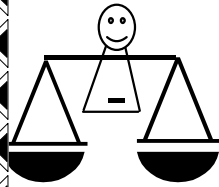


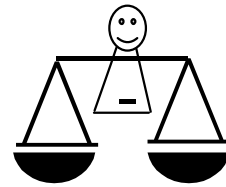
# CAMEROON YOUNG JURISTS LEGAL RESOURCE CENTER



## CYJULERC

Registration No 236/G.37/D.14/Vol.8/T/ OAPP

**Motto: "Securing livelihood for women and  
children within a legal framework"**



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### FIRST ACTIVITY REPORT



CYJULERC project team members with participant during campaign in Manko village

Combating sexual exploitation, trafficking and slavery of the  
Girl-child in Akwaya Sub-Division in Cameroon through  
Education and Empowerment.

Supported By: **Cordiad, The Netherlands**

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## INTRODUCTION

This project titled “*combating sexual exploitation, trafficking and slavery of the girl-child in Akwaya Sub-Division in Cameroon through education and empowerment*” was conceived in line with one of CYJULERC’s main mission of protecting children’s human rights.

The Akwaya girl-child has been suffering the worst form of child sexual exploitation and trafficking for several decades until 2004 when the Catholic Priest of the Akwaya Parish under Mamfe Diocese decided to ring an alarm bell in a video CD exposing the issue and calling for intervention from the public to buy the freedom of the Akwaya girls who are still sold as slaves to who ever has money. The most discriminatory aspect of the issue is the fact that, only girls are sold and the boys are kept in the family and sometimes the girls are sold to educate the boys.

When the Priest investigated the allegations, they discovered that girl-children were sold to men for money by their parents whenever the family needs money. For example, some of the girls were sold to use the money to send boys to school and to permit parents treat themselves at the hospitals, some to enable their fathers or uncles get married to new wives etc.

They were also used as collaterals for loans and often the girls end up in the hands of their parents’ creditors for they are usually unable to repay the loans.

The Priest also realized that parents take money and gifts from men in exchange for their young girl-children as early as babies and even the unborn. The parents continue to receive money from the men in exchange for their girl-children for eventual marriage whatever the age of the men at the time they want to take-over the girls. These categories of girls are usually given to the men between the ages of 6-8 years.

It was also realized that most of the girl-children are not sent to primary school because they are meant to be sold or given out for early marriage.

Some of the girls who had the luck to be sent to primary schools, refused to live with the men who bought them and some escaped from their final destinations for they could not stand the sexual exploitation and force labour they were subjected to. Those within Akwaya village communities went back to their parents but it was unfortunate that their parents refused to accommodate them for they had been sold.

The girls were bound to live in the bushes and survived at the mercy of some sympathizers for no one was allowed to accommodate them. Any one willing to accommodate them has to refund the cost of the girl to the buyer and usually with some additional sum as requested by the buyer. The girls' lives are usually threatened by both their parents and their buyers and they have to escape to save their lives.

It is on the above premise that the Catholic Priest sent a video CD to CYJULERC with testimonies of some of the girls to solicit our intervention and action considering that we are also working on the FGM project in the Akwaya Sub-Division. CYJULERC thus conceived this project with the following objective:

- To prevent and combat trafficking and sexual exploitation of girl-children;
- To protect and assist the victims of such trafficking with full respect for their human rights;
- To rehabilitation and reinsertion of girls who are victims of child trafficking;
- To promote the enforcement of CRC and other laws that protect children's rights in Cameroon;
- To contribute to the adoption, dissemination and application of the Child Protection Code by lobbying the government.

**This report is focus on Phase I and part of Phase II of the project which are; Sensitization campaigns and Assistance to victims.**

The following activities were carried out:

**Phase I**

- Sensitization, awareness raising and education campaigns of families in the communities.
- Education of offenders on the legal consequences of trafficking (forced / child marriages)
- Creation of anti-trafficking village groups.
- Capacity building of families and communities.
- Collection of baseline data on girl-child victim.

**Phase II**

- Identification of victims and registration into assistance scheme
- Assessment of victims' rehabilitation needs.

The target population is Akwaya sub-Division with emphasis on the three tribes Oliti, Becheve and Asombo tribes which practice girl-child and forced marriage. It is worth noting that, these three tribes are the main promoters of child and forced marriage in AKWAYA Sub-Division.

## EXECUTIVE SUMMARY

Project execution started with the holding of implementation planning meeting with the Catholic Social Welfare Service, Mamfe Diocese which are CYJULERC'S implementation partners. The project started later than scheduled following the heavy rains, poor nature of the, roads, numerous streams and rivers along the way which over flooded without bridges and the inter-tribal war in Akwaya Sub-Division, the target community.

However, work started on the 20th of November following the arrival of the dry season and the settlement of the dispute. Movement to Akwaya town was through Nigeria using a Transit pass. However, most of the journey was done on foot. Three (3) staff implemented the project with the supervision of the National Coordinator. Seven (7) villages out of the eight (8) villages of the three tribes which are the main promoters of girl-child and forced marriage were covered.

A total of 400 questionnaires were prepared and data collected on the situation of girl-child marriage. Sensitization campaigns were held in each village and families were educated on the consequences of girl-child marriage and trafficking. Anti-trafficking village groups were formed and the situation of school attendance rate collected in the various schools in the communities. Victims were identified and registered. T-Shirts were printed and distributed to the population, carrying message such as; **“Stop Child marriage”**; **“School first, Marriage after”**. However, the project went on successfully with the assistance of the Divisional Officer for Akwaya, the Mayor, the Brigade Commander and local stake holders.

Some problems were also encountered during the implementations that were resolved amicably.

## **EXPECTATIONS AND FEARS OF TARGET POPULATION**

During the sensitization campaign, the participants expressed their expectations and fears of the project. Some of the expectations are:-

### **EXPECTATIONS:**

- Promotion of girl-child education;
- Eradication of forced and child marriage in their communities
- Economic empowerment of the communities and families so as to discourage the practice of using the girl-child as collaterals for loans, and in exchange for money;
- Control of birth rate;
- Discourage polygamous marriage in their communities;
- Eradicate the practice of men having concubines;
- Discourage claims to children born of women after separation/divorce, (By the x-husband);
- Alleviation of poverty in the communities;
- Liberation of the victims of forced /child marriage who are in bondage.

### **FEARS:**

The people' also express some of their fears towards the project, such as;

- Eradication of their traditional form of marriage;
- Increase rate of divorce since many victims of force/child marriage will abandon their husbands;
- Problem within families;
- Increase dead rate within families as girls will refuse to be given out for money, and families will not have a ready / emergency source of income to treat sick relatives;
- CYJULERC will not be responsible for the wellbeing of the liberated girls;
- Witch hunting of the girls by their husbands;
- Solitude of the old fathers whose wives will be taken away from them.

## **ACTIVITIES AND METHODOLOGY**

Sensitization started with administrative contacts in the Sub-Division. Administrative letters were prepared and sent to the D.O, the Mayor, the Brigade commander and the Sub-Divisional Delegate for Women Empowerment and the Family to inform them about the project and for a visa to work in the community. Letters were prepared and sent to the various Chiefs, Quarter heads, to inform the villagers about the date and time of the campaign in their villages. Also, the D.O gave a support letter to the various Chiefs to ensure peace and security during work.

### **SENSITIZATION CAMPAIGNS AND BASE-LINE DATA COLLECTION**

There were sensitization campaigns in primary and secondary schools. Students, pupils and staff were educated on the issue of forced and girl-child marriage and victims were identified. Schools enrolments were collected to know the school attendance rate for boys and girls.

Village campaigns were carried out in 6 villages. The first village was Manko, on the 27<sup>th</sup> and 28<sup>th</sup> of November 2008, followed by Mavas on the 29<sup>th</sup> and 30<sup>th</sup> of November 2008. The next campaign took place in Kajinga, 20miles from Akwaya Town on the 2<sup>nd</sup> and 3<sup>rd</sup> of December 2008. Campaigns in Katetli took place on the 4<sup>th</sup> and 5<sup>th</sup> of December 2008 the next was Akwaya Town on the 8<sup>th</sup> and 9<sup>th</sup> of December. The last campaign took place in Tinta Village. It is worth noting that all the activities that took place in the villages during the sensitization campaign were the same. The population of the villages assembled at the school compound for the sensitization and education against girl-child marriage except Kajinga that the meeting held at the traditional council chairman's house. All meetings started at 9:00am and ended at 3:00pm with entertainment. During the meeting, the population was educated on topics such as:

- The meaning of marriage (definition and types);-



- The consequences of forced and early marriage to the girl-child and the community.
- The right of a girl-child to chose a husband;
- The importance of educating a girl-child before marriage;
- The legal consequences of girl-child marriage / child trafficking.



**Educating the population in Kateli**



**Educating the population in Manko**

There were **group discussions**. During discussions, Group I discussed the reasons why a girl child is given for early and forced Marriage in their community, while Group II discussed on how to stop the practice in their community.



**Group discussion in Manko**



## **ANTI-TRAFFICKING GROUPS**

**Anti Forced / Child Marriage Groups** were formed in the second part of the sensitization campaigns. The groups were given the status of a **Common Initiative Group (C.I.G)** to fight against the practice in their village communities. Elections were conducted democratically (one man, one vote). The president, Vice President, secretary, Treasurer and two Advisers were elected and installed into their functions. (See results below). Campaigns per village ended with the distribution of T. Shirts, photographs and entertainment.



Questionnaires were used to collect **Baseline Data** on victims of girl-child marriage. Sensitization was done from house to house. 400 questionnaires were answered by 400 families. Almost all the families / house-hold were visited and educated on the issue of girl-child and forced marriage. 22 victims were identified for assistance, most of them below 10 years and do not go to school.

#### **Household sensitization / data collection in Tinta village**





**Data collection in schools (G.H.S and G.T.C Akwaya Town)  
Respectively**



**DATA ANALYSIS AND RESULTS**

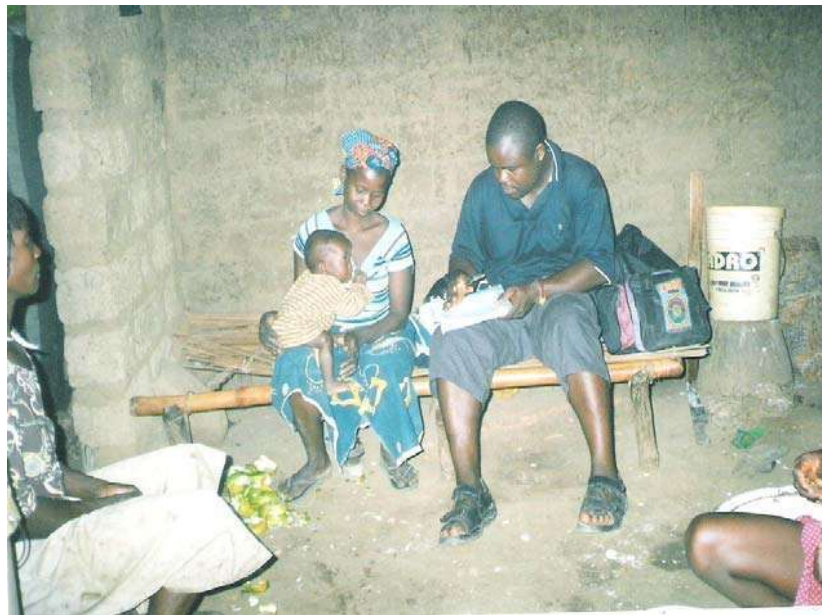
Inline with the various activities carried out during the sensitization campaign, the following results were realized as presented below under the following headings:

- Victims of forced marriage identified
- Family size / household population
- Type of marriage practiced
- Cases of forced and unforced marriages in the population sampled
- Reasons why forced and child marriage is practice in the Becheve, Oliti and Asombo tribes
- How to stop the practice
- Level of girl child education in the population sampled
- Girl-child school attendance rate, per school sampled in the communities

- Creation of Anti-Trafficking groups.



**Pupils of Government Primary School Tinta**



**House hold data collection in Tinta village**

**Victims of forced marriage identified in Akwaya Sub-Division  
during Sensitization campaign**

No	Name	Village	Age given for marriage	Present age	Level of education	Dowry in cash and kind
1	Sese Mary Akine	Tinta	10years	15year	Class 6	90,000fres 1 goat, 1fowl 10litres palm oil, beers, one monkey and one purkupine
2	Eman Dorothy	Tinta	7 years	14year	Form 2	150,000FCFA 1 goat, 1 fowl, 25litres of palm oil
3	Ogba Biliانا	Tinta	2year	6years	Class 1	<del>N</del> 18000, = 72000FCFA 1 goat, 4fowls, 1 pig
4	Etam Claudia	Tinta	1month	21years	Class 7	150,000FCFA, materials pending informations
5	Kebi Vergi	Akwaya town	1 years	19year	Class 3	400.000FCFA 1 goat
6	Aya Emelda	Akwaya Town/Anomjige	6years	9years	Classc3	35,140 = N = 140,560FCFA
7	Oningle Renata	Ngali	1 month	13years	Form 1	Pending information
8	Anu Jackline	Manko	7years	23years	Class 6	200,000FCFA materials pending information
9	Okwono Angeline	Manko	5years	25years	Class6	400,000FCFA materials pending information
10	Hawa Musa	Amanavile/Amana	6years	23years	Class 4	2000 <del>N</del> = 70,000 materials pending information
11	Ikpe Roda	Kateli	8years	9years	Class 4	Pending information but approximately 500,000FCFA
12	Akpo Philomina	Kateli (Makambe)	2years	8years	Class5	250,000FCFA 4goat,1pig, 7fowls
13	Ochenge Jenefa	Kateli	1year	9years	Class3	215,000FCFA 7goat, 2pig,6fowls
14	Epila Eumice	Kateli	6years	8years	Class4	<del>N</del> 10,000 materials pending information
15	Okwakwa Roseline	Kajinga	2years			Pending information
16	Olan	Kajinga	12years	15years	Class5	Pending

	Futunati					information
17	Ode Faith	Kajinga	6years	8years		Pending information
18	Emeka Kindness	Kajinga	3years	7years	Class2	Pending information
19	Akowush Cordelia	Kajinga	8years	11years		Pending informtion
20	Agie Nancy	Mavas	12years	18years	Class2	Pending information
21	Koban Jullitte	Mavas	5years	8years	Class1	Pending information
22	Ogbele Pascaline	Mavas	Presently Being to Marriage to Get married			



**7 years old Ikpe Roda (victim);**



**4 years old Ogba Biliana (victim)**



**Hawa Musa (Victim of forced marriage)**





**Kebi Vergi and Sese Mary Akine (Victims of forced marriage)**



**Akpo Philomina and Etam claudia (victims of child marriage)**



### Family size/House hold population

Number of Persons	Total numbers	Percentage
0 – 5 years	72	18%
6 – 15 years	268	67%
16 – above years	60	15%
Total	400	100%

From the table above, 18% of the house holds sampled are made up of a population size of 0 – 5 years, 67% made up of 6 – 15 years, and 15% made up of 16 years and above. A greater population of the household are made up 6 – 15 years.

### Type of marriages practiced

Type of marriage	Number	Percentage
Traditional	294	74.3%
Civil	8	1.2%
Church	8	1.2%
Cohabiting(Njumba married)	90	23.1%
Total number of marriage	400	100%

From the table above, 64.5% of the population sampled carried out traditional marriage only, 1.2% has done traditional, civil and church blessings while 23.1% are living as concubines. This type of marriage is known as “Njumba” ie the wife is given to the man without dowry but the children born are illegitimate to the husband but legitimate to the wife’s parent.

### Cases of forced and unforced marriages in the population sampled

Village	Forced marriage	Not forced child-marriage	Total population sampled
Kajinga	13	6	19
Kateli	8	15	23
Mavas	3	17	20
Akwaya town	13		13
Manko	7	12	19
Tinta	4	2	6
Total	48	52	100%
Percentage	48%	52%	100%

From the result above, 48% of the population sampled married through forced marriage while 52% choose their husbands. Kajinga and kateli of the

Becheve tribe has the highest rate of forced marriage followed by Mavas and Akwaya of the Oliti tribe and lastly Manko and Tinta of the Asombo tribe.

## **REASONS FOR CHILD / FORCED MARRIAGE**

There are numerous reasons for forced/child marriage practiced in the Becheve, Oliti and Asombo tribes, Akwaya Sub-Division. Findings from group discussions during sensitization campaign reveal the following reasons were presented by the population as reasons for forced and child marriage in the aforementioned communities.

- **Poverty:** Since the people are poor, it is the only readily available source of income for the family in times of problems;
- **Illness:** When parents or family relative are sick, the girl-child is given for marriage irregardless of her age to get money for treatment;



**Father and Victims of forced marriage, Kateli village**

The above photograph of a man with his two girl-children is an example of a man who gave out his two daughters for child-marriage because of poverty. He was sick and needed money for an operation, so he offered them to men who gave him money. He says is not happy with the situation but he does not have money to pay back to liberate his daughters.

**-Hunger:** Due to hunger and the large size of families, daughters are given for marriage to reduce the burden of catering for them.

**-Laziness:** Parents are lazy to work, so the only fast means of getting money is to give their daughters for marriage.

**-Debts:** When a parent is indebted, the only means to pay is to give her daughter to the man (creditor).

**-Tradition/Culture:** It is the Tradition/Culture of the people to married two or more women. The first wife is considered illegitimate (Njumba woman) by their tradition and so too are her children, while the second wife who is a small girl is legitimate (Money woman).

**-High birth rate:** Due to high birth rate, parents can not take care of their children, so the girls are forced to get married

**-Unforeseen Problems:** When urgent problems occurs that need money, a girl child is forced to get married to enable the family get money to resolve the problem.

**-Lack of Education:** Since the parents are illiterate, they do not see the need to educate their girls for they are meant to be given out forced marriage.

**-High rate of widows:** Most of the young girls that got married to old men are now widows. Because they can not take care of their children, they forced them to get married to other men within the family.

**-Enclave Area:** Since the region is enclave the people are not enlightened as such remain in their tradition.

**-Pride:** Due to pride the men want to marry as many wives as they can especially young girls.

**-Compensation/Appreciation:** In order to compensate a family because of a favour rendered, a girl child is given to them for marriage.

**-Low level of Christianity:** With the low level of Christianity in the area, the people do not have the fear of God so they are imbedded in their tradition.

**-Fear of witchcraft:** Since the young girls are afraid of witch hunting they are forced to accept the husbands for marriage.

**-To reduced Prostitution:** In order to reduce prostitution, the girls are given for marriage early before they grow up to an age to have love relationships.

## **SUGRESSIONS TO ERADICATE GIRL-CHILD MARRIAGE**

The following points were proposed by the participants on how to stop the practice of child/forced marriage:

- Education of the population on early and forced marriage;
- Implementation of the law against child-marriage;
- Parents should stop taking financial engagements they cannot meet;
- Parents should get involve in farm work and agriculture to enable them have money;
- The Chief and Counsellors should ban the tradition;
- Families should be educated on birth control so as to reduce birth rate;
- Alleviation of poverty by empowering the communities economically;
- Encourage education of the girl-child;
- Reduction of the cost of dowry;
- Parents should allow their daughters to choose their husbands;
- Loan and Savings “Njangi” schemes be created in the communities so that they can have money in time of they have problems.



**Participants during sensitization in Kajinga**

### Level of girl-child education in the sampled population

Primary level	Secondary level	Zero level	Total
176	24	200	400
44%	6%	50%	100%

From the result above, 50% of the population sampled has never been to school, 44% have been to primary school while 6% to secondary school.



Pupils of Government Primary School Kateli village in front of a typical classroom building in Akwaya



**Percentage of girl-child school attendance rate per the schools sampled  
in the community**

<b>Name of school</b>	<b>General enrolment</b>	<b>Males</b>	<b>females</b>	<b>% of females</b>
Government Technical College Akwaya Town	209	201	88	42%
Government High School Akwaya	259	181	78	30%
SAR-SM Akwaya	36	27	9	25%
Government Primary School Tinta	184	89	105	57%
Saint Joseph Catholic School Akwaya	263	128	135	51.3%
Government School Akwaya Group I	351	191	160	45.6%
Government Primary School Manko	240	100	140	58.3%
Government Primary Mavas	309	109	200	64.7%
Government Primary School Kateli	223	126	97	43.5%
Government Nursery School Akwaya	28	7	21	75%



**Contact with school administration (G.H.S and G.S Akwaya respectively)**

## CREATION OF ANTI – TRAFFICKING GROUPS

Groups were created in each village to fight against girl-child trafficking, early/forced marriage. Below is the list of the various groups, members and the executives.

### **Mavas Anti Early and Forced Marriage Group Members:**

Okang Godwin

Etonog Fidelis – Secretary

Offum Benjam – President

Ngushan John

Okang Pascal

Aneh Christopher

Agogo Thardiuus

Yilina Ayawa

Agnes Okane

Okom Alphonese

Akpo Richard

Ketcha Jacob

Ogile Mathew

Aya Julius

Esheli Augustine

Ogbile Nicodemus – V. President

Akwo Dickson

Okane Roseline

Emo Sunday

Otol Slorenc

Akwo Christopher

Apah quinta

Matina Ode

Aku Deuine

Kubang Juliatt

Lyelia Ogande



***Mavas group members and executive***

Akpana Francis  
Elum Caro  
Elum Francis – 1st Adviser  
Etowa Dorothy – Treasurer  
Susan Ade – 2nd Adviser

**Manko Anti Early and Forced Marriage Group Members:**

Eyong Dickson  
ombanga Felix  
enda Nicolas  
enza Stephen – Secretary  
Okumbo Moses  
Uya Mispar  
Abu Judith  
Okwono Angelina  
Ombanya Gregory – President  
10. Adi Barnabas – V. President  
11. Mengeh Mathias – 1st Adviser  
12. Enyam Grace – Treasurer  
13. Oyao Black  
14. Alui Jaacline  
15. Christian Ako  
16. Kuvo Daniel  
17. Acho Daniel  
18. Takili Suluiua  
19. Enza Kisseinga  
20. Sasa Anthony  
21. Monda Mary  
22. Ajili Lucy  
23. Omgba Godfred  
24. Apah Emmanuel  
24. Ako Richard  
26. Eta Simon  
27. Okumbo Patricia



***Manko group members and executive***



29. Vetau Mathew

**Kajinga Anti Early and Forced Marriage Group Members:**

Kecho Emmanuel – 1st Adviser

Peter Ames

Aya George

Ave Clement

Kecho Lawrence – President

Awakwa Celina

Ota;l Diodonne

Kecho Alfred

Anomo Srome – Secretary

Anomo Grace

Kejing Stephen Kecho Cotina

Ajile Theresiz – 2nd President

Oba Romances

Awakuga Solomon

Kebi Joseph – V. President

Kecho Magrette – Treasurer

Etekwa Mathina

Alagbo Cletus



***Kajinga group members and executive***

**kateli Anti Early and Forced Marriage Group Members:**

Jeo Apah – V. President  
Godwin Obenh – 1st Adviser  
Christopher Akpa  
Sylvester Obanajil  
Godwin Anya – President  
Gabriel Eyoyina  
Clement Michael  
Sylvester Obeh  
Ayba Jango  
Francis Obeh  
Daniel Ayawa  
Phillip Etorga  
Mathias Enyam  
Elias Rbi – Secretary  
Obanbele eva  
Francis Aku  
Lucas Obeh  
Maria Aneh  
Monica Atie  
Justine Ateh  
Maria Etave  
Regina Aku  
Yillina Kesing – 2nd Adviser  
Agness Alum – Treasurer  
Gladys Machiel  
Alice Maniye  
Lucy Machiel  
Fidelis Achu  
Godreach Obambebe  
Esi Clement  
Apah Jacob  
Agona Catherine  
Onigile Cyvide

Ajilla Obang  
Osana Brigett  
Emmanuel Achu  
Benaga Achu  
Anthony Eshaba  
Godwin Atumoga

**Akwaya Town Anti Early and Forced Marriage Group Members:**

Osua Simon – President  
Otumo Brenda  
Agbor Sunday E. – V. President  
Pastor Obi Joseph – 1st Adviser

Kadi Felix  
Apas Slicity  
Ayeke Mathias  
Kebi Vergi  
Abushi Glory – Treasurer  
Okang Mercy  
Osua Quinta  
Keya Stella



***Executive members Akwaya Town***

Ima Patricia  
Okon Christian – 2nd Adviser  
Mengeh Sebastian  
Ayah Elcy  
Oweni Claudia  
Manakwa George  
Macha David – Secretary  
Etem Amstong  
Enow Glory  
Akwa Angelina

## **STRANGE PRACTICES**

There are some strange practices in the Akwaya region which are worth mentioning. Some of these practices originated from the traditional concept of marriage, but most of them are repugnant to law and natural justice.

### **A Woman marries another Woman**

This is a practice whereby, women who wish to own a family and play the role of husbands, get married to young girls traditionally, that is, pay the dowry/bride price to the girl's parents and the girl is handed over to them. The girl lives with her and dates men and all the children the girl has, belong to her.

In Manko village, a girl called Okwono Angelina was married by a woman. Angelina is living with the woman as a wife and bringing forth children for the woman with other men. Angelina is not happy with the situation and wants to leave. She already has four children for the woman (1 boy and 3 girls).

### **Marriage without Bride price or Dowry “Njumba married”**

This is a type of traditional marriage where nothing is given by the man (husband) as a sign that he has married a woman.

The implication is that the children of this union belong to the family of the woman. They bear the woman's family name. The male children go to their mother's home or village to settle when they grow up. The girl children are given out for marriage by their mother's family. In fact, inheritance is matrilineal not patrilineal.

In this type of marriage, the parents of the girl refuse everything which is offered to them by the man as dowry or bride price. The parents of the wife have legitimate right over the children. The consequence is that, the biological father (husband) refuses to take any form of responsibility towards the

children for he has no interest in them since they belong to his wife's family. The children are not sent to school by their biological father because he knows that the children do not belong to him, and often they do not go to school. The men are usually obliged to marry other women who can bear children for them. This type of tradition promotes polygamy and high birth rate in the communities.

## **CONCLUSION AND RECOMMENDATIONS**

### **CONCLUSION**

In conclusion, the project was implemented successfully, the communities targeted were sensitized, awareness was created on the fact that child/forced marriage is criminal and must stop. The population was educated on the ills/problems associated with forced and child marriage. Five (5) anti-trafficking groups were created, 22 victims of school age identified for assistance. It is worth noting that, the very early marriages give rise to high birth rate; and the poor/no health facilities aggravate situation of the young girls who are obliged to give birth at a very tender age. The girls live in a situation of abject poverty resulting to a very high death rate among them. The fact that there is extreme poverty in this enclave region also contributes enormously to the practice of girl-child trafficking. Tradition also plays a greater role even though in the Asombo tribe, the tradition is gradually being eliminated.

Despite the success, some problems were encountered during project implementation, the population was not happy especially the Oliti tribe that their tradition will be eliminated. The men who got their wives through forced/child marriage were not happy with the project. Nonetheless, they were told they had breached the law and further culprits will be prosecuted.

This phase of the project was successful and we are looking forward to assisting the 22 victims identified.

## **RECOMMENDATIONS**

Economic empowerment of the people will have a great positive impact in the fight against girl-child trafficking for poverty is the main cause of the practice.

Girl-child education should be promoted to give the girl-children a vision in their lives and opportunities other than marriage and child birth. Education will also delay sex-life and reduce the number of teenage mothers. Education will also increase the self esteem of the girls and thus help them to resist child/early marriage.

Improvement of health care facilities within the communities with emphasis on family planning and birth control methods will also help to reduce the size of families and control birth rate thereby reduce poverty rate within the families.

There is a lot to be done to fight girl-child trafficking / slavery in the Akwaya region. The fact that the region is enclave makes it difficult for many non-governmental organizations to work there. CYJULERC has started work and is willing to continue despite the difficulties. With the help of funding organizations we hope to end the girl-child ordeal in the Akwaya Sub Division.

- Project photographs



***Participant during campaign in Kajinga***

