

**INTERNATIONAL CRIMINAL COURT
OFFICE OF THE PROSECUTOR**

WITNESS STATEMENT

WITNESS INFORMATION:

Last Name: [REDACTED] Gender: M
First Name: [REDACTED] Father's Name: [REDACTED]
Other names used: N/A Mother's Name [REDACTED]
Place of Birth: [REDACTED] Passport / ID number: [REDACTED]
Date of Birth/Age: [REDACTED] Nationality(s): [REDACTED]
Ethnicity: [REDACTED] Religion: N/A

Language(s) Spoken: English, French, [REDACTED]

Language(s) Written: English, French, [REDACTED]

Language(s) Used in Interview: English

Occupation: [REDACTED]

Place of Interview: [REDACTED]

Date(s) and Time(s) of Interview: 26 June 2018, 09:00 hrs – 16:30 hrs, 27 June 2018,
09:00 hrs – 16:30hrs, 28 June 2018, 08:00 hrs- 15:00 hrs.

Names of all persons present during interview: [REDACTED] (witness); [REDACTED]
[REDACTED] (Investigator); Olivia STRUYVEN (Trial Lawyer); Nema MILANINIA (Trial
Lawyer); [REDACTED]
[REDACTED]

Signature(s): [REDACTED]
[REDACTED]
[REDACTED]

CAR-OTP-2081-0769



WITNESS STATEMENT

Procedure

1. I was introduced to [REDACTED] Olivia STRUYVEN and Nema MILANINIA and told that they are an investigator and trial lawyers, respectively, with the Office of the Prosecutor (OTP) of the International Criminal Court (ICC). [REDACTED]

2. The investigator and trial lawyers explained to me what the ICC is and described its mandate. They explained the role and mandate of the OTP within the ICC.
3. The investigator and trial lawyers explained to me that they are investigating events that took place in CAR from 1 August 2012. I was informed that the OTP is contacting me because they believe I may have information relevant for establishing the truth.
4. I agreed that the interview would be conducted in English. I fully understand and speak English.
5. The investigator and trial lawyers explained to me that I do not have to answer to their questions. The investigator and trial lawyers explained to me that they are seeking to find out the truth. I agree to tell the truth and that my answers to their questions are as complete as possible and reflect the best of my knowledge and recollection. [REDACTED]

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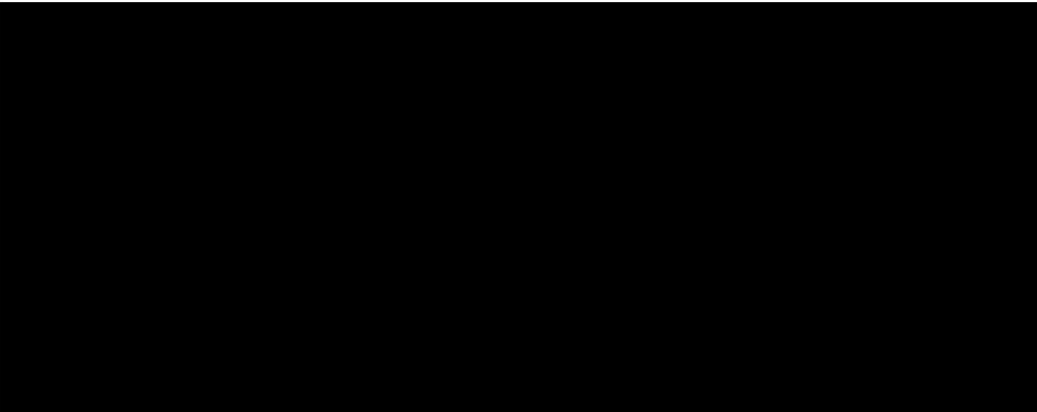
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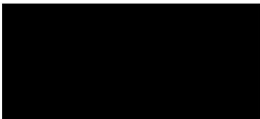
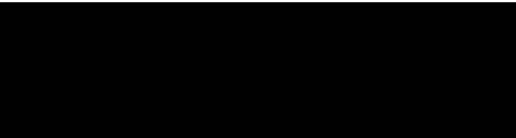
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6. I was informed that any information I give to the OTP, including my identity, may be shared with the parties of the proceedings at the ICC; in particular the Judges, Accused persons, the Counsel of the Accused and the legal representatives of the victims.
 7. The investigator and trial lawyers explained to me the reasons and importance of keeping my contacts with the OTP confidential, which I fully understand.
 8. Having understood all the above issues, I confirmed my willingness to answer the questions posed by the investigator and trial lawyers.
 9. The investigator and trial lawyers explained to me how the interview was going to be conducted. I was told that I needed to be as accurate as possible in my account and that I should state when I do not know the answer to or do not understand the question. I understand that I need to distinguish between what I have experienced or seen myself and what I have heard or learned about from someone else.
 10. I was told that at the conclusion of the interview, I would be asked to sign a written statement after having had the opportunity to review it, make any corrections, or add additional information.

Background

11.



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[REDACTED]

12.

13.

14.

15. During the course of my interview, the investigator and trial lawyers showed me various posts on the following Facebook, Instagram and Twitter pages, respectively:

- [REDACTED]
16. I confirm that these social media pages were created and managed by me and that all content on these pages were posted by me, including at the times in which I was in CAR. To the best of my recollection, the information posted on these pages is accurate and true and reflects my perception and observations at the time in which I made them.

[REDACTED] **TO THE CENTRAL AFRICAN REPUBLIC**

17. As noted above, [REDACTED]
[REDACTED] during that time occurred between [REDACTED]
[REDACTED] During this time, I was [REDACTED]
- [REDACTED]

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18. The below chart contains a list of towns and villages I visited during this trip

Name of town or village	
	BANGUI
	BOSSANGO
	BOSSANGO
	BOSSANGO
	BOSSANGO, NDJO, OUHAM-BAC
	BOSSANGO and OUHAM-BAC
	BOSSANGO and NDJO
	BOSSANGO and BANGUI

19. As reflected in the above table, I arrived in BANGUI and travelled the following day to BOSSANGO. Along the way we witnessed destroyed or abandoned villages and burnt structures; including homes, mosques and churches. We were not told who was responsible for these acts of destruction.
20. We arrived in BOSSANGO on . On that date we travelled back to BANGUI . When we arrived to BOSSANGO it was a busy town. There was a United Nations (UN) compound in BOSSANGO located in the main city centre that was populated by eight to ten UN agencies.
21. Reports at the time suggested there were approximately 30,000 displaced persons were living in the Catholic Church and in areas immediately surrounding the Church. some of these individuals. We were told by the displaced persons that they were the subject of Seleka attacks and as a result of that had come to the church to seek sanctuary. We were also told that they were Christians and animists. They stated that the Seleka had been targeting them and committing violent acts against them, including by driving through their villages without stopping and shooting at them. Some also gave accounts that the Seleka had killed their family members. It was a common narrative among the displaced population at the BOSSANGO Church.

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22. The investigator and trial lawyers showed me [REDACTED]

[REDACTED]

accurately reflects my impressions at the time. From what I recall, when traveling from BANGUI to BOSSANGOA we passed somewhere between 20 and 30 villages. We did not see a single person in these villages at that time. Several villages had been burnt completely and some were still burning. I know from discussions with individuals in BANGUI before we travelled to BOSSANGOA that very few people had travelled on that road in the eight months prior to our trip. The overgrown nature of the national thoroughfare confirmed these reports. We stopped at several villages, on one occasion we received incoming fire from a weapon, we immediately returned to the vehicle and continued towards BOSSANGOA. We do not know what groups were the source of the incoming fire. We spoke to many people in BOSSANGOA, but I cannot recall anyone who had come from these towns and villages.

23. [REDACTED] 40,000 "displaced people" were living in BOSSANGOA. That number was being reported by the international community at the time. It reflects the number of individuals living in the Catholic Church and in the compound surrounding the Church. Based on my direct observations, I believe the number of displaced persons staying at the Church and the surrounding area was closer to 30,000. That is also the figure I received from individuals at Church.

24. In BOSSANGOA, there was a market centre that appeared to be principally populated by Muslim merchants and individuals of Peuhl ethnicity. [REDACTED] a number of Muslim men and women from and individuals of Peuhl ethnicity. They told us that they had experienced various forms of violence that they said had been committed by armed "non-Muslims". I do not remember at that time if they claimed being attacked by the members of the "Anti-Balaka". I saw that some of these individuals had bullet or machete wounds on their legs or other parts of their body, but no injuries more significant than that.

[REDACTED] ICC RESTRICTED [REDACTED]

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25. The investigator and trial lawyers showed me [REDACTED]

[REDACTED]

26. I confirm that [REDACTED]

[REDACTED] and the information contained in this post is based on information given to us by her. From my recollection she identified her attackers as being members of the "Anti-Balaka". She said she was left for dead, found by the villagers and brought to BOSSANGO, where she took shelter at the home of BOSSANGO's Imam, whose name I cannot recall. She told us she was Peuhl. I do not know where she was attacked.

27. While based in BOSSANGO, on [REDACTED] we also travelled to BEN ZAMBE village, with stops at the villages of NDJO, OUHAM-BAC and ZERE. On [REDACTED] we travelled from BOSSANGO to OUHAM-BAC and then back. Finally, on [REDACTED] we travelled from BOSSANGO to NDJO and back.

28. The investigator and trial lawyers showed me [REDACTED]

[REDACTED]

[REDACTED] ICC RESTRICTED [REDACTED]

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29. I confirm that [REDACTED] on the outskirts of NDJO. I recall that [REDACTED] reached NDJO, we stopped at the trading centre, which appeared to be abandoned. It seemed like NDJO had not been burnt like other villages that we had seen. Within five to ten minutes, people start emerging from the bush. They appeared to be a mixture of civilian and armed individuals. That group grew to about 150 people over a period of 15 minutes or so.

30. We spoke with the villagers who had emerged from the bush. They gave an overview of their life, telling us why they were not living in the village. They told us they had been living in the bush for safety from the Seleka. We asked if we could accompany them to the areas in which they were currently living. They agreed to our request and walked us into the bush for about 45 minutes. At some point we reached a river, which [REDACTED]. The individual [REDACTED] was alone. The person guiding us through the bush said the individual was "Anti-Balaka". At that time, we learned from various sources, including news reports and reports from other UN organizations and reports and people we spoke to in Bangui and along the road, that the "Anti-Balaka" was a reference to local defence groups that protected villages from banditry and other acts violence and appeared to be evolving into an armed group.

31. The investigator and trial lawyers showed me [REDACTED]

[REDACTED]

32. I confirm that [REDACTED] on 1 November in the grounds of the Catholic Church and compound in BOSSANGO. [REDACTED]

[REDACTED]

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is based on conversations I had with self-proclaimed Anti-Balaka members I had met during this trip.

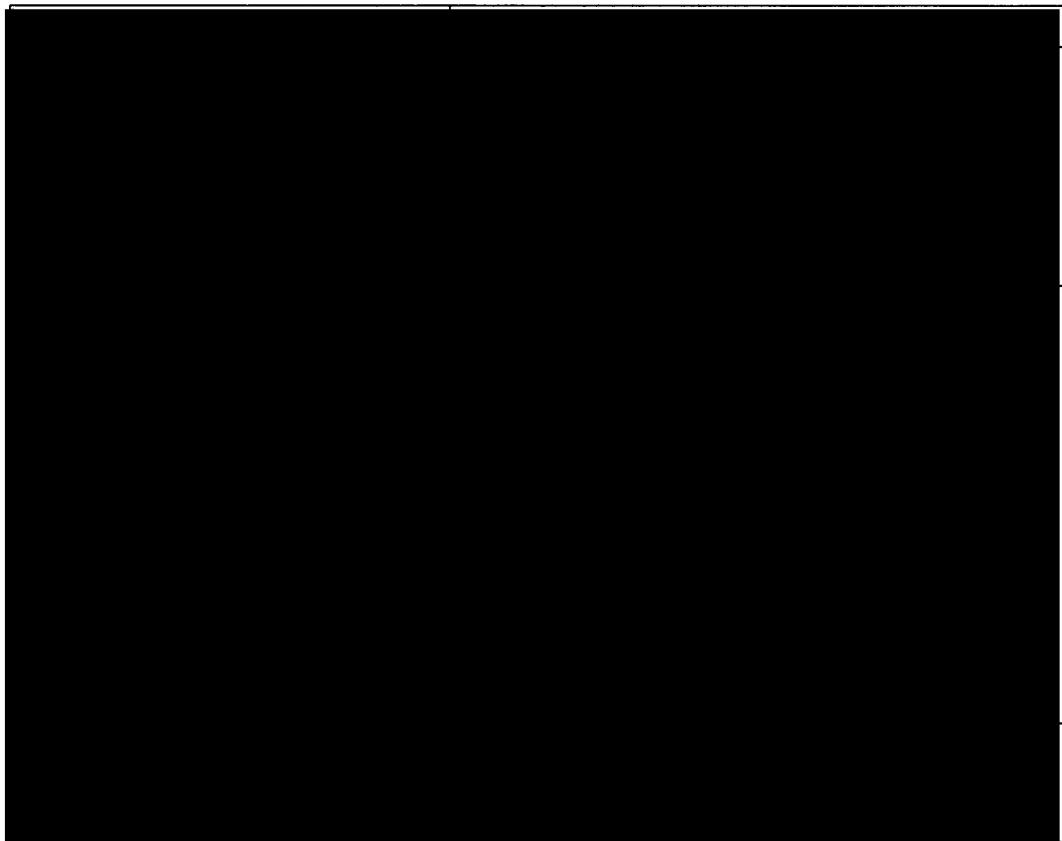
33. On journeys outside of BOSSANGO, a lot of the locations we were trying to pass through had a series of bridges that had been removed to stop vehicles from going progressing. When stopping at a few of them, people started to emerge from the bush and assisted us in putting the bridges back together so that we could pass. They identified themselves as being members of the "Anti-Balaka". They also had distinctive clothing, weapons, and headgear. In particular, they wore *gris-gris*, possessed self-made machetes, knives and rifles and sometimes wore crowns fabricated out of various things. I learned from them that *gris-gris* were medallions that offered special protection against harm. They are often depicted by fabric squares worn as necklaces or as bracelets. I spoke with the Anti-Balaka through an interpreter. They explained that they had removed the bridge to prevent Seleka vehicles from passing through and to prevent the Seleka from coming to their villages. They also indicated that they were living in their farms, several kilometres from the main road, because of threats from other groups. The days in which I came across these individuals during [REDACTED] approximately six to seven times – and [REDACTED]
34. There were some who identified themselves as the "spokespeople" of the Anti-Balaka. Most of them appeared to be village leaders. I am not sure whether they were actually leaders of the Anti-Balaka, or simply leaders within the community. I believe, based on my observations, that the local Anti-Balaka collective at that time was based on the village hierarchy.
35. Over several separate conversations during [REDACTED] the Anti-Balaka told us that they would like to attack or counterattack the groups that had been terrorizing their villages. They did not tell me the specific names of the groups that had terrorized them, but they were referring to the armed groups that had come through their villages. They also suggested that they would also target the local Muslim population, as opposed to just any armed Muslim group. In particular, individuals who had self-proclaimed as being members of the Anti-Balaka claimed they would target particular locations where Muslim traders lived. The Anti-Balaka members claimed to me that the people living in those locations had helped the Seleka identify non-Muslim neighbourhoods and villages. They did not specify what they planned to do to them.



36. The Anti-Balaka members also claimed to me that the people living in OUHAM-BAC and ZERE had helped the Seleka identify non-Muslim neighbourhoods and villages.

37. I have reviewed [REDACTED] and identified those which I believe are relevant to the OTP's investigation. The [REDACTED]

38. The below chart lists [REDACTED] for the OTP and the information I recall relating to each. [REDACTED]



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Page [REDACTED]

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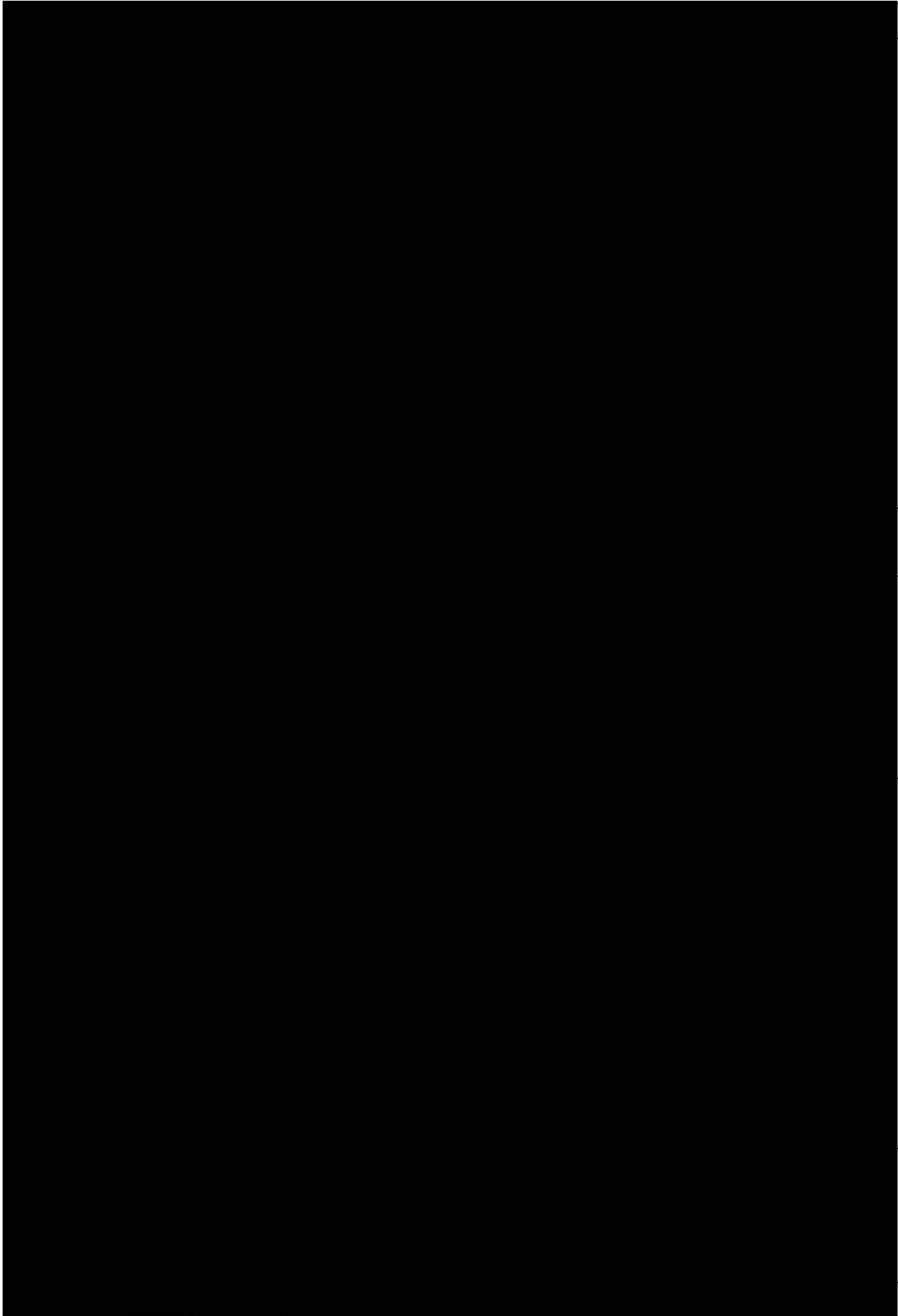


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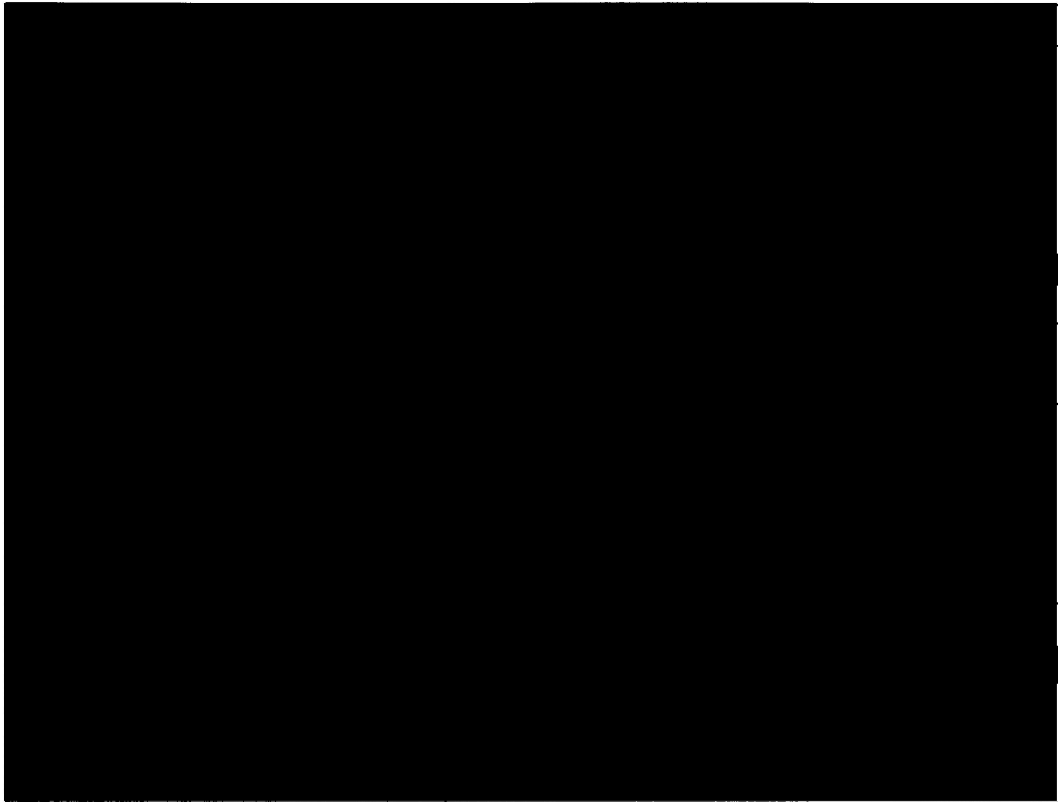


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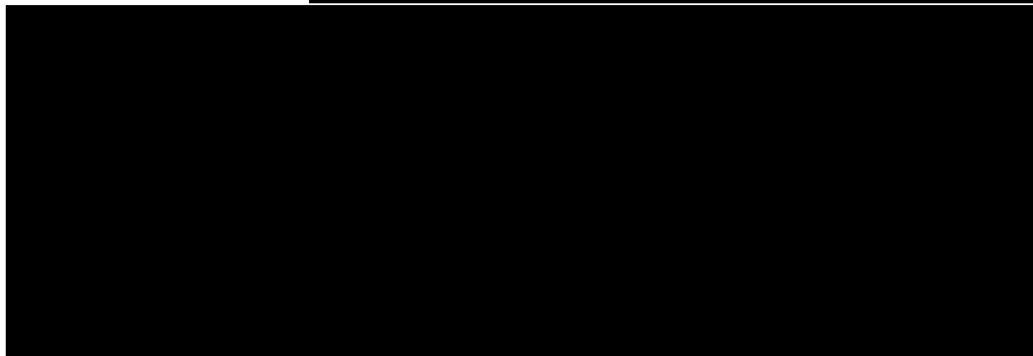
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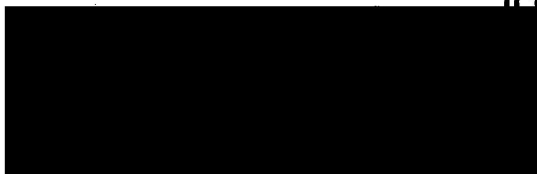


39. In addition to the [REDACTED]
by the OTP. [REDACTED]
statement at Annex B. [REDACTED]



40. [REDACTED]

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41. [REDACTED]
whether FACA elements or those of the Presidential Guard are still around. At that time, we were trying to determine to what extent these groups had more formal professional training or coordination. On this trip, there was no evidence that we were aware of ex-FACA being involved in the Anti-Balaka. As far as we were knew and saw, the FACA had abandoned their weapons and run off to the bush. [REDACTED]

[REDACTED] when there was a reforming of the State system, there was more evidence of the re-emergence of FACA personnel on the road. During this time, I recall transitional President SAMBA-PANZA inviting former FACA members to the main stadium in BANGUI. Several thousand congregated at the stadium. At that stadium, those congregated discovered a Muslim amongst them and killed him in front of others. I was not at the killing, but came two minutes after, and was told of the event from others who had witnessed it.

42. [REDACTED]
there was any information that the Anti-Balaka groups were being coordinated. At this time, we did not witness any evidence of coordination. However, during our subsequent trip to CAR, we met with a group of self-proclaimed Anti-Balaka elements following the 5 December 2013 attacks on BOSSANGO A who claimed that there was a central command. That group also began taking us to the location of the command central. However, [REDACTED]
[REDACTED] the state of the road began deteriorating and the roadblocks were too significant to get past, so we were forced to return to BOSSANGO A.

43. [REDACTED]

[REDACTED] TO THE CENTRAL AFRICAN REPUBLIC

44. [REDACTED]
immediately travelled to BOSSANGO A. My remit during this trip was to evaluate how the population was being treated by different armed groups in the region and I wanted to see how the region in BOSSANGO A had developed [REDACTED]
[REDACTED]

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[REDACTED]

45. [REDACTED]

[REDACTED]	Name of town or village
	BANGUI and BOSSANGO
	BOSSANGO
	BOSSANGO
	BOSSANGO
	BOSSANGO
	BOSSANGO
	BOSSANGO
	BOSSANGO and BANGUI

46. As reflected in the above table, [REDACTED]
[REDACTED]

47. Apart from BOSSANGO, on [REDACTED] I also travelled to [REDACTED] but I do not recall the names of those locations at this time.

48. I have reviewed [REDACTED]
[REDACTED]

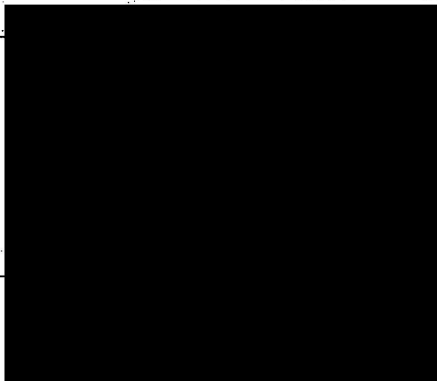
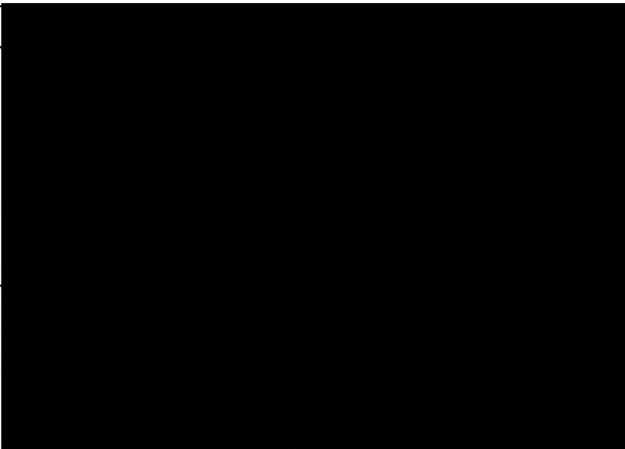
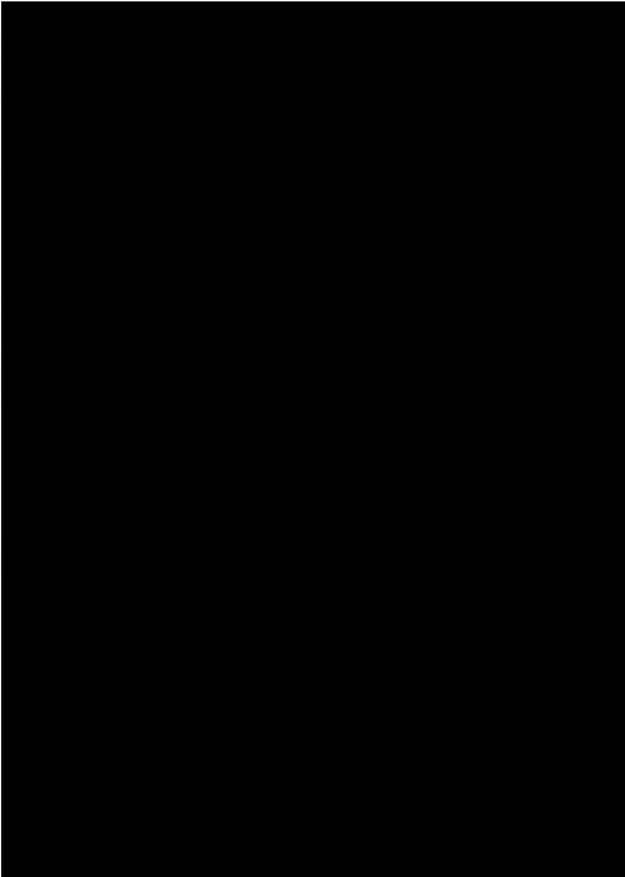
49. [REDACTED]

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[REDACTED]



[REDACTED]

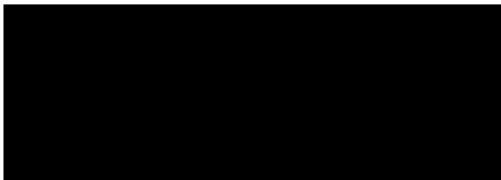
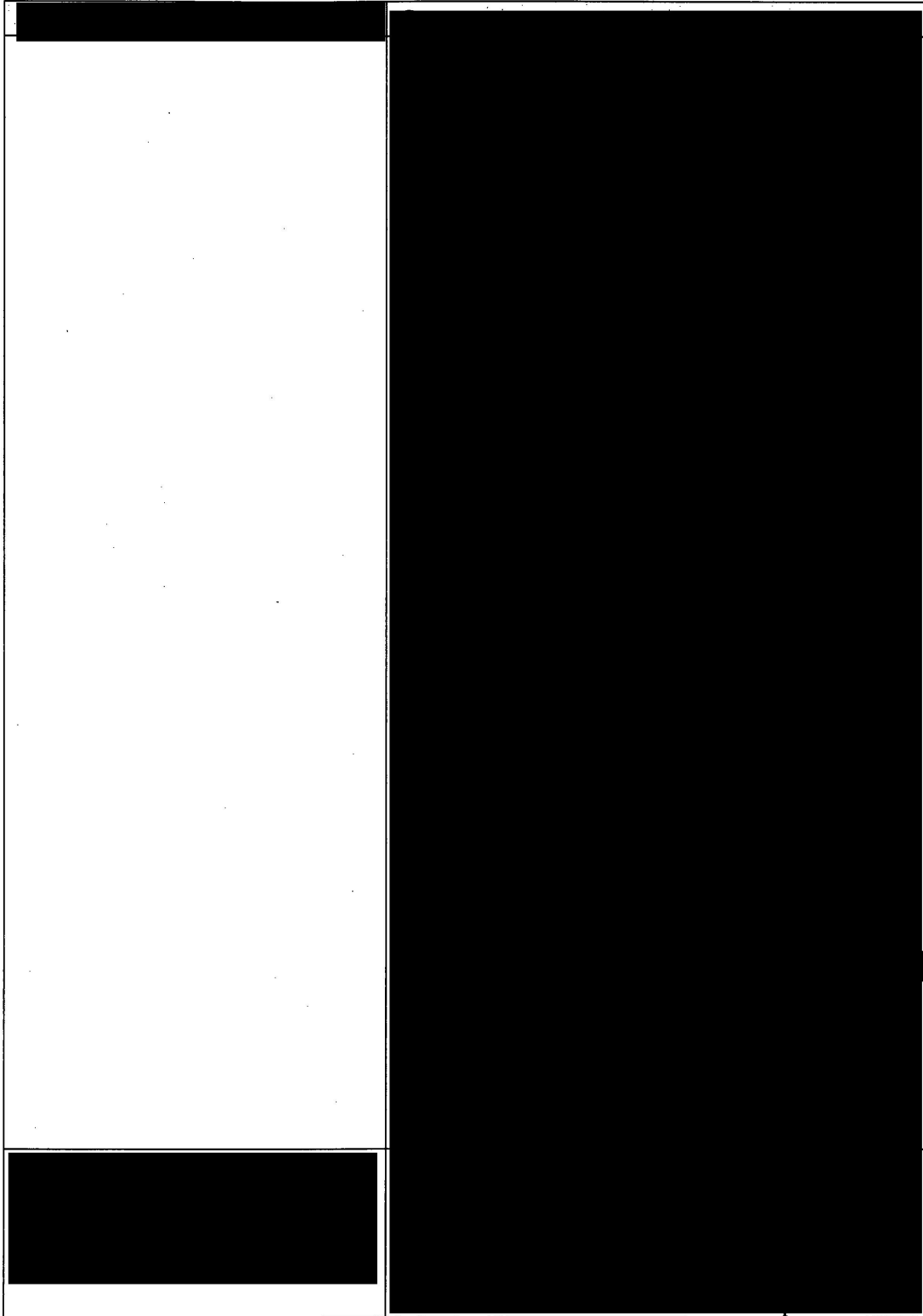
	
	a larger group of Peuhls had been attacked by the Anti-Balaka and had come to BOSSANGO to seek refuge and medical treatment. 

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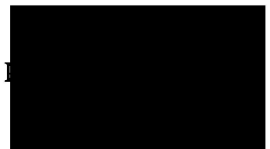
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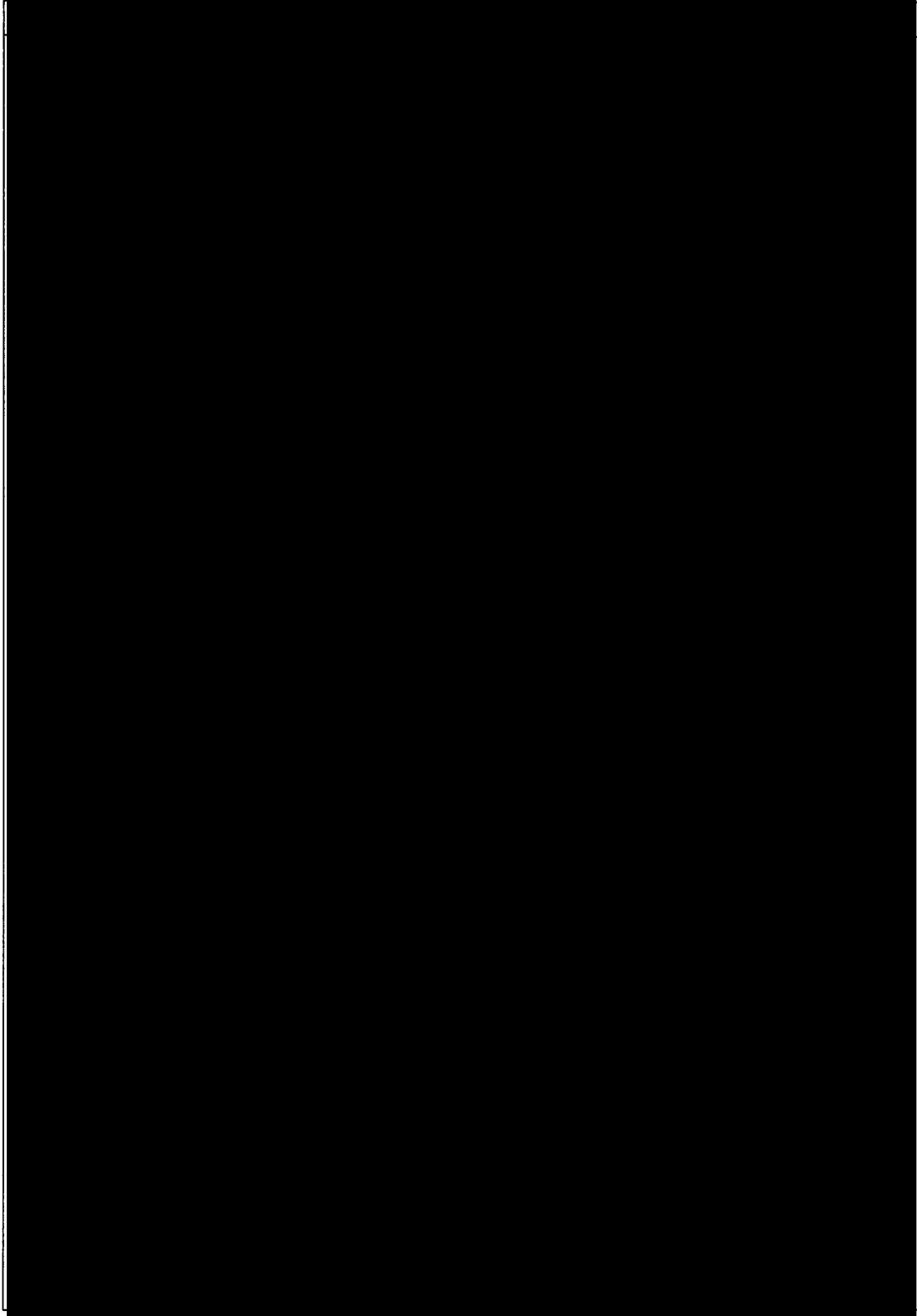
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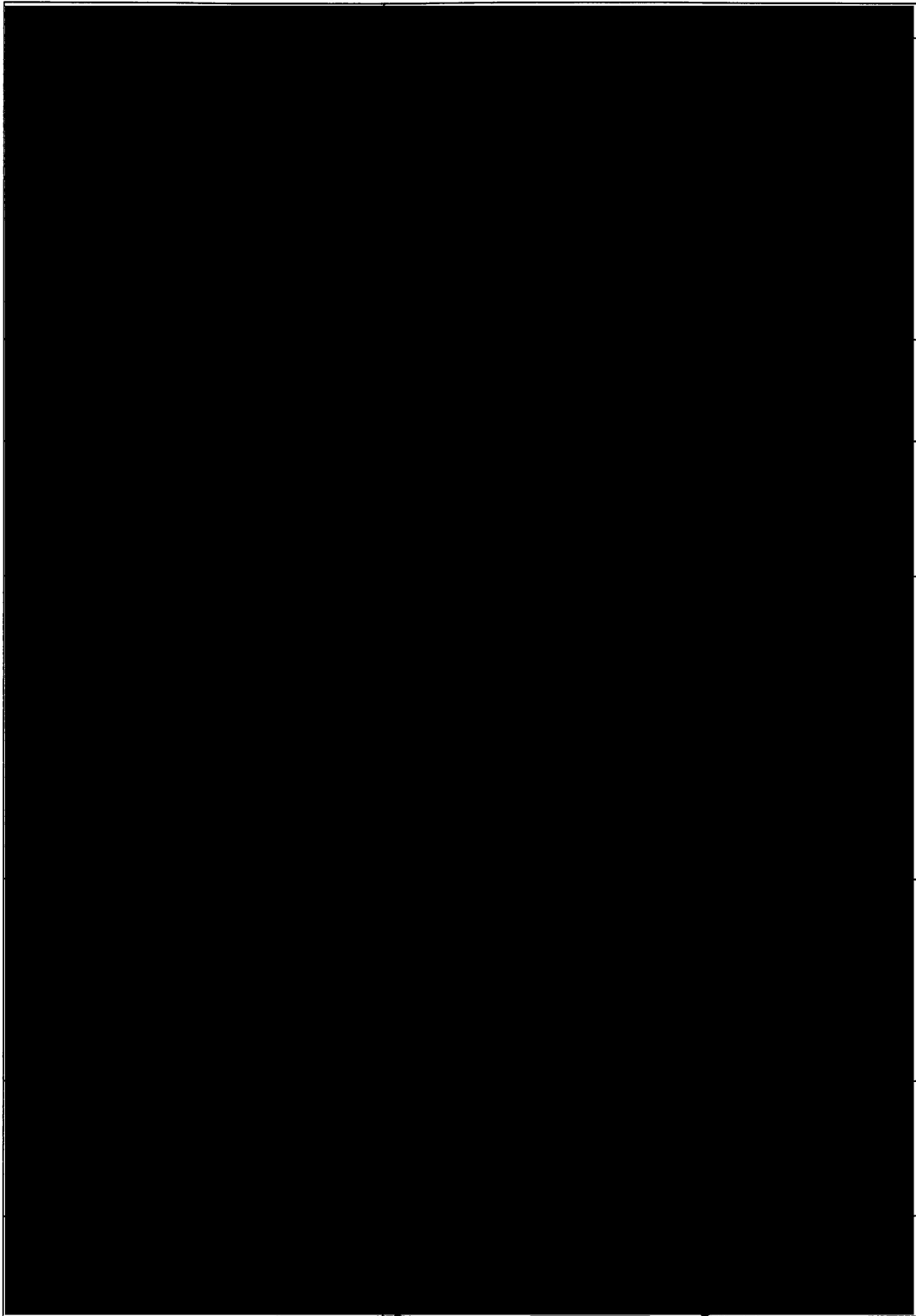


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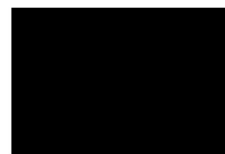
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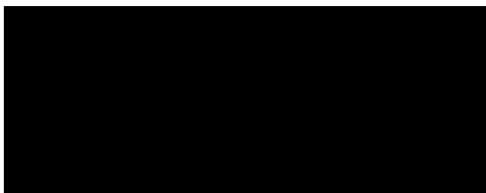




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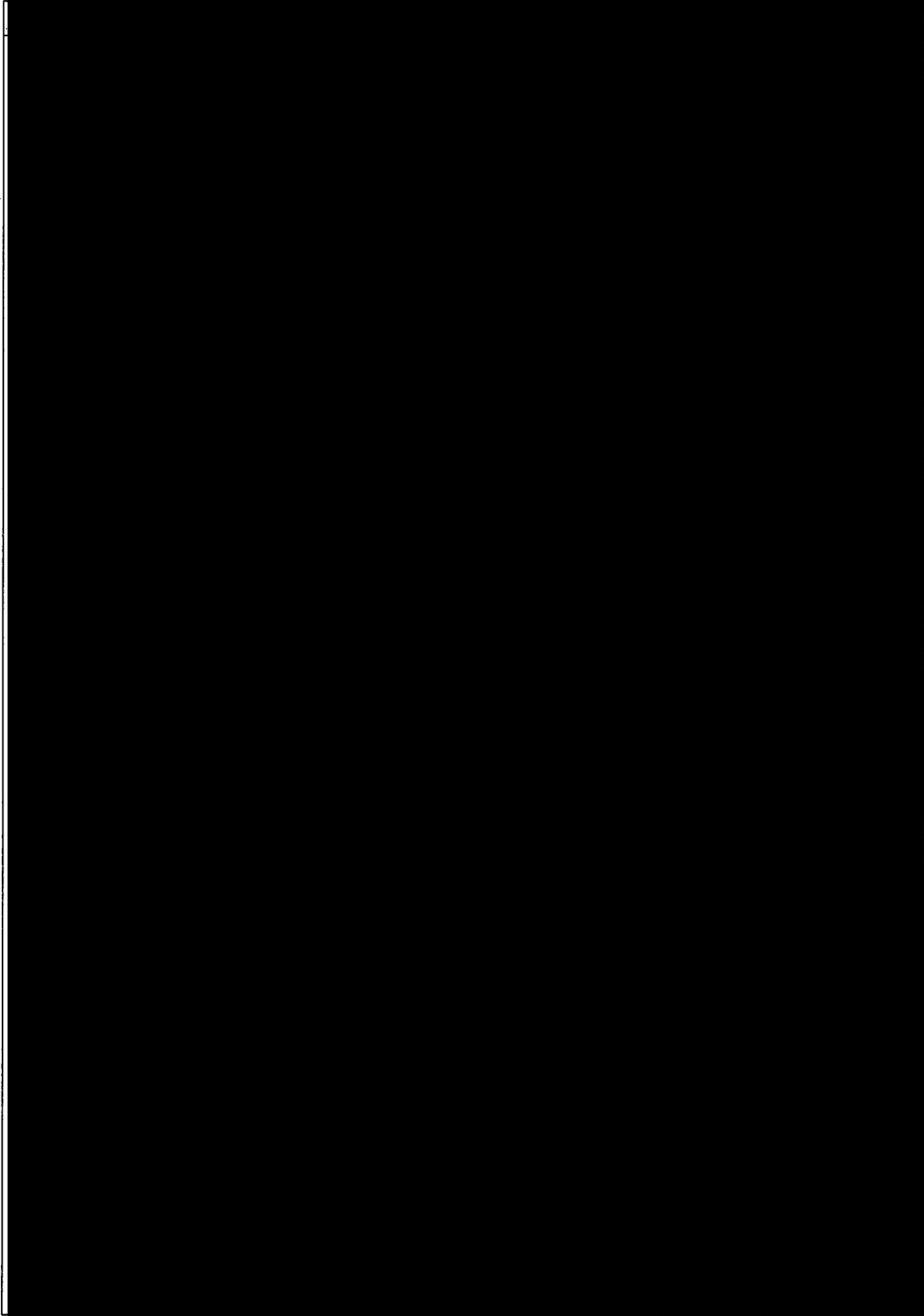


	██████████ he had been shot in the arm and shoulder by the Anti-Balaka and left for dead in his home. The Anti-Balaka then burned his home with him in it. He regained consciousness when the heat became intense and fled his home before he died.

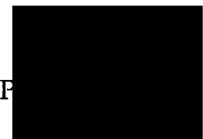


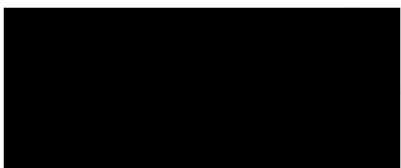
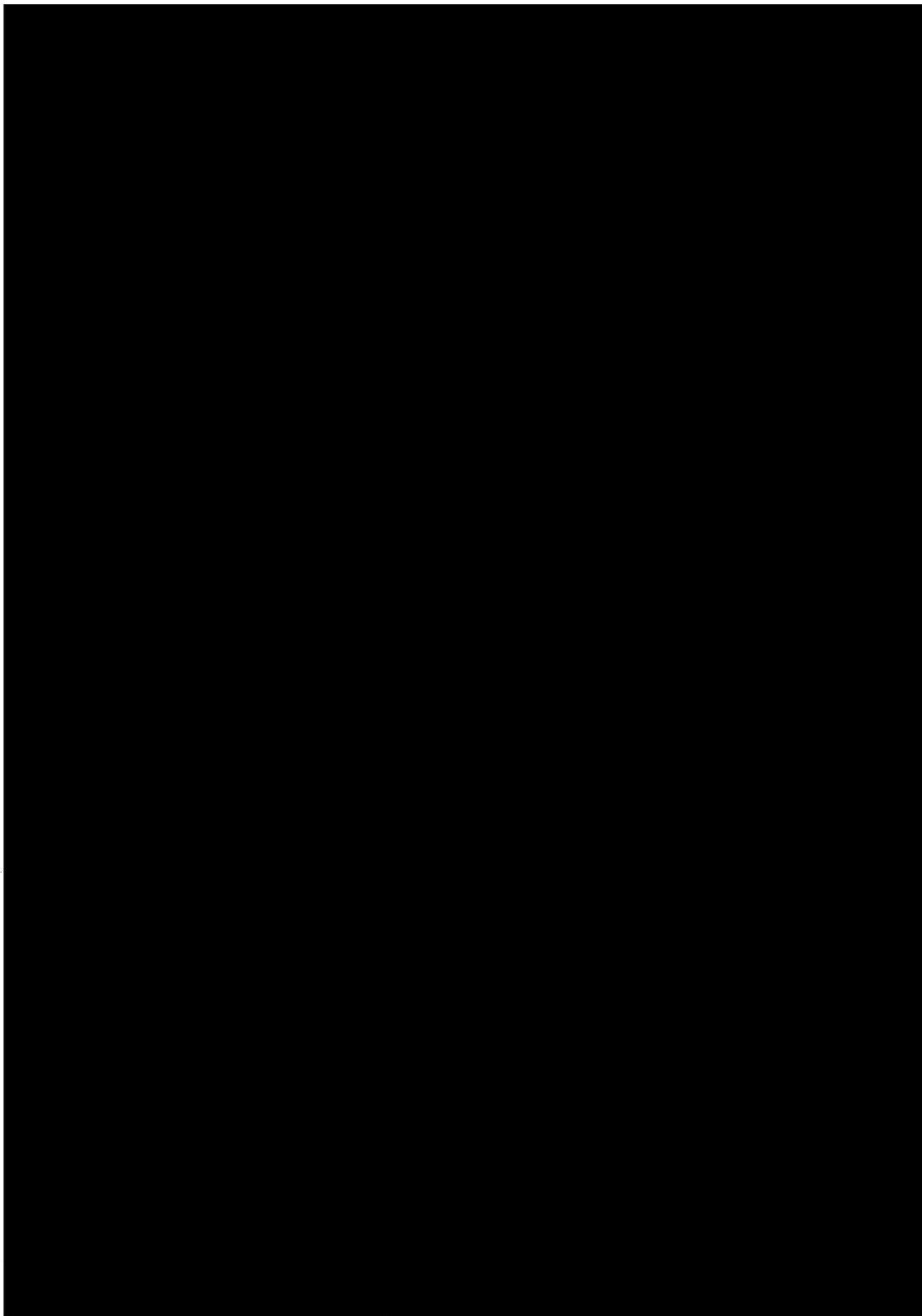
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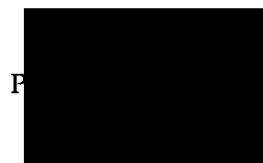


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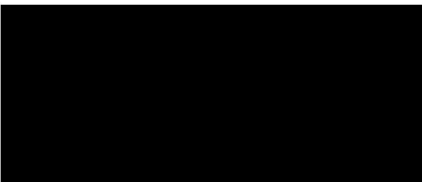
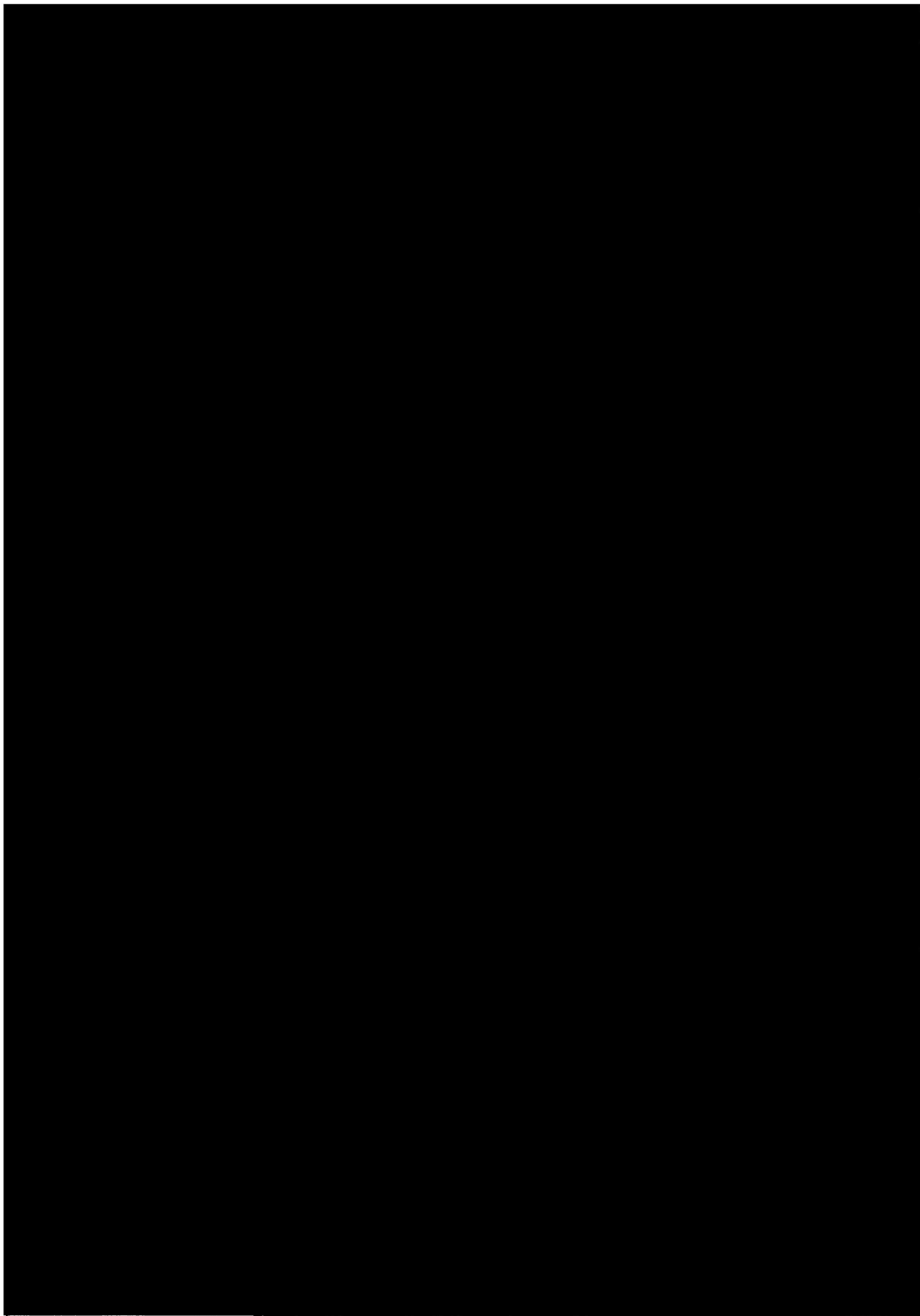




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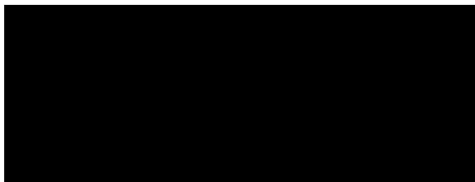
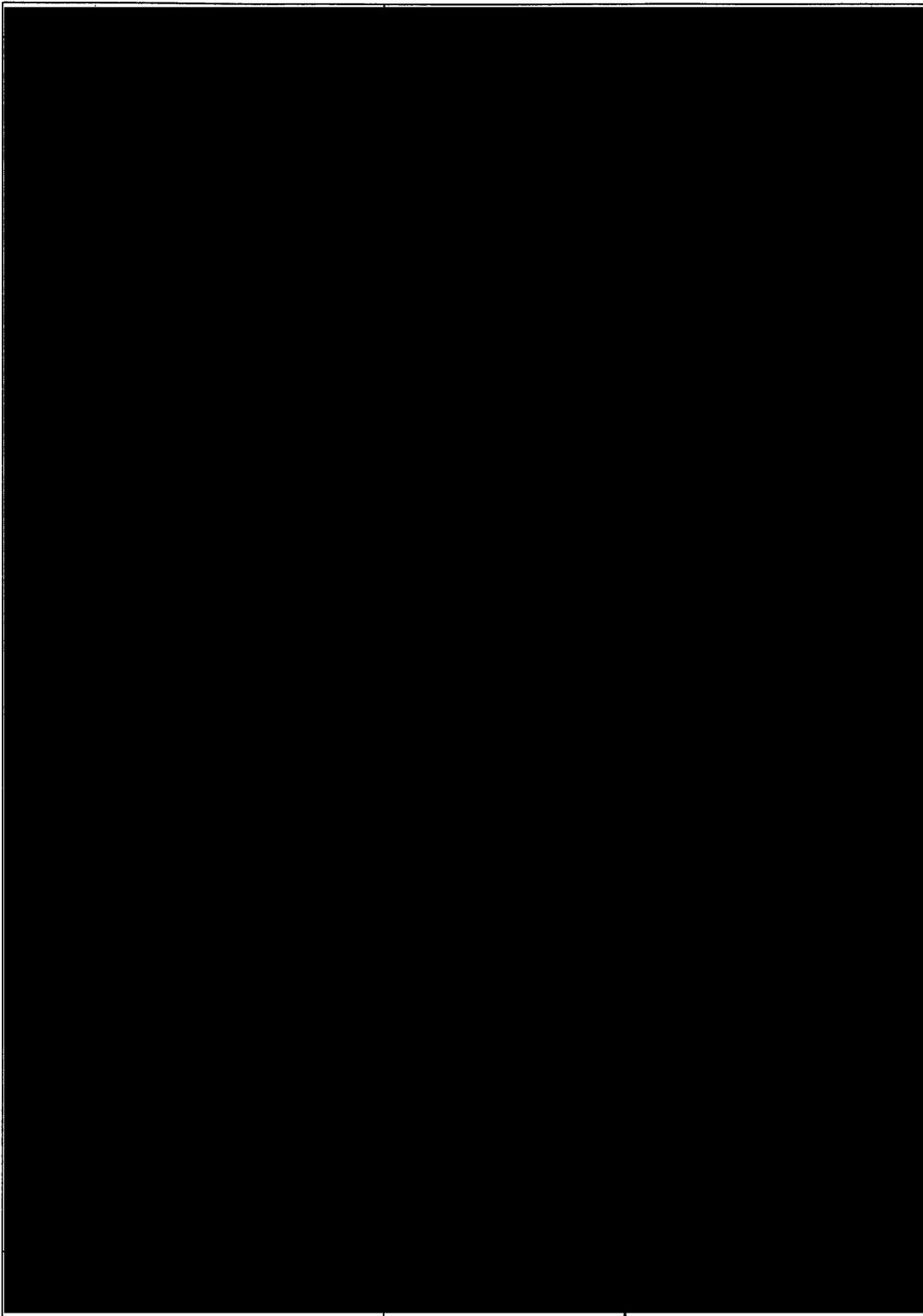


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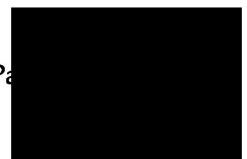




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[REDACTED]

50. I saw no manned checkpoints around BOSSANGO. However, I did see checkpoints on the route between BANGUI and BOSSANGO [REDACTED] while traveling from BANGUI to BOSSANGO and when returning to BANGUI from BOSSANGO on [REDACTED] The groups manning these checkpoints, however, were different.

51. When returning to BANGUI from BOSSANGO, [REDACTED] many of the checkpoints were now manned by individuals identifying themselves as belonging to the Anti-Balaka. They had not been there when we travelled to BOSSANGO [REDACTED] The Anti-Balaka asked us to pay to cross through. We refused, citing that [REDACTED] They eventually let us through.

52. The Anti-Balaka manning checkpoints closer to BANGUI were more seriously armed than those closer to BOSSANGO. Those closer to BANGUI had the aura of being a professionally trained military force. They also had vehicles, RPGs and Kalashnikovs. Most wore military clothing and *gris-gris*. These checkpoints were between PK25 and BANGUI.

[REDACTED] TO THE CENTRAL AFRICAN REPUBLIC

53. [REDACTED]

54. [REDACTED]

[REDACTED]

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[REDACTED]

P [REDACTED]



	Name of town or village
	BANGUI, BOALI, BOYALI
	BANGUI
	BANGUI
	BANGUI
	BANGUI, BOALI, BIRLO
	BANGUI
	BANGUI
	BANGUI
	BANGUI
	BANGUI
	BANGUI
	BANGUI, SIBUT
	BANGUI
	BANGUI, BODA
	BANGUI
	BANGUI, BOSSEMBELE, YALOKÉ
	BANGUI
	BANGUI
	BANGUI
	BANGUI

55. [REDACTED] during this time we principally stayed in BANGUI but travelled to other towns and villages from time to time. Within BANGUI most of our time was spent in PK5, PK11, PK12 and PK13.

56. [REDACTED]

57. [REDACTED]

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Comment

PK13.

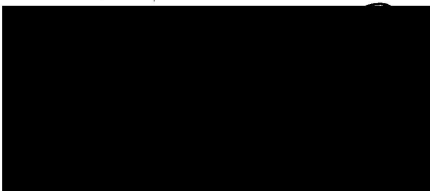
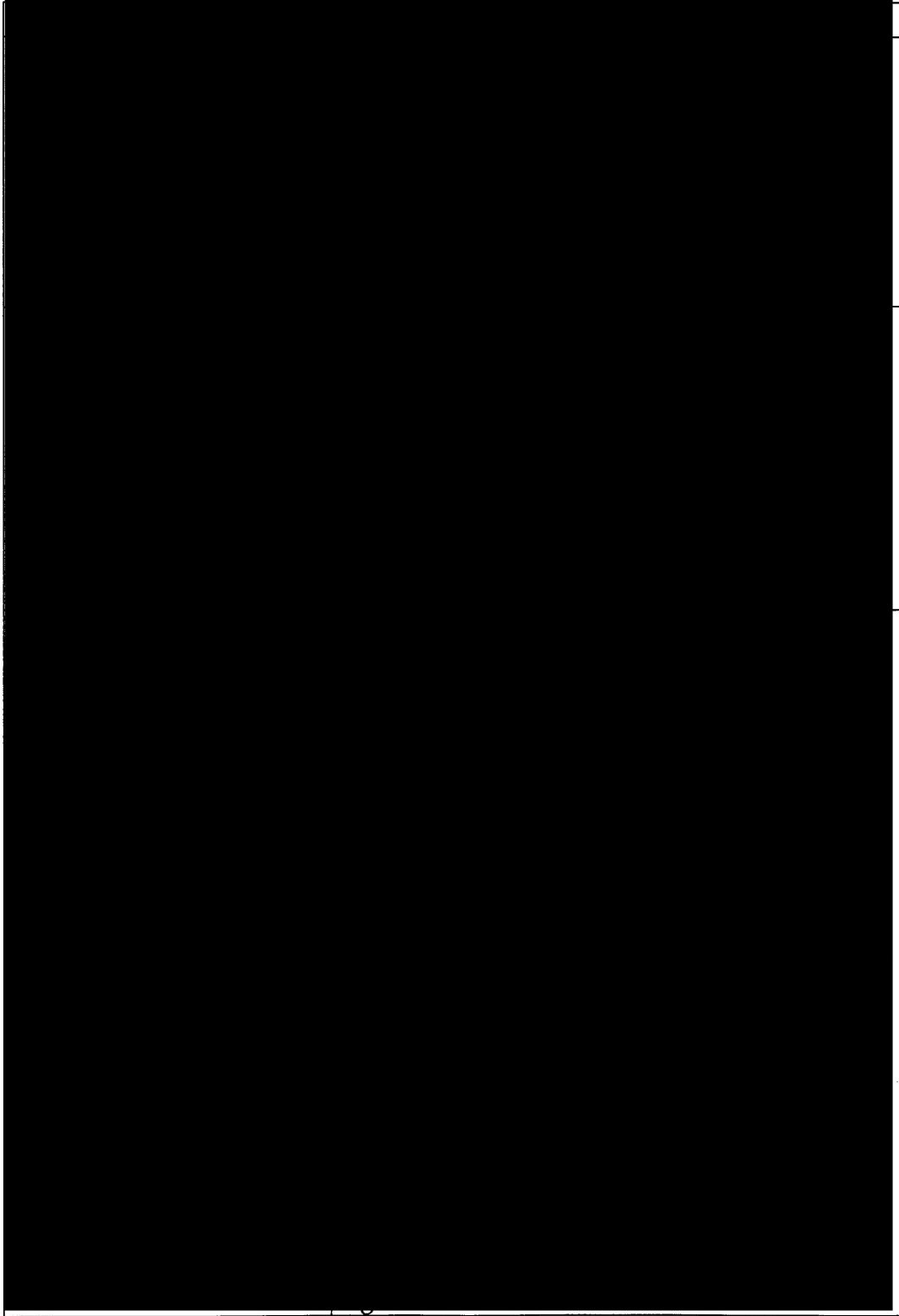
PK13 was a residential neighbourhood of principally Muslim or mix-Muslim-Christian households. It also contained a mosque, whose mināret

the majority of PK13's Muslim population had fled to the other side of the barrier in PK12,

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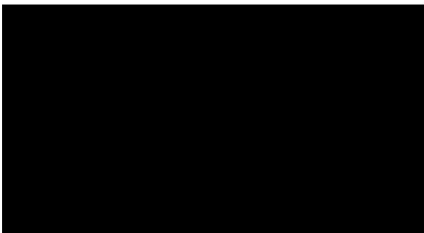
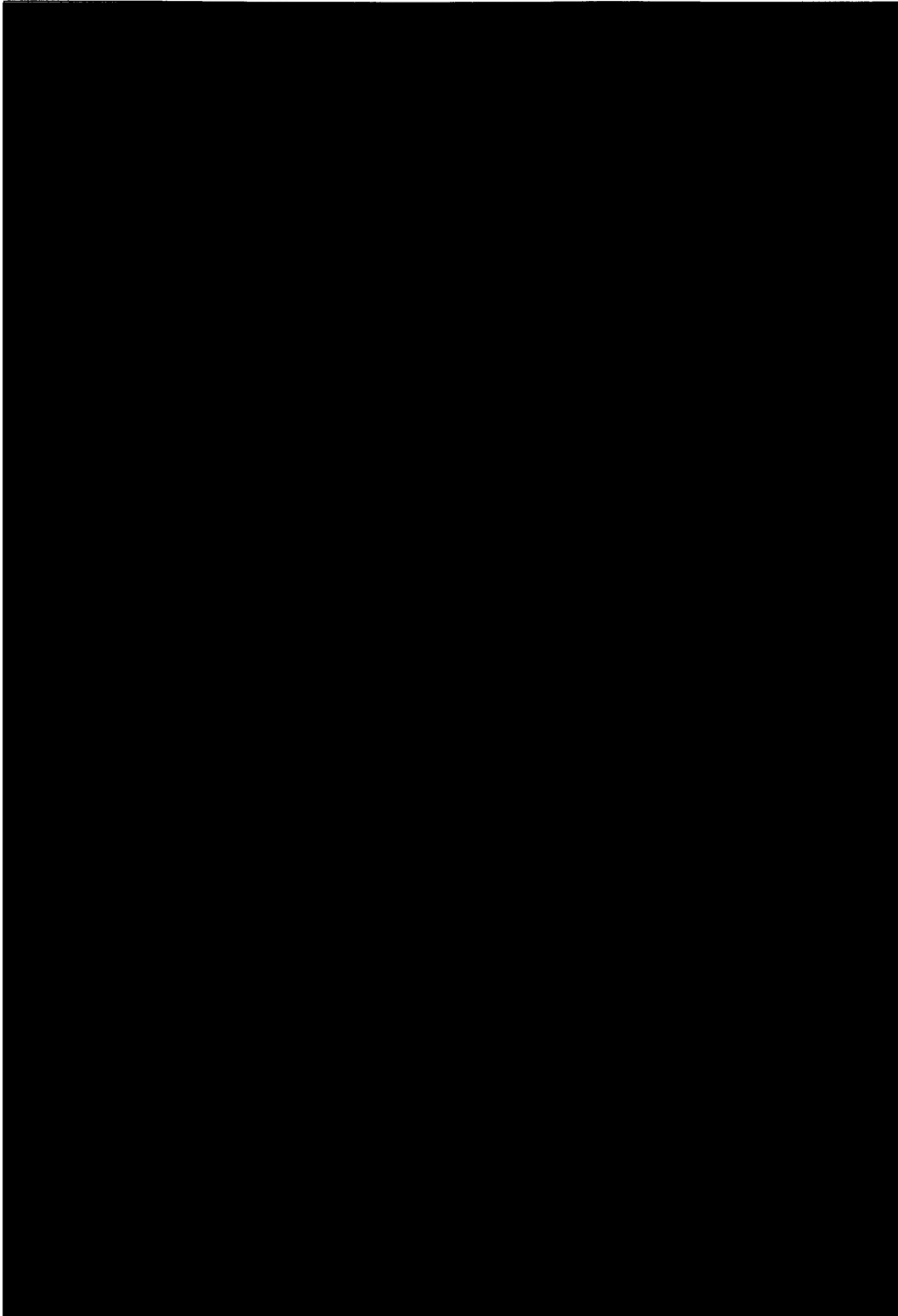
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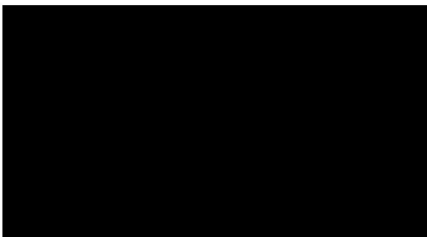
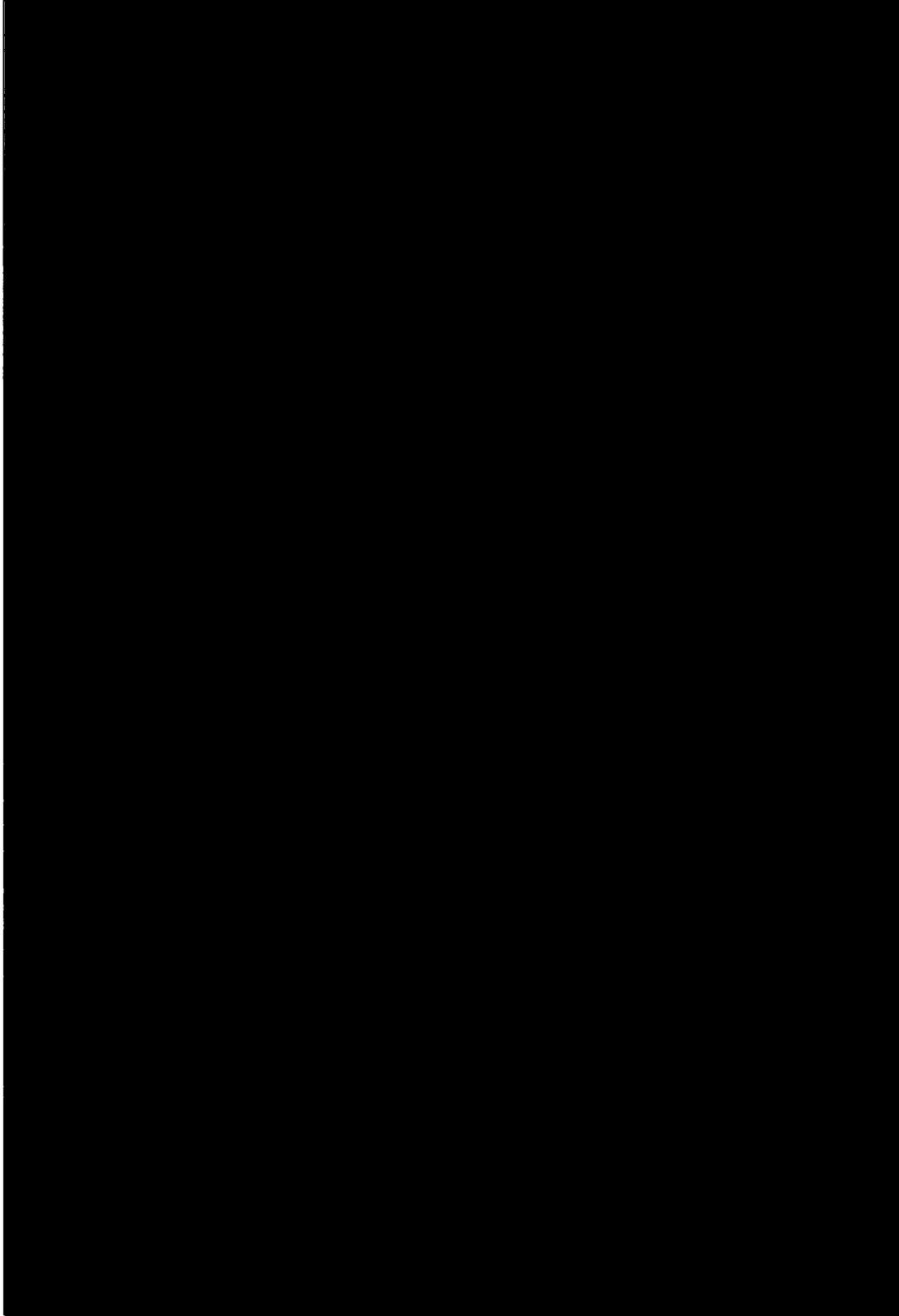
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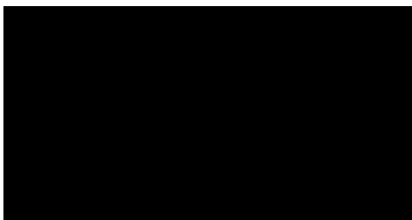
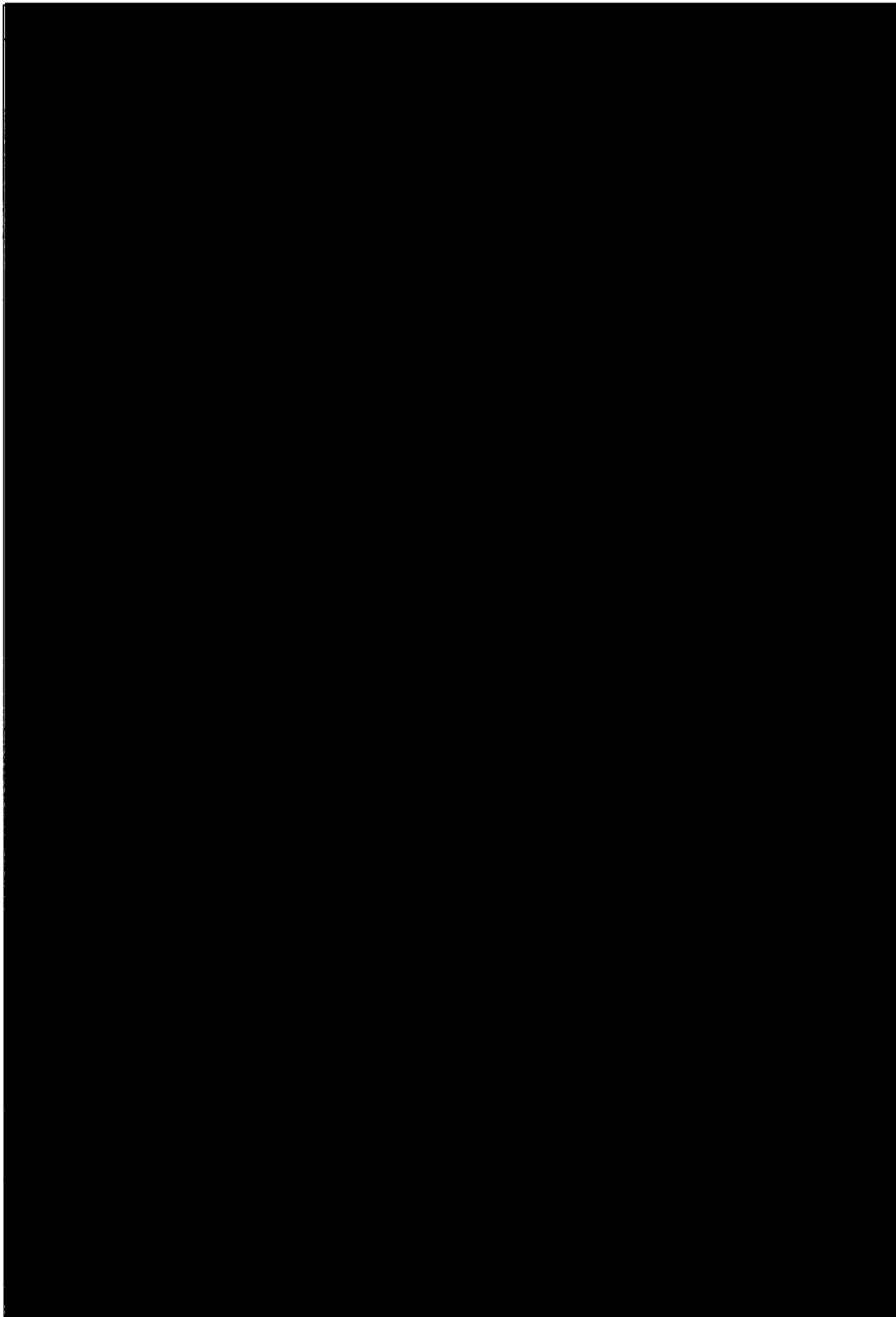
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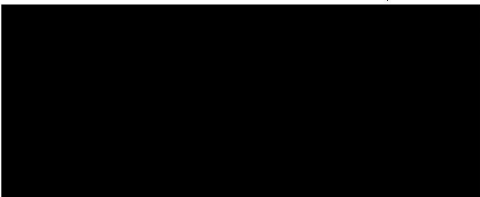
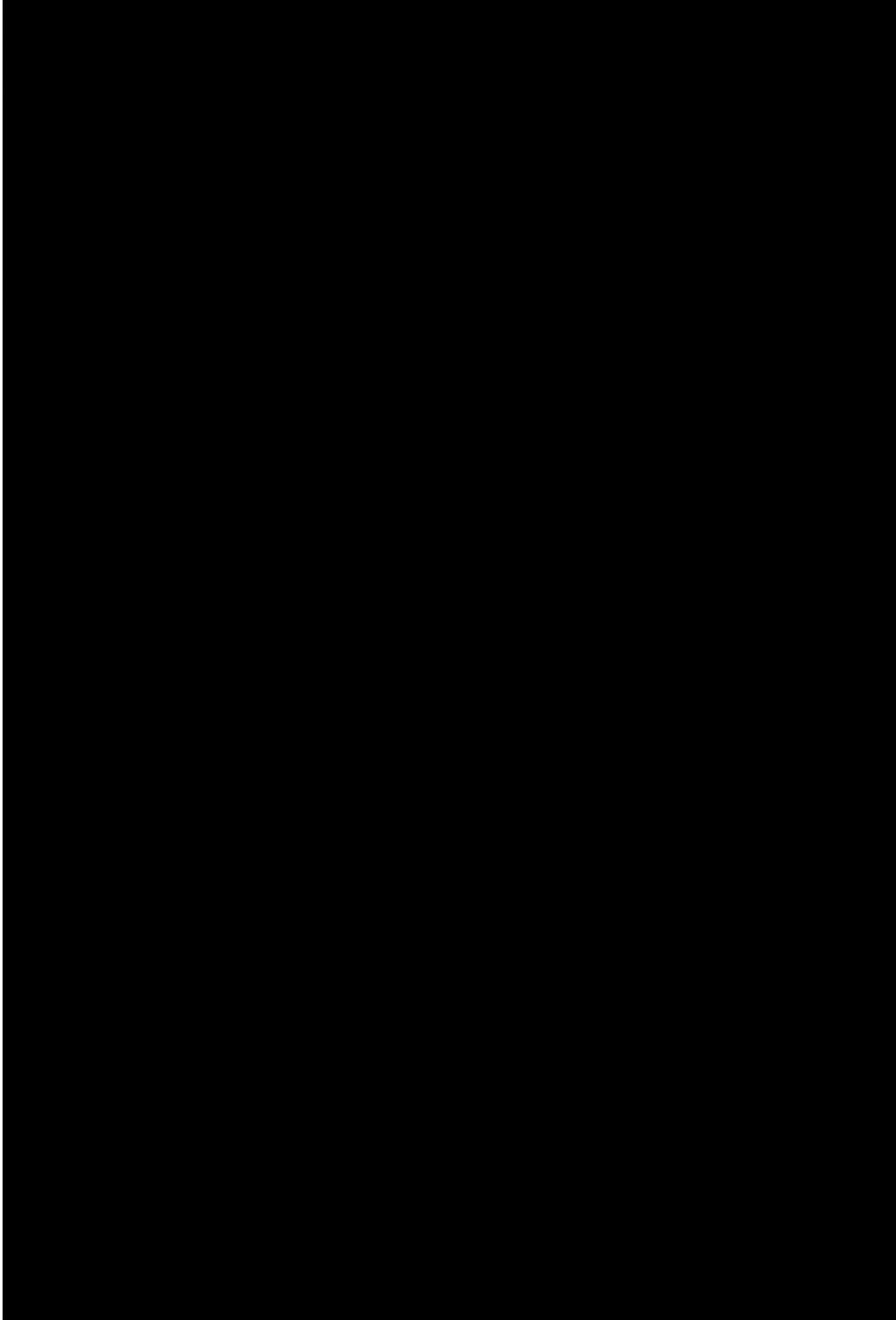


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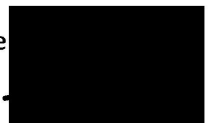
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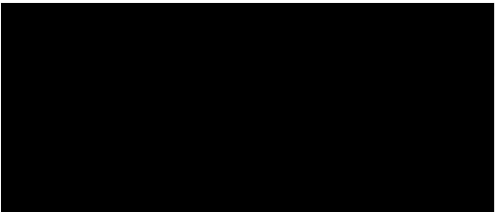
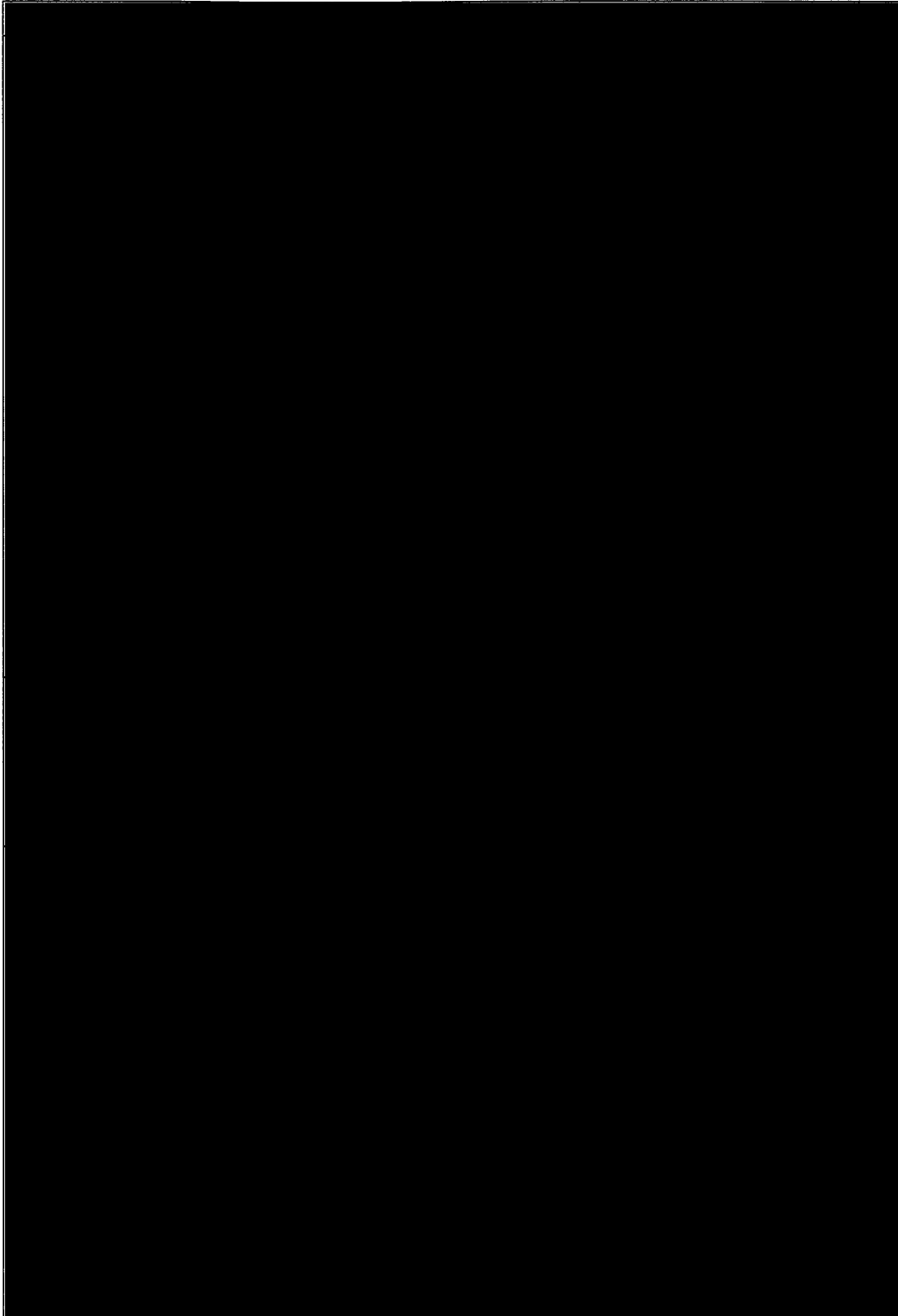




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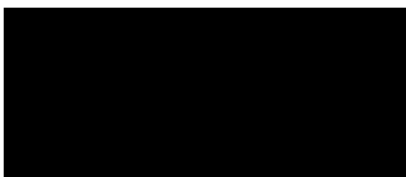




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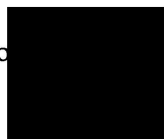


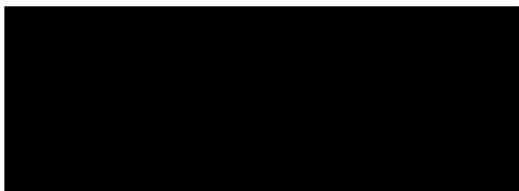
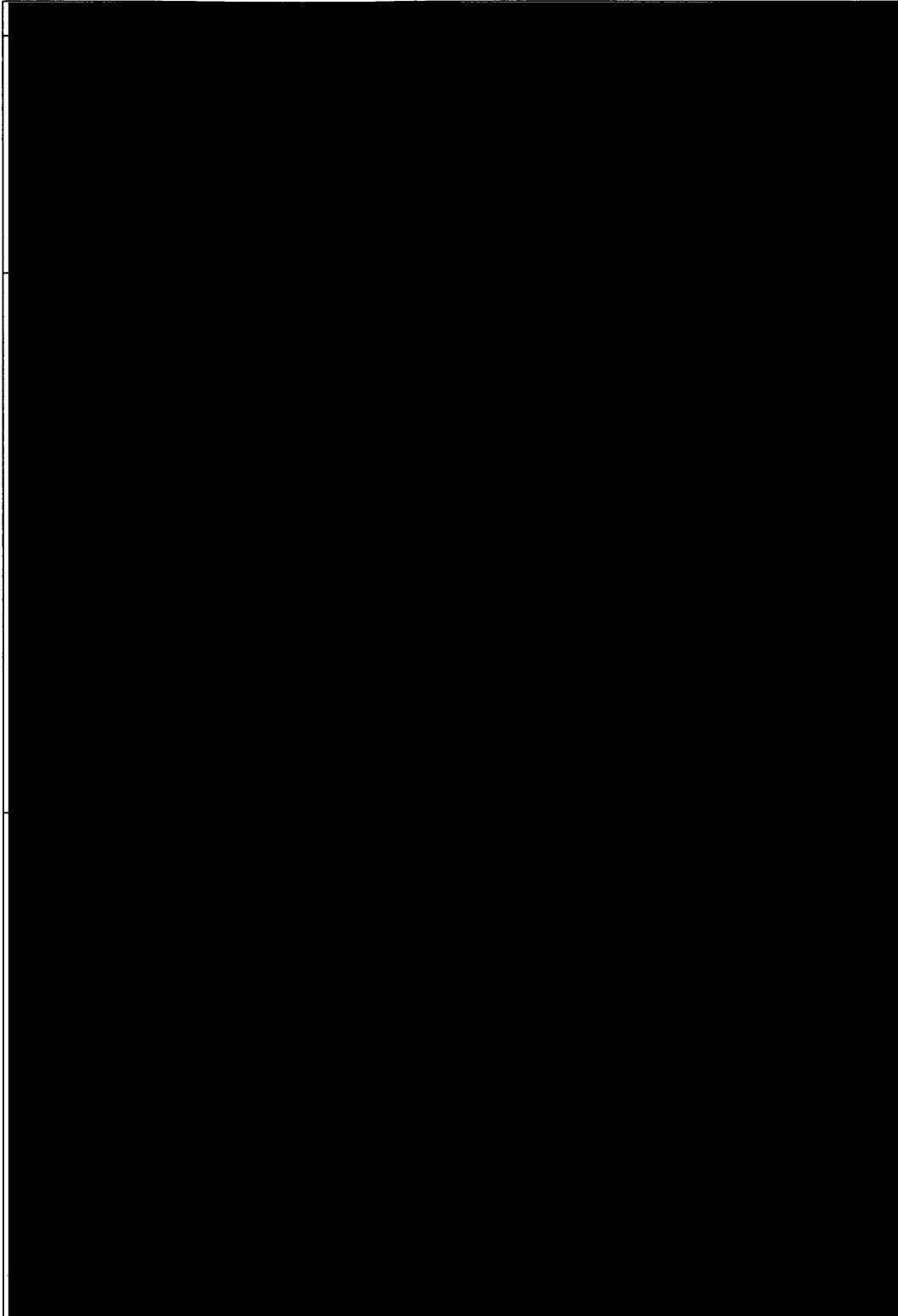


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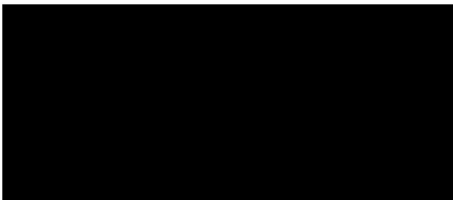
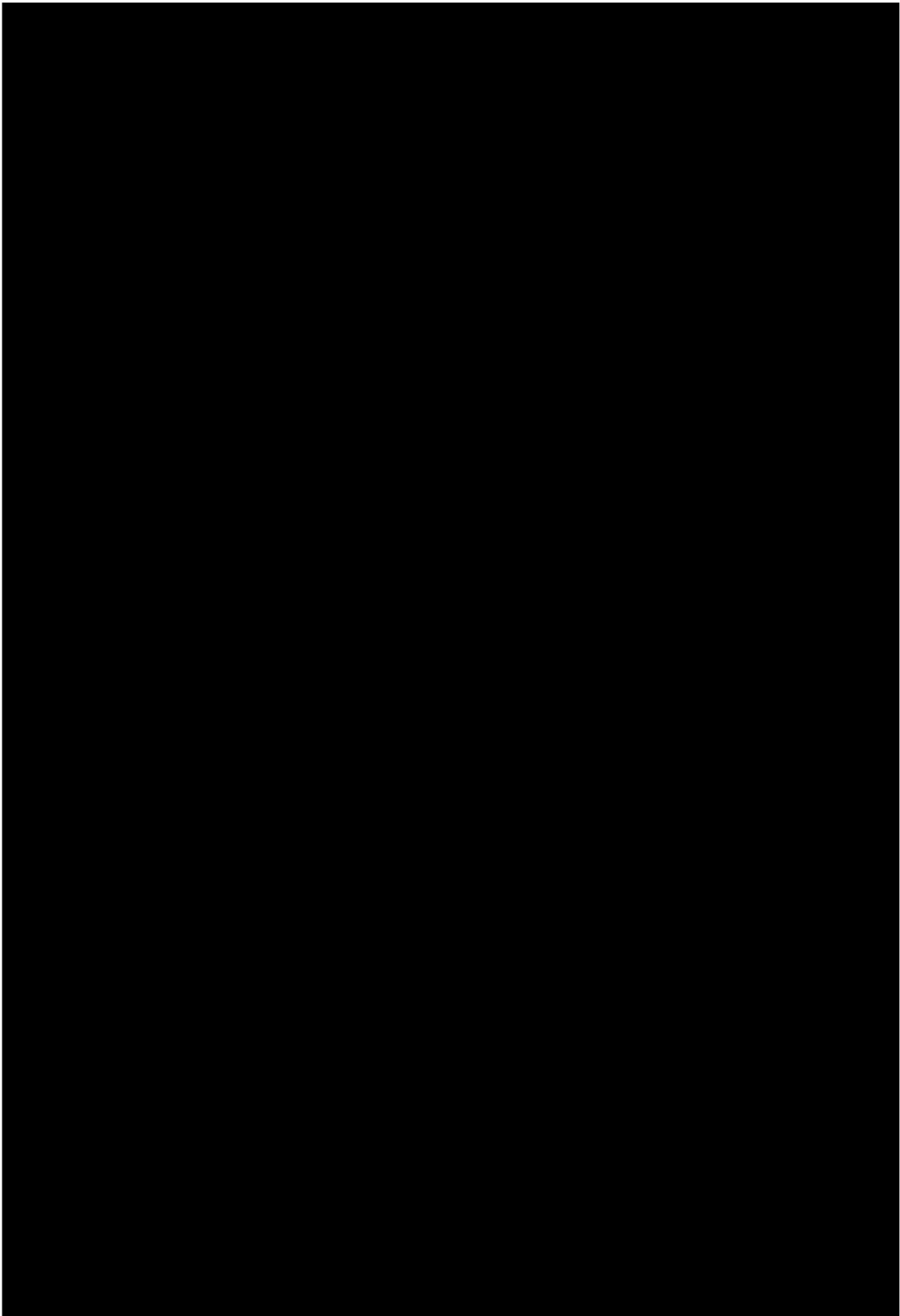
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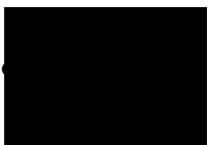


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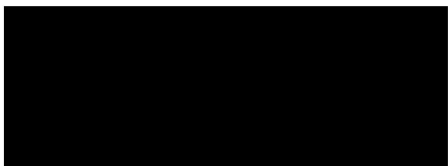
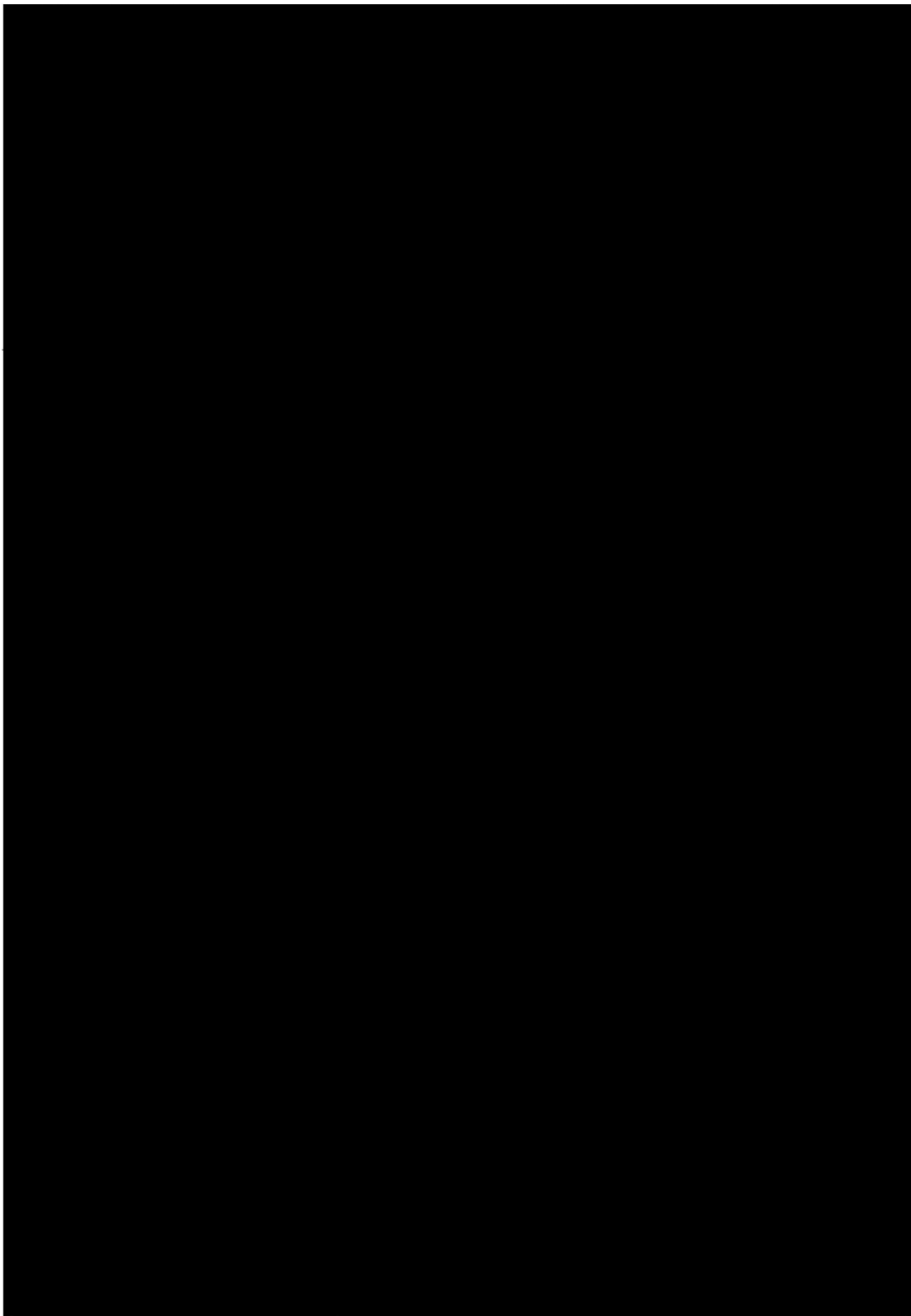


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CAR-OTP-2081-0804

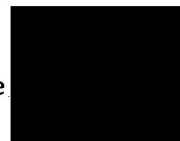




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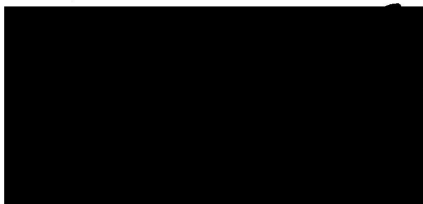
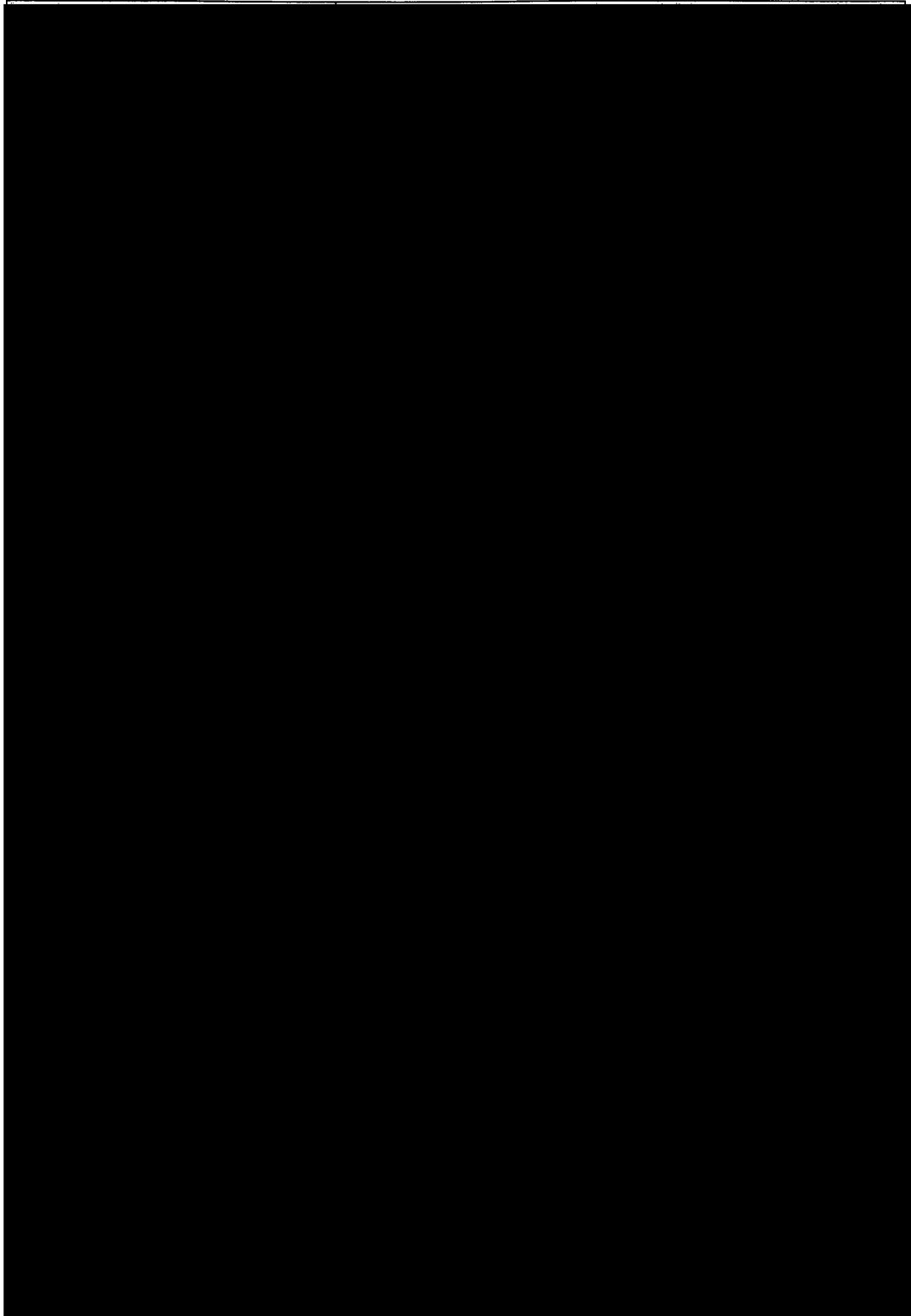


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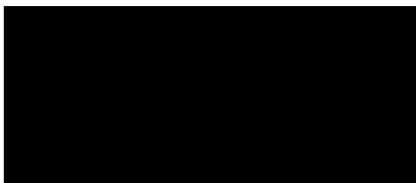
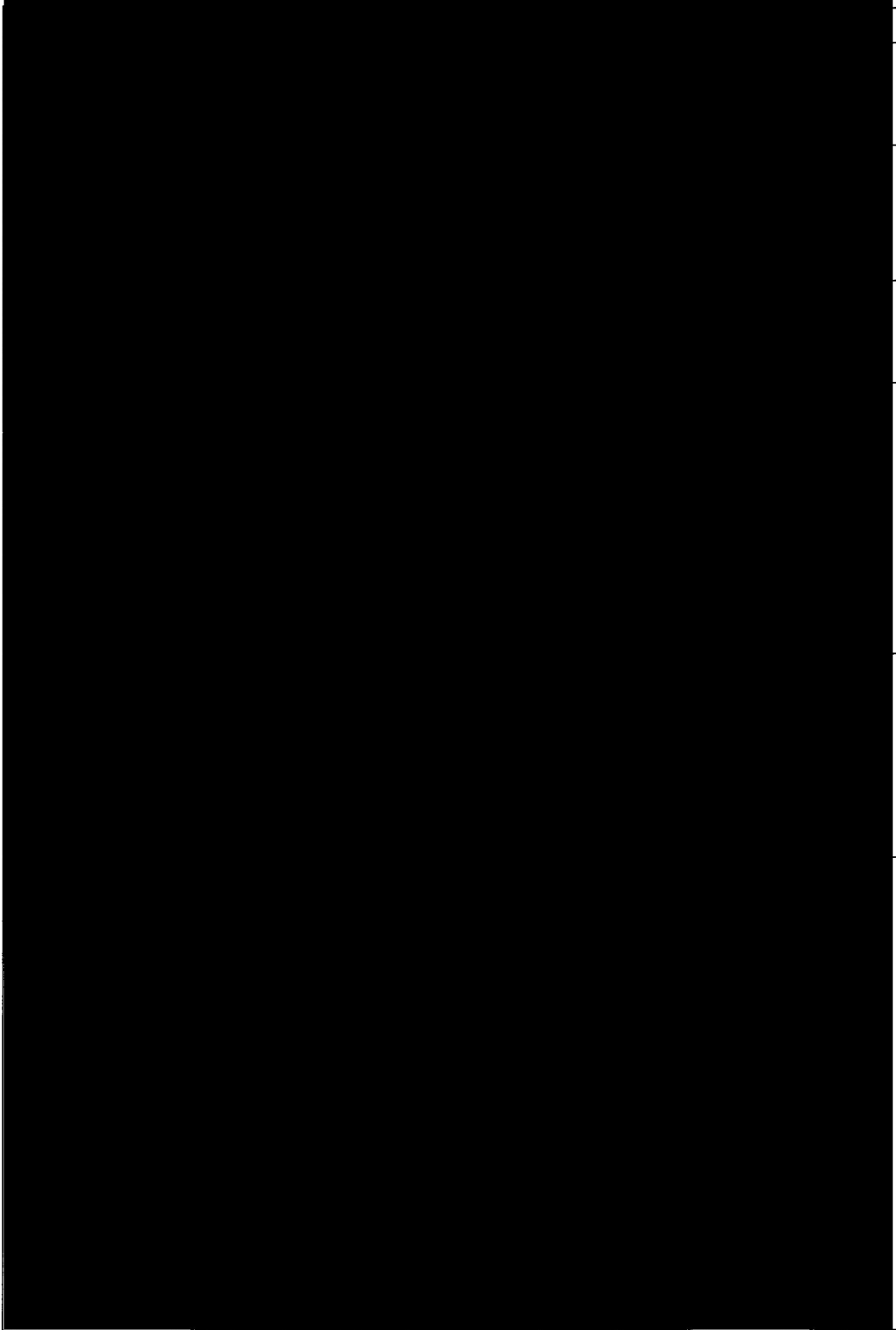


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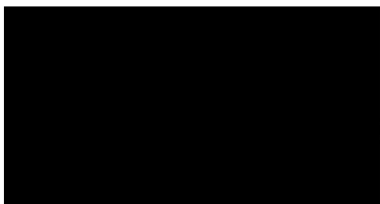
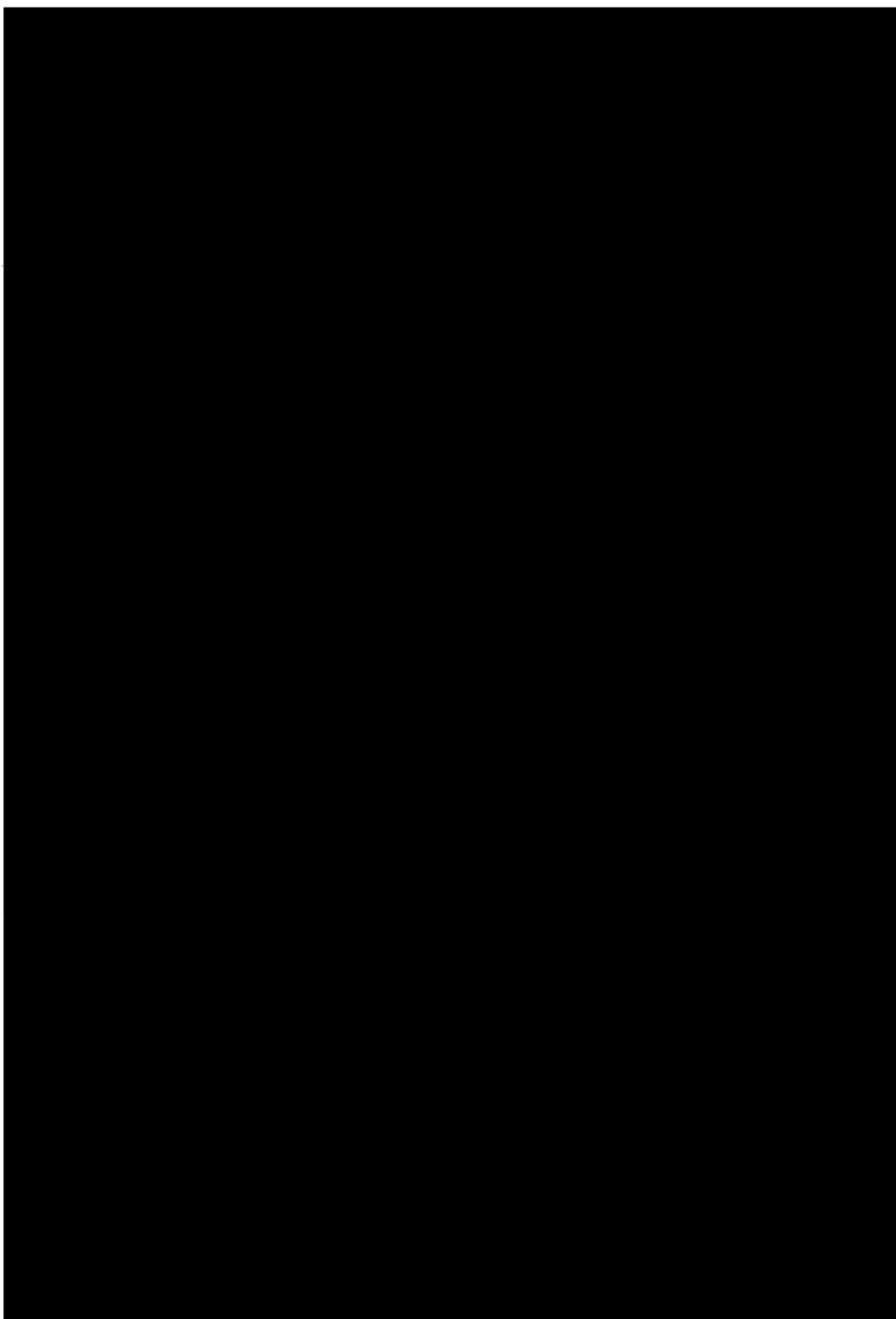
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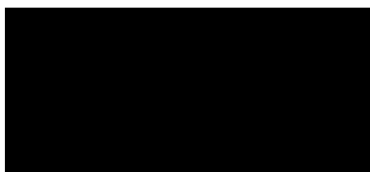
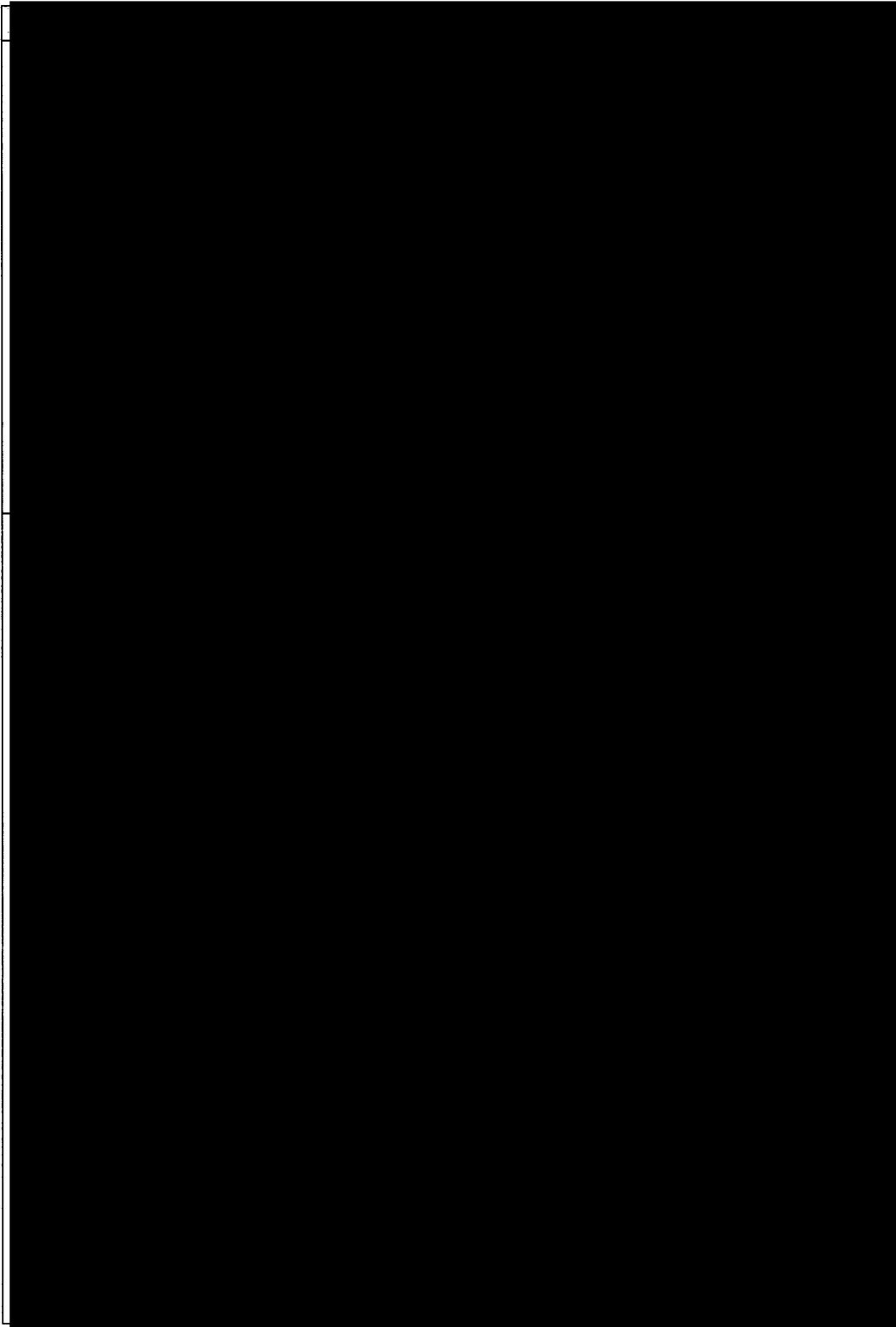
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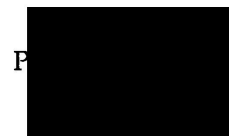


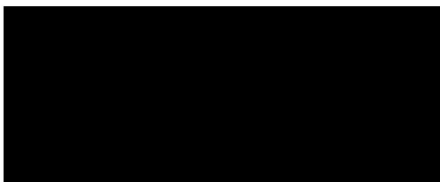
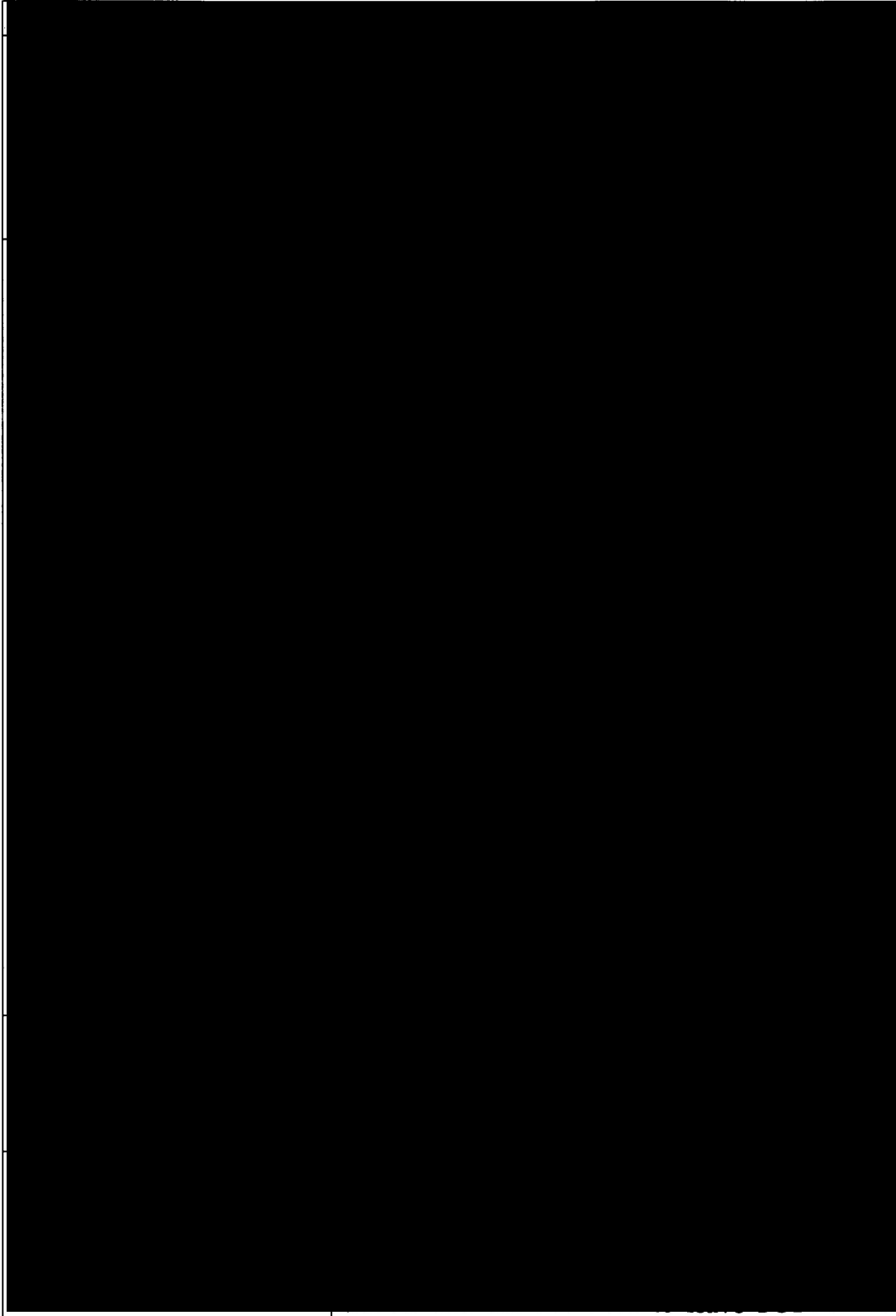
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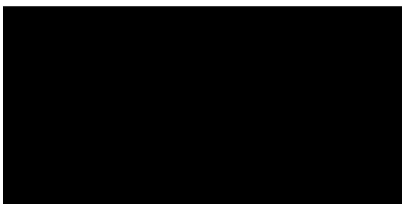
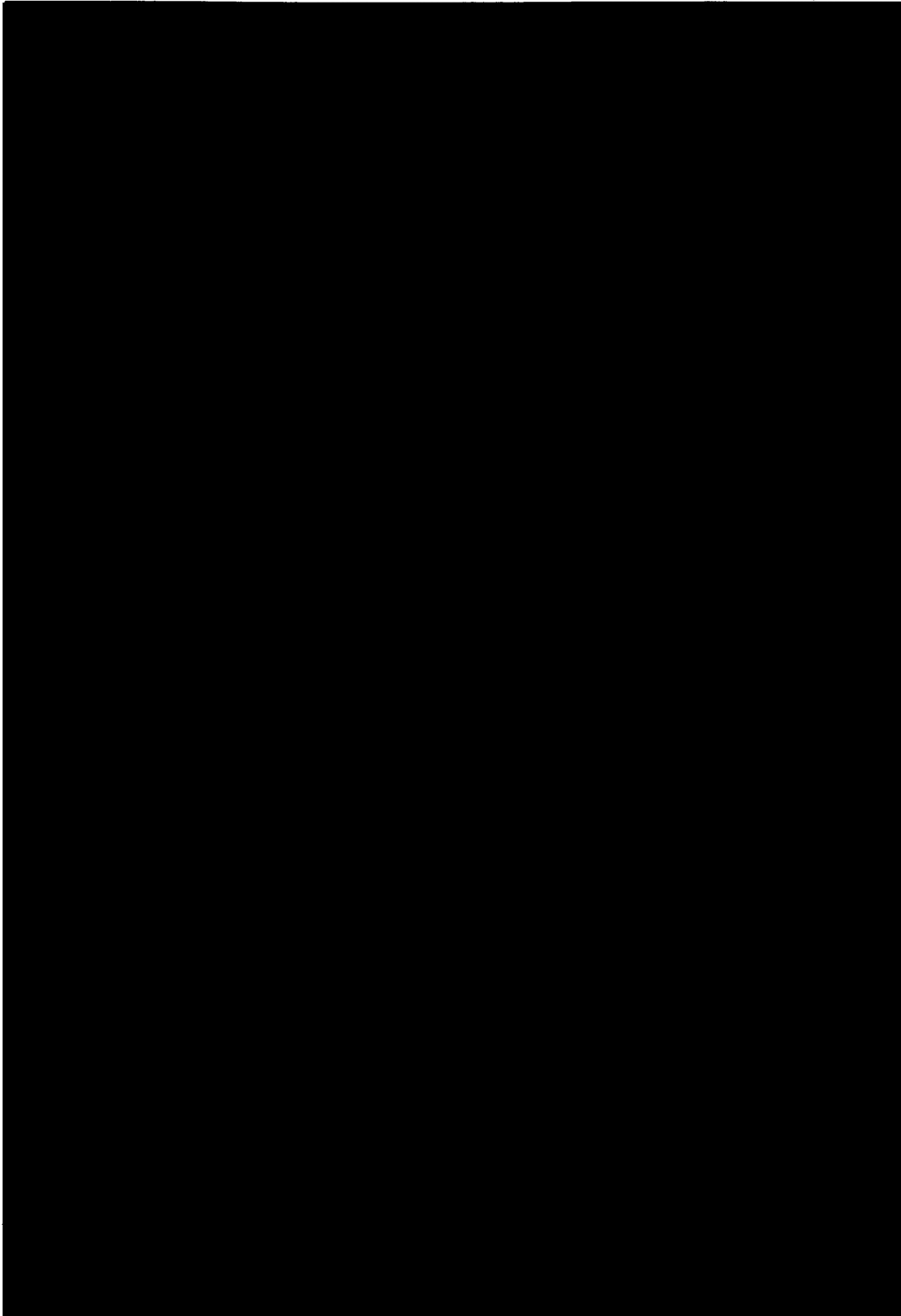
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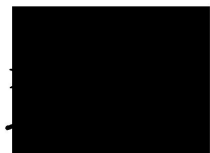


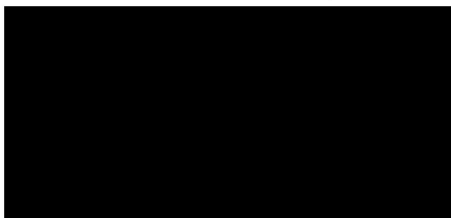
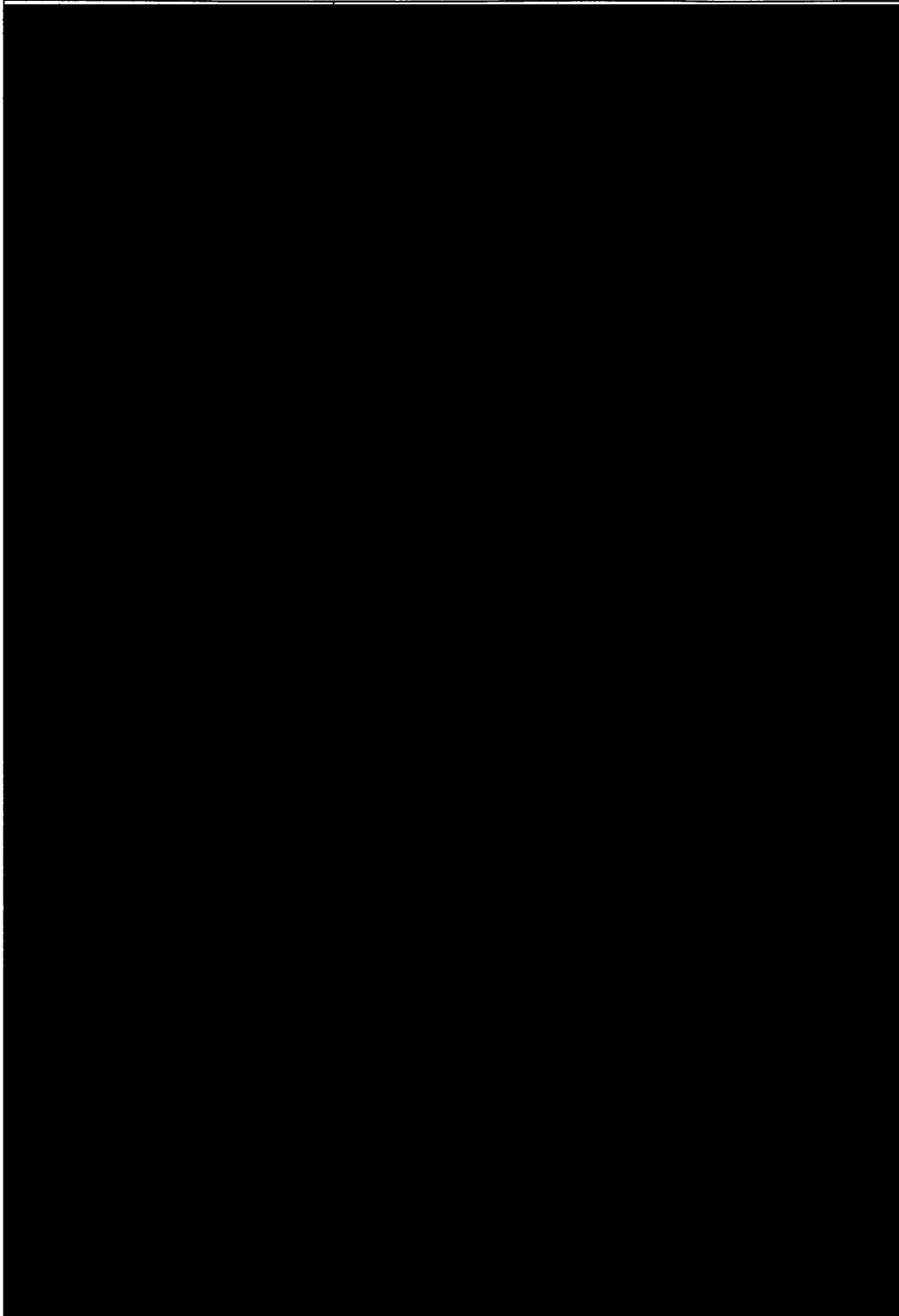
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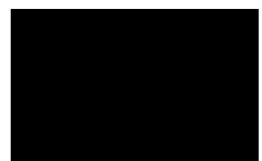


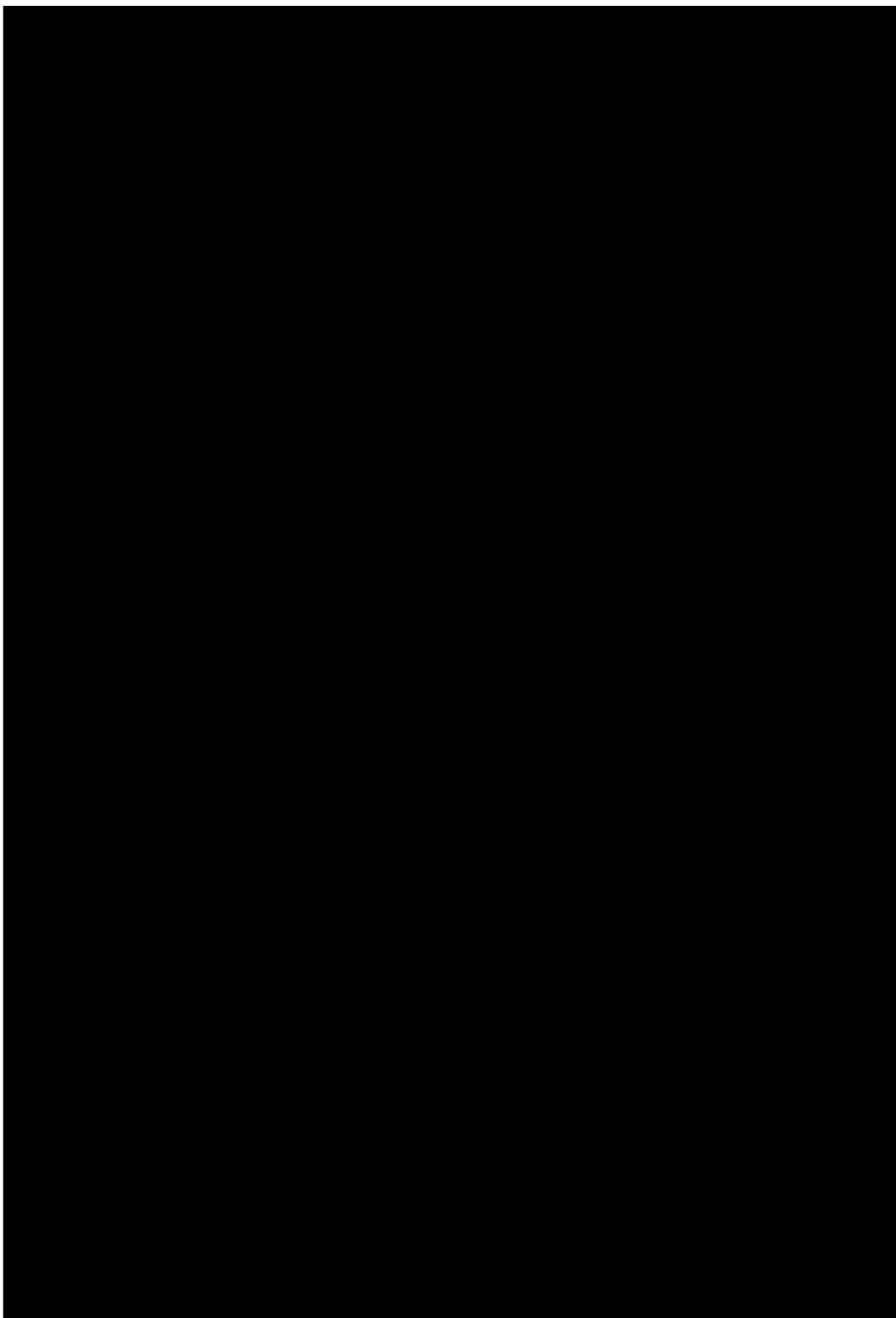


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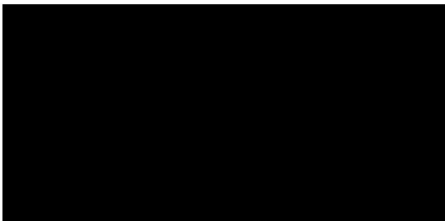
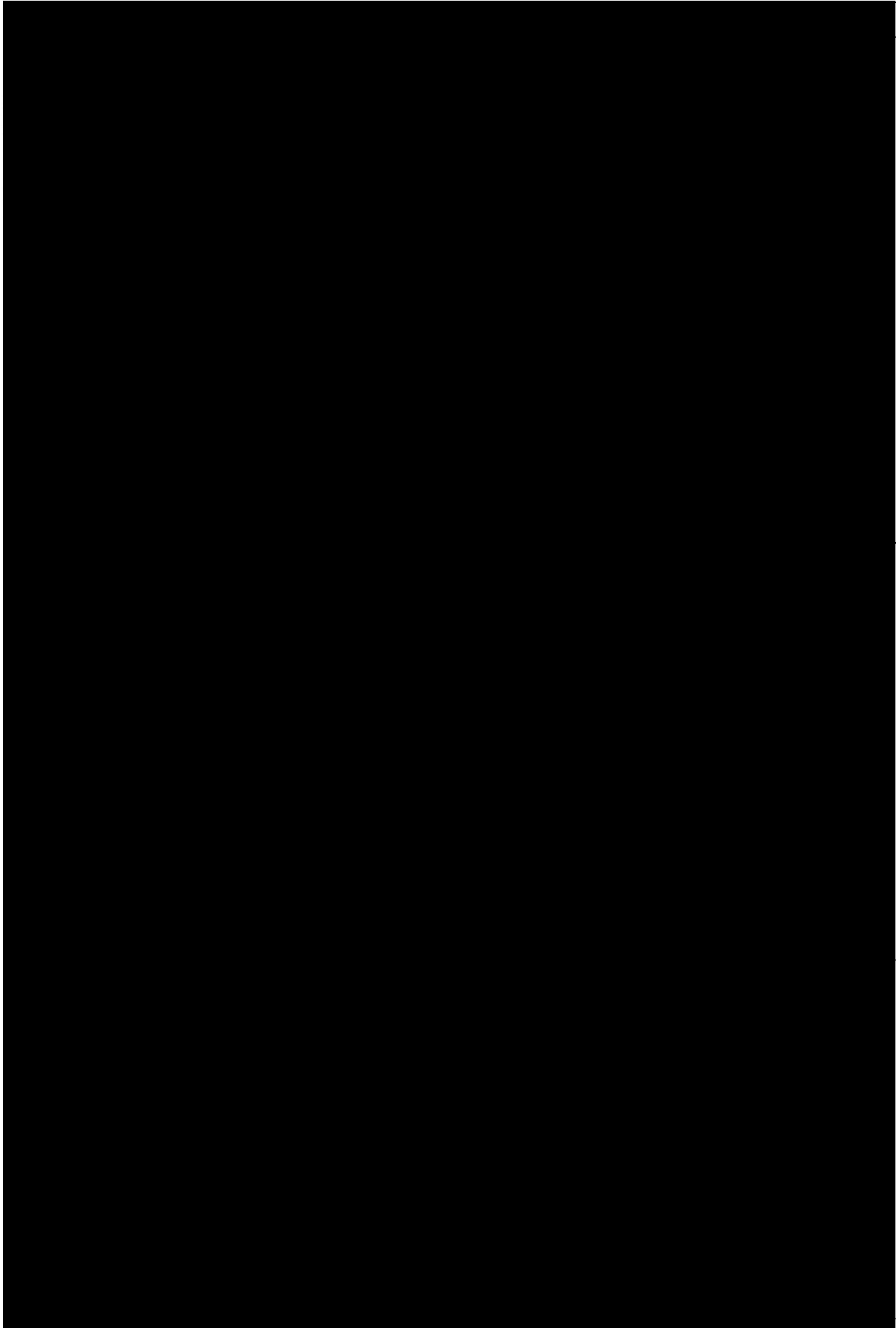
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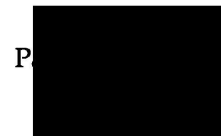


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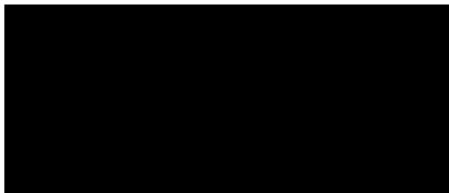
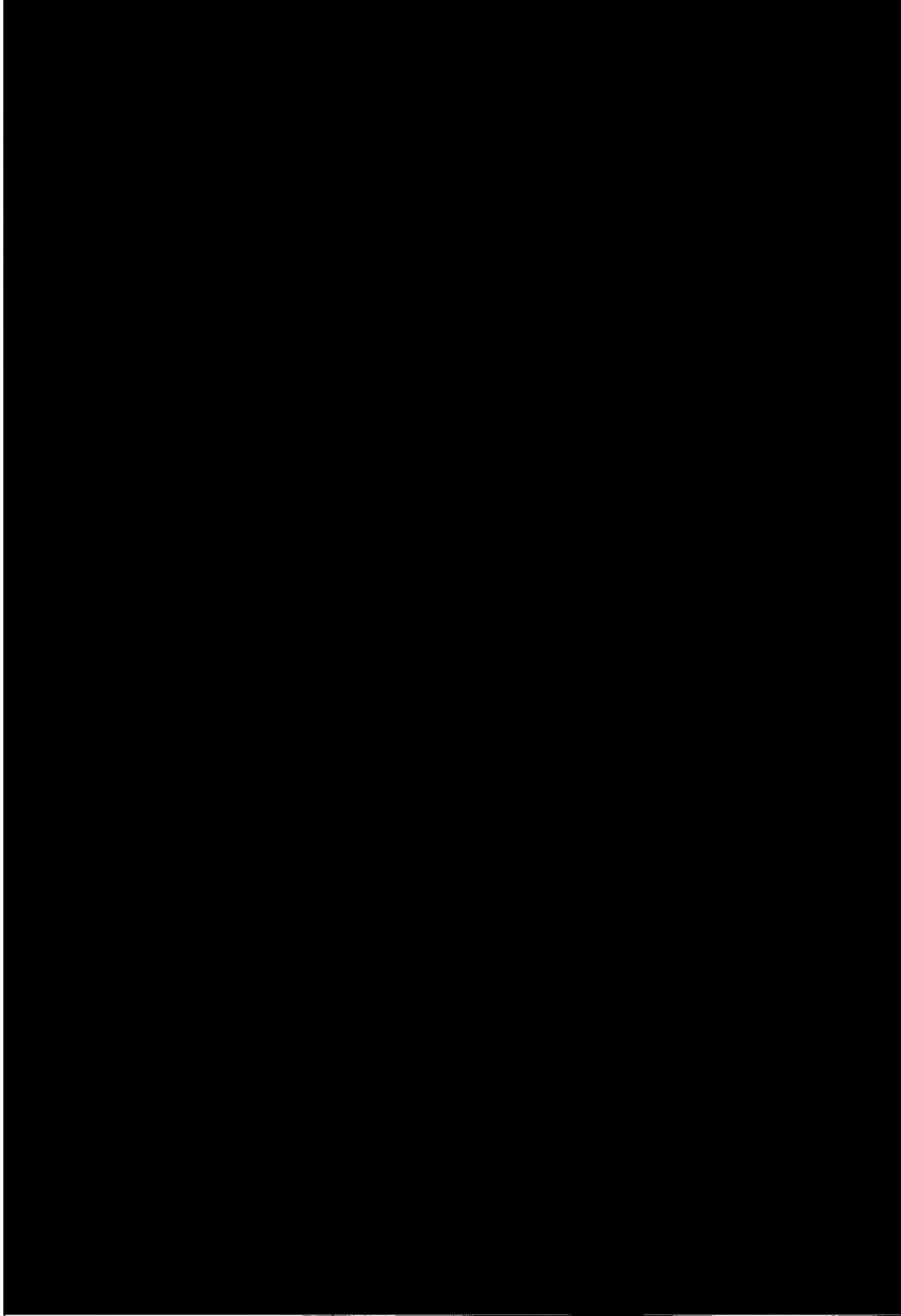




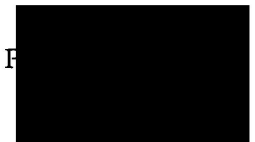
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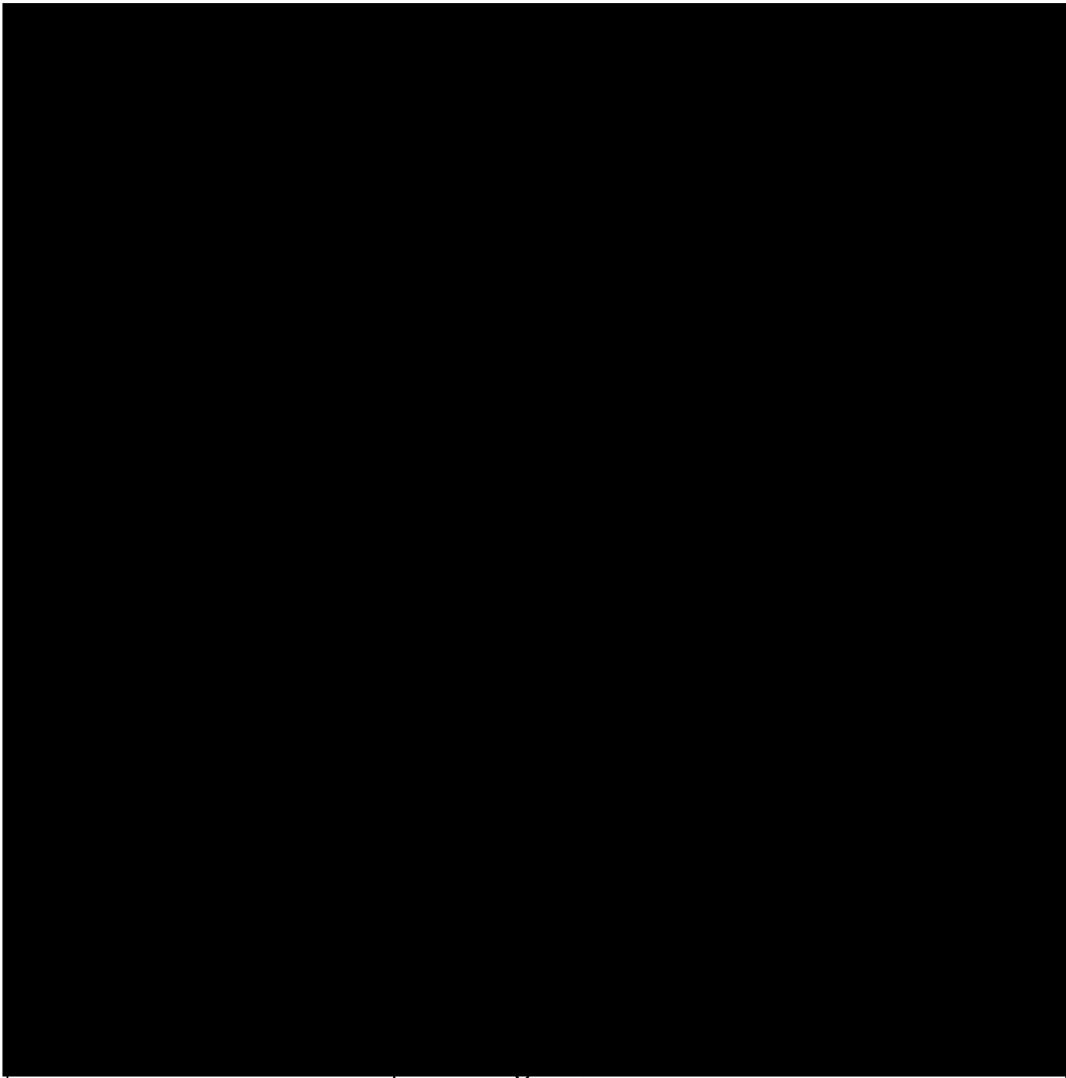


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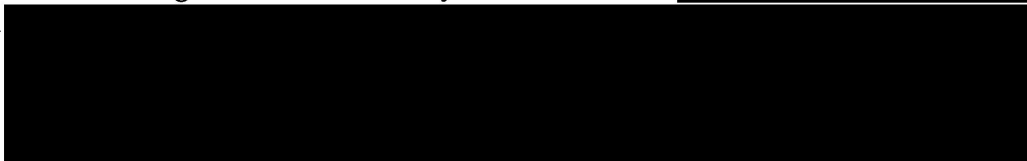


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58. The investigator and trial lawyers showed me [REDACTED]



The boy [REDACTED] identified himself as an Anti-Balaka. It is possible, however, that he only did so because he thought it was cool to be an Anti-Balaka member.

59. The investigator and trial lawyers showed me [REDACTED]



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CAR-OTP-2081-0816



[REDACTED]

[REDACTED] I identified the individuals committing the described acts as being members of the Anti-Balaka, because I saw them wearing *gris-gris* but also because they identified themselves as being members of the Anti-Balaka when I spoke to them.

60. The investigator and trial lawyers showed me [REDACTED]

[REDACTED] I identified 60 people being killed by the Anti-Balaka because that was what I was told by the Muslim community in BODA.

61. The investigator and trial lawyers showed me [REDACTED]

[REDACTED] We heard this from the Muslims in the YALoke mosque who told us that they received this ultimatum from the Anti-Balaka group coming from abroad. We were told that a significant number of Muslims subsequently fled *en masse* as a result of this threat and only 20 stayed around that day when the Anti-Balaka group attacked.

62. The investigator and trial lawyers showed me [REDACTED]

[REDACTED] The "10,000" figure was the figure being publicized by UN officials at the time.

63. I have provided to the investigator and trial attorneys [REDACTED]

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Page [REDACTED]

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[REDACTED]

TRIP TO CAMEROON

64. Between [REDACTED] I visited refugee camps in CAMEROON on the border with CAR. [REDACTED]

[REDACTED]

65. [REDACTED]

[REDACTED]

66. [REDACTED]

67. [REDACTED]

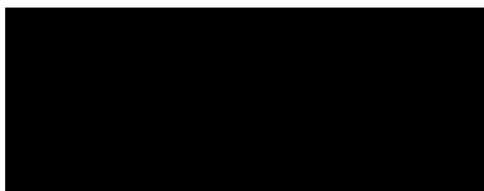
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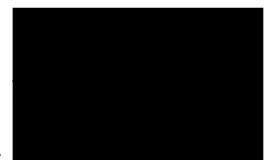
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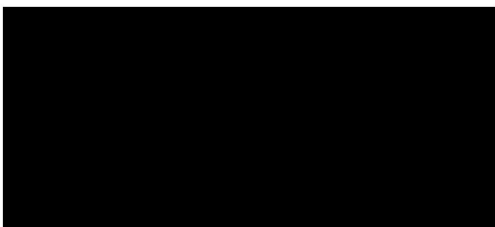
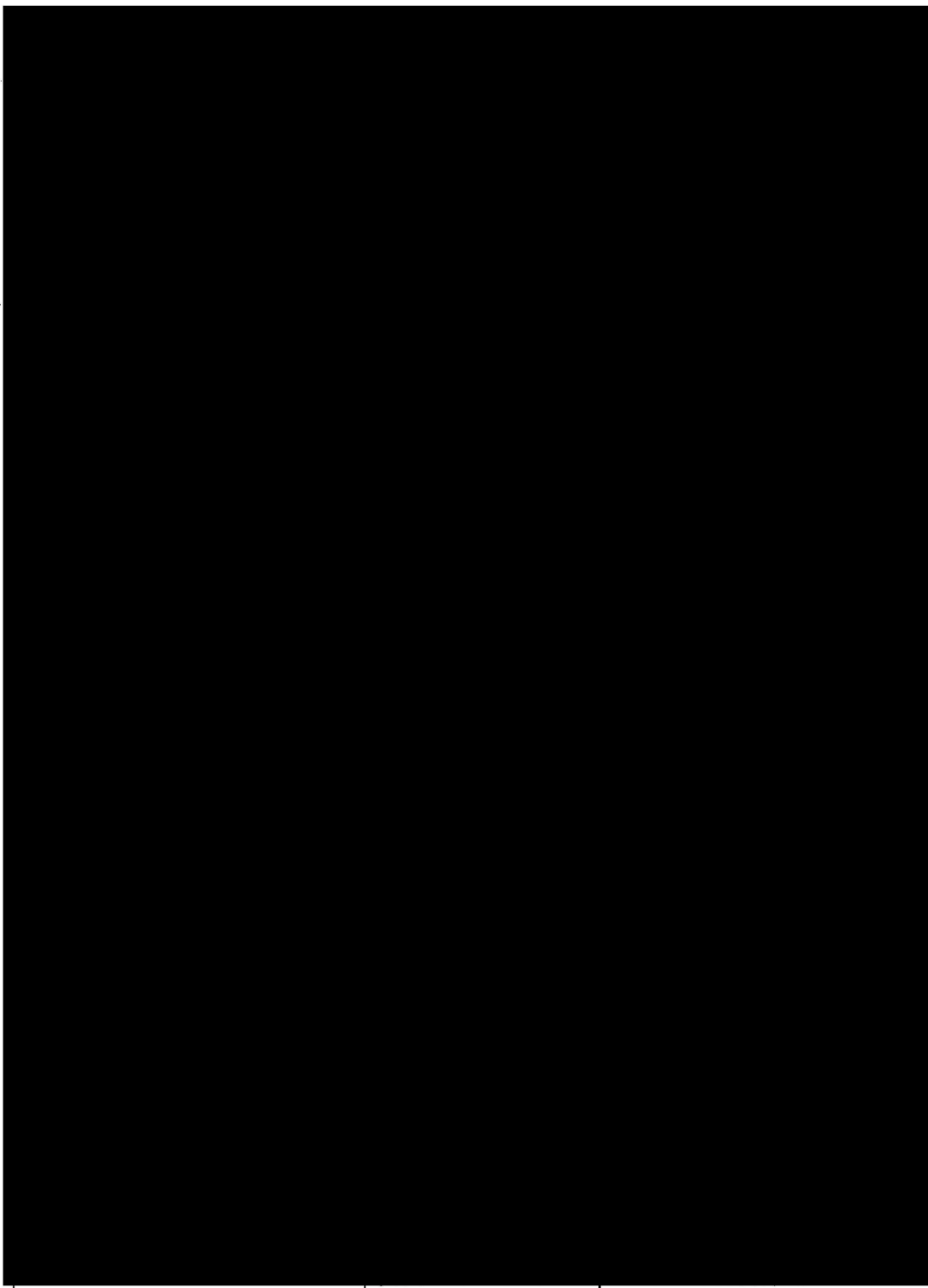


[REDACTED]



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ICC RESTRICTED



68. We spoke to many individuals in these camps. 99% of those we met were Muslim or Peuhl. All of them had very similar stories of being persecuted by the Anti-Balaka. Many of them spoke of personal violence against them and had evidence of it such as machete or bullet wounds. Some had been left for dead. Some of them had to leave their families. They identified the Anti-Balaka as forcing them to flee. An insignificant number identified the general population and the feeling of persecution against Muslims overall as the cause of their flight.
69. Several of the individuals I spoke to claimed that they fled in convoys and spoke of being attacked while on the road in convoys. They said that the individuals attacking them were members of the Anti-Balaka.
70. A lot of the Peuhl we spoke with claimed that they had fled on foot with their cattle. It was clear that the Peuhl had arrived in these camps as a result of Anti-Balaka actions and not because of their normal migration patterns. They also told us of the impact on their cultural practices as a result of their displacement. [REDACTED] for instance, noted that he no longer had a nomadic lifestyle.
71. Most of the people we spoke with identified as being from CAR and of CAR nationality. A lot of the testimonies regarding Anti-Balaka violence were personal. They stated how they had been attacked or harmed directly by the Anti-Balaka. It was clear from their testimonies that the Anti-Balaka was specifically targeting Muslims. They spoke about a lot of looting of livestock of the Peuhl population. None of the individuals we spoke to on this trip claimed to be victims of sexual violence. None of them appeared to be a member of armed groups.
72. All of the ones I spoke to claimed to have fled CAR after DJOTODIA stepped down in January 2014. Some fled from their homes in March and April 2014.
73. In addition to the physical injuries [REDACTED] there was evidence of psychological trauma. The displaced persons we spoke to mentioned their psychological suffering. They also exhibited, from what I could see, psychological trauma. An example of this would be the boy [REDACTED] [REDACTED] had difficulty sleeping and communicating and his guardians told me that he was emotional on a regular basis. Crying in his sleep and at school.

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74. From my recollection, a former Mayor of Yaloke, CAR who spoke of economic loss as a result of having to flee. They spoke of losing their business and occupations.

75. Many of those we spoke to in the camps expressed that they do not want to go back to CAR because they did not want to go back to, what they suspected as being, on-going violence against the Muslim population.

TO THE CENTRAL AFRICAN REPUBLIC

76.

77.

	Name of town or village
	BANGUI
	BANGUI
	BANGUI, YALOKÉ
	YALOKÉ, BOSSEMPTELE
	BOSSEMPTELE, YALOKÉ, BANGUI
	BANGUI
	BANGUI

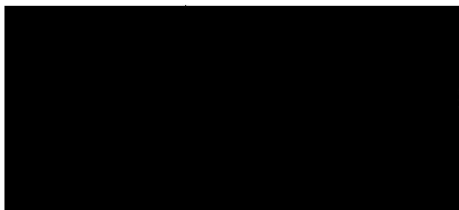
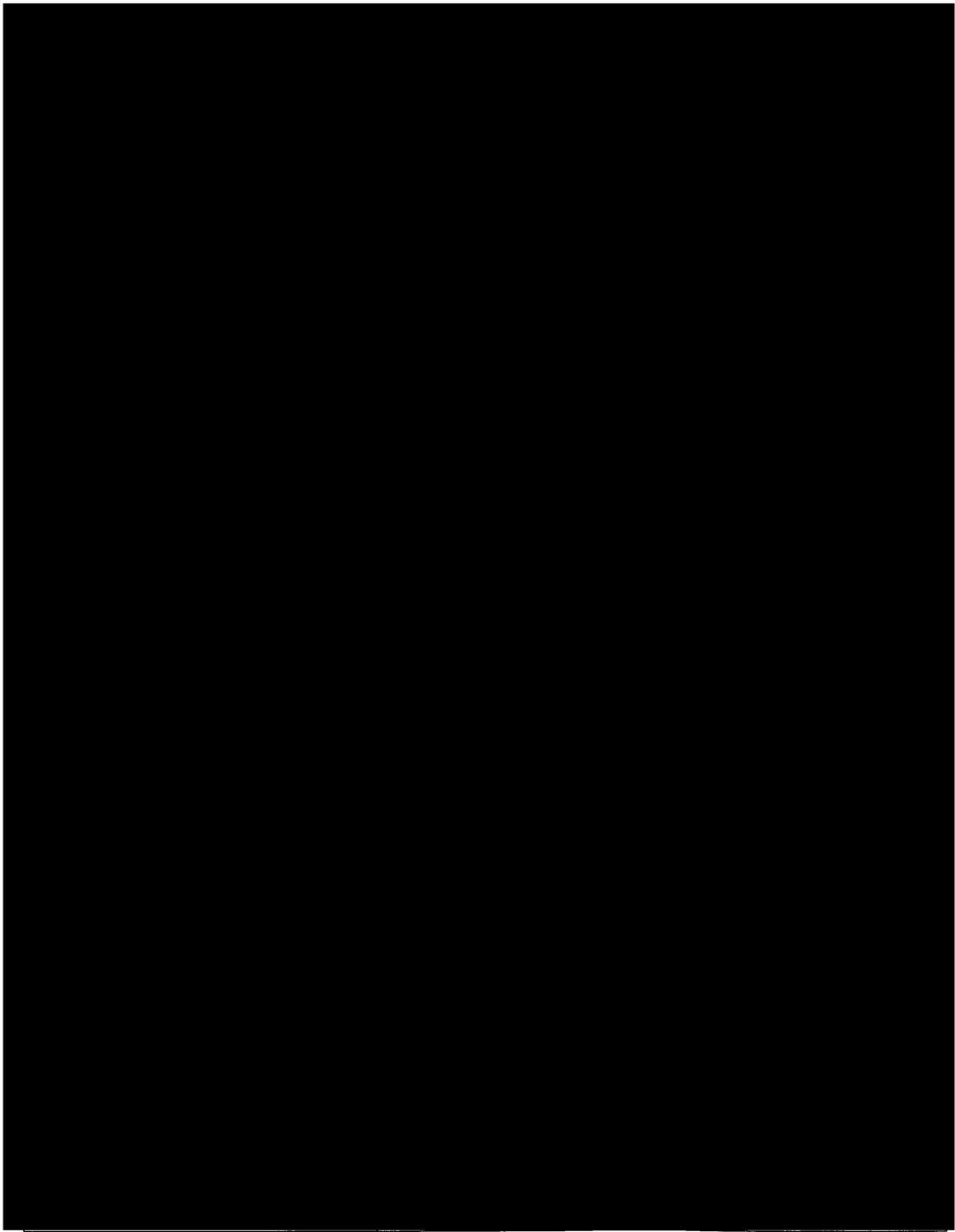
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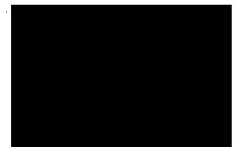


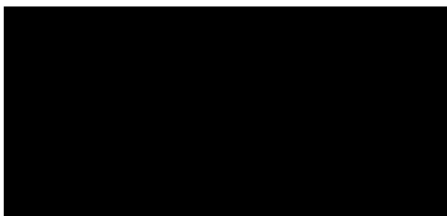
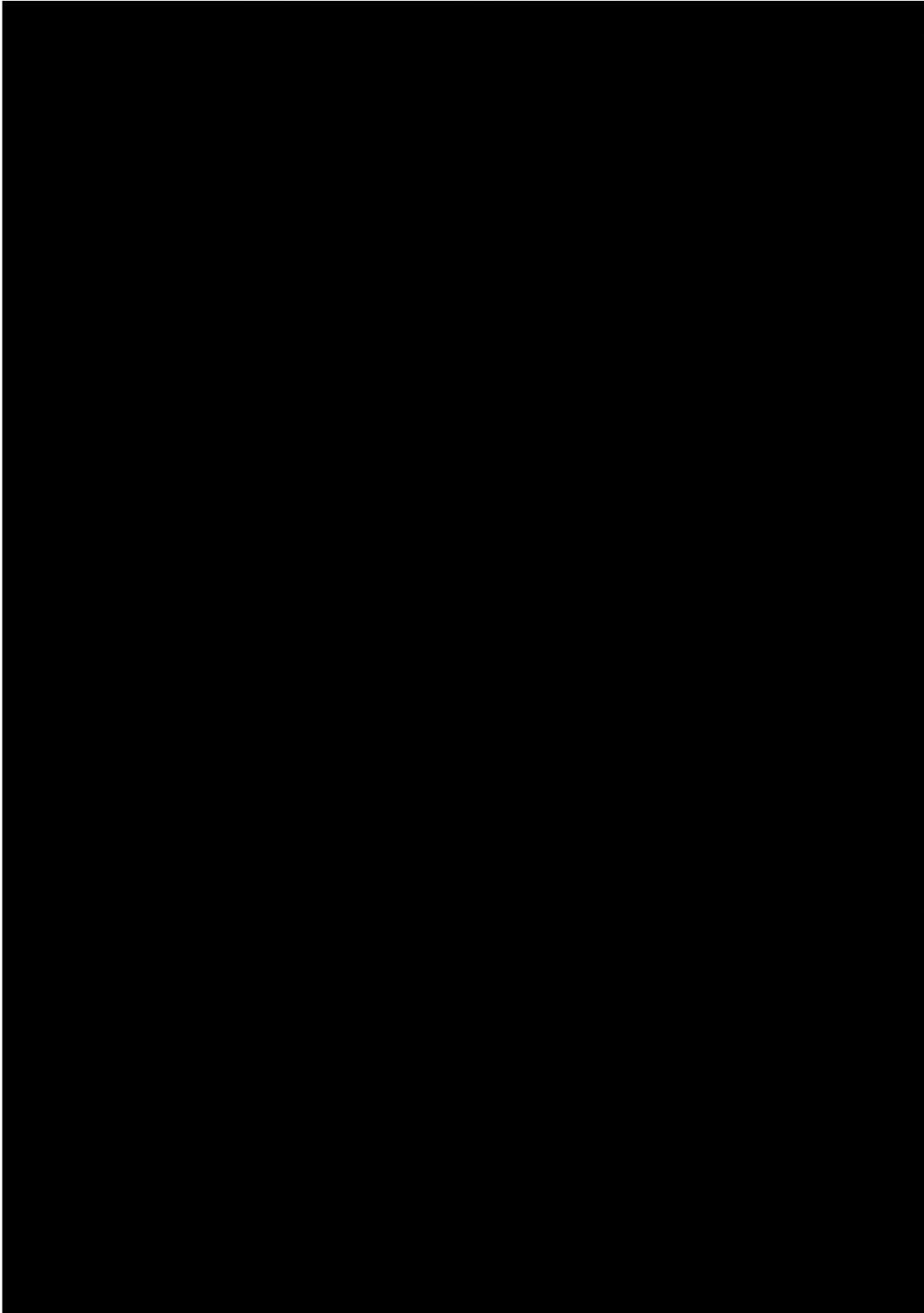


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CAR-OTP-2081-0823





ICC RESTRICTED



[REDACTED]

[REDACTED]

THE CENTRAL AFRICAN REPUBLIC

80. [REDACTED]

81. [REDACTED]

[REDACTED]	[REDACTED]
	BANGUI
	BANGUI, BAMBARI
	BAMBARI
	BAMBARI, NDASSIMA
	BAMBARI
	BAMBARI
	BAMBARI, BANGUI
	BANGUI, BOSSEMBELE
	BANGUI, SOSSO NAKOMBO, SOJO
	BERBERATI
	BERBERATI
	BERBERATI, BODA
	BANGUI
	BANGUI
	BANGUI

82. [REDACTED] I also travelled around BAMBARI. I do not, however, remember the names of those areas.

[REDACTED]

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[REDACTED]



[REDACTED]

83.

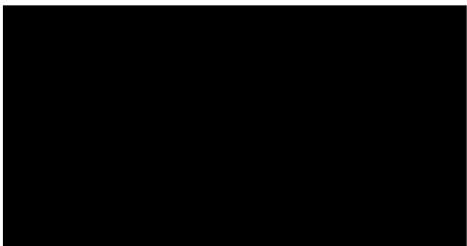
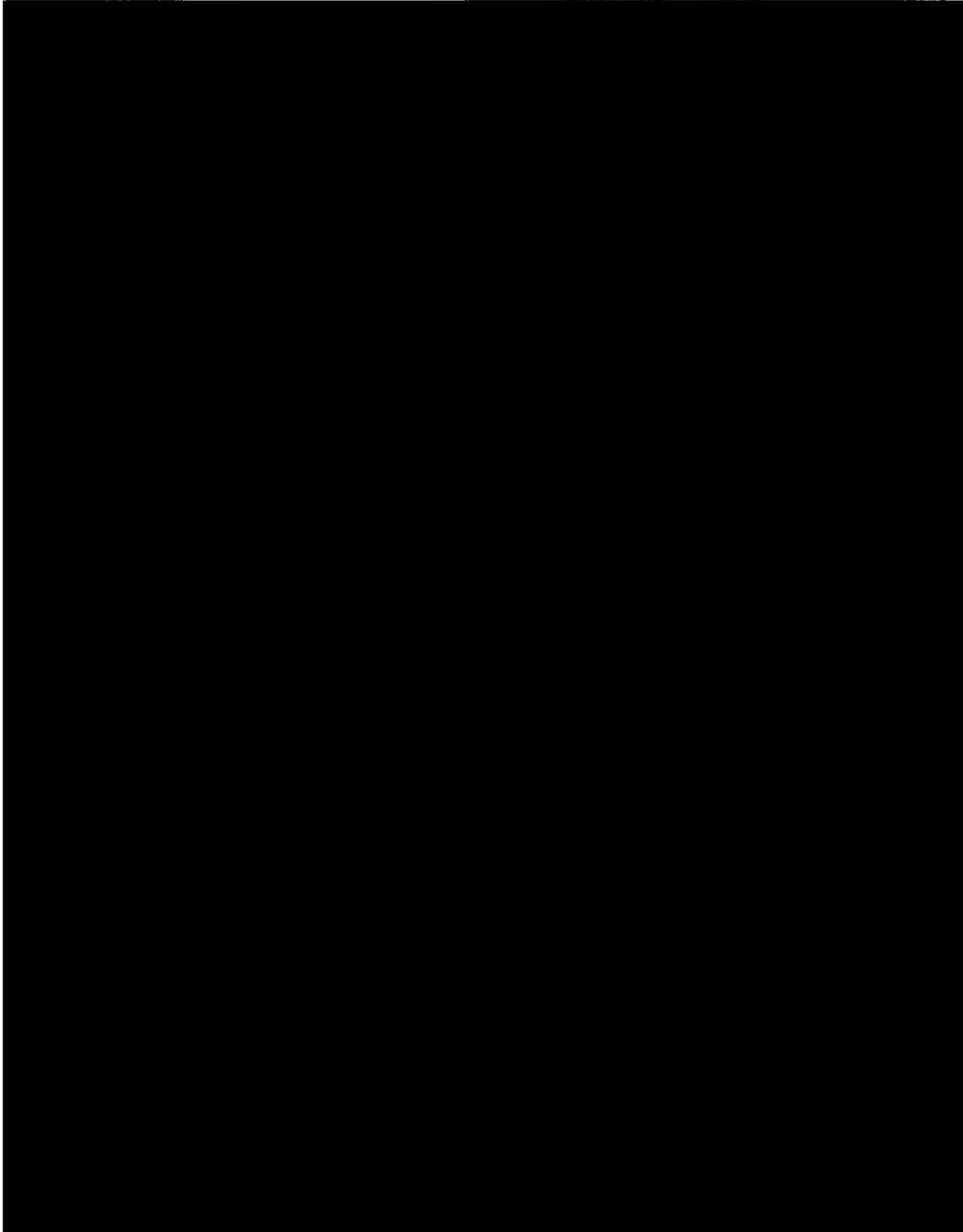
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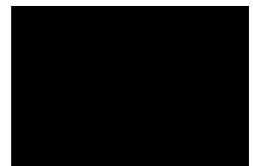


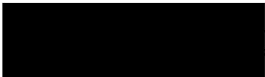


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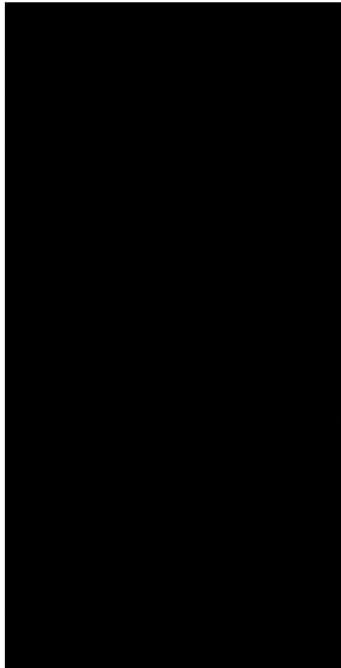
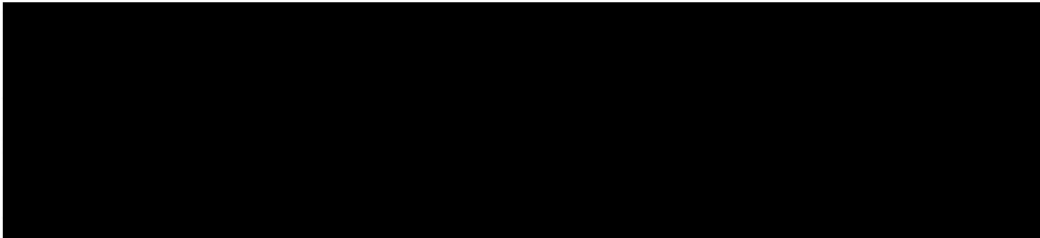
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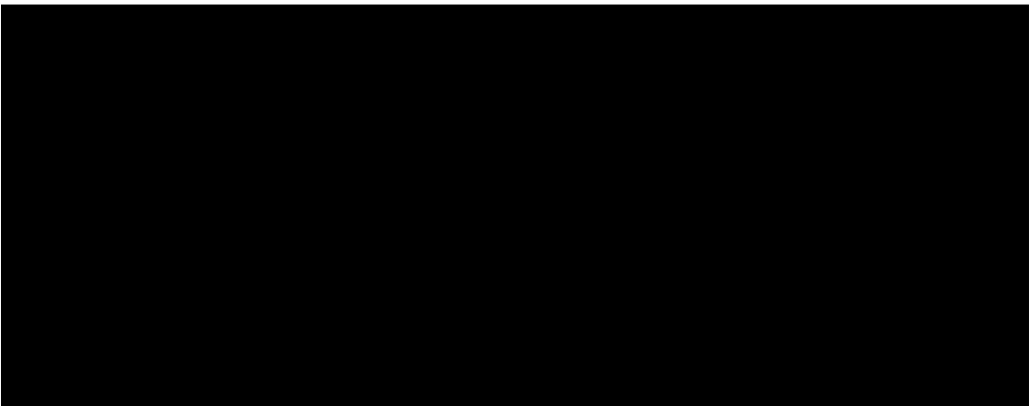
THE CENTRAL AFRICAN REPUBLIC

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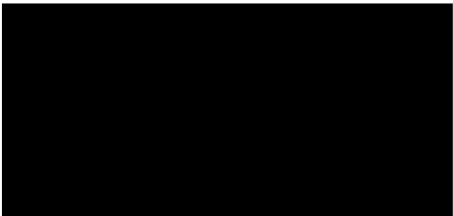


BANGUI
BANGUI
BANGUI
BODA
DZNAGHA SANGHA
DZNAGHA SANGHA
DZNAGHA SANGHA
DZNAGHA SANGHA
DZNAGHA SANGHA
DZNAGHA SANGHA, BODA
BODA, BANGUI
BANGUI
BANGUI
BANGUI
BANGUI

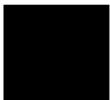
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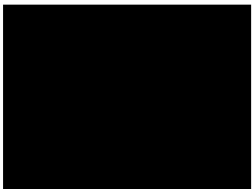
87.



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CAR-OTP-2081-0828



88. The burnt out area in BODA had been rebuilt by this time. There were both Christians and Muslims in the marketplace in BODA by this time.
89. In PK12, the community began being repopulated as part of the Muslim community in PK13 had left. PK12 was a predominantly Christian area. But no schools had opened until recently. The Muslim population had not returned. I went through the communities around PK12 documenting their life and their basic stories just to show their life was coming back to normal. But again, only the Christian population.
90. I also visited PK5, noting that there continued to be a steady amount of violence. I did, however, meet a Christian family who had moved back to PK5.
91. [REDACTED] a mayor in PK12. He said he was happy to accept Muslims as long as they were probably from CAR

[REDACTED]

92.

93.

94.

[REDACTED]

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CAR-OTP-2081-0829



Annexes

95. Annex A comprises [REDACTED]
[REDACTED]
96. Annex B comprises [REDACTED]
[REDACTED]
97. Annex C [REDACTED]
[REDACTED]
98. Annex D comprises [REDACTED]
[REDACTED]
99. Annex E comprises [REDACTED]
[REDACTED]
100. Annex F comprises [REDACTED]
[REDACTED]
101. Annex G comprises [REDACTED]
[REDACTED]
102. Annex H comprises [REDACTED]
[REDACTED]
103. Annex I comprises [REDACTED]
[REDACTED]
104. Annex J comprises of [REDACTED]
[REDACTED]
105. Annex K comprises [REDACTED]
[REDACTED]
106. Annex L comprises [REDACTED]
[REDACTED]
107. Annex M [REDACTED]
[REDACTED]
[REDACTED]

ICC RESTRICTED

CAR-OTP-2081-0830



Closing Procedure

108. I was informed that I may be called to testify before the Court. It was brought to my attention that ICC trials are held in public and explained to me that, as an exception to the principle of public hearings, the judges may apply protective measures to those testifying if circumstances require.
109. The investigator and trial lawyers informed me of the protective measures that may apply during and after the investigation and/or trial proceedings.
110. I have nothing to add to the above statement nor do I have anything to clarify. I am available to be contacted in the future for clarifications or questions on topics not covered during this interview.
111. I have given the answers to the questions of my own free will.
112. There has not been any form of coercion, duress, threat, promise or inducement which has influenced my account.
113. I have no complaints about the way I was treated during this interview.

WITNESS ACKNOWLEDGMENT

I have read over this statement and (it) is true to the best of my knowledge and recollection. I have given this statement voluntarily and I am aware that it may be used in legal proceedings before the International Criminal Court and that I may be called to give evidence in public before the International Criminal Court.

Signed: [REDACTED]

Dated: 2 [REDACTED]

[REDACTED] ICC RESTRICTED

Pa [REDACTED]

CAR-OTP-2081-0831

