and testicles cut.

Bugembe town council, Jinja, August 26, 2009

The body of Swaliki Sajjabi (25), a cobbler and resident of Bugembe town council, was found in his house with the head cut off

Madi Opei trading centre, Kitgum, August 17, 2009

Rose Atim reported disappearance of her son Ayaa Kevin aged two years on 27/08/09 and later on the body was recovered with the private parts, eyebrows and eyelids cut.

Kyamusi village, Mityana district, September 21, 2009

A body of one Byaruhanga Godfrey from Rakai, a herdsman to one Lutaya Serwanga, was found beheaded in a farm at Kyamusi village, Bulela Sub-county, Mityana District with a head and hands cut off. The deceased went missing on 18/09/09 when he had gone to graze cows.

Kahoko Cell, Ibanda district, September 25, 2009

At around 1200 hours the body of a male juvenile aged about one and half years was discovered buried in a banana plantation belonging to his father, one Alinitwe Andrew, aged 21 years. The head was cut off. The deceased went missing a day earlier when the mother left him at home together with his father as she went to fetch water.

Gwatiiro village, Mpigi district, September 15, 2009

The body of one Nakanwagi Rita was recovered without the upper part of the body. It is suspected she was sacrificed to the spirits of a nearby stone quarry. Nakanwagi, aged six years, staying with relatives, had gone missing a week earlier.

Kitete Village, Mukono district, November 17, 2009

At around 3pm a decomposing body of an unidentified female juvenile of about three years was found along the roadside with the private parts cut off. Alongside the body was a dead calf whose eyes had been removed.

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Kamusu trading centre, Kabarole district, November 29, 2009

A body of one Rwijja Patrick, aged 33, unemployed street man, was found with private parts and the tongue cut off.

Bwaise, Kampala, December 21, 2009

The body of a four months old baby girl, daughter of one Asimwe and Ssenabulya Joseph Kityo, was recovered with the head cut off and buried under the bed and the remaining body part was buried in a garden.

Kibuye village, Nakasongola district, December 9, 2009

At 10am a decomposing body of Loruku Furub, son of Lometo Peter, a peasant, was found with the head cut off and lying besides the body, the tongue and the heart missing, suspected to have been used in ritual sacrifice.

3.4 Human and Child Sacrifice cases 1998 - 2008

Source: Sunday Vision, www.sundayvision.co.ug

Date: November 22, 2008

October 9, 1998

Reuben Mugabe, 12, narrowly escaped death when his father, 40-year-old James Kareju Mugisha of Mbarara District was arrested while trying to sell him to Strabag Construction Company for sh3m for ritual sacrifice. Mugisha, a father of 13, had hoped to escape poverty by selling one of his sons.

January 22, 1999

One-year-old Milly Nsonyiwa of Mukono District disappeared from her mother, Esther Nakachwa. A month later, Milly's remains were found in a shrine belonging to Kizito, a traditional healer in the same district. Her body had been cut into pieces — symbolic of sacrifice to the gods.

April 4, 1999

Shamim Mohammed, 5, of Naminya village in Kyaggwe County in Mukono District was sacrificed by Francis Mwanga. Police recovered Shamim's mutilated body, which had no neck, right thumb, right second finger, private parts, a tongue and some blood vessels. Muwanga and his wife Gloria Nagadya confessed that they had been advised by a witchdoctor, Yunus Samanya, that if they sacrificed a child to the spirits, they would become rich.

2000

A 70-year-old woman believed to be a witch and a 20-year-old man were arrested by Entebbe Police in connection with the ritual murder of a 14-year-old girl. The woman had ordered the sacrifice of a young girl, whose blood was drunk by the man in the hope that this would make him rich. Nakawuka, 10, was kidnapped and taken to a witch-doctor, but only survived because she did not fit their specifications. She was dumped at a roadside in Nateete and eventually taken to Naguru Reception Centre, while her parents were being traced. No one was apprehended.

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July 20, 2006

Edwin Muguluma, 5, was kidnapped from home at Masanafu, Lugala, a city suburb, and strangled to death by Kintu Mapeera. Muguluma's body was wrapped in a sheet and buried in a shallow grave. Two men were arrested in connection with the murder. One of them, Mapeera, appeared at Mwanga II court early this year and was sent back to prison on remand.

June 6, 2007

Asmael Ssekajja, 9, a pupil of Mahad Primary School in Kisekka Sub-county, was beheaded in a ritual sacrifice. The Police discovered his decomposing head wrapped in a black polythene bag in a trench near a swamp. Parts of his body had been used in a ritual sacrifice. The rest of the boy's body was found on top of an anthill, three kilometres away from his home. Three suspects were arrested. They included the victim's aunt, Zamu Nalunga, her boyfriend Sharif Bashasha, who confessed to participating in the murder and Jaffari Kyaddondo, a traditional healer.

October 27, 2008

Joseph Kasirye, 12, was beheaded by Umaru Kateregga, 27, alias Bosco, a witchdoctor in Masaka with the help of his wife Marriam Nabukeera, 21. The couple, currently in prison, claim a certain prominent Kampala businessman, owning a string of buildings in the city and its suburbs, had asked them to get him three human heads, to be interred in the foundation of one of his buildings which is under construction.

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4. Update on Registered Cases of Suspected Ritual Murders and Kidnap for Ritual Murders from July 2006 – March 2011

Serial no	Date/Place of Occurrence and Police Unit in charge of Case	Brief Facts	Current Position of Investigation/Case
01	03/07/06 Old Kampala Police Station	One male juvenile MUGULUMA ELDRINE, 4 yrs, a son to a boda boda rider of Lunguja, Rubaga Division, Kampala and pupil of Step Nursery School, went missing on 3 rd July 2006 from the garden of one of the suspect's father (Kintu) at Lusaze, Rubaga Division, Kampala. Post-mortem report indicated the child died of strangulation. It is suspected that Kintu Mapera was tasked by Dr. Nadhume to look for a child to sacrifice for his new building under construction by then.	<ul style="list-style-type: none"> ▪ Kintu Mapera was convicted on his own plea of guilt and was sentenced to 70 years in November 2010. ▪ However, after the conviction, Kintu alleged the child was not sacrificed and that he had actually accidentally knocked the kid with a car and that he decided to disguise the cause of the death.
02	12/08/07: Busala Village Bulongo S/Cty, Iganga District Nakabugu Police Station CRB 108/07	One NAMUSOKE MACKLINE, aged two and a half years was murdered and her body was found in a nearby maize garden with some parts of the body including the private parts, tongue, liver and kidney missing.	<ul style="list-style-type: none"> ▪ 04 suspects including the grand father of the deceased, MUNYAGWA LASON, 70yrs and his wife, Mwogeze Jane, 45yrs were charged with murder case has been committed to High court. ▪ Hearing date yet to be fixed
03	13/10/08: Kakira, Jinja District	A body of one Samanya Vincent, 10years was recovered from Kakira sugarcane plantation with some parts missing	<ul style="list-style-type: none"> ▪ Nine suspects including a witch doctor, Bwanga Suleiman and the father of the boy Adonia were arrested on suspicion but were

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			<p>later released on Police Bond on advice of the RSA.</p> <ul style="list-style-type: none"> ▪ Investigations still continue.
04	27/10/08: Masaka Police Station	<p>One Joseph Kasirye, m/j disappeared from the home of his grand father, Matia Mulondo at Kayugi village, Masaka District.</p> <p>The following morning, Umaru Kateregga and his wife were arrested after behaving suspiciously.</p> <p>On interrogation, they confessed that they had been paid part payment of 360,000 by Kajubi Kato to get him a head of a human being for some rituals.</p>	<ul style="list-style-type: none"> ▪ Kajubi Kato, Kateregga and his wife were arrested for interrogation. ▪ Kajubi was later charged in court with murder. ▪ He was acquitted in May 2010, but an appeal has been made.
05	15/12/08, Koma Village, Loro S/Cty, Oyam District.	<p>A decomposing body of one Okello Christopher, 3years, son of Odongo Peter was recovered at a nearby bush near his parent's home with some parts missing, including the liver heart and pancreas.</p>	<p>One Odyek Nelson m/a, a fisherman an lake Kyoga was arrested, produced in court and is on remand at Lira prison.</p> <ul style="list-style-type: none"> ▪ The case was committed to the High Court but hearing date not yet fixed.
06	25/04/08, Mbale Municipal Council.	<p>One Nasima Joseph, 19years, student of Mbale SS went missing and has never been seen again. He is suspected to have been sacrificed for a new bus bought by one of his relatives.</p>	<ul style="list-style-type: none"> ▪ Case file with CP General Crimes in collaboration with Anti Sacrifice Task Force. ▪ Statements have been recorded from the suspected individuals. ▪ File pending submission to DPP for further advice.
07	28/12/08: Kisalosalu, Kyebando, Kawempe, Kampala.	<p>One Mugombe Shafic, 9years was abducted by one Mugambwa Paul on M/cycle UDJ 994E and taken to the shrine of one Semisambwa of</p>	<ul style="list-style-type: none"> ▪ The case was taken to court and charged with Kidnap with intent to murder. ▪ The three

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		Bombe Zone, Kirinya, Bweyogerere, Mukono District. The boy was rejected by Semisambwa's wife, one Nanteza Harriet because he was circumcised.	<p>suspects are on remand.</p> <ul style="list-style-type: none"> ▪ Suspects sentenced to 15yrs each in March 2011.
08	09/02/09, Kisenyi Zone and Kabanyoro, Kawempe Division, Kampala.	<p>Some Human Body parts, including two legs and trunk without the head were recovered from a pit latrine and bush respectively.</p> <ul style="list-style-type: none"> ▪ According to Government Chemist, the trunk and the legs belong to the same person. 	<ul style="list-style-type: none"> ▪ One traditional healer, Bogere Musa was arrested. He confessed to the act and mentioned his accomplices as Dumba Muhammed alias Black and Isima. ▪ Bogere died while in Police custody as a result of torture by wanainchi.
09	12/02/09, Makenke LC 1, Mubende Town Concl, Mubende District	At Kanalongo stream, a decomposing body of a male child, estimated to be about 10years was recovered with the tip of the tongue and part of the lips cut off.	<ul style="list-style-type: none"> ▪ The identity of the body was not established and nobody claimed it. ▪ No useful clues got since then. ▪ File put away
10	15/02/09 Namawombe Village, Buyemba Subcounty, Bugiri District	One Mukisa George, 3years, son of Wanyama was found in a bush near a residence of a traditional doctor one Olebati John alias Otema with his Penis and testacles cut off.	<ul style="list-style-type: none"> ▪ The traditional Doctor, one Olebati John alias Otema of the same village was arrested and taken to court for kidnap with intent to murder. Suspect was later released on court bail. ▪ Date for hearing of the case yet to be fixed.
11	16/02/09, Soroti, Municipality, Soroti District	A body of Among Scovia, Senior two student of St Immaculate SSS, Soroti was found in the compound of Hilders Primary School, Soroti Municipality without the head and with the	<ul style="list-style-type: none"> ▪ The head was recovered on 18/02/09 within Soroti Municipality. ▪ Four people, including the boyfriend Ocana Paul, Oluka Alex,

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		puberty hair shaved off. The girl was lured away from the Hostel by her boyfriend, Ocana Paul	<p>Opio Francis and Ebulu were arrested and charged in court for murder on 23/02/09.</p> <ul style="list-style-type: none"> ▪ The court case has been committed to the High court. ▪ Date for hearing is yet to get fixed
12	Kabalagala Police Station 23/02/09	At Gagonya, Nsambya West Zone, Kampala a beheaded body of a few weeks old baby was recovered with the head separated from the trunk and the tongue cut off.	<ul style="list-style-type: none"> ▪ Identifications of the kid has never been made and nobody claimed the body. ▪ The Wakiso lady whose 3 wks old kid was stolen in January 2009 was contacted but she was unwilling to take DNA tests. ▪ File was put away.
13	Mukono Police Station 20/02/09	Four people were arrested over last weekend on allegations that they participated in the killing of a male juvenile, Sempa Charles, son of Kiwanuka of Kulubi village, Ntenjeru subcounty, Mukono District who went missing in May 2008 and has never been seen again.	<ul style="list-style-type: none"> ▪ The four were implicated by a traditional witch Doctor who claimed his spirits had told him so. ▪ All the suspects were taken to court for kidnap but released on court bail. ▪ Inquiries still going on.
14	Kaliro Police Station 01/03/09	A decomposing body of one Bagaga wankya, 17years of Bupendi-Budulu village, Nawaikoke Subcounty, Kaliro District, was found in a bush about 500meters from his house. The body had a rope in the neck. Had all the toes and three fingers of the left arm cut off and a	<ul style="list-style-type: none"> ▪ Post mortem report ruled out suicide. ▪ The brother of the deceased, who is a traditiona healer, one KALIBASENYA SAMUEL alias BEGEBEGE was charged with murder. Suspect still on remand.

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		fleshy cut off from one of the legs.	<ul style="list-style-type: none"> ▪ Sample of body fluids submitted to Government for some analysis but results are not yet out. ▪ Case has been committed to High Court and hearing date not yet set.
15	Pader Police Station 10/03/09.	In Angagura Parish Atanga subcounty, Aruu county, Pader district, a decomposing girl said to be around 18years was recovered in a rubbish pit. Post mortem results indicate that the breasts and the private parts were cut off. The local authorities temporarily buried the body.	<ul style="list-style-type: none"> ▪ Victim's identity was established. ▪ No arrests made. ▪ No serious clue received. ▪ File put away.
16	Kabale Police Station CRB: 218/09	On 24/01/09, a body of one Byabagambe Muhammad was found at Nyamabale cell, Muhanga village, Bukyida subcounty, Kabale district with the head cut off.	<ul style="list-style-type: none"> ▪ Two people(former workers of the deceased) who were in his company on the fateful day are suspected to have committed the murder for ritual purposes. ▪ Investigations continue and the hunt for the suspects is on.
17	Kiboga Police Station 21/03/09.	At Ntunda B Village, Nsambya Subcounty in Kiboga District, a body of one Kangime Slyvia F/J of 12years was found in the bush around 150 metres away from her parent's home with parts of the private parts cut off.	<ul style="list-style-type: none"> ▪ 12 suspects, including a tradirional healer one Waryomu Mande were arrested and charged with murder. ▪ Case was committed to High Court. ▪ Some samples of body fluids were submitted to Government

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			<p>Chemist and results not yet received by Police.</p> <ul style="list-style-type: none"> ▪ Hearing of the case yet to be fixed.
18	Jinja Police Station SD: CRB 1823/09	On 13/05/09, at 1000Hrs, a body of one child Mukwaya Jerome, aged 5years, son of Mukwana Andrew a resident of Terego cell, Kimaka Camp Kalong ward in sugar plantation who had gone missing that day was discovered with the private parts cut off and stomach split open a sign that some internal parts were also removed.	<ul style="list-style-type: none"> ▪ Five suspects including the grand father one Hilary M/A were arrested to assist in investigations and later released on Police Bond on advice of the DPP. ▪ Further inquiries continue.
19	Gulu Police Station 17/04/09.	The body of Ogem Moses M/J aged 1year and 3months was traced from Abera stream, Paromo Village, Padung Parish, Awach Subcounty, Gulu District without the tongue, lips, part of the nose and eyes tampered with. The deceased had disappeared on 14/04/09 from home.	<ul style="list-style-type: none"> ▪ Four suspects were arrested and taken to court. They were remanded in Gulu Prison. One of them died from prison. The others are still on remand. ▪ Case committed to High court, hearing date not yet fixed.
20	Oyam Police Station 04/07/09	A body of a one and a half year old ATINO ROBINA daughter of OGWAL GEOFFREY of Alidi 'A' Village Loro Subcounty Oyam district was recovered from the bush 200meters away from the parent's home with slit neck. The kid went missing on 25/07/09.	<ul style="list-style-type: none"> ▪ Three suspects were arrested and two of them including neighbours, OKULU OLUWATA and POLINE OJOK were taken to court for murder but later released on court bail. ▪ The case has been committed to High Court. ▪ Hearing date yet to be fixed.

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21	Apac Police Station 23/08/09	On 23/08/09 one OTTI SOLOMON M/J aged 3years, son of OTTI DENNIS and AWOR CHRISTINE went missing and on 26/08/09 the dead body was recovered with the penis and testacles cut off.	<ul style="list-style-type: none"> ▪ UPDF NO. 199009 PTE AYO OCEE TOM attached to 37 battalion, a neighbour, with some land wrangles between the two families was arrested to help in investigations but later released on bond on advice of the RSA. ▪ Inquiries continue.
22	Medi Opei Police Station, SD: 11/17/08/09 Kitgum district	ATIM ROSE F/J, a resident of Medi Opei Trading Centre, Medi Opei Subcounty Kitgum District reported disappearance of her son AYAA KEVIN M/J aged two years on 27/08/09 and later on the body was recovered with the private parts,eyebrows and eyelids cut. Suspected to have been murdered for ritual sacrifice.	<ul style="list-style-type: none"> ▪ Seven suspects were arrested for interrogation and two of them, including a traditional birth attendant were later taken to court for murder. ▪ Some exhibits, including blood stained clothes and razor blades were recovered but have not yet been brought to Government Chemist pending removal of specimen from the buried body of the victim. ▪ Arrangements for exhumation are underway. ▪ Inquiries continue.
23	Ibanda Police Station 25/09/09	On 25/09/09 at around 1200hours,body of a male juvenile aged one and a half years was discovered buried in a banana plantation under the care of his father one ALINITWE ANDREW aged 21years	<ul style="list-style-type: none"> ▪ Three suspects including the father Arinaitwe Andrew alias Twinomugisha, his friend Sengimana Valence and a business man one Tumwesigye

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		<p>a resident of Kahoko cell, Ishingororo Subcounty in Ibanda District. The body's head was cut off suspected to have been murdered for ritual sacrifice. The deceased went missing on 24/09/09. When the mother left him at home together with his father as she went to fetch water.</p>	<p>Lasito were arrested and taken to court for murder.</p> <ul style="list-style-type: none"> ▪ The head was recovered. ▪ Samples of some pieces of bones and bloody looking herbs found in the pot of the businessman plus the hoe and panga were submitted to Government Chemist for analysis. Results not yet out. ▪ Case File submitted to RSA for committal.
24	<p>Mpigi Police Station Kyabaddaza Police Station SD: 05/13/09/09:</p>	<p>One NAKANWAGI RITA F/J aged 6years and half, staying with relatives at Gwatiro village, Budde S/C, Butambala county, Mpigi district went missing on 12/09/09 and her body was recovered on 15/09/09 without the upper part of the body, one the lower part with the legs were recovered and the skull, rib and jaw bone. It is suspected she was sacrificed to the spirits of a nearby stone quarry.</p>	<ul style="list-style-type: none"> ▪ 04 suspects were arrested and two of them including the victim's caretaker MUKWAYA FRED M/A were taken to court for murder. ▪ The 3rd suspect one Ahabwe, a grader driver, is in hiding. ▪ The two suspects were later released on court bail. ▪ Exhumation of the body for further analysis is needed before the file is submitted for committal.
25	<p>Mukono Police Station 17/11/09</p>	<p>On 17/11/09 at around 1500 hrs a decomposing body of unidentified female juvenile of about 3years was found along the roadside at Nakawolole valley in Kitete LC1</p>	<ul style="list-style-type: none"> ▪ No suspect was arrested. ▪ No serious clues as yet. ▪ Inquiries at hand.

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		Village, Gulu Parish, Mukono town council with the private parts cutoff suspected to have been used for suspected ritual sacrifice. Alongside the body was a dead calf whose eyes had been removed.	
26	Kawempe Police Station SD: 61/21/12/09	On 21/12/09, a body of a four months old baby girl, daughter of one ASSIMWE MEDIUS F/A and SSENABULYA JOSEPH KITYO M/A residents of Lufula zone, Bwaise, Kawempe was recovered with the head cut off and buried under the bed and the remaining body part was buried in Bulenga near in the garden of one SEWAVA ANIFA F/A.	<ul style="list-style-type: none"> ▪ 03 suspects were arrested and taken to court including the father, mother, the owner of the garden where the body was recovered from. ▪ The suspected accomplice who is a traditional healer one MULINDWA JOHN is on the run. ▪ Investigations continue.
27	Nakasongola Police Station CRB: 1017/09	On 09/12/09 at 1000hrs a decomposing body of LORUKU FURUB M/J son of LOMETO PETER M/A a peasant, a resident of Kibuye village, Lwampanga sub county, Nakasongola was found with the head cut off and lying besides the body, the tongue and the heart missing, suspected to have been used in ritual sacrifice.	<ul style="list-style-type: none"> ▪ No suspect arrested and no serious clues as yet. ▪ Inquiries continue.
28	Dokolo Police Station 12/01/2010	On 11/01/2010 at 0945 Hrs at Ayago village, Ngali Parish, Dokolo Sub county, Dokolo district one AYO AMAM F/J aged 1 year and 8months disappeared from her mother's home one AWIDI AMAM a resident of the above village. The following morning at around	<ul style="list-style-type: none"> ▪ Victim was traced alive. ▪ One suspect ATIM DENNIS, a neighbour to the victim's family was arrested and charged in court with abduction on circumstantial evidence collaborated with

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		midday during a search, the victim was recovered in a nearby swamp, same village, alive but looking exhausted. The kind was briefly admitted at Dokolo Hospital and is fine now.	evidence by the playmates of the victim. <ul style="list-style-type: none"> ▪ Inquiries at hand.
29	Wakiso District Wakiso Police Station 25/01/2010	On 25/01/2010, a body of one BABIRYE MARGARET F/J aged 10years was recovered from a shallow grave in Kasinini forestry, Katugwe village, Wakiso sub county, Wakiso district with part of the right leg and the whole left arm cut off. The body also had multiple deep cuts on the head and neck. The young girl had gone missing on Sunday 24/01/09.	<ul style="list-style-type: none"> ▪ Three suspects, SEBAYIGA CHARLES alias MAASO-ANNA, his wife ANNET NABUKALU and a traditional healer one WASWA MATIA KYABAGGU were arrested and later taken to court for murder on circumstantial evidence. ▪ A trouser of Waswa Matia and a cap which had some blood stains was submitted to Government Chemist for analysis. Results not yet out. ▪ Inquiries continue.
30	Buikwe District Njeru Police Station 26/01/2010	On 26/01/2010, a decomposing body of one LIKISO CAROLINE F/J aged 8years a daughter of one BAALLU ONZIMA CHRISTOPHER a resident of Njeru town council, Mukono district was recovered in a bush at Nyanza Quarters in Njeru town council Mukono district with a slit neck and the tongue removed. She had gone missing from her parent's home on 22/01/2010.	<ul style="list-style-type: none"> ▪ 3 suspects including OMWATA MOSES, BETTY OMUNYAT, and OMWATA SAM who were the occupants of the neighbouring home where the deceased disappeared from, were arrested to help in the investigation but were later released on advice of the DPP.

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			<ul style="list-style-type: none"> ▪ Further inquiries continue.
31	Amolatar Police Station, 19/04/2010	<p>A body of one OGULE Daniel 6years, male juvenile, son of Okada Patrick and Dolly Ejang of Adero landing site was recovered along Lake Kyoga Shores, about 150metres away from the home of his grand parentsa where he had gone for a visit. The upper lip and the tongue were missing on the recovered body. The child had gone missing on 14/04/2010. The cut off parts are suspected to have been taken across the Lake to Nakasongola for ritual purposes.</p>	<ul style="list-style-type: none"> ▪ 4 suspects including the mother of the deceased, Dolly Ejang, her brother Apera Tom and Odur Jimmy plus Orech, friends of Apera were arrested and charged for murder on 05/05/2010. ▪ All the suspects were remanded as investigations continue.
32	17/06/1010 Lugazi Police Station Buikwe District	<p>A body of one MUDHALI EVURA, 3years, M/J, son of Ronald Seruwagi and Anyango was recovered along Lake Victoria shores, at Bugoba 'E' village, Kabizi Parish, Nyenga sub county, Buikwe district with the fore head shaved off and left ear cut off. The kid had gone missing on 13th June 2010 from the same village. The child disappeared after a family cultural function which was held in the home of his uncle NAKACHWA YUDA of the same village.</p>	<ul style="list-style-type: none"> ▪ 5 suspects were arrested to help with the investigations; <ul style="list-style-type: none"> i)NAMAYANJA AGNES, the grand mother. ii)SSIRWAJJO JOHN; grand father. iii)JENIFER NIHGT; victim's paternal aunt. iv)MANDE LAUBEN; LC 1 C/man of the area. v)NAKACHWA YUDA; uncle of the victim and owner of the home where the function took place from where arrested. ▪ 3 of them including the grand father and the LC C/man were later charged with murder. ▪ Two traditional

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			<p>healers who officiated at the cultural function and one of the uncles where the grandmother slept with the victim on the night of disappearances are on the run.</p> <ul style="list-style-type: none"> ▪ Investigations are at hand.
33	30/06/2010 Palisa Police Station Palisa District	<p>During the morning of 1st July 2010, a beheaded body of ANGEDA CAROLINE BERITA, 13 years, was found in the hut where she had been sleeping, alone, with the head cut off. At the same time, the cut off head was recovered from the bath room of the neighbour, one AKORA CHARLES. According to the medical examination, the victim was also defiled before she was murdered.</p>	<ul style="list-style-type: none"> ▪ Seven suspects including two principle ones; AKORA CHARLES who slept in the hut next to the bath room where the head was recovered and MUKENYE JULIUS who operates a shrine near the scene. Both suspects behaved suspiciously. One other suspected key person called RASHID is on the run. ▪ The above two principle suspects were later charged with murder. ▪ Some substantial evidence, including one by the Police dog, bed sheets, blood stains and sperm swabs have been recovered for analysis by the Government Chemist.
34	28/11/2010	<p>At Butiti village, Lukaya Town council, Kalungu district, a body of one NANTALE BETTY, F/A was found in a bush</p>	<p>Body taken for Post mortem. No useful clues got as yet.</p>

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		with some body parts including private parts, right side breasts and some internal organs cut off.	
35	21/03/2011 Namayingo Police Station CRB 229/2011 Namayingo district	One NAFULA RACHAEL, F/J, 19years, a pupil of Atlas P/School, Namayingo Town Council went missing from school and her body was recovered on 04/04/2011 from a shallow grave in Buyinja village, Namayingo Town Council with the tongue and private parts cut off. 3 suspects arrested; Mangeni, m/a, 20years, Muhammad	<ul style="list-style-type: none"> ▪ 2 suspects taken to court on 08/04/2011 and charged with murder. ▪ Post mortem was not properly carried out to prove a human trafficking charge.
36	18/07/2011 Kibingo CRB 683/2011	One Mucunguire John 7years, resident of Nyakabirizi village Kibingo district went missing on 16 th /07/2011. His body was recovered the following day with the head and private parts cut off.	02 suspects were arrested and charged with murder.
37	6 th /05/2011 Kamwenge CRB 602/2011	Abraham Natukunda M/J resident of Nyakakiika village, Kamwenge district who had gone to sell milk was recovered dead in a forest with the lungs, heart and private parts missing.	One suspect Mugabe Stephen 28years charged with murder and aggravated child trafficking on 19/05/2011
38	June 2011 Jinja case Buwenge town council	One child had his head cut off by a brother to his mother and the head was to be used in some ritual evil spirits.	The suspect was lynched to death by the mob.

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5. Background and Context

- 5.1. Uganda's population is 34,612,250, as of July 2011.⁸
- 5.2. 49.9% of Uganda's population is aged less than 14 years, with a 6.247% infant mortality rate.⁹
- 5.3. A UNICEF publication reported the following statistics based on the 2008 Uganda ¹⁰Police Crime Report: In 1999, 15 children were reportedly killed through ritual murder. In 2006, 230 children disappeared. In 2007, 103 children disappeared. In 2008, 318 children disappeared and 18 of these were confirmed by the police to have been killed through ritual murder. In 2009, the number was approximately 15 children.
- 5.4. The government established the Anti-Human Sacrifice and Trafficking Task Force in 2009 and they report the following statistics: 1 ritual murder of a child occurred in 2006; 3 in 2007; 25 in 2008; 29 in 2009; and 14 in 2010.¹¹
- 5.4.1. According to the government Task Force the crime of ritual murders 'reduced by a percentage of 51%¹²' in 2010 from the previous year.
- 5.4.2. The Ugandan Human Rights Commission's annual report for the year 2008 showed a rise in human sacrifice. A report in the Global Legal Monitor in October 2009, stated, "The report showed an 83% increase in human sacrifice (most of the victims of which were children), compared to the registered cases for 2006." This was confirmed in a news report in New Vision Online in October 2009, "The report shows 18 cases of human sacrifice in 2008, an 83 % increase compared to the 2006 police records when only four cases were registered. It noted that the victims were mainly children because of their vulnerability."
- 5.5. However, in Uganda, Kyampisi Childcare Ministries and Restoring African Cultural Heritage Organisation (RACHO), among others, suggest that Child Sacrifice, far from decreasing, is a problem that is growing exponentially and that the unofficial figure vastly outstrips the official government numbers.
- 5.5.1. The findings from an assessment by the Ministry of Gender Labour and Social Development indicates "that community members perceive

⁸ <https://www.cia.gov/library/publications/the-world-factbook/geos/ug.html>

⁹ <https://www.cia.gov/library/publications/the-world-factbook/geos/ug.html>

¹⁰ <http://www.scribd.com/doc/22142285/Child-Sacrifice-Uganda-Facts-for-Reference>

¹¹ Taskforce Statistics 2010 – Appendix A

¹² Taskforce Statistics 2010 – Appendix A

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a higher level of prevalence of the practice of child sacrifice far beyond what has been documented and investigated by the Police". Many believe that a large number of cases are not reported, and thus, the police figures do not truly represent the magnitude of the problem. The Ministry of Gender Labour and Social Development (November 2009) stated bluntly that "Child Sacrifice cases are on the increase".

- 5.5.2. According to the African Network for the Prevention and Protection against Child Abuse and Neglect (ANPPCAN), "close to 3,000 children disappear from their homes annually; the plight for the majority of these children is never known nor documented. There is suspicion among child protection activists that some of these children reported as disappearance cases are eventually sacrificed, although this information is never brought to public notice. It is also believed that not all cases are actually reported to the police, and as such, the exact magnitude of the problem remains to be ascertained." In May 2010, the Weekly Message News, reported, "Over 900 children feared sacrificed or trafficked."
- 5.6. An undercover investigation by the British television journalist Chris Rogers for the BBC in 2011 revealed that witch-doctors were prepared to traffic children to be used in witchcraft ceremonies including sacrifice. Mr Rogers said, "Witch-doctors offered us children for use in sacrificial rituals and told us they could get us as many children as we wanted."
- 5.7. Peter Sewakiryanga, Executive Director of Kyampisi Childcare Ministries, reported, "The police and other authorities claim that the formal count that has been published is the number of children sacrificed in the country. That is not accurate. The Police admit that they don't have the manpower and resources to keep contact and surveillance of the whole country. The informal count of children is without a doubt much higher than the formal statistics from the police and other sources. Our research, and the investigation by Chris Rogers and the BBC team in 2011, have shown that witch-doctors are ready and willing to sacrifice children. They have done it before although they will deny it in public. Most of them do the sacrifice secretly and there is little chance of being caught in the act. Also, many families do not report the abduction or murder of their children to the police, so many such cases go unreported. Sometimes when children have been reported as missing, the police are unable to start an investigation because they do not have vehicles available. I think hundreds of cases of missing children are not reported. It is likely that hundreds of cases are not investigated by the police because of the lack of resources. I think that most of the missing children that are never found are victims of child sacrifice or trafficking. I suspect that this is a high figure and considerably higher than any official figure released by the authorities. In our area alone we have many children who are survivors of sacrifice or children who are missing and suspected victims of sacrifice. This is equal to or higher than the statistic that has been published for the entire country."

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6. Why is Child sacrifice undertaken?

- 6.1. The crime of Child Sacrifice is a growing problem in Uganda. A number of socio-economic and cultural factors have been highlighted in an attempt to explain the sudden increase in the occurrence of Child Sacrifice in recent years. Analysts have attributed the practice to poverty, weak legislation and poor parenting.¹³
- 6.2. The sacrifice of animals as well as herbal remedies are prescribed by witch-doctors to people who desire personal financial prosperity, the success of a business venture, the settling of a dispute, and personal happiness and health.
- 6.3. However, child sacrificial rituals are employed by fraudulent traditional healers in a means to extort large sums of money from people with almost no risk or consequence for those involved in carrying out the crime. Very few cases of Child Sacrifice in Uganda have ever resulted in a conviction.
- 6.4. The nature of the market of traditional healing and the beliefs of the population of Uganda have provided leeway for conmen and fraudsters to make empty promises to their clients in exchange for money and other goods.¹⁴ When solutions such as herbal remedies and animal sacrifices have not worked, the witch-doctors have then made demands for Child Sacrifice.
- 6.4.1 “When the circumstances in the life of the person seeking help do not change, the traditional healers keep asking for different forms of offering in order to please the gods. Ultimately... quack traditional healers make demands for child sacrifice.”¹⁵
- 6.5. Moses Binoga, the Commissioner of the Anti-Human Sacrifice and Trafficking Task Force, Uganda Police Force, explained why people seek help from witch-doctors, “There are many people who believe in witchcraft and demonic powers for wealth, job security and good health. Such people have become obsessed with witchcraft beliefs that they are easily manipulated by some traditional healers into accepting to sacrifice human beings.”
- 6.6. In the majority of cases, children are sacrificed when a person wants to ensure the success of a business venture or personal financial prosperity; and in some cases to help attain health and happiness.
- 6.6.1. for example, the starting of a new business, the desire for the continued success of a current business, or the success of a new construction project.

¹³ ANPPCAN Brief, The Independent, February 2009.

¹⁴ Rapid Assessment on Child Sacrifice in Uganda – Ministry of Gender, Labour and Social Development

¹⁵ Rapid Assessment on Child Sacrifice in Uganda – Ministry of Gender, Labour and Social Development

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- 6.6.1. “You cannot construct a building to its completion and have it make money without pouring blood in it. I do not think so myself.” (from a focus group discussion of Boda boda cyclists in Masaka) ¹⁶
- 6.6.1. “Human sacrifice is a concept that has been prevalent in our human society... it has always been said that all these roads you see, there are heads of people there. At the dam in Kiyira I understand they put there heads of people for it to allow that bridge to be built.” (Commissioner for Culture in the Ministry of Gender Labour and Social Development)
- 6.7. The affluent and influential elite turn to human sacrifice in the hope that such a ritual will solidify and stabilise their prosperity and increase their wealth. Businessmen seek out witch-doctors to carry out this ritual in order to get rid of competitors in business while hoping that it will enable their own enterprise to prosper. Poor people want to get rich quick so they approach witch-doctors but are persuaded to turn over more and more of their money and even their property. When no results are forthcoming, the witch-doctor convinces them that the only way to please the gods in order for them to grant their desire for wealth is to sacrifice a human being. This sacrifice, known to some as “Big Blood”, is then believed to bring success and ward off bad spirits, and some people in their obsessive and compulsive determination for prosperity decide to take the next step of human sacrifice. ‘Big Blood’ would be known to Ugandans in the context of sacrifice. Witch-doctors would first sacrifice chickens, goats and once that failed, they’d recommend ‘big blood’ which meant ‘human sacrifice’.
- 6.8. Projects that fuel ritual murders according to the newspaper Sunday Vision:
- 6.8.1 Multi-storied buildings under construction.
 - 6.8.2 Stone quarries.
 - 6.8.3 Heavy trucks, especially trailers.
 - 6.8.4 Big businesses, especially those dealing in cosmetics, perfumes and decorations. Many business people rely on witchcraft to attract customers.
 - 6.8.5 Road construction firms. Many road contractors retain the services of a company witchdoctor, whose judgment they rely on more than that of their engineers.
 - 6.8.6 Big farms, ranches and fish ponds. The owners often offer human sacrifices to appease the local spirits, which might be inconvenienced by their activities.

¹⁶ Rapid Assessment on Child Sacrifice in Uganda– Ministry of Gender, Labour and Social Development

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- 6.8.7. Entertainment places. These include discothèques, hotels and sports stadia.
- 6.9 Vincent Mugisha of Kyampisi Childcare Ministries has said that some people use children in ritual sacrifices because they think that their businesses will grow just as children grow. “This has been suggested as one reason why businessmen choose to sacrifice children.”
- 6.10 Kyampisi Childcare Ministries report that boys are chosen in preference over girls for this ritual crime. Mr Mugisha explained, “In most cases, witch-doctors would choose boys over girls and more boys are abducted than girls. The reason is that boys are valued more than girls in Africa. Business people seek boys rather than girls. They would assume that boys can do more work and work harder than girls. Businessmen who want their businesses to prosper choose boys for sacrifice.”

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7. Process

- 7.1. The process of Child Sacrifice begins with the abduction of a child. The witch-doctor or his agent may kidnap the child when he or she is alone or the child may be targeted after they have been placed under surveillance.
- 7.1.1. The abductor 'grooms' the child by making their acquaintance and gaining their trust, often through the offer of sweets and/or a small amount of money.
 - 7.1.2. The practice of 'grooming' is used to lure the child into a false sense of security allowing the abductor to kidnap the child without provoking panic in the local community.
 - 7.1.3. The Daily Monitor reported on August 14th 2006 that "children become victims of traffickers who kidnap or entice them from their grandparents or guardians using force, guile and bribery."
- 7.2. After the child has been kidnapped, he or she is either taken directly to a witch-doctor for the ritual sacrifice to begin, or very rapidly moved to another location so as to minimise the risk of being caught or recognized.
- 7.3. In the witch-doctor's shrine, during the ritual, the child is mutilated and body parts cut in order to obtain blood from the victim which is used in an offering to the spirits.
- 7.3.1. The child is cut on various parts of the body including the head, neck and genitals.
- 7.4. The blood of the child is then mixed with herbs to create a medicine or potion and put in a sealed jar. This mixture is then placed in a person's office or business to bring them success.
- 7.5. Moses Binoga, the Commissioner of the Anti-Human Sacrifice and Trafficking Task Force, confirmed that the body parts of children are used in rituals, "Parts of human bodies especially blood, hair, head, breasts, tongues and private parts are mixed with herbs. Some people believe this works as medicine. There are many people who believe in witchcraft and demonic powers for wealth, job security and good health. Such people have become obsessed with witchcraft beliefs that they are easily manipulated by some traditional healers into accepting to sacrifice human beings."
- 7.6. In some cases, the child is taken directly to a business site where they are buried, dead or alive, under the foundations of the building. Alternatively, there are cases where the child is cut and bled from the throat before their head, hands, feet and genitals are removed and buried in the foundations of the construction. On 22 November 2008, Sunday Vision published an interview with a man who saw a child

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being sacrificed at a building he was working on. The eye witness account narrated the harrowing experience that has haunted him since then and put his life in danger.

<http://www.sundayvision.co.ug/detail.php?mainNewsCategoryId=7&newsCategoryId=134&newsId=660800>

- 7.7. After the child is killed or the perpetrators attack the child and take the body parts they want, these parts are used in a ritual sacrifice; after the ceremony has been completed, the corpse is discarded of as soon as possible and the body is dumped anywhere that is convenient for the culprits.

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8. Causes

- 8.1. The exploitation of people's fears and prejudice leads to the abduction and sacrifice of children, and this is on the increase.
- 8.1.1. Witch-doctors are able to exploit their client's beliefs and values. Through manipulating individual's fears and aspirations, witch-doctors are able to persuade people that Child Sacrifice is necessary, and the only solution to their problem.
 - 8.1.2. This exploitation is also in the form of remuneration with witch-doctors demanding large sums of money to perform Child Sacrifice rituals.
 - 8.1.3. The money a witch-doctor earns from performing such rituals enables them to influence the judicial system and so avoid prosecution or obtain early release.
 - 8.1.4. In addition, exploitation of the social system, the lack of police resources and the low level of prosecution means that Child Sacrifice has become less dangerous to undertake.
- 8.2 A key cause of Child Sacrifice is the inherent belief system that exists in most sectors of Ugandan society. Ugandans across the country believe in both good and bad spirits, and are convinced that these spirit beings influence people's lives. They turn to Child Sacrifice with the conviction that it can help them to triumph over evil spirits and bring success and prosperity to their lives and business ventures along with happiness and health. "Many people believe in witchcraft and demonic powers for wealth, job security and health care."¹⁷
- 8.3. Those with a strong conviction in supernatural powers have complete faith in traditional healers and traditional indigenous practices. This can lead them to believe that a sacrificial ritual is necessary to resolve their problems, particularly if they are told it is the demands of the gods.
- 8.4. Poverty has been identified as a cause of Child Sacrifice. Although the poor can very rarely afford the vastly expensive costs that witchdoctors demand to perform the rituals of Child Sacrifice, they are, however, exploited in the process.
- 8.4.2. Poverty factors into the lack of prosecution of the perpetrators of Child Sacrifice, as the victim's families can rarely afford the legal costs to bring those involved to justice.
- 8.5. Poverty can cause some people to become involved in the process of sacrifice as they are paid by witch-doctors to identify vulnerable children and take an active part in their abduction. They do this in order to gain financial remuneration for their services. "Unlike the rich and business people who seek wealth and blessings from

¹⁷ Taskforce Report 2009 – Appendix B

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the gods and spirits, poor people's interests are the quick gains anticipated from payments handed down by the 'sacrificers'.¹⁸

8.6. The lack of prosecutions for crimes of Child Sacrifice greatly hinders the work of the Government Task Force and Police. The "delay in the prosecution process...has led to delayed results for the efforts put in by the Police to fight this crime."¹⁹ Indeed, the statistics of the Official Government Task Force validates this assertion, as shown by the 135 arrests made between 2006 and 2010 relating to Human Sacrifice, 83 cases went to court and only 1 person has been convicted.²⁰

8.7. Greed and a growing middle class in Uganda have increased the demand for child sacrificial rituals. Businesses and business people are desperate to attain initial prosperity or maintain their current success. In addition, people's desire for personal wealth and to be part of this growing middle class has also increased. Child Sacrifice, therefore, with its illusion of having great power, is believed to be a way to achieve this aim.

8.7.1. In Uganda, people gain respect and recognition in proportion to the wealth they possess, thus driving people to pursue its acquisition at all costs. The value of money "has overridden... the sanctity of life." With some even going so far as to claim that, "contemporary society attaches more value to money and wealth than it does to human life."²¹

8.8. The lack of education regarding the risks of Child Sacrifice allows vulnerable people and communities to be exploited by witch-doctors posing as traditional healers. Such people who consult witch-doctors in their shrines are highly susceptible to the instruction given to them, and they are prone to listening to the advice and solutions suggested by the witch-doctors due to their beliefs and respect for traditional healers and spirits.

8.9. There is a lack of supervision of children by both parents and the local community. Evidence shows that the majority of children go missing whilst in the company of those who are not their biological parents.²² This lack of social responsibility has meant that it is very easy for perpetrators to 'groom' and abduct children.

8.9.1. "The growing culture of individualization as opposed to collectivism undermines the community child protection structures that were a feature of the African society. In traditional Africa, a child did not only belong to his biological parents, but to the entire community. Every community member was obliged to protect children within the community. This value has however been eroded over time and has

¹⁸ Rapid Assessment on Child Sacrifice in Uganda – Ministry of Gender, Labour and Social Development

¹⁹ Taskforce Report 2009 – Appendix B

²⁰ Taskforce Statistics 2010 – Appendix A

²¹ Rapid Assessment on Child Sacrifice in Uganda – Ministry of Gender, Labour and Social Development

²² Taskforce Report 2009 – Appendix B

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been replaced with individualism, leading to a situation where children are less protected within their communities.”²³

- 8.10. In addition, this social irresponsibility includes family life. The lack of close family ties, sometimes as a result of polygamy, has meant that familial neglect has ensued. As a result, children are left vulnerable and consequently fall prey to witch-doctors or their agents seeking such victims. This has also led to some people perpetrating acts of Child Sacrifice on their own family members. This is mentioned in the Government Task Force Report which states that people have sold, and even taken part in the murder of, their own children or relatives.²⁴
- 8.11 It is thought that influences outside Uganda have made an impact inside the country and some have identified witch-doctors in Tanzania as playing such a role.
- 8.12 In December 2008, the Ugandan media such as New Vision reported that about 100 Albinos had been killed in Tanzania in the previous nine months. The killings were highest in Mwanza, Mara, Shinyanga, Kigoma in the Lake Victoria zone neighbouring Uganda, in Kagera near Burundi, and the Democratic Republic of Congo.
- 8.13 Police statistics show that Mwanza had the highest number of witch-doctors with at least 3,000 registered, and that the demand for body parts to be used in special magic portions mixed by witch-doctors had become an extremely profitable business. Clients from as far away as the Democratic Republic of Congo, Burundi, Kenya and Uganda paid thousands of pounds believing that a magic concoction in a ritualistic ceremony using the legs, genitals, eyes and hair of people with albinism could help them achieve instant wealth.
- 8.14 In 2009, the court in the north-west Shinyanga District, near Lake Victoria, sentenced three men to death for their part in the slaughter of Matatizo Dunia, a 14-year-old albino. One of the accused was caught with the deceased boy's leg. The guilty men admitted that they planned to sell the 'white meat' to witch-doctors.
- 8.15 This was the first ever conviction for the killing of an albino in Tanzania. It sent shock waves through the country and it is thought that some witch-doctors may have crossed in to Uganda to continue their criminal exploitation business; it is likely that witch-doctors in Uganda realised that this enterprise could produce massive profits for such unscrupulous occult killers posing as traditional healers. It is thought that this may account for the increase in the abduction and sacrifice of children in Uganda.
- 8.16 Vincent Mugisha, of Kyampisi Childcare Ministries, confirms the influence of Tanzanian witch-doctors in Uganda. He said, “Witch-doctors in Uganda boldly proclaim themselves to be Tanzanian, and Ugandans somehow believe that such people from Tanzania are more effective than those from Uganda. Witch-doctors were forced out of Tanzania and came to Uganda. This is the reason why Child Sacrifice has increased in Uganda. People have a great desire for wealth. These

²³ Rapid Assessment on Child Sacrifice in Uganda – Ministry of Gender, Labour and Social Development

²⁴ Taskforce Report 2009 – Appendix B

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ritual murders usually occur where construction work is going on. Child sacrifice is not usually undertaken for health or to cure diseases. Animal sacrifice would be used for such things.”

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9. Effects

9.1. Physical

- 9.1.1. Death is the worst, ultimate and most apparent, physical consequence of Child Sacrifice.
- 9.1.2. Survivors often have a variety of scars across their body where they have been cut to draw blood.
- 9.1.3. The cases of Allan Ssembatya and George Mukisa, in Case Studies 1 and 2 (3.1., 3.2.), are evidence of the horrendous physical effects suffered by victims of child sacrifice. Cuts to the body leave lasting scars that can, as in Allan's case, require extensive medical treatment. He is still suffering, four years later, from an intercerebral lesion and possible haematoma. He also suffers weakness in one side of his body and other physical and physiological effects such as fatigue and a lack of concentration.
- 9.1.4. Castration and genital mutilation is common in Child Sacrifice rituals and this can have various physical consequences. Initially, castration can lead to problems with urinating, as is the case with George Mukisa in Case Study 2 (3.2.). In the long term, castration affects the hormone level in the child leading to retarded development both physically and sexually.
- 9.1.5. Physically the effects will become most apparent through adolescence and puberty as a child's normal development will be retarded. The main effects, according to 'The Journal of Endocrinology and Metabolism' and 'Psychosomatic Medicine, Volume ii, No.1, January 1940', include:
 - 9.1.5.1. Gynecomastia – Male's will experience an enlargement of the glandular breast tissue resulting in the development of female breasts. This is caused as the lack of testes leads to low levels of testosterone production, and so a high level of oestrogen being present in the body.
 - 9.1.5.2. Kyphosis – The bone mineral density decreases over time leading to the thinning of the bone in the skull and across the body, which can lead to spinal problems. Eventually, this will lead to chronic osteoporosis.
 - 9.1.5.3. Further effects on the body, as a result of low testosterone and high oestrogen levels, can lead to obesity, lack of growth of pubic hair and other hair

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across the body as well as a severely reduced sex drive.

9.2. Psychological

- 9.2.1. The practice of Child Sacrifice means that children who survive this ritual can often remember exactly what happened to them and who the perpetrators were, leading to a large degree of emotional distress, nightmares, and flashbacks.
- 9.2.2. The retelling of the events leads children to become highly upset.
- 9.2.3. This psychological distress means that survivors of Child Sacrifice find it difficult to trust family members or the society around them for fear of a reoccurrence of the event.
- 9.2.4. The lack of a criminal conviction of witchdoctors and perpetrators adds to the psychological distress as victims can still encounter their attackers in their normal life. Allan Ssembatya, George Mukisa and the families of those affected by Child Sacrifice know the perpetrators of the crime and can recognise them. In an interview with investigative journalist Chris Rogers for the BBC in 2011, Allan positively identified the witchdoctor who abducted and cut him when he was shown images of the suspect taken in a video recording.
- 9.2.5. The psychological effects of castration at an early age can have long – term effects upon the victim. As a result of what is perceived as an abnormality, social exclusion of the castrated person can follow, and this leads to depression. People who have been castrated find it difficult to develop ‘normal’ relationships. They are unable to have sexual relations or produce children and this can further deepen the depression.
- 9.2.6. Psychological implications also exist for the families of victims killed in the practice of Child Sacrifice, as parents have nightmares and visions of their dead children. Sarah Nahkenyo, Case Study 3 (3.3.), told Jubilee Campaign and Kyampisi Childcare Ministries in an interview that she still wakes during the night with a dream that her son’s body has been returned.
- 9.2.7. Grief and mourning are also long term consequences that are ever present in the loss of a child.

9.3. Financial

- 9.3.1. The cost of medical treatment for the injuries suffered is often very high as they are not always simple and straight forward and can be long term.

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- 9.3.2. For Allan Ssembatya, the cost of pre-surgery investigations to close the gap in his skull that was left by the machete amounted to 735, 000 Uganda Shillings (£186.00). This covered ECG scans, brain CT Scans, chest x-rays and blood tests. Allan's family also had to pay 40, 000 Ugandan Shillings (£10.00) per day for his stay in hospital. This cost contributed towards Allan's bed, dressings and medication. These figures do not include the cost of the actual surgery or Allan's other medical needs, related to his stroke and castration.
- 9.3.3. The financial pressures for children and families such as Allan Ssembatya's are intense as they struggle to pay the necessary medical bills for treatment.
- 9.3.4. In cases of castration, there are initial treatment costs as well as the long term costs of hormone treatment.
- 9.3.5. The families of victims are unable to pay the high cost of hiring a lawyer to prosecute a suspected perpetrator accused of abducting or murdering their child in a ritual killing. The costs escalate and the slow progresses of most cases through the courts with the inevitable backlogs leave the families unable to meet such costs. Consequently, cases are dropped, while some cases are never started as families do not have the money to pay the lawyers or to fund the ongoing costs of the case.
- 9.3.6. Allan Ssembatya's father was employed as a barber but gave up his work to care for Allan, and later sold the family home to try and cover the costs of the treatment for his son. They now live in rented accommodation. Jubilee Campaign and Kyampisi Childcare Ministries are seeking funds to support Allan and children like them. (Case Study 3.1)
- 9.4. Societal insecurity and fracture
- 9.4.1. Children across the country live in fear of abduction as cases of ritual killings increase. There are no official statistics on the issue though the African Network for the Prevention and Protection against Child Abuse and Neglect (ANPPCAN) have asserted that about 3,000 children disappear from their homes each year, while newspaper reports in May 2010 claim that as many as 900 children were feared trafficked or sacrificed. (2.5.2)
- 9.4.2. Family members and neighbours of the victim along with members of the local community are sometimes involved in the abduction and ritual killing of children. This has resulted in a breakdown of trust within families and the community as the social fabric is at risk of disintegrating.

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10. Perpetrators

- 10.1. The witch-doctor exercises all power and authority in their controlling role over the process and his or her client relies on their knowledge and ability to enable their magical powers to bring them riches. Clients are prepared to pay whatever amount the witch-doctors demands and they become convinced that the sacrifice of a human is required by the gods in order to secure a fast track to prosperity. The arrangements of the sacrifice vary as some witch-doctors may play a part in the abduction or they may employ an agent to identify and groom a child who is considered appropriate for the ritual; the agent may also be responsible for the disposal of the body after the ceremony has been completed. Alternatively, they could rely on a child trafficking gang who operate in a network and kidnap children for these and other illegal purposes. The witch-doctor would be expected to pay such an agent for their role in the kidnapping and this would be taken from the larger fee paid to them by their client.
- 10.2 There is an association drawn between human sacrificial rituals and traditional religious healing practices, and the recent increase in the occurrence of crimes of Child Sacrifice has been widely attributed to traditional healers.
- 10.3 However, the sacrifice of human beings is considered to be a crime by traditional health practitioners, and alien to indigenous knowledge and culture of worship and healing.²⁵ For example, traditional healers from the Buganda region who participated in an assessment, by the Ministry of Gender, Labour and Social Development, indicated that human blood is not permissible in a shrine.
- 10.3.1. “On our side as traditional healers our culture does not allow us to sacrifice human beings. Even when carrying out rituals you are not supposed to touch human blood. If you accidentally cut your finger while slaughtering an animal for sacrifice or preparing protective medicine we take it that the sacrifice or medicine won’t work. So we do not involve human flesh or dead bodies in our operations... for that matter I would like to say human sacrifice is something new.”(Masaka, Traditional Healers)
- 10.3.2. “In our indigenous practice, there is no situation requiring human or child sacrifice, and there is no one to eat the carcass, as is the case in sacrifices. Every sacrificial object must be edible and eaten. Those who sacrifice people are killers and not healers.” (Focus Group Discussion, National Council of Traditional Healers and Herbalists)
- 10.4. There has been a re-insurgence of African-traditional culture, and religion, which has created an interest and fascination with witchcraft. This has seen the rise and influence of corrupt people who pose as fake witchdoctors/ traditional healers. They use the media, both newspapers and radio, to masquerade under the

²⁵ Rapid Assessment on Child Sacrifice in Uganda – Ministry of Gender, Labour and Social Development

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banner of traditional medical practice and associated rituals. In this way, it has become an acceptable practice to consult traditional healers, diviners, witchdoctors and astrologers and this is now considered normal, even fashionable.

- 10.4.1. This social attitude and acceptance of witchcraft has encouraged more people to openly consult witchdoctors, some of whom encourage their clients to sacrifice children as part of the ritual to make the magic work more powerfully or to appease the gods or spirits.
 - 10.4.2. In the past, consulting witchdoctors would be done at night and in secrecy. In modern times, witchdoctors have become well organised and use prominent advertising and promotion near their shrines. In addition, their radio announcements, advertisements and commercials publicised fantastic claims, alongside their use of print advertisements in the newspapers. In 2009, The Monitor reported, “Occasionally, one hears that senior government officials and politicians are attending official functions organised by traditional healers. This has enhanced their popularity and encouraged more people to consult them thus increasing the chances of witchcraft-related child sacrifice.” While attempts have been made to curb such publicity, the advertisements persist.
 - 10.4.3. Vincent Mughisa of Kyampisi Childcare Ministries explained, “Witch doctors posing as traditional healers still advertise on television, radio and newspapers, and newspapers such as ‘Red Pepper’ carry several such advertisements. I have heard promotional adverts on Bukedde Television with witch-doctors promising to heal all kinds of diseases, promising that they could get jobs for unemployed people, catch thieves and recover lost property. The government has shares in Bukedde Television which also has a radio station and newspaper linked to it.”
 - 10.4.4. This was confirmed by Peter Sewakiryanga who explained, “Regarding advertising. Traditional healers use some media houses to advertise their services. These include open air radios, news papers and through them, they promise all sorts of spiritual healing. They script their adverts in a manipulative language that causes a mirage of hope and excitement to those in desperate situations.”
- 10.5. The existence of fake witch-doctors, sometimes called “bafere”, have damaged the image of traditional healers and herbalists and are seen as the main cause of the exploitative actions associated with crimes of Child Sacrifice.
- 10.5.1. Many traditional healers in Uganda cite the growing number of fake witch-doctors as responsible for the increase in the number of children sacrificed. ‘Alien’ or ‘quack’ healers work for financial gain through

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exploitation and often come from outside the area in which they operate, either from abroad or another region in Uganda. Their use of human flesh is not consistent with traditional healing practices.

10.5.2. A comment from a traditional healer from Masaka confirms this suggestion, “On our side as traditional healers our culture does not allow us to sacrifice human beings... For that matter I would like to say human sacrifice is something new”²⁶

10.5. Witch-doctors are both male and female. It is not surprising to see women practising as witch-doctors.

²⁶ Rapid Assessment on Child Sacrifice in Uganda – Ministry of Gender, Labour and Social Development

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11. Inadequate Legislation

- 11.1 The cost of taking a case of Child Sacrifice through the courts is beyond the reach of most people, particularly those in poverty, and since it is usually the poor whose children are the victims, such cases never reach the courts. People in rural areas do not have access to lawyers nor the finances to employ lawyers for the length of time it takes for cases to progress through the various stages of the court process. Additional expenses such as travelling from home to meetings with the lawyers, and later to court for each hearing, would be difficult or impossible for many of the families of victims to sustain. In many instances, according to Kyampisi Childcare Ministries, cases of Child Sacrifice are not reported to the authorities.
- 11.2 NGO's report that the court system is full, with numerous backlogged cases facing long delays. Consequently, cases of Child Sacrifice are engulfed in an overcrowded system making it difficult for the police and the legal system to deal with them efficiently, as witnesses go missing and can't be traced.
- 11.3 The legal process for cases of Child Sacrifice to be tried are under the Penal Code, the Witchcraft Act of 1957; in October 2009, the Ugandan Parliament passed the Prevention of Trafficking in Persons Bill, which contains some provisions for the prevention and response to the trafficking of children for use of their body parts.
- 11.3.1. Although the Witchcraft Act has been in existence since 1957, it has not been implemented by the authorities, and is one of the main reasons that have enabled witch-doctors to engage in child-trafficking and ritual murders. The law is not known by many people and it has hardly been used in Uganda's law courts. It also does not specifically mention child sacrifice.
- 11.3.1. The Witchcraft Act states that, "Any person who directly or indirectly threatens another with death by witchcraft or any other supernatural means commits an offence and is liable to imprisonment for life." It adds, "Any person who practices witchcraft or who holds himself out as a witch, whether on one or more occasions, shall be guilty of an offence and on conviction shall be liable to imprisonment for a period not exceeding five years."²⁷ The Act also forbids hiring of an individual to practice witchcraft or consulting with another person who practices witchcraft: "Any person who hires or procures another person to practice witchcraft or who for evil purposes consults or consorts with another who practices witchcraft shall be guilty of an offence and on conviction shall be liable to imprisonment for a period not exceeding five years."

²⁷ http://www.ulii.org/ug/legis/consol_act/wa1957122/ - Uganda Legal Information Institute

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11.4. While the law in Uganda emphasises child protection, Child Sacrifice as such is not specifically mentioned. This makes it difficult for convicted child murderers who have sacrificed children in ritual killings to be given the maximum punishment.

11.4.1. For instance, the 1999 Children Statute of the Republic of Uganda states In Sec.6.3 that, “A child has the right to be protected from violence, ill-treatment and any behaviours that might show lack of care or interest in the child”. Local authorities are charged with the duty of protecting the rights and well-being of children in their areas of jurisdiction. Sec.II.9 of the Children’s Statute says, “The Secretary for Children’s Affairs, chosen from the members of the Council, is responsible for all matters concerning children”. However, this is still far from being regularly and satisfactorily implemented and practiced by local councils in Uganda.

11.5. Commissioner Moses Binoga, the head of the police Task Force, told our researcher, “I support the campaign and the initiatives of Kyampisi Childcare Ministries and Jubilee Campaign and other charities in fighting this crime of Child Sacrifice. The police cannot offer social and psychological support like counselling and providing medical support for the victims of sacrifice. Groups like Kyampisi Childcare Ministries and Jubilee Campaign are doing an amazing job. If this campaign can be sustained, it will be a great help in fighting this crime and I will support it.”

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12. Anti-Human Sacrifice and Trafficking Task Force

- 12.1. The Anti-Human Sacrifice and Trafficking Task Force was created in January 2009 by the Inspector General of Police, Maj. Gen. Kale Kayihura, under the leadership of Commissioner Moses Binoga.
- 12.2. The Task Force operates from the Police Headquarters in Kampala and draws its membership from the police force, the Internal Security Organisation (ISO), Uganda's intelligence agency, Members of the Department of Immigration and the Ministries of Education and Culture.
- 12.3. It was set up due to the growing problem of human sacrifice cases which reached 25 in 2008, according to official government statistics.
- 12.4. The Task Force's roles includes directing, overseeing and coordinating investigations; intelligence collection; and liaison with, and mobilization of, the general public against human sacrifice.
- 12.5. "2,000 police officers have been trained to improve the detection and response to cases of trafficking in persons especially children"²⁸
- 12.6. There is a direct telephone line to the Task Force for cases of human sacrifice, with links to District Police Headquarters.
- 12.7. In interviews for this report, representatives of the Task Force explained that they pursue various initiatives in order to tackle human sacrifice. These include:
 - 12.7.1. The enhancement of public sensitization – in order to raise awareness in the general public of the issue of human sacrifice and that it is a criminal offence.
 - 12.7.2. The enhancement of police investigations and evidence collection specifically into cases of human sacrifice.
 - 12.7.3. Arrest of suspects – which have risen from 5 arrests in 2006 to 125 in 2009 and 43 in 2010.
 - 12.7.4. Mobilization of traditional herbalists and healers to sensitize them against the risks of human sacrifice and ensure the identification of those practicing ritual murders.
 - 12.7.5. Working with local NGOs to aid police investigations, protection of victims and sensitization.
- 12.8. The Task Force has identified the lack of prosecutions as being a hindrance to their work. The inability to gain convictions has delayed the work of the Task Force in covering more cases.

²⁸ Rapid Assessment on Child Sacrifice in Uganda – Ministry of Gender, Labour and Social Development

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13. Recommendations

13.1. Introduce new laws to deal with Child Sacrifice:

- 13.1.1. Our main recommendation is for the government to introduce new legislation on Child Sacrifice so that people involved in this criminal activity at any level can be prosecuted accordingly.
- 13.1.2. The Penal Code, the Children’s Act, the Anti-trafficking in Person’s Act and the Ugandan Constitution are all relevant in prosecuting acts of Child Sacrifice but they do so as murder. They fail to distinguish that acts of Child Sacrifice are different to murder in that they have processes and intentions that go beyond the act of homicide.
- 13.1.3. Moses Binoga, the Police Commissioner and head of the Task Force, told Peter Sewakiryanga, of Kyampisi Childcare Ministries, “The police and the judiciary use old laws. There is a problem in reconciling the law of human sacrifice alongside the existing laws of the penal code. If a child dies of mutilation, it’s taken as aggravated trafficking in the current law.”
- 13.1.4. In his Presidential Election campaign, 2011, President Museveni declared a proposition that those tried for Child Sacrifice should be denied bail. We welcome this suggestion.

13.2. Set up new department to address the issue

- 13.2.1. The government could signal its intention to prioritise this significant issue by creating and resourcing a new department within the system to respond to the increasing high rate of incidents involving the abduction and sacrifice of children by criminals posing under the guise of traditional healers. The new department could co-ordinate all the necessary components needed to respond to the issue and would give a much-needed focus to the problem.
 - 13.2.1.1. Moses Binoga, the Police Commissioner, has endorsed the suggestion of such a department and told our researcher, “I would like the government to create a complete and separate department to respond to the issue of anti- trafficking and sacrifice. That will help in easy monitoring of these activities.”

13.3. Establish Special Court to handle cases of Child Sacrifice:

- 13.3.1. We recommend the creation of a new court similar to the court set up to deal with anti-corruption cases in order to specifically and separately try those arrested and accused of Child Sacrifice.

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- 13.3.2. The suggestion for a special court to deal with issues of sacrifice are supported by Mr Moses Binoga, the Commissioner of the Anti-Human Sacrifice and Trafficking Task Force. He told our researcher that cases of sacrifice take a long time to make any progress through the courts, "Probably the judicial system should give special priority to these cases." In other interviews, he explained, "It would be better if we had special courts to handle these cases so that they can be speeded. The current court process is too long that it sometimes looks as if Police is not working, witnesses lose interest in the case and sometimes there is difficulty in tracing witnesses." Cases often do not get to court due to the slow speed at which cases are processed and a lack of financial resources on the part of victim's families to follow the cases through to conviction. A new court will lead to the expedient resolution of cases and a much higher chance of conviction if the accused is found guilty; at the moment, the conviction rate is extremely low or non-existent. It will also allow for the clearing of cases that are backlogged and awaiting trial in the current judicial system.
- 13.3.3. The Anti-Corruption Division of the High Court was set up in July 2008 as 'a deliberate step by the Judiciary, in response to demands by Government and other institutions engaged in fighting corruption, to take drastic action against the corrupt by strengthening the adjudicatory mechanism for fighting corruption.'²⁹
- 13.3.4. The Anti-Corruption Bill, passed by Parliament on 13 May 2009, is intended to support the Prevention of Corruption Act 1970 and to set strict punishments for private sector corruption, including imprisonment for up to ten years.³⁰
- 13.3.5. Corruption cases are now settled in 40 to 60 days, considered a very fast turnaround by the evaluation report of Trust Law.³¹
- 13.3.6. A Commission should be established to clear the backlog of outstanding cases of abductions and Child Sacrifice.
- 13.4. Separate Traditional Healing from Witchcraft:
- 13.4.1. New legislation needs to be introduced to separate acts of witchcraft from genuine traditional healers.
- 13.4.2 The Government Task Force cites that 'lack of clear policy' on the conduct and operations of witchdoctors makes identifying criminal

²⁹ http://www.judicature.go.ug/index.php?option=com_content&task=view&id=118&Itemid=157

³⁰ <http://www.trust.org/trustlaw/country-profiles/good-governance.dot?id=89a4af8e-0495-4ac2-90e8-02125ca1834d>

³¹ <http://www.trust.org/trustlaw/country-profiles/good-governance.dot?id=89a4af8e-0495-4ac2-90e8-02125ca1834d>

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acts committed under the guise of cultural rituals difficult to categorise and prosecute. A clear law on Child Sacrifice will help to alleviate this problem.

13.4.3. A regulatory framework with a strict code of conduct should be developed for traditional healers in Uganda as a means of developing checks and balances within the sector, allowing traditional healers to continue to be a positive influence on their society whilst marginalising those who operate merely for profit and encourage and participate in criminal activity such as Child Sacrifice.

13.4.4. There are an estimated 650,000 registered traditional healers/witch-doctors in Uganda³² but around 3 million practicing traditional healers/witch-doctors. Traditional healers play an important cultural and traditional role in village life, as well as serving important medicinal and conflict resolution roles. However, lack of regulation means that corrupt people can use the cover of traditional healers and can work unmonitored and exploit and abuse vulnerable people.

13.4.5. It has been suggested that if the Ministry of Health is not adequately equipped to handle the spiritual and socio-cultural related aspects of traditional healing, a semi-autonomous agency bringing together stakeholders from several line ministries and Civil Society Agencies may provide another option for tackling this.³³

13.5. Simplify procedure for reporting cases:

13.5.1. The legal procedure for reporting cases of abduction and sacrifice needs to be simplified so that all people can easily report such crimes. Reports claim that courts are full and cases of Child Sacrifice are backed-up in the legal process. Many families have lost hope of their case ever reaching court and the perpetrators being brought to justice.

13.6. Government should exercise greater authority and establish a National Action Plan:

13.6.1. The Government needs to demonstrate greater authority and will to combat Child Sacrifice. According to a US State Department Report in 2011, the Ugandan government has made “minimal efforts to prevent human trafficking during the year.”³⁴

13.6.2. The Government needs a comprehensive National Action Plan to combat the crime of Child Sacrifice, incorporating an education and awareness program in the community; involving the police and the Anti-Human Sacrifice and Trafficking Task Force; with the cooperation of non-governmental organisations.

³² RACHO Uganda

³³ Rapid Assessment on Child Sacrifice in Uganda – Ministry of Gender, Labour and Social Development

³⁴ Trafficking in Persons Report 2011 – US State Department

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13.7. Task Force to be better resourced:

13.7.1. The government Task Force argues that they do their job as best they can but suffer from a severe lack of resources and facilities. They struggle to operate effectively, especially far outside of their base in Kampala. Therefore, the more resources directed towards them, in conjunction with strict observation of how these resources are utilised, could help in the investigation and conviction of child sacrifice cases.

13.7.1.1. Moses Binoga, the Police Commissioner, told our researcher, “We don’t have vehicles designated for the specific work of surveillance of Child Sacrifice cases and trafficking. That’s a big problem. So there is no transport at all.”

13.7.1.2. Commissioner Binoga told our researcher, “There isn’t a special budget designated for cases of human sacrifice and this is a problem.”

13.7.1.3. The Task Force struggle to afford the fuel to travel around the whole country; and do not have sufficient investigative resources such as cameras.³⁵

13.7.2. In order to respond efficiently to cases of Child Sacrifice, the Task Force need good communications, transport, personnel and coordination. These are things that they currently lack.

13.7.2.1. “Police has the capacity, they can try their level best but they don’t have a lot of facilitation, it is not enough. When we receive a report that maybe a child has been taken sometimes you find when there is no where you can get facilitation to follow up either in Kampala or where to follow that information so you end up failing to get information about that report”. (Crime Intelligence, Ntungamo District)

13.7.2.2. “... as police at times we fail to investigate those cases because they require some inputs... When they come to police they expect us to help them a lot and for sure this office as you can see it we fail at times to get fuel to put either in our vehicle or motorcycle to follow such cases. That is the problem which we have with us”. (Child and Family Protection Unit of the Police, Ntungamo)

³⁵ Odida Paul Langeyape – RACHO Uganda

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13.7.2.3. “There is only one vehicle at the station. This is a vehicle used for all activities. There could be a case but the vehicle is out station. This hinders our quick response.” (District Police Commander, Jinja)

13.8. Increase Awareness on the issue:

13.8.1. An intensive nationwide program of awareness is essential in combating Child Sacrifice. This could incorporate the exposure of schemes and falsehoods spread by witch-doctors in their attempt to exploit people.

13.8.2. Resources could be supplied through government networks or NGO’s involved with dealing with these issues. These resources could utilise promotional material for use on TV, radio and print media; posters; leaflets.

13.8.3 Priority should be given to a national education and awareness program for school children in order to combat and prevent the abduction and sacrifice of children. Education is urgently needed as the Ugandan Government “did not conduct anti-trafficking educational campaigns during the year,” according to the US State Department Trafficking in Persons Report 2011.

13.8.3.1. This could be arranged by visiting schools all across the country and showing videos on the risks of Child Sacrifice.

13.8.3.2. However, the provision of initiatives such as these would require financial support, especially in the making of informative, multimedia tools, and an appropriate budget for such materials should be made available.

13.9. Provide help for victims:

13.9.1. Many of those who are victims of Child Sacrifice, whether directly or indirectly, require help in a variety of forms; physical, psychological and financial.

13.9.2. A rehabilitation centre could serve as a key support network for those affected by child sacrifice and give people a reason to report more cases, giving a more accurate figure on the full extent of Child Sacrifice.

13.9.3. NGOs and the government should work collectively to ensure the psychosocial support of those impacted by Child Sacrifice, whether they be survivors or families of victims. All should work to ensure that their needs are met and that they are supported through the trauma that they have suffered.

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14. Photographs

All photographs copyright of Jubilee Campaign.

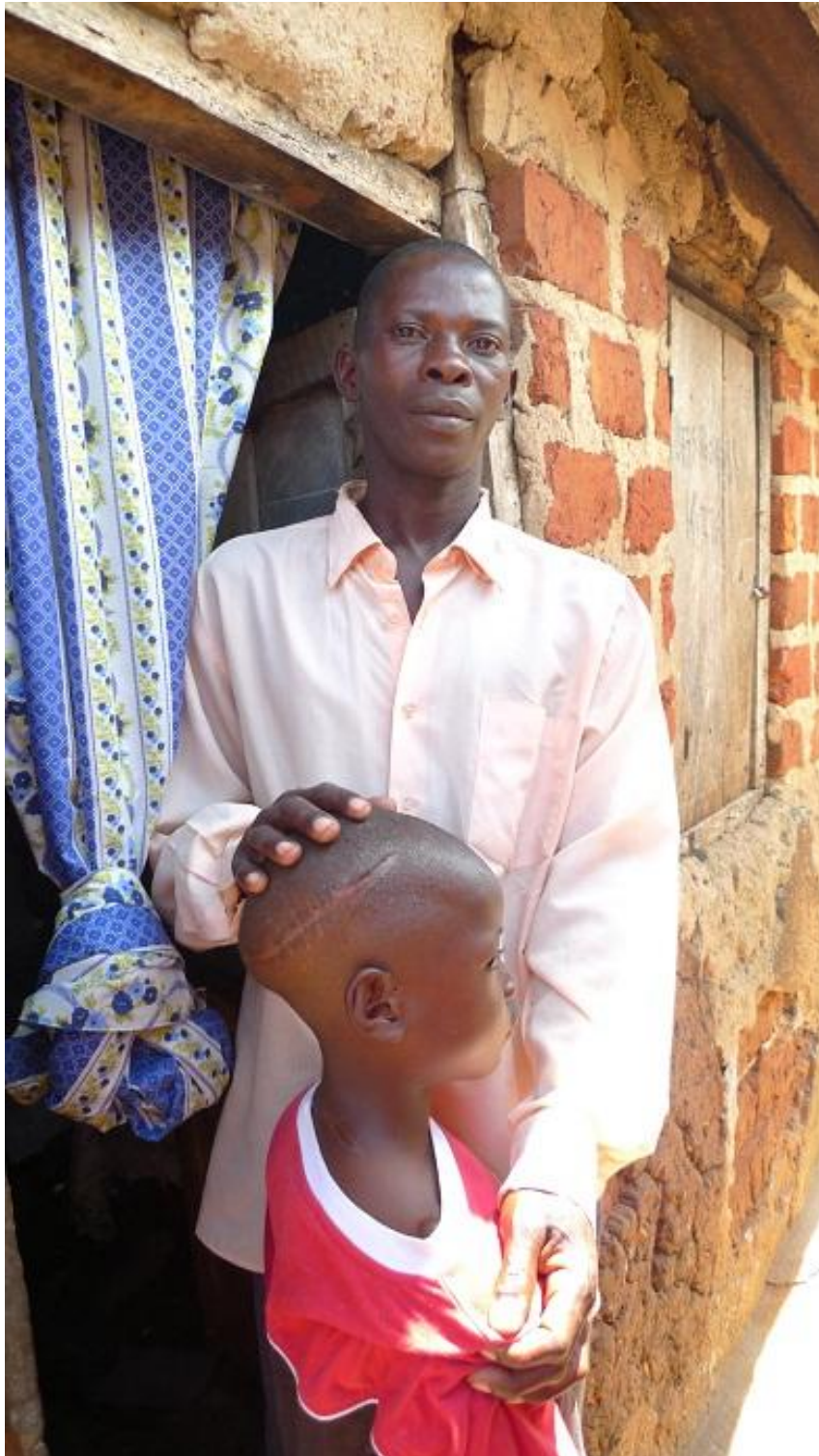


Allan Ssembatya is a survivor of Child Sacrifice after being kidnapped on 19th October 2009 aged 7 years old.



Allan Ssembatya was the subject of a brutal attack in 2009.

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Allan Ssembatya's father Hudson Kizza Semwanga sold their house to pay for Allan's medical expenses and left his job in order to care for his son. They now live in rented accommodation in the slums of Mukono, a district outside of Kampala. Jubilee Campaign and Kyampisi Childcare Ministries are raising funds to support Allan and survivors like him.

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Allan Ssembatya spoke of his ordeal to investigative journalist Chris Rogers for a BBC documentary on Child Sacrifice in Uganda.



Awali is the witch-doctor who abducted and cut Allan Ssembatya. A BBC undercover investigation in 2011 led by Chris Rogers tracked down the witch-doctor, who said that he could provide more children for sacrificial rituals. Here Chris Rogers shows Allan and his father footage of the secret recordings. Allan had already identified Awali as the person who abducted him.

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George Mukisa was kidnapped on 15th February 2009, aged 4 years old and castrated in a sacrificial ritual but he survived the ordeal. He is cared for by Kyampisi Childcare Ministries.

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George Mukisa was abandoned by his parents after the attack and now lives with his grandmother in Bweyogerere in the Wakiso District outside of Kampala.



George Mukisa was castrated in a witchcraft ceremony in February 2009 and required surgery. This photograph shows where a skin graft was taken from his forearm as part of his genital reconstruction.

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Sarah Nahkenyo's son, Sula, became a victim of Child Sacrifice on 25th November 2002. Sula's head was discovered but his body has never been found.



Sarah Nahkenyo, (left) with her sister outside their house in Ganda, a district, outside of Kampala. Sarah's son Sula was kidnapped near their home in 2002.

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A photograph of Steven (Emmanuel) Kironde before his abduction and murder in 2009

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The rags on the floor show the place where the decapitated body of Steven (Emmanuel) Kironde was found in the maize fields behind his house.



Steven (Emmanuel) Kironde's grandmother, Tepenensi Nombogwe, pictured beside the spot where her grandson's body was found.

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The photographs show a witch-doctor holding a consultation with a client. The witch-doctor confirmed that he sacrificed a chicken and a goat to help his clients. However, he does not believe in human sacrifice and says that it isn't needed or used in witchcraft, and the people who perform it are corrupt.

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The witch-doctor, Kabogoza Vincent, in Mpigi is interviewed here by the investigative journalist Chris Rogers for a BBC TV report into Child Sacrifice in Uganda.



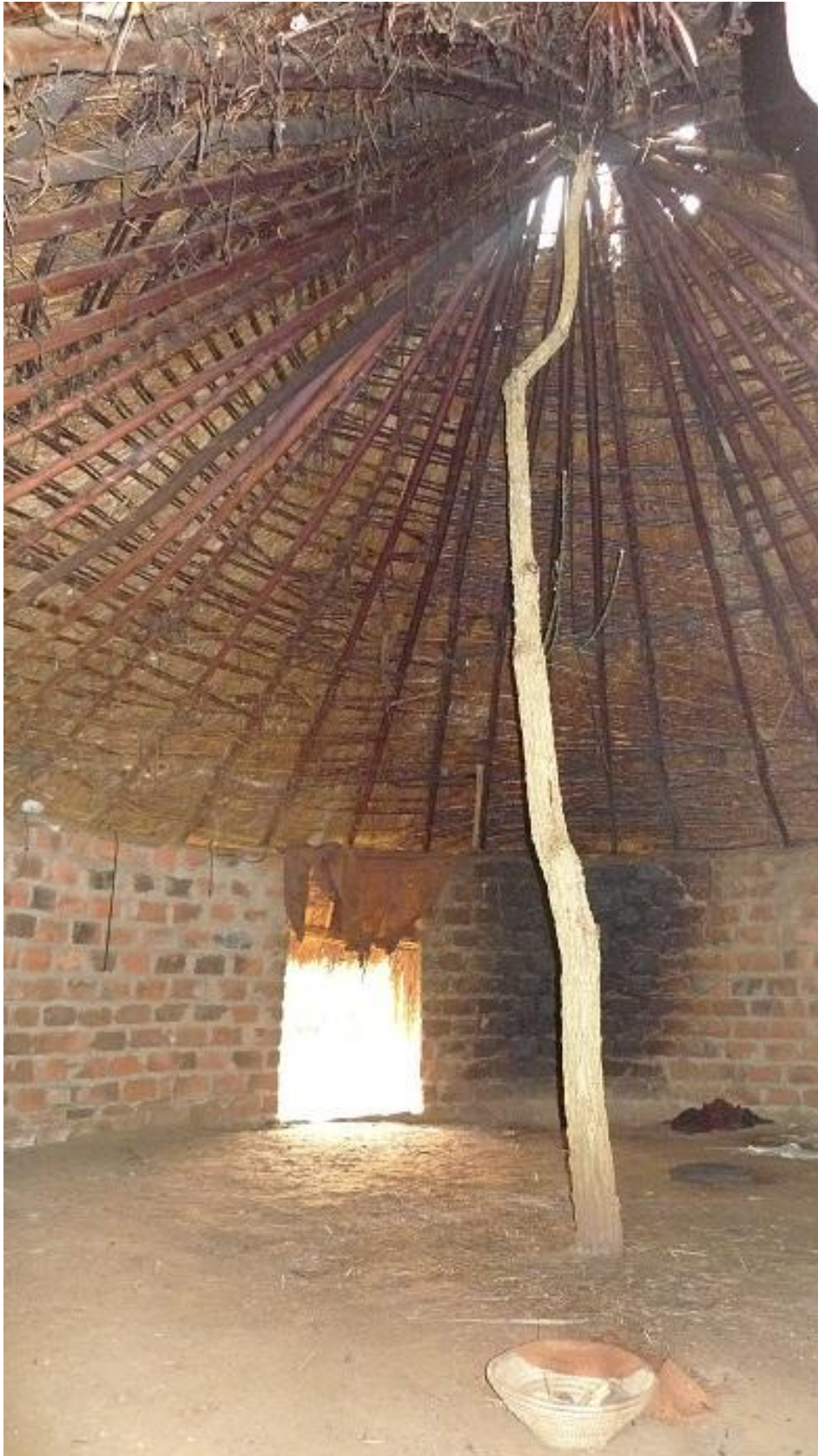
In this photograph, an assistant to the witch-doctor, Kabogoza Vincent, is crushing leaves and herbs to make different medicines for his clients. The shrine in Mpigi where the witchdoctor holds his consultations is on the right of the picture.

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A shrine in Mpigi that belongs to the witch-doctor Kabogoza Vincent. This shrine is made of dried banana leaves and wood.

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Inside a disused witch-doctor's shrine in Uganda.

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A poster raising awareness of the dangers of Child Sacrifice in Uganda.



Peter Sewakiryanga, Executive Director of Kyampisi Childcare Ministries, with the Most Reverend Henry Orombi, Archbishop of the Church of Uganda. The Archbishop of Uganda has backed our campaign to end Child Sacrifice in Uganda.

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Appendix A – Anti - Human Sacrifice & Trafficking Task force, 2010 Statistics

2010 HIGHLIGHTS

During the year under review, the crime of ritual murders (Human sacrifice) reduced by a percentage of 51%, with a total of 14 cases registered as compared to 29 registered in the year 2009. However, there was an increase in cases of attempted murders / causing grievous harm for ritual purposes, i.e. 02 cases in 2010 as opposed to 01 case registered in 2009. Some other criminal incidents related to human trafficking were also experienced in some parts of the country; They included kidnaps for ransom (07); kidnaps and abductions for labour & money (08); being in possession of human body parts and digging of graves to remove body parts for witchcraft (03). There were also some incidents of missing persons a few of whom had not been recovered by the end of the year. *(See brief facts on each Case as per attached Appendices)*

A total of 43 suspects were arrested for interrogation in 2010, out of whom 26 were taken to court and charged with murder. There were also suspects charged with other related offences, i.e., Attempted murder/causing grievous harm for witchcraft (04); Trafficking in human body parts for witchcraft/harming a dead body (02); Kidnaps and abductions for labour (02) Kidnap for ransom (14).

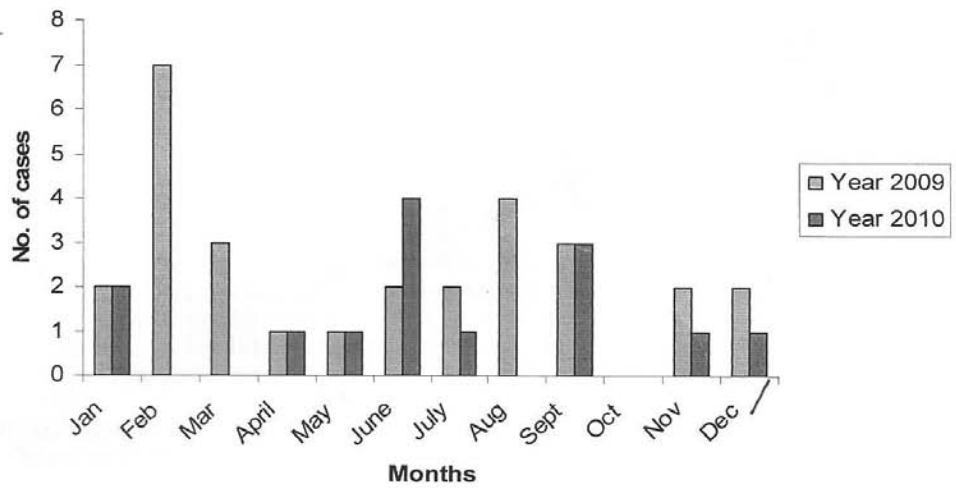
STATISTICAL SUMMARY INFORMATION ON CASES OF RITUAL MURDERS REGISTERED FOR THE YEAR 2010 AS OF 31ST DECEMBER 2010

No of Cases	Victims of Ritual Murders				Suspects Involved		Position of Case /Investigations			
	Adults		Children		Arrested for Interrogation	Taken to Court	No Serious clues/ Files Closed	Under Investigations with Clues	Submitted to DPP for Comittal	Committed to High Court
	Male	Female	Male	Female						
14	04	01	04	05	43	26	05	02	05	02

COMPARISON STATISTICS OF RITUAL MURDER CASES REGISTERED FOR THE YEARS 2006 - 2010 AS OF 31ST DECEMBER 2010

Year	No of Cases	Victims of Ritual Murders		Suspects Involved		Position of Case /Investigations			
		Adults	Children	Arrested for Interrogation	Taken to Court	No Serious clues/ Files Closed	Under Investigations with Clues	Pending in Court	Convicted
2006	01	-	01	05	03	-	-	-	01
2007	03	01	02	04	04	02	-	01	-
2008	25	09	16	13	02	17	-	08	-
2009	29	14	15	70	48	14	03	12	-
2010	14	05	09	43	26	05	05	05	-

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Appendix B – Anti-Human Sacrifice & Trafficking Task force, Human Sacrifice Overview Report for 2009

TEL: 259564/232359/230448
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CRIMINAL INVESTIGATIONS DIRECTORATE
 POLICE HEADQUARTERS
 P.O. BOX 2973
 KAMPALA, UGANDA

21/01/10

UGANDA POLICE

THE REPLY TO THIS LETTER SHOULD BE
 ADDRESSED TO THE DIRECTOR OF C.I.D

**RE: HUMAN SACRIFICE OVER VIEW REPORT FOR THE YEAR
 2009**

1.0 OVER VIEW OF THE CONCEPT OF HUMAN SACRIFICE IN UGANDA

It is common belief among many communities of Uganda that shedding of blood of some kind is necessary to celebrate success or to chase away evil spirits or to protect some one from misfortunes. In most communities such sacrifices are made in form of slaughtering chicken, goats or even cows. It is a common practice in some communities that when one buys a new vehicle or when a foundation for a brick house is made, some animal is slaughtered and blood smeared around. This shows that the idea of sacrifice has lived amongst the Ugandan communities for generations. The biggest concern is that it has now gone to the level of sacrificing human beings. Human sacrifice incidents have manifested themselves in several forms including unique murders, abductions, kidnaps, attempt to sell children, missing persons and practicing witchcraft. Parts of human bodies, especially blood, hair, heads, breasts, tongues and private parts are mixed with some herbs to work as medicine.

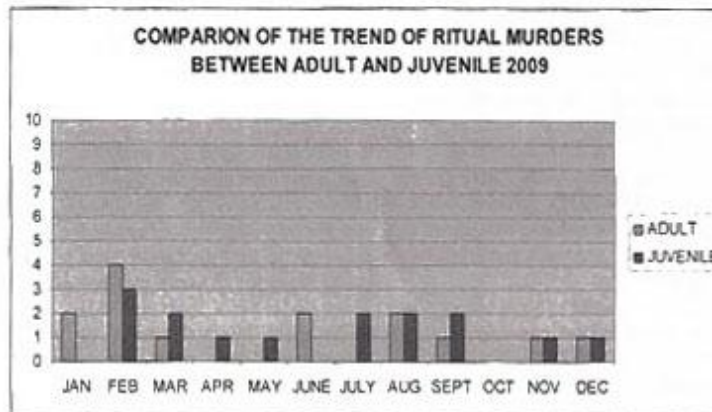
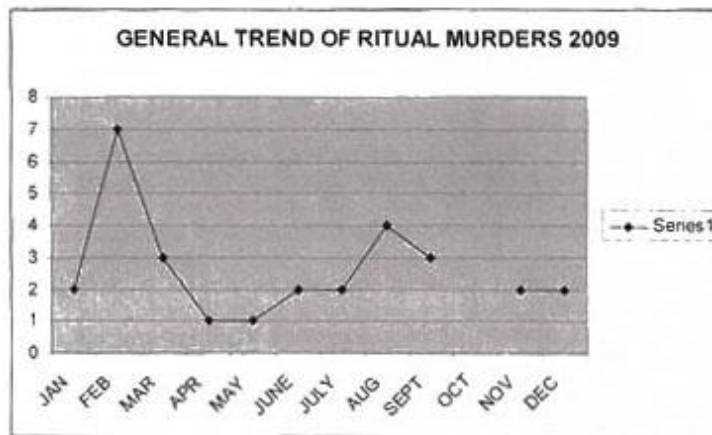
2.0 GENERAL APPRECIATION OF THE TREND OF THE CRIME OF HUMAN SACRIFICE FOR THE YEARS 2007, 2008 and 2009

According to Police records, 03 homicide cases of suspected human sacrifice were recorded in 2007, 25 were recorded during the year 2008 and most of the dead were children while 29 were recorded in the year 2009, 15 of whom were children. A total of 123 missing persons, 90 of whom were juveniles, had not been traced by the end of the year. Some of those still missing could be victims of human sacrifice. In response to the above mentioned developments 125 suspects were arrested for interrogation and 54 of them were taken to court, charged with several criminal offences including murders, abductions, attempt to sell children, kidnaps and causing harm / death through practicing witchcraft.

3.0 Statistical Summary Information at a Glance for Jan– Dec 09

Total of Reported Missing Persons		Suspected Ritual murders		Persons traced		Persons fate yet unknown by end of Year		Suspects arrested	Suspects taken to court
Adults	Juveniles	Adults	Juveniles	Adults	Juveniles	Adults	Juveniles		
256	936	14	15	233	848	33	90	125	54

Child Sacrifice in Uganda
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4.0 Distribution of Suspected ritual Murder Incidents per District / 2009

No. of ritual Murders	Districts Affected
04	Kampala
03	Jinja
02	Mukono, Mityana,
01	Mpigi, Kamuli, Kaliro, Fort-portal, Ntungamo, Bushenyi, Pader, Kabale, Kiboga, Gulu, Masaka, Nakasongola, Oyam, Apac, Kitgum, Ibanda, Soroti, Mbale

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**5.0 CAUSES AND CONTRIBUTING FACTORS TO THE
PERSISTENCE OF THE CRIME OF HUMAN SACRIFICE
DURING THE YEAR 2009**

- I. It has been realized that there are many people who believe in witchcraft and demonic powers for wealth, job security and health care. Such people have become obsessed with their witchcraft beliefs such that they are easily manipulated by some traditional healers to the extent of accepting to sacrifice human beings.
- II. There is information that some traditional healers and herbalists have spirits which prescribe human blood as the main course of treatment for their clients. We are investigating a traditional healer in Northern Uganda who told a BBC journalist that he had killed 70 people in the process of treating his clients, sometime back.
- III. The existence of fake traditional healers and herbalists (Bafere) is highly suspected to be responsible for some of the unique murders and missing persons in the country. These people extort exorbitant amounts of money from their victims and then end up demanding for the parts of human bodies to scare them off. Information has been received that the bafere also sometimes deliberately kill their victims who insist on following them for the money cheated.
- IV. Laxity on the side of some individuals and those entrusted with taking care of the children has been responsible for most of the cases of missing children some of whom have been recovered while already dead. It has been noted that most of the suspected ritual murder victims and the missing children go missing while in company of people who are not their biological parents while all the adults killed have been captured by their killers while either sleeping in unsecured houses or walking alone in the night or bush.
- V. It seems there is some disorientation in some people's minds which has led them to developing evil ideas of selling their children or relatives and sometimes, participating in their murder.
- VI. Some people are suspected to have been murdered or made to disappear for some other reasons like adultery, land wrangles or business competition, etc, but the perpetrators have disguised the crime scenes to look like incidents of human sacrifice.
- VII. Not all people reported missing are in danger of being sacrificed. Some of them just changed places of employment without knowledge of their relatives; some young girls eloped with men; other children have been stealthily taken over by either parent without agreement between the concerned parties; while others went for temporary visits to friends or relatives without informing the people they stay with.

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7.0 ACTION TAKEN BY POLICE

1. Formation of Anti Human Sacrifice & Trafficking Task Force

Around mid January 2009, the Inspector General of Police, Maj. Gen Kale Kayihura instituted the Anti Human Sacrifice & Trafficking Task Force under the command of ACP BINOGA MOSES. The Task Force has membership from Police, ISO, Immigration, Ministries of Education and Culture.

Among the functions of the Task Force is to direct, oversee and coordinate the investigations, intelligence collection, liaison and mobilization of the general public against the crime of human sacrifice.

A coordinating desk has been established at CID headquarters with a toll free line no 0800199499. Link contact desks have been established at all Police Districts and Divisional headquarters under the respective Crime Intelligence officers.

The District Security Committees all over the country have been advised to form similar task teams at all the district under the respective District Police Commanders, to enhance the fight against human sacrifice and a number of them have already complied.

2. Enhancement of Public Sensitization

A nationwide public sensitization has been embarked on by the Police to enhance public consciousness against the crime of human sacrifice, through various ways, including the media.

3. Enhancement of Police Investigations and Intelligence Collection

Investigations and intelligence collection on the crime of human sacrifice has been enhanced all over the country. Many reports of suspicious characters have been received and investigated. Some individuals have been put under watch by the security agencies on suspicions of involvement in human sacrifice.

4. Arrest of Suspects

For the year 2009, a total of 125 suspects were arrested in connection with suspected human sacrifice offences out of which 54 have been produced in court, charged with cases of murder, abductions, kidnaps, selling children and practicing witchcraft respectively.

5. Mobilization of Traditional Herbalists and Healers

Using the existing leadership of the various groups of traditional healers and herbalists in the Country, the Police have established a link with traditional healers and herbalists as a way of sensitizing them against criminal acts and to be able to easily identify those who practice any criminal acts, including human sacrifice.

6. Teaming Up With Some NGOs to Fight the Crime

The Police has very often worked hand in hand with willing partners like NGOs and individuals who have offered various forms of assistance to supplement the

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facilitation of Police investigations and protection of victims (witnesses). At this juncture I wish to register our sincere appreciation to some NGOs like ANPPCAN – Kampala and FEPAD – Lira for their continued support to the Police in the fight against this vice.

7. Training Assistance and Provision of Equipment by the American Government

We are grateful to the United States Government for the sponsorship of training of over 2000 Police personnel as first responders in the investigations of human trafficking and the provision of some computers, cameras, binoculars and video/voice recorders.

8.0 CHALLENGES AND OBSERVATIONS

- It is sometimes not easy to differentiate certain genuine cultural practices from the criminal or fake ones until it results into death or sickness or loss of money.
- The belief in demonic or witchcraft powers is a psychological disorientation which is not so easy to detect and eliminate.
- Delay of the prosecution process which has led to delayed conclusion of court cases has delayed the conviction of the suspects arrested which has led to delayed results of the efforts put in by the Police to fight this crime.
- Lack of a clear policy on the conduct and operations of traditional healers and herbalists has made it difficult for the security officers to identify criminal acts committed under the guise of cultural rituals.
- From the results of the investigations of the incidents of the unique murders and available intelligence the crime seems to be committed by people who have similar mentality but there are not doing it as organized group.
- The vigilance of the local press on the crime has sometimes made the situation be blown out of proportion. Some ordinary murders are sometimes reported as human sacrifice cases prematurely. This has led to exaggeration of the statistics concerning the crime quoted by some other concerned parties.
- Concentration this year has been put on reports of suspected human sacrifice but there has been a few human trafficking cases which have not been properly defined in Police records due to lack of the relevant law. Most of such cases have been registered as abduction or kidnap cases.

8.0 WAY FORWARD FOR THE YEAR 2010

- The Task Force shall continue with the mobilization and coordination of the intensified investigations, intelligence collection and public sensitization against the crime.
- Particular emphasis is to be put on the cases already under investigations so that we can achieve some convictions to serve as lessons for those intending to commit similar crimes.
- We shall intensify the surveillance of areas where some crafty traditional healers are said to be committing murders of their victims.
- We shall continue with the mobilization of traditional healers and herbalists to enable easy and quick flow of information about the illegal acts of those involved.

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- We shall also continue with the cautioning of the public about the dangers of over relying on traditional healers and herbalists to solve their problems, and shall publish periodical 'shame lists' of the traditional healers reported to be practicing ritual murders or making people disappear after cheating them of their money.
- We wish to request that the Government initiates a Policy on the conduct and operations of traditional healers and herbalists in the country. We hope this shall go a long way to help the Police and the communities to easily identify criminal traditional healers and herbalists.
- The law of Anti human trafficking should be operationalized so that the few reports of suspected human trafficking which are received are handled by Police appropriately.

Compiled by

ACP BINOGA MOSES

Head: Anti Human Sacrifice & Trafficking Task Force

21/01/10

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Appendix C – Prevention of trafficking in persons Act, 2009

ACTS

SUPPLEMENT NO.6
2009.

23RD October,

ACTS SUPPLEMENT

To the Uganda Gazette No. 52 Volume CII dated 23rd October, 2009.

Printed by UPPC, Entebbe, by Order of the Government.

Act 7 **Prevention of Trafficking in Persons Act** **2009**

THE PREVENTION OF TRAFFICKING IN PERSONS ACT, 2009

ARRANGEMENT OF SECTIONS

Section. **PART I-PRELIMINARY**

1. Commencement
2. Interpretations

PART II-TRAFFICKING IN PERSONS

3. Offence of trafficking in persons
4. Aggravated trafficking in persons
5. Trafficking in children
6. Engaging the labour or services of a victim of trafficking
7. Promoting trafficking in persons
8. Offences related to trafficking in persons
9. Failure to disclose conviction
10. Duty to report trafficking in persons

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PART III-PROTECTION OF VICTIMS OF TRAFFICKING IN PERSONS

11. Non discrimination of victims of trafficking in persons
12. Protection, assistance and support for victims of trafficking in persons
13. Confidentiality
14. Repatriation of victims of trafficking in persons
15. Restitution
16. Compensation
17. Absence of victims and court awards.

PART IV-JURISDICTION

18. Jurisdiction
19. Extra-territorial jurisdiction
20. Extradition

PART .V-PREVENTION OF TRAFFICKING IN PERSONS OFFICE

21. Designation of prevention of trafficking in persons office

ACT 7 Prevention of Trafficking in Persons Act 2009

Section.

PART VI-MISCELLANEOUS

21. Confiscation and forfeiture of proceeds of trafficking
22. Regulations

SCHEDULE

Currency Point

THE PREVENTION OF TRAFFICKING IN PERSONS ACT, 2009

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An act to provide for the prohibition of trafficking in persons, creation of offences, prosecution and punishment of offenders, prevention of the vice of trafficking in persons, protection of victims of trafficking in persons, and for other related matters.

DATE OF ASSET: 1st October, 2009

Date of Commencement: 23rd October, 2009.

Be IT ENACTED by Parliament as follows:

PART I-PRELIMINARY

1. Commencement.

This Act shall come into force upon publication in the Gazette.

2. Interpretation.

In this Act, unless the context otherwise requires-

(a) "Child" means a person below 18 years of age.

(b) "debt bondage" means the status or condition arising from a pledge by the debtor of his or her personal services or labour or those of a person under his or her control as security or payment for a debt, when the length and nature of services is not clearly defined or when the value of the services as reasonably assessed is not applied towards the liquidation of the debt;

(c) "Currency point" has the value specified in the Schedule to this Act;

(d) "Exploitation" includes at a minimum, sexual exploitation, forced marriage, child marriage, forced labour, harmful child labour, use of a child in armed conflict, use of a

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person in illegal activities, debt bondage, slavery or practices similar to slavery or servitude, human sacrifice, the removal of organs or body parts for sale or for purposes of witchcraft, harmful rituals or practices;

(e) “Forced labour” means all work or service which is exacted from any person under the threat of any penalty and for which the said person has not offered himself or herself voluntarily;

(f) “**Gazette**” means the Uganda Gazette, and includes any supplement of that Gazette.

(g) “Human Sacrifice” means the killing, mutilation, removal of organs or body parts of a person for sale or for the purposes of witchcraft, rituals or any harmful human practices;

(h) “**Minister**” means the minister responsible for internal affairs;

(l) “**Prostitution**” means the activities of a “prostitute” as defined in the penal code Act- “a person who, in public or elsewhere, regularly or habitually holds himself or herself out as available for sexual intercourse or other sexual gratification for monetary or other material gain;

(j) ‘Public office’ means an office in the public service

(k) “Public officer” means service in a civil capacity of the Government or a local government;

(l) “Public service” means service in a civil capacity of the Government or a local government;

(m) “Pornography” means any representation, through publication, exhibition cinematography, indecent show, information technology, or by whatever means, of a person engaged in real or simulated explicit sexual activities, or any representation of the sexual parts of a person for primarily sexual excitement;

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(n) “Sex tourism” means a program organized by travel and tourism-related establishments or individuals which consists of tourism packages or activities, utilizing and offering escort and sexual services and practices offered for any persons as part of work recreation;

(o) “Sexual exploitation” means the use of a person in prostitution, sex tourism, pornography, the production of pornographic materials or the use of a person for sexual intercourse or other lascivious conduct.

(p) “Slavery” means the status or condition of a person over whom any or all of the powers attaching to the right of owners are exercised.

(q) “Slave trade” includes all acts involved in the capture, acquisition or disposal of a person with the view to selling or exchanging him or her and with the intention of reducing him or her to slavery.

(r) “Trafficking in persons” means the recruitment, transportation, transfer, harbouring or receipt of persons by means of the threat or use of force or other forms of coercion of abduction, fraud or deception of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another for the purpose of exploitation.

(s) “Victim of trafficking” includes a person who is being or has been trafficked as per the definition of trafficking in persons provided under this Act.

PART II-TRAFFICKING IN PERSONS

3. Offence of trafficking in persons.

(1) A person who-

(a) Recruits, transports, transfers, harbors or receives a person by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation.

(b) Recruits, hires, maintains, confines, transports, transfers, harbors or receives a person or facilitates the afore mentioned acts through force or other forms of coercion for the purpose of engaging that person in prostitution, pornography, sexual exploitation, forced labour, slavery, involuntary servitude, debt bondage, forced or arranged marriage.

Commits an offence and is liable to imprisonment for fifteen years.

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- (2) Notwithstanding the provisions of subsection (1), where the offender is a legal person, it shall be liable to a fine of one thousand currency points and temporary or permanent closure, deregistration, dissolution, or disqualification from practice of certain activities.
- (3) The recruitment, transportation, transfer, harboring or receipt of a child for the purpose of exploitation shall constitute “trafficking in persons” even if this does not involve any of the means set forth in subsection (1) of this section.
- (4) The consent of the victim of trafficking or if a child, the consent of his or her parents or guardian to the acts of exploitation shall not be relevant.

4. Aggravated Trafficking in persons

A person commits the offence of aggravated trafficking where-

- (a) The victim of trafficking is a child.
- (b) Adoption, guardianship, fostering and other orders in relation to children is undertaken for the purpose of exploitation.
- (c) Recruits, transports, transfers, harbors or receives a person, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of abuse of power or of a position of vulnerability or receiving payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation.
- (d) The offence is committed by a syndicated, or on a large scale.
- (e) The offender is an organization engaged in the activities of organizing, directing or protecting the vulnerable persons in society.
- (f) The offence is committed by a close relative or a person having parental care, authority or control over the victim or any other person.
- (g) The offence is committed by military personnel or by a law enforcement officer.
- (h) The offence is committed by military personnel or by a law enforcement officer.
- (i) Where the person organizes, facilitates or makes preparations for the kidnapping, abduction, buying, selling, vending, bringing from or sending to, receiving, detaining or confining of a person for purposes of harmful ritual or organ or any other act related to witchcraft.
- (j) The victim dies, becomes a person of unsound mind, suffers, mutilation, gets infected with HIV/AIDS or any other life threatening illness.
And shall be liable to imprisonment for life

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5. Trafficking in children.

A person who-

- (a) Does any act referred to in section 3 in relation to a child.
- (b) Uses a child in any armed conflict.
- (c) Removes any part, organ or tissue from the body of a child for purposes of human sacrifice.
- (d) Uses a child in the commission of a crime.
- (e) Abandons a child outside Uganda.
- (f) Uses a child or any body part of a child in witchcraft, rituals and related practices. Commits an offence of aggravated trafficking in children and may be liable to suffer death.

6. Engaging the labour or service of a victim of trafficking in persons.

A person while knowing or having reason to believe that a person is a victim of trafficking, engages the labour or services of that victim in that status, commits an offence and is liable to imprisonment for ten years.

7. Promoting trafficking in persons.

Any person who:

- (a) Knowingly leases or subleases, uses or allows to be used any house, building or establishment for the purposes of exploitation.
- (b) Produces, prints, issues or distributes any document or information of any government agency which relates to immigration for purposes of trafficking.
- (c) Tampers with, or falsifies any government or government agency's document or information relating to the immigration regulations or requirements.
- (d) Utters or aids any person to utter false document relating to immigration for purpose of facilitating that person's entry or stay in Uganda, exit from the country.
- (e) Gives or facilitates the giving of false information to any authority for the purpose of enabling the entry, stay in Uganda or exit from Uganda of any person.
- (f) Advertise, publishes, prints, broadcasts, distributes or causes the advertisement, publication, printing, broadcasting or distribution by any means including the use of information technology and the internet of any pornography or other material intended or likely to facilitate trafficking in persons.
- (g) In any way engages in the selling or buying of persons.
- (h) Recruits, transports, transfers, harbours or receives a child for any purpose without authority of the parent or guardian of such a child except that this

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provision shall not apply where the recruitment, transportation, transfer, harbouring or receipt is done lawfully, in good faith and in the best interests of a child.

- (i) Abandons a child. In circumstances likely to cause fear, isolation, injury, pain or harm to facilitate the trafficking of that child.
Commits an offence and is liable on conviction to a fine not exceeding one hundred and twenty currency points or to imprisonment for five years or both such imprisonment and a fine and on subsequent conviction for the same offence is liable to imprisonment of seven years without the option of a fine.

8. Offences related to trafficking in persons

A person who:

- (a) Attempts to traffic in person
- (b) Conspires with another person to do an act of trafficking in persons.
- (c) A recruit, transports, transfers, harbours, provides or receives a person for domestic or overseas employment or training or apprenticeship with the intention of trafficking.
- (d) Recruits a person below 16 years in any form of employment for the purposes of exploitation.
- (e) Introduces or matches any person to another for purposes of sexual exploitation.
- (f) Confiscates, conceals or destroys a passport, travel documents or other personal documents or belongings of a person for the purpose of unlawfully denying that person freedom of movement, or access to any public services.
- (g) adopts or facilitates the adoption of a person for illicit purposes commits an offence and is liable on conviction to imprisonment for five years or a fine of one hundred and twenty currency points or to both such imprisonment and fine and on subsequent conviction for the same offence is liable to Imprisonment of seven (7) years without the option of a fine.

9. Failure to disclose conviction.

A Person who having been convicted of a trafficking offence under this Act fails to disclose that conviction-

- (a) When applying for employment which places him or her in a position of authority or care of children or
- (b) When offering or agreeing to take care of or supervise children, commits an offence and is liable on conviction to a fine not exceeding three thousand currency points or to a term of imprisonment not exceeding three years or both.

10. Duty to report trafficking in persons.

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- (1) Every member of the community, who knows that any person has committed or intends to commit an offence under this part of this Act, shall report the matter to the police or other authority for appropriate action.
- (2) A person who knowing or having reason to believe that a person has committed or intends to commit an offence and does not report to the police or other relevant authority, commits an offence and is liable to a fine of five thousand currency points or imprisonment for six (6) months.

PART III-PROTECTION OF VICTIMS OF TRAFFICKING IN PERSONS

11. Non discrimination of victims of trafficking in persons.

- (1) Measures for the protection, assistance and support to victims of trafficking in persons shall be interpreted and applied in a way that is not discriminatory to persons on the basis of race, religion, belief, age, family status, culture, language, nationality or gender.
- (2) Any person who applies the measures for protection, assistance and support of victims in a discriminatory manner commits an offence and is liable to a fine of five hundred currency points or imprisonment for six months.

12. Protection, assistance and support for victims of trafficking in persons.

- (1) A victim of trafficking shall be legally recognized as such and shall not be penalized for any crime committed as a direct result of his or her trafficking.
- (2) A victim of trafficking shall be informed in a language that he or she understands about the different stages of any proceedings, and about her or his rights and duties.
- (3) A victim of trafficking shall be assisted to enable his or her views and concerns to be presented and considered at the appropriate stages of the proceedings.
- (4) The institution of a criminal charge arising from acts of trafficking in persons shall not affect the rights of a victim to pursue a civil case for damages.
- (5) A person instituting proceedings under this section shall be exempted from payment of any filing fees required under civil procedure laws.
- (6) A victim of trafficking in persons will be accorded the available health and social services, medical care, counseling and psychological assistance, on a confidential basis and with full respect of his or her privacy in a language she or he understands.
- (7) A victim of trafficking shall be considered for provision of safe and appropriate accommodation and material assistance where necessary and possible.
- (8) Public officers and any other person involved in the detection, investigation, prosecution or trial of offences under this Act shall

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whenever necessary, refer victims to appropriate organizations and institutions for assistance and support.

- (9) The protection, assistance and support to children shall be provided in accordance with their special needs, especially with regard to accommodation, education and care.
- (10) A victim of trafficking shall be entitled to information on the nature of protection, assistance and support he or she is entitled to and the possibilities of assistance and support.
- (11) The protection, assistance, and support subscribed in this section shall be provided by Government and other agencies.

13. Confidentiality.

- (1) At any stage of the investigation or trial of an offence under this Act, law enforcement officers, prosecutor, judicial officers and medical practitioners as well as parties to the case shall recognize the right to privacy of the victim of trafficking.
- (2) For the purposes of subsection (1) Proceedings of the court shall be conducted in camera, outside the presence of the media in cases involving children, sexual exploitation and other cases where the court considers this appropriate.
- (3) Any editor, publisher, and reporter or columnist in cases of printed materials, announcer or producer in case of television and radio producer or director of a film in case of the movie industry or any person utilizing trimedia facilities or information technology who publishes or causes publicity of the names and personal circumstances or any other information tending to establish the victim's identity without authority commits an offence and is liable to a fine of two hundred and fifty currency points.

14. Repatriation of victim of trafficking in persons.

- (1) The minister in cooperation with the appropriate government agencies shall be responsible for the facilitation of repatriation of victims of trafficking in persons to and from Uganda.
- (2) Where the repatriation of a Ugandan victim is likely to expose the victim to greater risk or compromise his or her safety, the minister may, through the relevant office, negotiate with the host government for as may be necessary to protect the victim.
- (3) Where the repatriation of a foreign victim is likely to expose the victim to greater risk, to compromise his or her safety or where presence of the victim is necessary for court proceedings the minister may facilitate the extension of appropriate residency permits, work permits and maintainance as may be necessary to protect, assist and support the victim.
- (4) On getting notice of a victim of trafficking in persons in a foreign country, the minister shall verify whether the victim is a citizen or a permanent resident of Uganda and shall, where a victim is proved to be a Ugandan or a permanent resident without proper documentation, issue the relevant documents and other relevant authorization to facilitate the repatriation of the victim to or from Uganda.

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15. Restitution

Where a person is convicted of trafficking in persons under this Act, the court shall in addition to any other punishment, orders that person to pay restitution to the victim or other person or organization which may have incurred expenses on the victim's behalf for:-

- (a) Costs of medical and psychological treatment.
- (b) Costs of physical and occupational therapy and rehabilitation.
- (c) Costs of necessary transportation, temporary housing and child care.
- (d) Costs of re-integration in society and
- (e) Any other costs that the court may deem fit.

16. Compensation

Where a person is convicted of trafficking in persons under this Act, the court may in addition to any other punishment order that to pay compensation to the victim for:-

- (a) Physical injury
- (b) Emotional distress
- (c) Pain and suffering
- (d) Loss or damage
- (e) Any other damage that the court may deem fit

17. Absence of victims and court awards.

The return of the victim to his or her country or other absence of the victim from the jurisdiction shall not prejudice the victim's right to receive restitution or compensation.

PART IV-JURISDICTION.

18. Jurisdiction.

A case under this Act shall be tried where the offence was committed or where any of its components occurred or where the trafficked person actually resided at the time of the time of the commission of the offence.

19. Extra-territorial Jurisdiction.

This Act shall apply to offences committed outside Uganda where –

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- (a) A person who while being a citizen of or permanently residing in Uganda, commits an act outside Uganda which act would constitute an offence had it been committed in Uganda.
- (b) The victim was a citizen of Uganda at the time of commission of the offence.
- (c) The offence was committed partly inside and partly outside Uganda.
- (d) A substantial or taken place within the territory of Uganda.

Provided that:-

- (a) No proceedings shall be instituted under this section without the written consent of the Attorney General.
- (b) If the consent of the Attorney General is received under (a) proceedings may be instituted in any appropriate court and such court shall have jurisdiction to try the matter as if the offence or offences had been committed within its jurisdiction.
- (c) A person shall not be tried for an offence under this section if that person has been acquitted or convicted of the same offence in another country.

20. Extradition.

A person charged with an offence under this Act shall be liable to extradition under the existing Extradition laws.

PART V-PREVENTION OF TRAFFICKING IN PERSONS OFFICE

21. Designation of prevention of trafficking in persons office.

- (1) The minister shall designate an office to be responsible for the co-ordination, monitoring and overseeing the implementation of this Act.
- (2) The designated office shall have the following functions-
 - (a) To formulate a comprehensive and integrated program to prevent and suppress trafficking in persons.
 - (b) To prepare an annual National plan of Action on Prohibition of trafficking in persons taking into account activities on prevention, prosecution and protection.
 - (c) To develop measures and policies to protect, assist and support victims of trafficking, taking particular consideration of the age gender and special needs of victims of trafficking in persons.
 - (d) To establish a data bank on cases of trafficking in persons and conduct continuing research and study on the pattern and scheme of trafficking in persons which shall form the basis for policy formulation and programme direction.
 - (e) To engage in consultation, coordination, cooperation and advocacy with governmental and non-governmental Organization, among other entities to advance the objects of this Act.

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- (f) To initiate the training and awareness of government personnel, law enforcement officials and the public, particularly among risk groups and communities of the dangers of trafficking and protections that are available for victims of trafficking.
- (g) To propose rules and regulations to the Minister as may be necessary for effective implementation of this Act.
- (h) To carry out such other activities as are necessary or expedient for the full discharge of all or any of the functions conferred on it under this Act.

PART VI –MISCELLANEOUS

22. Confiscation and forfeiture of proceeds of trafficking.

- (1) In addition to any penalty imposed for the violation of this Act, the court shall order the confiscation and forfeiture of all the established proceeds and properties derived from the commission of the crime.
- (2) Where the proceeds and properties derived from the offence have been destroyed, diminished in value or otherwise rendered worthless by an act or omission, directly or indirectly of the offender or it has been concealed, removed, converted or transferred to prevent the same from being found or to avoid forfeiture of confiscation, the offender shall be ordered to pay the amount equal to the value of the proceeds or property.
- (3) All awards of damages and costs of proceedings under this Act shall be paid directly by the offender and where the offender fails to pay the same shall be recovered like a civil debt.

23. Regulations.

The minister may, by statutory instrument, make regulations to effect the implementation of the provisions of this Act and promote its objects.

SCHEDULE

CURRENCY POINT

One currency point is equivalent to twenty thousand shillings.

Cross References

Penal Code Act, Cap.120

Child Sacrifice in Uganda
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Child Sacrifice in Uganda is published by Jubilee Campaign and Kyampisi Childcare Ministries.

This report is dedicated to the victims of the crime of Child Sacrifice and their families. We are grateful to all those who talked to us, gave us information and materials, and allowed us to tell their stories. Our hope and prayer is that this report – and the campaign, along with the BBC TV investigation by journalist Chris Rogers – will result in a new awareness of this crime, and a change in the law to protect children from this 21st century evil.

Special thanks for encouragement: The Most Reverend Henry Orombi, Archbishop of the Church of Uganda. Thanks also to Commissioner Moses Binoga, Edith Nandawula, Josephine Kirabo, Paul Odida, Pastor Norman Semwogere, Robert Nsereko, Winnie Nasanga, Edwin Mbaziira, Sylyva Kyagulanyi, Pastor Wilson Bugembe, Joan Smith, Dave Dorey, James Faux.

Research and Editorial Team: Jane Indiana, Phil Leonard, Vincent Mugisha, Winnie Nasanga, Peter Sewakiryanga, Danny Smith, Luke Smith.

Acknowledgements and Sources: African Network for the Prevention and Protection against Child Abuse and Neglect, All Africa.Com website, Anti-Human Sacrifice and Trafficking Task Force, Commissioner Moses Binoga, British Broadcasting Corporation, Daily Monitor Newspaper Uganda, Global Legal Monitor, Kirsty Jones, Independent Uganda, Journal of Endocrinology and Metabolism, Vincent Mugisha, New Vision, Pulitzer Center on Crisis Reporting, Rapid Assessment on Child Sacrifice in Uganda “Informing Action” – Ministry of Gender, Labour and Social Development, Restoring African Cultural Heritage Organisation (RACHO), Sunday Vision, Trafficking in Persons Report 2011 – US State Department, Ugandan Human Rights Commission, Uganda Legal Information Institute, Uganda Radio Network, UNICEF, Weekly Message News, Margaret Ziribagwa.

Front Cover designed by Paul Higgins of D’art Design www.dartdesign.co.uk

Jubilee Campaign

Jubilee Campaign combines effective lobbying with transformational charitable action for Children at Risk worldwide. David Alton (Lord Alton of Liverpool) launched Jubilee Campaign in Parliament in 1987. The human rights pressure group helped to set up the All Party Parliamentary Group on Street Children in 1992 and served as its secretariat for many years. Jubilee Campaign has consultative status at the United Nations and recently took advantage of changes in charitable law in the UK and registered as a charity continuing long standing partnerships with strategic projects in India (with Rev KK Devaraj of Bombay Teen Challenge) and with Fr Shay Cullen of the Preda Foundation in the Philippines.

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Kyampisi Childcare Ministries

Kyampisi Childcare Ministries is a registered charity in Uganda (charity no S.5914/8706). Kyampisi Childcare Ministries seeks to empower vulnerable children in all aspects of life giving them physical, spiritual and emotional help. We seek to bring justice through advocacy campaigns against any child abuse and neglect and seeing that child protection and welfare is everyone's responsibility. This End Child Sacrifice campaign will go very far in ensuring the safety of the Ugandan child. We are very glad that this partnership with Jubilee Campaign has yielded results that are immeasurable for justice to prevail.

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Join the campaign

Sign the online petition to change the law. Support our campaign and the care of victims for survivors of Child Sacrifice.

More information

www.jubileecampaign.co.uk

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**CHILD
SACRIFICE
IN**
UGANDA

Report by Jubilee Campaign and Kyampisi Childcare Ministries

“

I want to thank Jubilee Campaign and Kyampisi Childcare Ministries for taking this campaign international. Sound the trumpet louder. It will help to awaken people to the need and once people see the need, people will respond.

We pray protection for our children, particularly against the vice of child sacrifice. Lord, heal our land, and heal our people.

”

**The Most Reverend Henry Orombi
Archbishop of the Church of Uganda**



www.jubileecampaign.co.uk www.kyampisi.org