

English language version

Mediaplan Uganda:

SCRIPT

featurefilm story 33:

***Title: "Witches and Witchcraft
in Uganda"***

**Amsterdam, November 22nd, 2013,
SCRIPT version 7, endversion ENGLISH**

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So speak!,,, mediaplan Uganda

SCRIPT



Regarding this script – a monologue - in relation to the realizing of the film versions there are 3 screens:

1. **First Screen:** The entertainment story in 30 minutes, excl. educational boxes. Intended for cinema (commercials-before main film), as well as for closed- and open TV channels, and as 1 of the 4 main films of this series about PTSD on DVD.
2. **Second Screen:** The edutainment featurerfilm story during 1½ hours, including educational boxes, in whole and optional interactive with many tags on a separate video-Search&Find-engine ©. **You can read this version as ‘extended edutainment story’ starting from page 3.**
3. **Third Screen:** Live, with a separate videoproduction team on location(s) for this screen, whereby the images *later than live* in the video-Search&Find-engine ©, -publically free with ”infinite lasting” advertisements can be found as knowledge sharing, with (a.o live) interactive management tools for investors, participants, advisors and advertisers/sponsors of the production of this film, incl. the (promotional) *making of’s*... videoclips.

Mediaplan Uganda: SCRIPT featurefilm story 33:
Workingtitle: 'Witches and witchcraft in Uganda'.

Amsterdam, November, 22th 2013, version 7, final version.

Featurefilm SCRIPT (long version, 90 minutes for second screen)

BLOCK 1: Night, ext., by a rural campfire in Uganda,
Enter the woman storyteller.

Drama ingredients: thriller, karma, Special Effects on set, filo's, pragmatism, actuality, spirituality.

Opening credits

***This program features cultural traditions and Human Rights violations.
It contains images which some viewers may find disturbing.
Viewer discretion is advised.***

Scene 1.1:

Evening, Ext. rural Uganda; enter MONOLOGUE by large campfire entrance storyteller.

Full moon, in the dead of night, a cloudless sky.

*Stars sparkle abundantly in the dark,
the silver light shines on the world of Uganda.*

Audio:

The sardonic laugh of a hyena can be heard in the background.

Percussion, followed by AFRO music NL-hypno-dance-trance mix drums,
followed by Afro music mix Dutch-hypno dance-trance.

Visual:

A woman storyteller, 18 years old, appears out of the dark and starts to dance rhythmically round a campfire, around which ± 40 people are sitting (men, women and children from 12 years and up)

The woman storyteller is dressed in modern Ugandan clothing, modern sneakers.
She has a disarming smile.

As she dances herself into a trance, the audience sways to the rhythm of the music.
Murmuring the woman storyteller chants her mantra.



Mantra ('Ohm mani padme hum' ritme)

*In a situation where you have environmental pollution, poverty, corruption, and crime...
then learning about warm heartedness is very important.*

Because only education on ethics solves these problems in a Humanitarian way.

So long as there are living beings,

that is how long I hope to continue to eradicate misery in the World...

And women will be at the forefront of this...

Audio:

By continually repeating this text, the audience softly takes over the murmuring .
It finally resembles a mantra being recited and reverberating.

Visual:

The woman storyteller sits down in the only vacant space in the circle.

A man sits down behind her.

Then she lets herself fall slowly backwards.

The back of her head rests on the man's lap, who with 1 hand lovingly caresses her hair.

It becomes quiet, all attention is focused on them.

She breaks the silence and begins to tell her story:

Scene 1.2: Evening, Ext. rural Uganda; start MONOLOGUE; by a large campfire

... *So I speak!*..

My story is dedicated to all my dear brothers and sisters.

As human beings we are all the same...

In mental, emotional and physical sense we are all the same.

We all have the desire to live happily...

Everyone is also equal, in our desire for fewer problems.

There is peace when everyone has the same rights to fulfill these desires.

It is very important to know that the source of our happiness lies ultimately within ourselves.

If we try to find true happiness outside ourselves, then we are making a mistake ...

Happiness or misery, it is your own mind, within, that determines this.

However, sometimes your mind can bring you misery and misfortune because it is ill....

I suffer from a trauma.

A trauma means that you have experienced something distressing and damaging, and that event / experience keeps constantly returning in your mind....

The event that happened to me....keeps coming back in an intrusive way in my thoughts and dreams.

The cause of trauma is for the one, war; for the other, a hold up, and for yet another, sexual violence...

There are people who become traumatized when witnessing a serious accident, in the face of death...

My mental distress was caused by an atrocious superstition within our voodoo tradition ...



Block 2: Introduction

Drama ingredients: thriller, karma, horror, filo's, pragmatism, actuality, spirituality

Scene 2.1: Evening, Ext. rural Uganda; MONOLOGUE proceeds; by campfire

My name is Destiny and I am 18 years old.

My stress comes from an experience I had when I was 5 years old.

Someone wanted to give me *his* misery, *his* jealousy and envy, so *he* could become happy and I would have to live with *his* misfortune.

The means that was abused to pass the misfortune from one person to another, is called voodoo witchcraft.

Posttraumatic disorder means I am continually afraid and stressed.

By an event that keeps coming back again in my mind.

I tell you this story feeling relaxed and lying down.

But as I tell you my story, my fear is coming closer.

It is true, that the more I tell about what happened to my, the little less afraid I am of that ghastly moment, which recurs in my mind and emotions, these cruel moments what happenend to me then.
Is this thought logical?...

By profession I am a *voodoo-fairy*...

I help clients who ask me for advice how they can protect their children.

People pay me, not to let a curse happen

or to protect their children against being kidnapped and sacrificed to voodoo spirits by witch-doctors.

Scene 2.2 Animation combi videofilm: calculations; MONOLOGUE; Voodoo magic

Voodoo witches sacrifice children for the wealth and health of paying clients.

In Uganda, there are about 2,500 voodoo priests, each sacrifices in their lives an average of 70 children for clients.

They pay for an offering \$150 per child.

This is $2.500 \times 70 = 175.000$ children per generation, with a market turnover of over 26 million dollars.

The average working life of a voodoo priest is 50 years.

Per year there are $(175.000 : 50 =)$ 3.500 children offered.

That is 290 children per month = **10 children per day**...

Whose hearst, lungs, and blood are fed to spirits.

! but ... those spirits themselves, are not requesting this at all !..

Article 3: Universal Rights of Man RIGHT TO LIFE LIBERTY SECURITY OF PERSON
Everyone has the right to life, liberty and security of person.

In my past I had become a victim of such a voodoo witch, who sacrificed young children.

Scene 2.3:

Evening, Ext. rural Uganda; MONOLOGUE proceeds; by a large campfire

Voodoo is in our Ugandan culture, but do not be fooled....

Also in the West each Human has thought and believed at sometime or other that unhappiness can be passed over to another person.

Voodoo has its effect on *every* person.

You have also probably come into contact with voodoo sometime without realizing it.....

Voodoo-superstitious thoughts enter each person's mind sometime.

That is somewhat different to actually carrying them out ...

Or have you previously never thought, desired, or cursed that someone else should take over your unhappiness?....., Never?...



Scene 2.4: day-night, int./ext. various locations; MONOLOGUE: 7 types of voodoo.

There are 8 different types of witchcraft in Uganda.

All these types of voodoo use ghosts.

First there are the **voodoo priests**.

They use magic with the intention to inflict harm on others.

They have shrines, with gods, statuettes made of wood, metal or clay.

Some work with snakes.

Something many voodoo priests do, is the offering of lives to the spirits.

They do that to settle debts,

or to buy penance,

or to dedicate protection to the gods for the client.

But you also require **voodoo palmreaders** who can predict the future.

The practice is found all over the world.

They look at your palm and tell you your past and future.

They do it for money.

Perhaps palmistry is a science, there has never been a proper investigation into it.

But in practice it is the science of scammers.

There are **sectarian cult prophets**, a mixed form of religion and witchcraft.

Sometimes they sacrifice humans to fulfill their tasks.

An example is what happened in Kanunga in March 2000,

where 1000 people were killed in a church during a fire, lit by their leader, a voodoo-prophet.

Or what about **clair-voyants** that use the Bible or the Coran

and tell you what will make you happy.

They make use of threatening words and

you end up in their trap by paying money to avert danger

And you have the **medicine men**,

they provide herbal medicines to their customers for which they charge a fee.

These are not very dangerous.

Until they prove to be poison ...

Voodoo-witches (witch-doctors) use magic.

The magic is meant for personal financial gain.

Their clients include people that want power, and pay for this.

Witchcraft is the magic to harm others, and with this satisfy the client.

This practice is done by people who have not been educated in love and compassion..

Witchcraft is intertwined with superstition,

Based on arousing fear about what is unknown or mysterious.

Indeed, there are **voodoo magicians** engaged in cannibalism, these magicians eat human flesh.....!

They possess the power to make their victim ill, then to let them die, and eat them.

Clients of voodoo witches think that by offering young children, their health and happiness will greatly increase.

Because they believe in that, the practice of sacrificing children exists.

It is not imagination, voodoo is a profoundly religious faith.

A belief that you can buy off your suffering and unhappiness, by projecting your dismalness onto young children.

Voodoo-witchcraft is notorious because it passes on misfortune.

Foto National Geographic 0412



Scene 2.5: Evening, Ext. by campfire; MONOLOGUE: What a voodoo fairy does.

You may be assured, my thoughts and ways in life are different.
I'm a voodoo fairy, the 8th form of voodoo....

Most people assume that there is an "I" that has always existed.
They believe in the existence of a seperate, individual self. ...

But a **voodoo fairy** believes first and foremost in happiness and prosperity for others.
A voodoo fairy employs the view that there is no independent "I" ...

The message of altruism is not "I" but others,
therewith come love, compassion, and forgiveness.

You do not have to pray for this, just simply work for the welfare of other Humans.
I have learned that you should pass happiness on.

Article 1: Universal Rights of Man Right to EQUALITY.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood worden.

A voodoo fairy brings love to children and their parents
A voodoo fairy helps her clients by protecting children...
To that extent, I am totally opposite to witch-doctors.



Block 3: How voodoo-witches go about their work

Drama ingredients: thriller, horror, pragmatism, actuality, spirituality.

Scene 3.1:

Day, ext./int. in a shrine-animations; MONOLOGUE: Explanation work of voodoo witch

What a voodoo-witch does, is advise. to provide clients with advice and assistance.

Their clients are searching for wealth, power and personal happiness.

When you are rich you already have power!

But power knows no boundaries.

Clients want more, and more, and more power.

Power to make others do what you want, and if you think so, also by the use of fear and intimidation.

A witch-doctor then asks the spirits of the dead to make the living do what the client desires.

A visit to a witch doctor for advice costs 500.000 Ugandan shillings (which is about £160.)

A voodoo witch will then talk with the spirits.

They communicate just like us with people around us, but then with the spirits of the dead.

As a fairy I also do that with all kinds of beings that others cannot see.

I am what is called a medium.

Our voodoo religion believes that you can have contact with the world of dead souls.

That is our freedom as well as Human Right.

Article 18: Universal Rights of Man FREEDOM OF RELIGION.

Everyone has the right to freedom of thought, conscience and religion: this right includes the freedom of teaching, practical application, worship and observance of the commandments and regulations.

As a medium, you have a special gift.

Customers give a voodoo medium valuable gifts for the spirits.

Often they sacrifice chickens or tasty food.

The most valuable item a client can give is a Human life....

The client himself kidnaps other people's children, and kills them.

After having done that,

they take the heart and blood straight to the voodoo-witch doctor to offer it to the spirits.

They put a dead child in a box,

and place the box under a tree where the sounds of spirits come from.

Scene 3.2: Evening, Ext. by the campfire; MONOLOGUE: Explanation voodoo-witch work

Each voodoo priest will deny any direct involvement in murder or incitement to murder.

For they are only the piano player...

And their game is, that by speaking directly with spirits, they are helping their client,

who in return for that gives the witch an offering and a financial reward.

The freedom of religion has in this instance then crossed the boundary of Human Rights.

Article 30: Universal Rights of Man LIMITATION OF INTERPRETATION OF THIS DECLARATION.

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Because guess what?

Would a client of voodoo offer his own children for his personal happiness?...



Block 4: Jealous Balondemu and his plan

Drama ingredients: thriller, karma, special effects on set, actuality, spirituality

Scene 4.1: day: ext. / int. in jungle-hut; MONOLOGUE: jealous Balondemu visits Naigo.

One day, around the year 2000, a Ugandan client, a man whose name was Balondemu, visited a voodoo doctor named Naigo Shongugo.

Naigo Shongugo, at that moment, was still working on a sacrifice for another client.

Balondemu saw everything take place and stood watching it with a happy face.

He thought that his 'problem' could be easily solved, so that he could live with less worry....

The voodoo witch asked his new client what the reason was of his visit.

Scene 4.2: day, int. Office Zesiro; MONOLOGUE: introduction of the victims.

Balondemu said he was the assistant of Zesiro, a white Ugandan man.

The 2 had been working together for years, but Balondemu complained that

he was getting increasingly less attention from Zesiro.

Zesiro as a matter of fact had become enamoured by a redhaired albino woman called 'Mangeni'.

Balondemu was afraid of losing his position.

He could not stand that a colourless, an inferior..., and a woman... at that outranked him.

Balondemu was jealous !

His boss Zesiro was so in love with Mangeni, that he even had wedding plans.

This woman Mangeni was somewhat older, it seems, according to Balondemu.

She was already in her 30s, and had been previously married,

She had a child of about 5 years old, a girl named Destiny.

Balondemu wanted the witch-doctor to curse Mangeni through voodoo...

Scene 4.3: day; int. in jungle-hut; MONOLOGUE: The voodoo curse.

Naigo Shongugo said that he could only pronounce a curse over the woman, if he was given a child to sacrifice.

That woman Mangeni had to become unhappy by making her child disappear!...

Being the client, Balonmedu decided that the offer should be Mangeni's little daughter.

The deal was that he would bring the child to the witch-doctor.

And the witch-doctor would bring in a spirit into the child...

Scene 4.4: day; int house Mangeni; MONOLOGUE: the insane child.

Through this curse the child would become insane;

she would scream, cry, whine, complain, break things, and become psychopathic.

And this insane child, the mother will not pay any more attention to her white lover Zesiro.

Scene 4.5: day; int./ ext. jungle-hut; MONOLOGUE: the voodoo business deal

Balondemu paid immediately the \$150 for this advisory fee.

Balondemu fully intended to abduct Mangeni's child,

so that he could then give the child to the witch.

Scene 4.6: Evening, Ext. by the campfire; MONOLOGUE: the woman storyteller = the child

And that child?...

...That was me (*woman storyteller*)...

I'll tell you about the most shocking part of my life, when I was 5 years old...

Scene 4.7: day, ext. Congo jungle; MONOLOGUE: Guardian spirit of albino's

However, what the 2 had underestimated, is that in large parts of Africa, albino's have always been a very popular voodoo-meal.

For centuries albinos have been persecuted, particularly in neighbouring Congo.

Voodoo priests there think that if you eat albino's, they in return get protection.

A protection from inside, against the negative forces of misfortune, poverty, illnesses, loneliness, hunger...

Fortunately, this type of discrimination against albino's is not common in Uganda.

Scene 4.8: Evening, Ext. by the campfire; MONOLOGUE: what the criminals did not know.

African albino's, however, are very wary because of their experiences since time immemorial on our continent.

The children of albino's are therefore at a young age taken to voodoo fairies.

And the 2 villains did not know that...

A voodoo fairy gives the child a protector, a guardian spirit, a kind of guardian angel.

This is done as follows:

Scene 4.9: day, int.: house of old voodoo-fairy; MONOLOGUE: blow a spirit into someone.

Through hypnosis and voodoospells a spirit enters the subconscious of the child....

This protective spirit is `blown` into the child through the eyes or the mouth of the child by the voodoo fairy.

This spirit of a dead person is a special, sleeping spirit, that is to say that when the child is brought out hypnosis the child cannot remember the spirit in her or him, because the spirit is sleeping.

But...

If the child ever finds itself in agony, when and where a shock comes into the life of the child , then the spirit awakes, and takes possession of the child.

That spirit then goes in search of the cause of the anxiety, for example a kidnapper, or a pedophile, or a voodoo witch.

And, oh dear, if he looks into the eyes of the child, or inhales the breath of the child.

Then the spirit `crosses over` and destroys the attacker from within...

He who has terrified the child, loses areas of his automatic consciousness.

the attacker then becomes senile.

This is the gentlest form of protection for the child.

Usually the attacker dies when he is consumed by the protective spirit within ...

Normally such a process of dementia in the elderly is a slow process, over the years your brain shrinks.

But the spirit that protects a child, accelerates that process in one go.

Scene 4.10: Evening, Ext. by the campfire; MONOLOGUE: voodoo-education.

A voodoo fairy uses only very special protective spirits to protect children. ...

And I as voodoo fairy, want to give you mothers instructions how you should do this.

I want to give you this education, after I have first told you my whole story ...

Article 26: Universal Rights of Man RIGHT TO EDUCATION.

Everyone has the right to education.

It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.



Block 5: The kidnapping of Destiny

Drama ingredients: action, thriller, karma, special effects on set, spirituality, pursuits

Scene 5.1:

Evening, Ext. by the campfire; MONOLOGUE: Witch doctors themselves do not murder.

After Balondemu had paid the voodoo witch Naigo Shongugo, he only needs a child to sacrifice. A witch doctor does not kill children him or herself, he or she does incite to murder.

Scene 5.2: Day, int/ext. various stockshots Ugandan society.

MONOLOGUE: reason why many children are kidnapped and murdered.

The reason why voodoo witches offer children, is that the crime is directly connected with the rising level of development and prosperity.

There is therefore an increasing belief that witchcraft can help people to become rich quickly.

Child sacrifices have increased because people have come to love money.

They want to become ever richer.

Many Africans, rich and poor, believe that the human sacrifice of children helps their career, and seek help from voodoo to gain quickly wealth and happiness.

Witches take advantage of that ignorance, they parasitize on the ignorance of their victims.

There are no laws against these practices, hence witch-doctors act freely.

For example, children become a means of payment, to offer them is a form of doing business.

Because only through a sacrifice is a good future assured, as many believe.

Scene 5.3: Evening, ext. by the campfire; MONOLOGUE: necessity for education on ethics.

In a world in which people are only preoccupied with pocketing money, there is something fundamentally wrong with our way of thinking, because we put too much emphasis on material value.

If you're only concerned with acquiring money,

You forget that we want a truly peaceful World, a happy World

A World without crime.

Such a World should be our goal, our pursuit.

Not just money, but a truly peaceful World with compassion.

We can achieve this through ethical education.

Education which teaches that money is not a religion ...

Article 18: Universal Rights of Man FREEDOM OF RELIGION.

Everyone has the right to freedom of thought, conscience and religion.

Scene 5.4:

Morning, ext./int.: on the street in front of & in Mangeni's house; MONOLOGUE: kidnapping.

My story took place 13 years ago.

After visiting Naigo Shongugo, Balondemu set off to kidnap me.

He was sitting in a car, parked unobtrusively outside me and my mother Mangeni's house.

He carried out his kidnap plan cunningly by waiting until my mother went to do some shopping and left me, her 5 year old daughter briefly alone at home.

When Mangeni left her house alone, Balondemu stepped out of his car.

He got a young black kitten from the trunk of his car, and

took a wet cloth that he sprinkled with a liquid from a small bottle.

He walked up to the front door of our house and knocked.

I was in the living room playing with my doll and walked to the door.

Through the window I saw a strange gentleman.

Curious as I am, I asked the gentleman what he wanted, before I opened the door.

He showed me the young kitten.

Like every other young girl I loved kittens and opened the door...

Brutally he stepped inside, he grabbed me, and held a cloth over my mouth.

I became intoxicated and half unconscious.
Then he rolled my body up in the living room carpet.
He lifted up the rolled up carpet with me in it, threw it over his shoulder and walked out of the house.
The little black kitten stayed behind meowing.

Article 5: Universal Rights of Man BAN ON TORTURE:

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Scene 5.5:

Morning, ext./int. house Mangeni: MONOLOGUE: discovery of Destiny's disappearance

When Mangeni stepped inside her house with a loaf of bread under her arm, Balondemu drove off, without my mother giving it any notice.

My mother was looking for me, but could not find me anywhere.

In a panic she telephoned Zesiro, her friend, to say that her young daughter/his stepchild was missing. Zesiro immediately telephoned the office where his assistant Balondemu should be.

But of course he was not there ...

He left a message on Belmondemu's answering machine summoning him to Mangeni's house.

Scene 5.6: Afternoon, ext./int. In front of voodoo priest's hut; MONOLOGUE: scene of crime.

Balondemu at that moment left Naigo Shongugo's place, who held me captive in a barred cage.

Scene 5.7: Afternoon int. day office. MONOLOGUE: voice mail is being listened to.

When he afterwards arrived at the office, he heard 6 times there was a message from his his boss on his answering machine.

Scene 5.8: Afternoon, int./ext huis Mangeni; MONOLOGUE: development of plan what to do

Zesiro made notes during all his telephone conversations, which he constantly showed his girlfriend for consultation.

Once Balondemu had arrived at our house, he acted as if he was ignorant of what had happened. He had taken a brief break, was the excuse he gave.

In the discussion that the tree of them had, Mangeni was walking up and down distraught and crying. Zesiro showed no emotion, and was rationally engaged in himself developing a plan aloud..

Balondemu looked uncertain, however the other 2 did not notice.

Zesiro decided that Mangeni should inform all neighbours and would ask them to look out for Destiny.

He himself would go to the police to report a missing person.

His assistant Balondemu was given the assignment to drive around in the car and look out for Destiny.

None of them had an eye for the black kitten that walked around in the house.

They each left the house, each in their own direction, looking for Destiny.

Scene 5.9:

Afternoon, ext. op straat: MONOLOGUE: Mangeni asks assistance of the voodoo fairy.

Mangeni went round all the neighbours.

She informed them about the missing and asked them to help with searching.

All the resident neighbours she appealed to, first looked at her with curiosity and surprise, then startled, shake "no" with their head, and nod "yes" to help.

Out of desperation Mangeni went to a voodoo fairy, to ask for advice.

Scene 5.10: Afternoon, ext. /police station: MONOLOGUE: Zesiro reports a missing person

Zesiro, my then future stepfather, went to the police to report me missing.

He entered the police station and told what the matter was to the policeman on duty behind the desk.

Scene 5.11: Afternoon, ext. Jungle: MONOLOGUE: Balondemu on his way to Voodoo witch

Balondemu was going to look around on the street, so he said.

Instead, he drove straight to the witch doctor.

Block 6: Search for missing girl Destiny.

Drama ingredients: action, thriller, karma, special effects on set filo's, spirituality

Scene 6.1:

Afternoon, Int. house old voodoo-fairy & animation : MONOLOGUE: Voodoo-fairy is startled.

My mother Mangeni had gone to a voodoo fairy for advice.

Her livingroom was a small temple: everywhere small pictures of children hung on the wall.

Laughing, happy, children playing in the ages between 0 to 18 years old.

There were many candles burning in the living room, placed in a disorderly way, while in the middle of the room there was a low table, without chairs, on which stood 2 large wooden voodoo statuettes, one of a man and the other of a woman. In between the two sculptures, in the form of a smaller wooden statuette, was a child.

Around the sculptures, wax candles burned in a closed circle. When Mangeni explained what was going on, the fairy startled greatly.

Because Ayezán, the voodoo guardian angel who had been assigned to me as a baby, is particularly angry when she is awakend.

She then dances on the skulls of the aggressors, if they awaken the spirit because of the anxieties that a child gets...



Scene 6.2: Evening, int. Politiebureau: MONOLOGUE: Police come to the rescue

My future stepfather Zesiro was involved in long conversations with the police.

Elaborate reports were typed.

Police on the street were instructed to look out for me.

And as they looked, they held a photo of me in one of their hands.

Also plainclothes policemen with a photo of me in their hand were on the look out for me.

They observed a square that was filling up with children coming out of a school.

Article 22: Universal Rights of Man RIGHT TO SOCIAL SECURITY.

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and in accordance with the organization of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Scene 6.3: Evening, ext. Jungle: MONOLOGUE: Destiny locked up in a cage

What Zesiro did not know, was that his own assistant Malondemu had ensured that I was locked up in a cage at the witch doctor's.

Scene 6.4: Evening, Ext. campfire; MONOLOGUE: ethical education about ignorance .

Now we live in a time that we will have to do more about educating ethical values.

Education about "Who am I" from preschool to university.

I mean, we are all Humans, our species can transcend nature!...

The nature of greed was the reason why I was kidnapped.

One important cause of child kidnapping is excessive greed.

This excessive desire to possess comes from shortsightedness and ignorance.

That is directly related to our own way of thinking, in which we have not learned to set a limit.

Of course this is your own responsibility, but you have to learn that first!!...

Scene 6.5: Evening, ext. Jungle: MONOLOGUE: shocking awareness in a cage.

The iron cage in which they had locked me, was normally used to lock up monkeys.

I was in it with tied hands and feet, numb.

I woke up slowly and opened my eyes blinking, frightened I looked around me.

Tears were running down my cheeks.

I called "mamma" for help.

I became in shock ...

Block 7: Revelations on the couch of a psychiatrist

Drama ingredients: thriller, samsara, special effects on set, I Tjing, horror, actuality, spirituality

Scene 7.1: Evening, Ext. campfire; MONOLOGUE: Introduction to Inleiding op PTSS

For years I have been reliving again and again that horrific event of my kidnapping,
I keep seeing images that come back of how I was sedated by ether,
being rolled up in a carpet,
being in a cage,
not having the love of a mother anymore around me.
that scary man with his painted face....,
all those ghastly images keep recurring in my thoughts and dreams.

Scene 7.2: Day, int. A psychiatrist's consulting room; MONOLOGUE: Introduction to PTSD

My mother and my stepfather later took me to see the psychiatrist.
He told me that I suffer from a stress disorder.
When a person has experienced a traumatic event,
as in my case a violent kidnapping and degrading treatment at a very early age,
then that event can recur intrusively in your thoughts and dreams.

That is what happened to me.

It is as if those events every time, like a 'loop' again and again and again are taking place before.
As if I experience it every time again.

This illness is called Post Traumatic Stress Disorder.

This illness can not be cured, medication and therapies mitigate life.

Scene 7.3: int. At home: MONOLOGUE: My PTSD symptoms (1)

I do everything to avoid such thoughts.

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I don't visit places where it happened.

Later when I was at home, I did not want to see any cats, and

I always leave by the back door, never more by the front door.

I abhor painted faces, and detest cages to lock up animals in.

I also avoided my mother, who was absent when this nasty incident happened particularly to me.

I called for her, but later when she was there again, I did not want to see her any more.

Every time I have all kinds of re-experiences involving my kidnapping and
the time I was imprisoned in a cage.

These re-experiences come as flashbacks, as nightmares.

I do not want to be reminded of my childhood anymore, or of the emotions when I was a child ...

I do not want to think about them.

The moment I feel emotions I suppress them, so that I become emotionless.

I am just like a zombie.

A living dead through the curse of a voodoo-witch...

Scene 7.4: Evening, Ext. campfire; MONOLOGUE: My PTSD symptoms (2)

I suffer from sleep disorders, am quickly irritable,
and by the slightest thing am startled.

For instance when someone knocks on the door, I run away in panic.

As soon as I smell ether, I start to scream!, and become emotionally stressed.

Again and again anxiety comes.

Because of stress I lose myself.

Every time again, when I think back afterwards ...

... Others who have got this illness, have experienced murder, rape, or being kidnapped.

My kidnapping has left me with depressions and anxieties.

I am easily scared and often deeply sad, I then feel useless,
lonely, cold and alone in the World without love...

No one, not even my mother can help me then....



Scene 7.5: Day, int. psychiatrist: MONOLOGUE: therapies to overcome PTSD.

The psychiatrist told me to talk a great deal, with him and with others about my big problem.
I also have to take a lot of medication, to calm myself down.

That doctor gives me a lot of pills against the anxieties I have.

Scene 7.6: int. Home: MONOLOGUE: pills, pills, pills.

I was given pills against depression,
pills to help me sleep,
pills to help me feel less scared, to calm me down.
But they turned me emotionally into a zombie...
I get the feeling that I am not alive...
And then I can not play any more, not laugh any more, be happy any more....
Because I am highly tensed by the recurrence of miserable memories,
I become irritated.

And those doctors then give you more pills....
Pills, pills, pills, you are bombarded with pills when you have post traumatic disorder.

'Is this thought useful to me as an individual and the contact with another person?'...

Scene 7.7: Evening, Ext. campfire; MONOLOGUE: different types of therapies.

Trauma's are often cured with all kinds of exercises.
One time I was given imagination therapy.
whereby I, in small steps, every time had to tell again what had happened to me.
With this my psychiatrist wanted me to change my behaviour;
You undergo a kind of behavioural therapy whereby you imagine that what is causing your anxiety.
Then the doctor actually confronts you with all kinds of objects
that have caused you to feel so afraid.
Once I had to lie down on a rug, and stroke black kittens....
When that was a little better, I had to tell my story to small groups of people.
But it will still take years until my behaviour has totally changed in a positive sense.

I am still doing this therapy, to you right now.
I learn by telling you each time again my story, step by step, to overcome my anxiety.
That happens because I re-imagine every time, what happened to me,
by telling you about it, my disorder is overcome little by little.
Is this thought correct?, can you follow me?...

Scene 7.8: int. MONOLOGUE: at another voodoo-priest.

Then I was in therapy, whereby I not only imagined my suffering and visualized,
but in which I was confronted with cages which I had to look at from the inside.
I also had to visit other voodoo doctors.
Every time I was rewarded as a child when I spent a few hours observing some voodoo priest.
I overcame my fear and shyness thus, but this therapy lasted many years.

Scene 7.9: Evening, Ext. campfire; MONOLOGUE: kindness as religion.

Then, as last, my psychiatrist instructed me
to follow a special kind of education.
I learned about love and compassion.
About kindness as faith to help other people.
And so that is how I became a voodoo fairy by profession.

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ARTICLE 39 convention on the rights of the child: SPECIAL CARE FOR VICTIMS

A child victim of any form of abuse; or any other form of cruel, inhuman treatment will have recovery that shall take place in an environment which fosters the health, self-respect and dignity of the child.

Block 8: Balondemu dies by voodoo fairies curse.

Drama ingredients: action, stunts, thriller, samsara, karma, special effects on set, horror, spirituality, animations.

Scene 8.1: Night, ext./int. junglehut: MONOLOGUE: Ayezán awakes and protects.

Now I will tell you about Ayezán, my then guardian spirit.

Naigo Shongugo, the voodoo witch, was engaged in preparing herself for a ritual to sacrifice me to the spirits. In the mean time I had come out of my sedation and cried softly in my cage.

Naigo Shongugo sat squatting in before his voodoo images and was muttering various spells. In a corner sat his client Balonmedu watching him in silence as he prayed.

Because I felt I was in agony, the spirit of Ayezán who lay dormant in me, was awakened. I felt an enormous fire ignite inside of me.

I realized that I was no longer the driver of my body, but saw the fire placing my self on the sidelines and taking control over my body.

Then Balondemu walked to the cage, opened the lock, and pulled my body out of the cage.

The moment he looked at my face, there shone a red flame, surrounded by black/dark brown smoke from my eyes in his.

Balondemu suddenly was under the spell of the voodoo curse.

Ayezán took hold of him

I felt how the fire in me waned, my spirit freed itself.

But *his* face became strained, and his head turned red and was swelling.

Smoke was coming out of his ears.

He cried out....

I can still remember well, what then happened.

Balondemu's body was ablaze,

he fell backwards and began to shake.

His body deteriorated to a burnt out carcass.

Audio: *a hyena laughs sardonically in the background.*

Because of his death screams Naigo Shongugo was startled out of his trance.

The voodoo-witch jumped up and leaned over Balondemu's burnt corpse.

I can still see it clearly, like it was yesterday,

but those images have never been a source of stress for me...

A dark brown smoke rose from the corpse's mouth,

it flowed into Naigo Shongugo's mouth,

who suffered the same fate as Balonmedu.

His painted face swelled up like a balloon so large and round,

His head turned red, and smoke came out of his ears.

His eyes and fingers were on fire.

Naigo Shongugo did not cry out, it sounded more like gurgling,

and he turned, trembled and rolled over the ground, as his body burned.

Then it was quiet,

from his charred body came a penetrating stench of rotten eggs.



ARTICLE 36 convention of the rights of the child: OTHER FORMS OF EXPLOITATION

States Parties shall protect the child against all other forms of exploitation prejudicial to any aspects of the child's welfare.

Audio: *a hyena laughs sardonically in the background.*

Block 9: Destiny survives the voodoo curse

Drama ingredients: samsara, karma, horror, actuality, spirituality, pursuits

Scene 9.1: Evening, Ext. campfire; MONOLOGUE: Destiny suffers from PTSD.

I survived this horror, but don't ask me how.

I was severely traumatized, not because a haunted spirit had taken possession of me, that afterwards had left via the eyes.

Ayezán saved my life, without this guardian spirit I would not have survived.

That spirit later saved my life....

My trauma resulted from my kidnappers, not from my liberator.

My psychiatrist instructed me to tell my story to as many people as possible in Uganda.

Education in ethics should be part of our educational system.

Any form of education, no matter how basic, should have instruction in warmheartedness.

Scene 9.2: Night, int. in the jungle hut; MONOLOGUE: continuation of scene 8.1

I can remember looking at those 2 smouldering charred bodies

Those images did do nothing to me at all.

They did not touch me.

I now still have no feelings of revenge or bad thoughts towards those 2 criminals.

What did have an impact on me, was that man, who threw the door open roughly, rubbed ether in my face, rolled me up in a carpet, put me in a cage, and that painted face that looked grinningly at me when I opened my eyes....

I still get totally stressed from those thoughts!...



Scene 9.3: Evening, Ext. campfire; MONOLOGUE: inferiority through psychopaths.

I ask you, am I now less than another because this has happened to me?...

Article 22: universal rights of Man: RIGHT TO SECURITY

Everyone, as a member of society, has the right to social security and is entitled to realization. Through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social, and cultural rights indispensable for his dignity and the free development of his personality.

Due to the experience I had, I sometimes wonder whether it happened because I am worth less...

I have since become shy in my behaviour and always feel tense.

I then have the feeling that other people overlook me, or that they often do not even see me!

That to me is the sign that I'm less than other people.

'Is it true what I am thinking now?...

Article 27 convention of the rights of the child: STANDARD OF LIVING

Every child has the right to a standard of living adequate for the child's physical, mental, spiritual, moral and social development.

It is easy to understand that children who fall into the hands of pedophiles are mentally wounded in a similar way.

Those that damage others, are the psychopaths.

Those who are damaged, the victims, become neurotics.

For years I walked around like a zombie.

Every time I see again how I was attacked and anaesthetized with ether,

that I was rolled up in a carpet,

that I was locked up in a cage,

that I called out for my mother but she did not come,

and that scary man with his painted face.

Block 10: Profession voodoo fairy Destiny.

Drama ingredients: thriller, samsara, karma, special effects on set, filo's, pragmatism, actuality, spirituality,

Scene 10.1: int. MONOLOGUE: at the therapist's: Destiny becomes a voodoo fairy.

And so it was that I as neurotic victim came to be under hypnosis at a psychiatrist's, in therapy this time.

During my hypnosis there was no other spirit but mine.

It was my own mind that showed me what had happened to me in those years previously.

Thanks to my mother and the old voodoo fairy I was protected.

Scene 10.2: Evening, Ext. campfire; MONOLOGUE: end of story, voodoo-fairy her work.

It is a biological fact that women are more sensitive to other another's pain.

Therefore in this age we need to focus more on promoting Human compassion and affection.

Women should play an active role herein.

We should speak more about our Human Rights.

It is because of that, that I became a professional voodoo-fairy.

I help mothers to give their children a guardian spirit.

Such a spirit will only appear when a child is abused or kidnapped, and enters the person who is doing crazy strange things with children.

As a voodoo-fairy I give education in developing warm-heartedness.

So....

Which of you mothers wants, through me, her children to have a dormant guardian inside them?...

Article 1: Universal Rights of Man EQUALITY.

All Human Beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Murmuring the woman storyteller starts to recite her mantra:

Mantra ('Ohm mani padme hum' ritme)

In a situation where you have environmental pollution, poverty, corruption, and crime... then learning about warm heartedness is very important.

Because only education on ethics solves these problems in a Humanitarian way.

So long as there are living beings,

that is how long I hope to continue to eradicate misery in the World....

And women will be at the forefront of this...

Audio:

By constantly repeating this text, the audience softly murmuring take it over.

It finally sounds like a mantra being chanted that reverberates.

End.

Start end credits:

***This program featured cultural traditions and Human Rights violations.
It contains images which some viewers may find disturbing.
Viewer discretion is advised.***

Credits



Mediaplan Uganda: SCENARIO featurefilm story 33:
Workingtitle: 'Witches and witchcraft in Uganda'.

Amsterdam, November, 17th 2013, version 6, extended final version.

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|-----|---------------------|--|
| 7. | SCENARIO | Will not be published
<i>(belangrijke bijrol heeft het zwarte katje)</i> |
| 8. | SCREENPLAY | Will not be published |
| 9. | PRODUCTIE BREAKDOWN | Will not be published |
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