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**International
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TRIAL CHAMBER I

Before: Judge Joanna Korner, Presiding Judge
Judge Reine Adélaïde Sophie Alapini-Gansou
Judge Althea Violet Alexis-Windsor

SITUATION IN DARFUR, SUDAN

***IN THE CASE OF THE PROSECUTOR v. ALI MUHAMMAD ALI ABD-AL-
RAHMAN ('ALI KUSHAYB')***

Public

**Public redacted version of "Corrected version of 'Registry Victim Mapping
Report', ICC-02/05-01/20-1256-Conf, 4 November 2025",
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Section 1. Overview

I. Introduction

1. On 3 October 2022, Trial Chamber I (“Chamber”) instructed the Registry’s Victims Participation and Reparations Section (“VPRS”) to conduct a mapping exercise during the trial proceedings in the case of *The Prosecutor v. Ali Muhammad Ali Abd-Al-Rahman* (‘Ali Kushayb’) (“Case”). The purpose of this exercise (“Victim Mapping Exercise”) was to identify direct and indirect victims who may qualify as potential beneficiaries of reparations in case of a conviction (“Potential Beneficiaries”).¹
2. Pursuant to this instruction (the “Mapping Order”), VPRS was directed to report to the Chamber within four weeks of the notification of the Article 74 judgment, on each of the incidents for which a conviction would have been entered, (i) the approximate number of Potential Beneficiaries, and (ii) where available, the different types of harm they report to have suffered.²
3. The VPRS hereby submits its report on the Victim Mapping Exercise (“Victim Mapping Report”) in accordance with the Mapping Order and pursuant to regulation 23bis(1) of the Regulations of the Court (“RoC”).

II. Procedural History

4. On 9 July 2021, Pre-Trial Chamber II issued its decision on the confirmation of charges against Ali Muhammad Ali Abd-Al-Rahman (‘Ali Kushayb’) (“Confirmation Decision”).³
5. On 3 October 2022, the Chamber issued the Mapping Order.⁴

¹ Trial Chamber I, “Second decision on the admission of victims to participate in trial proceedings”, 3 October 2022, ICC-02/05-01/20-761 (“Second Decision”), paras 16-18.

² Second Decision, paras 18, 21(iii).

³ Pre-Trial Chamber II, “Decision on the confirmation of charges against Ali Muhammad Ali Abd-Al-Rahman (‘Ali Kushayb’)”, 9 July 2021, ICC-02/05-01/20-433.

⁴ See footnote 1 above.

6. On 6 October 2025, the Chamber issued its judgment, convicting Ali Muhammad Ali Abd-Al-Rahman of 27 counts of crimes against humanity and war crimes, in Darfur, Sudan, between August 2003 and April 2004 (“Trial Judgment”).⁵

7. On 9 October 2025, following a request from the VPRS seeking an extension of the page limit for its Victim Mapping Report,⁶ the Chamber granted an extension of page limit to 50 pages.⁷

III. Classification

8. Pursuant to regulation 23*bis*(1) of the RoC, the present report and Annexes I, III and IV are classified as confidential and Annex II as confidential *ex parte* since they contain information on the Registry methodology and operations which could compromise victims’ and Registry interlocutors’ safety and security if issued publicly. The Registry will file a public redacted version of the present report shortly.

IV. Submissions

Section 2. Victim mapping methodology

A. Information sources for the victim mapping

1) Practical considerations

Operational context

9. The present Victim Mapping Exercise was conducted in a highly complex environment, marked by heavy security and logistical constraints in Darfur. Already during the application process for victim participation in the present Case, reaching out to victims in Darfur and Chad became increasingly difficult.⁸ Since the beginning of the proceedings, the VPRS was forced to carry out its activities primarily remotely. It relied on a network of local intermediaries,⁹ and even the latter faced restricted

⁵ Trial Chamber I, “Trial Judgment”, 6 October 2025, ICC-02/05-01/20-1240.

⁶ Email from the Registry to Trial Chamber I on 23 October 2025, at 13:17.

⁷ Email from Trial Chamber I to the Registry on 24 October 2025, at 15:49.

⁸ The VPRS found that victims were primarily located in Central and South Darfur, as well as in refugee camps in Eastern Chad. A smaller portion of victims formed part of the diaspora, residing in Egypt, various regions of Central and Eastern Africa, Europe, and North America.

⁹ See paras 18-19 *below*.

mobility and unpredictable access to internally displaced persons (“IDP(s)”) /refugee camps where the majority of victims continues to reside; also locally, the communication infrastructure has been unreliable, adding to the complexity.

10. In many instances, the need to seek refuge from the ongoing conflict, famine, and food insecurity made participation in ICC legal processes a tertiary consideration to the local population. Flooding and seasonal rains often rendered roads impassable, isolating entire communities, damaging camps and housing, and hindering agricultural activities. The escalating transportation costs and fuel shortages significantly increased the expense of any VPRS-related activities, most notably meeting with victims or with members of the local communities who are vested with relevant knowledge of the Case events.

11. These challenges prevalent during the victim application process have intensified over the past two years as the security situation in Darfur continued to deteriorate.¹⁰ The ongoing conflict between the Sudanese Armed Forces (SAF) and the Rapid Support Forces (RSF) has caused a massive influx of Sudanese refugees into Chad. This, in turn, created further challenges, including border restrictions, even more volatile security conditions, and heightened risks of criminality and extortion along the route from Sudan to Chad.¹¹

Available documentation

12. As for documentation that could provide information relevant to the Victim Mapping Exercise, the VPRS observed a lack of contemporaneous official records regarding the extent of harm suffered by the Fur population in the locations of Darfur, at the time relevant to the Case. As explained in reports from civil society organisations

¹⁰ See Independent International Fact-Finding Mission for the Sudan, advance unedited version of the report “Sudan: A War of Atrocities”, 5 September 2005, at <https://www.ohchr.org/sites/default/files/documents/hrbodies/hrcouncil/ffm-sudan/a-hrc-60-22-auv.pdf> (accessed on 30 October 2025).

¹¹ See UNHCR “Sudanese emergency- Protection situation of new arrivals, UNHCR, 05 March 2025, accessed online at <https://reliefweb.int/report/chad/project-21-chad-sudanese-emergency-protection-situation-new-arrivals-january-1-february-28-2025>”.

(“CSO(s)”), and as confirmed by community leaders and victims met by the VPRS and its intermediaries, the regional administrative infrastructure was destroyed during the conflict, notably including local archives and civil registries.¹² The executions of Fur community leaders further contributed to the loss of community-held records and/or memory. The more recent intensification of armed conflict in Sudan has disrupted any remaining administrative systems in Darfur, resulting in the collapse of institutional memory and the inability to access or verify historical data.¹³

13. Community leaders and intermediaries also informed that survivors often refrained from disclosing certain types of crimes they had suffered, notably sexual violence and related abuses, due to the stigma attached to them,¹⁴ or due to the absence of local protection systems.¹⁵ These dynamics led to scarcity of records and the resulting underrepresentation of the actual scale of inflicted harm. Community leaders and women’s groups confirmed these realities to the VPRS and emphasised that many incidents remain undocumented despite awareness-raising efforts.

14. Consequently, the VPRS sought other methodologies of documentation, mainly by data collection from primary sources—such as community leaders and survivors with first hand knowledge of the events—and supported it with corroboration through

¹² See Defence, “Annex to the Requête aux fins de soumission d’un élément de preuve supplémentaire dans le dossier de l’affaire”, 28 October 2024, ICC-02/05-01/20-1200-Conf-Anx, p. 4.

¹³ See footnote 12 above. See also the United Nations Office for the Coordination of Humanitarian Affairs (OCHA), Sudan: Humanitarian Access Snapshot (April 2025), 11 May 2025, at <https://www.unocha.org/publications/report/sudan/sudan-humanitarian-access-snapshot-april-2025> (accessed on 2 November 2025).

¹⁴ Survivors – in the following used as synonymous to the term “victims” - explained that many victims of rape remained silent for years, fearing shame and persecution. Some relocated to communities where their past was unknown. For example, mass rapes committed during the attacks on Bindisi and Kodoom on 15 and 16 August 2003 were rarely documented at the time, with many victims only disclosing their experiences decades later. Cases involving collective rape or extreme brutality—such as assaults in front of family members or rape using objects—were almost never officially reported. In some instances, complaints initially filed with the police were deliberately misclassified as lesser offenses, such as intoxication, effectively erasing the original allegation of rape. These incidents, however, were preserved in the oral history of the conflict and shared privately within local communities.

¹⁵ Survivors explained that other crimes, including killings of community leaders and forced displacement accompanied by looting and destruction of property, were also underreported due to fear of reprisals and the collapse of local administrative systems.

secondary sources – e.g. reports from international/regional organisations - including from information on the Case file.

2) Collection of information

15. The collection of information was mainly conducted through a combination of activities [REDACTED], a desk review of available documentation, periodic (remote) communications with selected individuals, and the roll-out of an IT tool for secure victim data collection in the field.¹⁶

Activities in Chad and Darfur

16. Given the volatile security environment and the limited ability to conduct direct activities with survivors, most field activities of the VPRS were carried out [REDACTED] through the assistance of a network of intermediaries [REDACTED].

17. The individuals [REDACTED] possessed sound knowledge of the social dynamics within Fur communities. The selection prioritised persons with cultural sensitivity, the ability to maintain confidentiality, and a strong reputation for integrity. They were also chosen [REDACTED]. While the VPRS sought to include as many women as possible in the intermediary network to ensure gender diversity, women still remained underrepresented in this network compared to men.¹⁷ [REDACTED].

18. Individuals selected to act as VPRS intermediaries were required to participate in a number of training sessions [REDACTED].¹⁸ Intermediaries were also kept abreast of developments in the Court's proceedings and were provided with practical tools to facilitate their work in refugee camps and IDP sites. This preparation enabled them to

¹⁶ See paras 26-27 below.

¹⁷ Women comprised 20% of the VPRS intermediaries' network. The VPRS understands this to be the result of several factors including the lower literacy and education rate among women [REDACTED]. Moreover, literacy was a minimum requirement to be part of the intermediaries' network, but the VPRS activities dependant heavily on data recording, IT familiarity, and interviewing skills made it a necessity for the intermediaries to have at least High School education level. [REDACTED].

¹⁸ The trainings included information sessions on the functioning of the ICC and its mandate, the reparations stage, the scope of the Case, good practices in interacting with vulnerable individuals, ethical standards, security protocols documentation techniques, and the use of technical tools of data collection.

act as trusted conduits between the affected communities and the VPRS, whilst mitigating the risks of misinformation and re-traumatisation towards victim communities, and vicarious victimisation towards themselves.

19. During the data collection process of the Victim Mapping Exercise, the VPRS maintained remote communication with the intermediaries—at varying levels depending on connectivity, providing them with updates, feedback and guidance, but also to monitor the amount of risk taken by intermediaries.¹⁹

Diaspora (outside of Darfur and Chad)

20. As part of its efforts to ensure comprehensiveness of data sources, the VPRS also reached out to Darfuri diaspora communities outside of Darfur and Chad through relevant civil society actors based in North America, Europe, South Sudan, Uganda and Egypt.

Primary Sources and Corroboration

21. The VPRS accorded priority to primary sources (i.e. direct interactions with victims and community leaders) and, insofar as practicable, sought corroboration of the information obtained with contextual data drawn from the Case record and field-based assessments, with a view to enhancing the overall reliability of the Victim Mapping Exercise findings.

22. The VPRS relied on information provided by surviving direct victims, family members who sustained indirect harm, as well as representatives of the Fur traditional authorities—namely Sheikhs and Umdahs—[REDACTED].

23. The information collected was subjected to an assessment of both its internal coherence and its consistency with external sources (reports from international/regional organisations and CSOs). Where the VPRS had reasonable

¹⁹ This iterative engagement ensured that intermediaries could clarify questions from victims, report challenges encountered in the field and adapt their approach to evolving security and operational constraints.

doubt as to the reliability of the collected information, it sought (further) corroboration and/or disregarded such information.

B. Data collection plan

24. The VPRS collected information on victims who may qualify as Potential Beneficiaries in the Case as well as their harm through:

- mapping questionnaires designed for the identification and registration of direct victims, completed locally through intermediaries to obtain specific data, including on victims' harms, current location, gender and age group ("Completed Victim Mapping Forms"). To assess the number of potential indirect victims, the VPRS collected information on family composition and number of dependants to the direct victims;
- a collection of information from former and current traditional authorities with relevant expertise in the area relevant to the Case ("Community Leaders");²⁰
- focus group discussions with representatives of victims' communities and CSOs ("FGDs");²¹
- a review of relevant information and documentation available,²² including from the case record ("Case file");²³ and
- a review of information provided in the applications for participation and/or reparations received by the Registry and falling within the scope of the Case ("Victim Applications").

²⁰ See Annex II for lists of all the accredited community leaders who were sources of information used in this report. Some of these leaders provided their copies of their own records on the households of the affected areas, some including the names of each member of the households, and lists and estimates of the size of items looted or destroyed as a result of the charged crimes. Most of the listed leaders in Annex II were also the source of information for questionnaires designed by the VPRS to conduct the Victim Mapping Exercise (*see paras 25-32 below*).

²¹ See paras 36-38 *below*.

²² See para. 23 *above*.

²³ Access to the confidential record of the Case was granted by Trial Chamber I. Email from Trial Chamber I to VPRS dated 11 January 2024 at 16:55.

1) Completed Victim Mapping Forms

25. In the absence of reliable official records,²⁴ it became critical for the VPRS to gather demographic, harm-related, and geographic data concerning the victim population who could receive reparations in the Case directly from affected communities. Due to the volatile security situation, the VPRS heavily invested in electronic data collection tools as opposed to paper forms, since the former provide much more powerful information security options (e.g. a tablet/smartphone with multiple authentication safeguards).

26. The VPRS selected [REDACTED]²⁵ as the primary tool to administer the questionnaires that would be used for the Victim Mapping Exercise, because of its adaptability to complex field environments. Its ability to function offline on mobile devices and synchronise data when connectivity becomes available proved critical to administer this process in [REDACTED] Darfur, where security and logistical constraints significantly hindered data collection. Moreover, the platform allowed the VPRS to design structured questionnaires to capture essential information, including demographic details, types of harm suffered, and the geographic distribution of victims.

27. Four tailored questionnaires were developed by the VPRS, each containing questions specific to the four events where crimes which form the basis of the conviction occurred, per the Trial Judgment (in Kodoom, Bindisi, Mukjar, and Deleig).²⁶

28. The intermediaries, trained by the VPRS administered the questionnaires by interviewing (i) direct victims; (ii) indirect victims, such as family members of a direct victim (e.g. the head of household, parent, sibling, or child); and (iii) community leaders (e.g. a Sheikh or Umdah) with knowledge on the victims ("Respondent(s)").²⁷

²⁴ See para. 12 *above*.

²⁵ [REDACTED].

²⁶ See Annex I to view the complete four questionnaires developed per event.

²⁷ [REDACTED].

29. Registration for the questionnaires took place between June 2024 and June 2025. and resulted in the collection of the Completed Victim Mapping Forms.

30. By leveraging [REDACTED] advanced features—such as skip logic, multi-language support, and secure data storage—and by training intermediaries on relevant topics, the VPRS aimed that data collection adhered to the “do no harm” principle while maintaining accuracy and reliability. The use of [REDACTED] also facilitated real-time monitoring and quality control of the information provided, allowing validation and correction of inconsistencies. It also provided the VPRS with information that can support a potential future tracing of reparations beneficiaries if so ordered.

31. Intermediaries active in overlapping geographic areas coordinated amongst themselves for optimal geographic coverage. Most worked in distinct locations throughout the aforesaid registration period, in regions characterised by frequent population movement. To mitigate security risks to themselves and the integrity of the collected data, the VPRS instructed them not to share information with one another.

32. Due to the nature of operations and the variety of information sources, some duplication in the submitted data was unavoidable. The VPRS carried out a verification process to manage this.²⁸ Where duplicates were identified, VPRS merged the relevant data into a single entry.²⁹

2) Community leaders

33. Historically, traditional authorities in Darfur have played a central role in the governance of community affairs, the maintenance of informal records, and the resolution of disputes—particularly within rural and conflict-affected areas. The VPRS

²⁸ To mitigate this factor, the VPRS instructed the intermediaries to include, to the extent possible, the full names of the direct victims and their relatives. The proof of identity submitted for the Respondents provided an additional layer of verification. Subsequently, all data received was subjected to manual verification to identify potential duplications (through comparison of names, followed by cross-checking family relationships and corresponding names, and review of the proof of identity documents).

²⁹ Despite undertaking this process systematically, the VPRS notes the possibility of some duplications remaining undetected.

acknowledges that the notion of native administration and traditional authorities encompasses complex and evolving dynamics.³⁰ For the present purposes, the VPRS engaged with Fur leaders from mid- and lower-ranking levels of traditional authorities as they maintain direct knowledge of, and enduring ties with, their communities.³¹ These authorities have remained displaced with their communities or have retained connections with the survivors, often through family links.

34. [REDACTED].³²

35. Accordingly, the VPRS identified and engaged with these actors as key interlocutors during the Victim Mapping Exercise, both directly and through its network of intermediaries, and triangulated their input with other sources, whenever feasible, to enhance reliability.

3) Focus Group Discussions (FGD)

36. The VPRS targeted survivors and representatives of victims' communities [REDACTED],³³ [REDACTED].³⁴ [REDACTED].³⁵ These FGDs were conducted to ensure that the identification and reparations-related discussions reflected, to the extent possible, the perspectives and priorities of those most affected by the crimes charged in the Case. Participants were selected based on their representativeness of affected communities, their roles within those communities, and their ability to travel safely to designated meeting locations.

37. These FGDs were designed to complement the data collection by providing in-depth, qualitative insights into survivors' lived experiences and expectations regarding reparations. They offered a space for participants to articulate the social and cultural significance of harm, the long-term consequences for families and communities, practical considerations for conducting the Victim Mapping Exercise,

³⁰ See DAR-OTP-0222-3169, which describes the evolving nature of native administration.

³¹ These leaders include members of the native administration (such as Umdahs, Sheikhs, [REDACTED]).

³² [REDACTED].

³³ [REDACTED].

³⁴ [REDACTED].

³⁵ [REDACTED].

and the challenges of implementing reparations modalities in an ongoing conflict with continuous heavy population displacement.

38. The VPRS has also collected during these FGDs the views of the participants on the reparations modalities they find to be most adequate and on the challenges they foresee for implementation. The VPRS stands ready to provide these observations to the Chamber following any instruction to this effect.

4) The Case file

39. The VPRS sought to avail itself of the substantial body of information previously collected by the Office of the Prosecutor (“OTP”). It therefore requested and obtained the Chamber’s authorisation to access the confidential case file.³⁶

40. The VPRS further consulted the OTP, for its experience and knowledge of the context of the Case, inquiring to identify victim-related documentation relevant for review in the Case file, including lists of victims, information on the locations of affected communities, and any available statistical data concerning victim numbers, geographic distribution, and reported harm.

41. The VPRS thus reviewed 188 documents in the Case file, previously recommended by the OTP.

5) The VPRS victim database

42. The VPRS considered a wealth of information provided in Victim Applications. The applications provided relevant information regarding the nature of the harm suffered, the victims’ geographical locations, and the types of reparations sought. They also provided helpful leads to the VPRS where to focus with its mapping once the phase of victim application collection had ended.

³⁶ Emails from VPRS to Trial Chamber dated 27 November 2023 at 10:56 and from Trial Chamber I to VPRS dated 11 January 2024 at 16:55

Section 3. Harms suffered

43. The VPRS sets out below the harms caused by the crimes for which Mr Abd-Al-Rahman has been convicted per the Trial Judgment, in relation to the attacks of Bindisi and Kodoom on 15 and 16 August 2003 (“Bindisi and Kodoom Operations” or “Attacks”), and the events which unfolded in Mukjar between late February and early March 2004 (“Mukjar Operation”) and in Deleig between 5 and 7 March 2004 (“Deleig Operation”). Annex III presents aggregated data from the Completed Victim Mapping Forms. Each crime is analysed separately. The crimes of attack against a civilian population and persecution are addressed through the harms resulting from the respective underlying acts that constitute them.³⁷ In addition, the VPRS addresses two cross-cutting categories of harm: community harm and intergenerational harm.

A. Forced displacements³⁸

1) Context and nature of the harm

Significance of the land in Bindisi and Kodoom

44. FGDs participants described land as far more than an economic asset for the Fur—it is central to their identity, heritage, dignity and social continuity.³⁹ The land in Darfur is traditionally demarcated through a system of *Hawakir* (plural for *Hakura*);⁴⁰ which form the backbone of Fur communal identity and serve as traditional forums

³⁷ This approach reflects the reality that such attacks do not occur in isolation but generate a cascade of violations—killings, sexual violence, pillage, destruction of property, and forced displacement—that compound the suffering of victims and communities.

³⁸ Count 10.

³⁹ FGDs participants repeatedly described land as their “mother”, “homeland”, and “life”, recalling that Darfur literally means “land of the Fur”. [REDACTED]. As expert Alex de Waal highlighted during the hearing, the Fur have a very strong attachment to the land, “feeling that their identity is closely tied to their control over the land”, Transcript of 7 April 2022, ICC-02/05-01/20-T-028-ENG ET WT 07-04-2022, p. 21, lines 19-20.

⁴⁰ FGDs participants explained that the *Hawakir* of Wadi Salih are divided into four areas: Zami Toyo, Zami, Biya, and Kobra (Mukjar). Each *Hakura* has its own administrative structure, composed of Umdahs and Sheikhs. FGDs Chad 2024. See also Darfur Land Administration Assessment: Analysis and Recommendations, UN-Habitat, revised edition, 2024, p. 13, at [Darfur Land Administration Assessment: Analysis and Recommendations | UN-Habitat](#) (accessed 2 November 2025).

for maintaining social peace.⁴¹ It links families to specific territories and embedded land via marriage customs,⁴² lineage, and cultural practices.

45. In Bindisi and Kodoom, land constituted the primary source of wealth.⁴³ FGDs participants referenced diverse and fertile soils, ranging from sandy *goz* areas to alluvial *wadi* soils,⁴⁴ as well as tree-based resources supporting crop cultivation and livestock grazing.

46. Farming was central to Fur life in Bindisi and Kodoom, sustaining food and wealth with seasonal rhythms. It enabled families to feed their children and avoid precarious urban jobs or migration risks.⁴⁵

47. In assessing the size of land the Fur used, FGDs participants indicated that the main farms typically ranged from 10 to 50 *feddans* (1 feddan $\approx$ 0.42 hectares),⁴⁶ located at varying distances from residential areas. The data from the Completed Victim Mapping Forms suggests average lost farm sizes per household of approximately 15 feddans in Kodoom, and around 20 feddans in Bindisi.⁴⁷

48. In addition to larger farms, households maintained small backyard gardens to their houses known as *al-Bagaw* in Fur or *al-Jubrahah* in Arabic, managed by the head of the household. These gardens provided essential food during the lean period before

⁴¹ A FGDs participant explained that the “land and *Hawakir* system was excellent as it preserved social peace for long periods”. [REDACTED].

⁴² For instance, FGDs participants highlighted: “When someone in our community gets married, nothing more precious than land is given to the newly married couples to start their life with, and so it continues. When someone has children, he would also give them a piece of land for their marriage”. [REDACTED].

⁴³ See also Transcript of 7 April 2022, ICC-02/05-01/20-T-028-ENG ET WT 07-04-2022, p. 23, lines 22-25, and p. 24, lines 1-5.

⁴⁴ *Goz* soils are sandy, well-drained soils found across much of Darfur. They are typically used to grow millet—the staple crop—and are suitable for intercropping with watermelon, okra, sesame, and hibiscus (*karkadeh*). *Wadi* soils, found along seasonal riverbeds and drainage basins, are clay-rich and significantly more fertile than *Goz* soils. They support intensive agriculture, including crops such as sorghum, tomatoes, groundnuts, beans, and various vegetables, often cultivated with irrigation during the dry season. [REDACTED]. See also DAR-OTP-0222-4690 pp. 6–7.

⁴⁵ See Physicians for Human Rights (PHR), Darfur: Assault on Survival – A Call for Security, Justice, and Restitution, May 2006, p. 19.

⁴⁶ In Darfur and some parts of Kordofan regions, the measurement of a piece of land for farming crops, orchards, or anything related to farming is measured in *Mukhammas*. [REDACTED].

⁴⁷ This is also consistent with DAR-OTP-0222-4690, p. 138.

the main harvest and when supplies were scarce,⁴⁸ typically growing maize, sorghum, cucumber, and okra.

Barriers to returning to Bindisi and Kodoom

49. FGDs participants described the Attacks as part of a deliberate strategy by the attackers to depopulate Fur areas and seize their land. Survivors stressed that the objective was not only physical harm, but the erasure of Fur presence and its replacement by other groups, thereby enabling demographic change.⁴⁹

50. Two decades later, return to their home is obstructed by persistent systemic, security, and social barriers – as well as the on-going armed conflict generally. The roads remain unsafe, with militia-controlled checkpoints posing risks of harassment and violence.⁵⁰ Lands in Kodoom and Bindisi continue to be controlled by Arab militias and settlers.

51. Even those who returned to Bindisi presently live as IDPs, with their previous homes destroyed and plots occupied. IDP camps in Bindisi retain neighbourhood names reflecting destroyed villages (e.g. Kodoom, Merly, Souni, and Jartaga) in an apparent attempt to preserve communities' ties to their origins,⁵¹ and yet the same practice cements a protracted limbo, as described by FGDs participants.⁵²

52. Data collected displays that the majority of residents of Bindisi and Kodoom no longer has access to the land for which they had ancestral right to access and use—a

⁴⁸ The lean season refers to the period before the main harvest, when household food stocks are low or exhausted, and market prices for food are high. During this time, families often face food shortages, reduced dietary diversity, and increased vulnerability to malnutrition. In Darfur, including areas like Bindisi and Kodoom, the lean season typically occurs between May and August, depending on rainfall patterns. It precedes the harvest season, which usually begins around September, and is especially difficult for displaced communities who lack access to land or stable income.

⁴⁹ A FGDs participant explained: "What happened in Darfur was something the government had planned [...] to exterminate us and give our land to other peoples". [REDACTED].

⁵⁰ A FGDs participant reported: "We fear for our lives on the road; armed men stop us and take what little we have". [REDACTED].

⁵¹ See Annex IV, which provides sketch maps of Kodoom and Bindisi that illustrate the different neighbourhoods of each town and some of their landmarks. [REDACTED].

⁵² [REDACTED].

right that almost all Fur residents reported to have. The aggregated results of the Completed Victim Mapping Forms show that:

- Among Bindisi residents who reported to have been forcibly displaced, approximately 70% lost permanent access to their land, while only 2% did not own land before the Attacks; and
- Among Kodoom residents who reported to have been forcibly displaced, around 80% lost permanent access to their land, while less than 1% did not own land before the Attacks.

53. These realities of the loss of land force rupture to heritage in the eyes of the displaced, and they warned that prolonged displacement severs cultural ties and risks erasing heritage unless rights are documented and protected.⁵³

54. Survivors further warned that there is nothing to return to, as rebuilding requires resources which they do not have.⁵⁴ It was noted that deforestation, uncontrolled cultivation, and changes in land use, by settlers, have degraded soil fertility and accelerated desertification, thereby raising the cost and complexity of any sustainable return.

2) Impact on survival and livelihoods

Experience during flight

55. Survivors, who participated in the FGDs, reported the immediate and serious physical harm inflicted during their escape from the Attacks.⁵⁵ They described that

⁵³ “There are generations born in those [IDP and refugee] camps whose lives are attached to the city and have no connection to land or heritage. Therefore, their heritage, culture and rights will vanish, unless such rights, heritage and culture are documented”. [REDACTED].

⁵⁴ A FGDs participant explained: “Our houses are ashes, our wells poisoned, and our schools gone—what do we return to?” [REDACTED]; Another FGDs participant elaborated: “Everything was destroyed; even the fences and gardens that marked our homes are gone”. [REDACTED].

⁵⁵ A FGDs participants recalled: “Each person heading back winded up victimised in many violent ways [...] It was truly a very painful and horrifying scene as people scattered in different directions [...] Male kids, including babies, were not spared the killing. Some of them were snatched from their mothers’ arms to be killed, let alone the rapes, especially when a group of soldiers would come across a woman in the forest [...] Once a person was caught by aggressors, everything depended on luck. They indeed inflicted all forms of torture and humiliation on those who fell in their hands, without any regard to human considerations”. [REDACTED].

displacement occurred under extreme conditions of hunger, thirst, and disease.⁵⁶ Families were separated;⁵⁷ many travelled on foot over long distances while being pursued; a number of deaths occurred during the initial exodus.

56. Most survivors reached makeshift camps or remote areas within Darfur or neighbouring countries, including Chad. They describe continuous precarious living conditions since their arrival to the said locations, inadequate shelter and restricted access to basic services.⁵⁸

Livelihoods

57. Victims report that their displacement dismantled the economic foundation of their households, depriving them access to farms, migration corridors, and water points. As found by the Trial Judgment, “[t]he displaced persons lived in difficult conditions with illnesses spreading, which impacted the elderly and children in particular, leading to a number of deaths”.⁵⁹ Survivors described the result on their livelihoods as a chain of deprivations from food insecurity and poverty to interrupted schooling and increased mortality.⁶⁰ Displaced households have relied on humanitarian rations, which have reportedly reduced over time, contributing to chronic food insecurity.

58. Some survivors reported that they entered precarious trade or into exploitative arrangements, including paying rent to farm ancestral land or engaging in precarious livelihoods. Women increasingly undertook informal and unprotected labour, sometimes at personal risk, children assisted with income-generating activities and

⁵⁶ A FGDs participant explained: “The experience of displacement and flight was a bitter and unprecedented ordeal for the residents of the Wadi Salih region. People had never experienced such suffering and hunger before. Some people spent two or three days without food, which resulted in the deaths of large numbers of them”. [REDACTED].

⁵⁷ “All my family members were separated over long distances”. Completed Victim Mapping Forms.

⁵⁸ In camps, the chronic poverty and lack of clean water have contributed to recurring disease outbreak.

⁵⁹ Trial Judgment, para. 657.

⁶⁰ A FGDs participant summarised: “there are problems of hunger, poverty, lack of education and loss of lives. All these problems relate to loss of land”. [REDACTED].

had their schooling disrupted, and families in general borrowed food or exchanged small items to survive.⁶¹

Social norms, culture and traditions

59. FGDs participants emphasised that forced displacements constituted a profound rupture in community life and cultural identity. Their inability to return home still perpetrates this harm. The daily fabric of village life—extended family compounds, communal gatherings, and mutual support—gave way to cramped shelters, with limited privacy and often unsanitary latrines directly behind relevant dwellings, and a reliance on low-quality aid.⁶² FGDs participants associated these conditions with a perceived erosion of intra-family respect and authority. Parents who can no longer provide food or safety report a decline in their children’s respect and a weakening of parental standing.⁶³

60. Survivors described that in multi-ethnic camps, the Fur language use declined sharply, replaced by Arabic for daily communication - silencing the oral traditions that once animated village life;⁶⁴ marriage customs have changed significantly – reducing it to a modest, “constrained affair”;⁶⁵ traditional crafts such as weaving, metalwork, and cotton ginning - once sources of social status and economic resilience—have disappeared; villages and landmarks have been renamed by new settlers, erasing Fur

⁶¹ A FGDs participant explained: “In some households, you find single men who initially take the clothes out to the courtyard of the house. But as soon as the woman starts washing them, someone offers her 1000 Riyals (= 1.52€ EUR) for sex, which is more than the cost of washing the clothes. The woman accepts that offer of 1000 Riyals instead of working for 400 Riyals (= DAR /0.60 € EUR), but this may have future repercussions, as it might result in pregnancy, which adds an additional burden to the family, which is already overburdened”. [REDACTED].

⁶² This created isolation, especially for vulnerable groups like the elderly or single-parent families. [REDACTED].

⁶³ *Idem.*

⁶⁴ [REDACTED].

⁶⁵ FGDs participants recalled that dowries once paid in cattle or land have become symbolic, and week-long wedding ceremonies accompanied by communal feasts have vanished. The moral economy of hospitality—slaughtering animals for guests, sharing harvests—has been extinguished.

toponyms, cultural markers;⁶⁶ and generations born in camps grow up without ties to their “ancestral” land, experience language loss, and diminished cultural exposure.

Psychological Impact

61. Survivors in the FGDs reported that the forced displacements have inflicted profound and enduring psychological harm on the Fur communities from Bindisi and Kodoom, including trauma during flight: exposure to extreme violence and life-threatening conditions while escaping attacks; loss of emotional connect to land: severing ties to “ancestral” territory, which is central to identity and existence;⁶⁷ persistent sadness and grief: recalling life before the conflict, marked by abundance, security, and cultural continuity;⁶⁸ continuous fear of renewed violence: even within displacement camps, compounded by the presence of new settlers on ancestral lands, perceived as an existential threat; erosion of identity and belonging undermining self-worth and cultural transmission; despair about the future: inability to return home undermines security and stability for current and future generations; and feelings of humiliation and shame: loss of dignity associated with dispossession and dependency.

B. Pillage and destruction of property⁶⁹

1) Context and nature of harm

Agricultural assets

62. As reported above,⁷⁰ farming was vital to Fur life in Bindisi and Kodoom. Their inhabitants owned agricultural tools (ranging from hand-held hoes and sickles to ploughs and irrigation equipment), crops and seed reserves for future planting. They

⁶⁶ According to FGDs participants, this deliberate alteration of place names, combined with continued occupation of homes, prevents mourning, obstructs return, and severs the transmission of territorial memory to children born in exile. One participant questioned: “They changed the names of our villages. How will our children know where we came from?” [REDACTED].

⁶⁷ A FGDs participant illustrates that “without our land, we feel like trees without roots; our children do not know where they belong”. [REDACTED].

⁶⁸ A FGDs participant explained, “we used to live from our farms and gardens; now our children grow up knowing only food lines”. [REDACTED].

⁶⁹ Counts 4-5.

⁷⁰ See para. 46 above.

kept stock food (including the stored reserves of these harvests) in sacks or clay containers within homes, grain huts, or community warehouses - to serve also as a critical buffer against drought, lean seasons, and market scarcity.

63. The victims in Bindisi and Kodoom suffered from the looting of stored grains (including sorghum, millet, sesame, and groundnuts), fruits and vegetables, and burning of standing crops. Seed reserves were destroyed, fields were trampled by livestock, and agricultural tools and processing equipment were looted.⁷¹ Pillage extended to granaries, shops and warehouses, removing food stocks, cash crops⁷² and household reserves.

64. In Bindisi and Kodoom, the Completed Victim Mapping Forms data accounts for the pillage of more than a thousand of ploughs and hoes, alongside the destruction of granaries and shops used to store food and seeds. The data reflects an even broader pattern: households lost irrigation pumps, grinding mills, and animal-drawn carts essential for cultivation and transport.

65. Across both localities, looted stocks included thousands of sacks/bags of sorghum,⁷³ millet, sesame, okra and groundnuts, as well as sugar and salt—items critical for subsistence and trade. In Bindisi alone, the Completed Victim Mapping Forms report the losses of more than ten thousands sacks/bags of sorghum and peanuts, while Kodoom figures mirror this pattern.

⁷¹ They were indispensable for land preparation, planting, harvesting, and post-harvest processing

⁷² In Darfur, cash crops—such as groundnuts, sesame, and hibiscus often represented the only source of liquid income for farming households. This income was used to purchase medicine, pay school fees, cover transportation costs, and meet other essential needs. Cash crops also played a role in social and cultural practices, including dowry payments and community exchanges.

⁷³ Each “bag” or “sack” referenced in the questionnaire typically denotes a standard 100-kilogram unit of grain or produce—a quantity sufficient to feed a family for weeks or to serve as seed for the next planting season.

Livestock

66. In Bindisi and Kodoom, livestock (camels, cattle, donkeys, horses, sheep, and goats)⁷⁴ was a pillar of household wealth, nutrition, mobility, and social customs (including dowries and funerals),⁷⁵ and part of the cultural identity. In these villages, families collectively owned thousands of animals—assets accumulated over generations.⁷⁶

67. Darfuri survivors explained the etymology of “Kodoom” in local explanations (“Ko” linked by some to “cow”, and “doom” meaning “lots of/collection of” in Fur; alternatively, “koa” as “people”) to underscore the cultural centrality of cattle and population to the area’s identity.⁷⁷

68. Owning livestock conferred prestige and marked social hierarchy. Families with hundreds of cattle were regarded as part of the higher social class (nicknamed ‘Baggara’),⁷⁸ while those with fewer animals occupied lower status. Herds were

⁷⁴ This included: camels (high-value assets, used for trade and long-distance transport), cattle (milk, meat, and economic security), donkeys (essential for carrying water and goods), horses (transport and status), sheep and goats (milk, meat, and barter) and chickens (food and income supplement). See also Physicians for Human Rights, *Darfur: Assault on Survival – A Call for Security, Justice, and Restitution* (Cambridge: PHR, 2006), pp. 43–44.

⁷⁵ FGDs participants explained that before the conflict, “every family depended heavily on their private property of livestock and agriculture”, using animals for food and nutrition (milk, meat), transport and labour, as a form of saving (and emergency currency), for dowries, and funerals. “Whenever there was an occasion, we would slaughter our own livestock. If a guest came, we would sit in public squares under trees and eat our own dairy products. If someone died, we would bring a head of sheep to the funeral service, as an expression of solace to the bereaved”. [REDACTED].

⁷⁶ According to a refugee chief block interviewed by Physician for Human Rights report, Bindisi residents collectively owned about 2,500 camels, 40,000 cattle, 3,000 donkeys and 15, 000 sheep and goats. Physicians for Human Rights, *“Darfur: Assault on Survival – A Call for Security, Justice, and Restitution”*, Cambridge, 2006), p. 23.

⁷⁷ Community leaders and civilians originating from Kodoom explained that there are several theories regarding the etymology of the name “Kodoom”. In Fur language, the word *Doom* means “lots of” or “collection of”. The most widely cited theory traces the prefix “Ko” to the English word “Cow” dating back to the British colonial period, thus rendering the meaning “Lots of Cows” in reference to the community’s historical reputation for cattle herding. An alternative theory interprets “Kodoom” as “Lots of People” based on older Fur usage where *Koa* denotes “people”.

⁷⁸ A FGDs participants explained: “As for the Baggara, they are mainly from Arab ethnicities inside Sudan. But we also call some Fur or other Negro ethnic individuals a Baggara when they own a number of cows. It is not the name of a tribe, but a nickname given to everyone who owns a very large number of cattle; it is a capitalist class-based nickname. Anyone who owns about 800 or more heads is called that title, while those who have only 300 heads or less are considered to be of a lower caste and are not called Baggara”. [REDACTED].

accumulated over generations, functioning as intergenerational wealth and a safeguard against hardship.

69. Livestock was interdependent with farming. As a FGDs participant explained, “all of the Fur’s livestock came into their ownership by way of farming”,⁷⁹ illustrating how land and herds formed a single economic and cultural system.

70. Completed Victim Mapping Forms and FGDs participants confirm townwide, systematic pillage during the Attacks. The losses included cattle, sheep, goats, and donkeys from households and market-linked stockkeepers, with frequent theft of horses, camels, poultry, and guard dogs. The reported herd sizes ranged from smallholder lots (5–30 animals) to single-case losses of more than 300 heads of cattle. Several victims reported the obliteration of entire herds, erasing decades of accumulated wealth and cultural capital.

Homes

71. Homes were primarily built from straw, wood, and mud, often topped with zinc roofs. Some residents had houses made of bricks. Homes stored grain, seeds, and valuables, serving as the physical anchor of family identity. Compounds enclosed by mud or stone walls about four to five feet high, creating a sense of security and shared space, contained *tukul* (round huts with thatched roofs),⁸⁰ *ghurfa* (room) for older children, and, in wealthier households, a *manzil* (brick house). Additional spaces included a *rakuba* (open-air shelter for shade), an *awda* (small room for guests or storage), and a dedicated storeroom for grain. Each compound sat within a yard, often complemented by a backyard garden for growing essential crops and relief foods to sustain families before the main harvest.

⁷⁹ [REDACTED].

⁸⁰ Other alternative names for the huts used in the Completed Victim Mapping Forms are *Qatiya*, *Qutiya*, *Qutati* (*Katati*), and *Durada*. The typical *tukul*/room size was between 3×4 m and 4×4 m (≈ 12 to 16 m²) based on the average size reported in the Completed Victim Mapping Forms from Bindisi and from Kodoom.

72. Families typically had five to six huts, while polygamous households maintained separate compounds. This design reflected cultural values of extended family living and hospitality, with communal spaces fostering interaction and grain storage ensuring food security.

73. FGDs participants recalled huts burned, zinc roofs stripped, and bricks taken, leaving villages in ashes. Survivors described Bindisi as “a rabble of ashes, corpses scattered everywhere” and Kodoom as “burned down [...] nothing was left, even the animals were looted”.⁸¹

74. Beyond homes, pillage targeted agricultural assets and portable wealth. The Completed Victim Mapping Forms data accounts for household goods, cash, gold and jewellery, (which women traditionally safeguarded as portable wealth and cultural heritage⁸²), and copies of the Koran were taken. Rooms were stripped bare; furniture dismantled; personal documents looted, erasing not only material wealth but also the means to prove ownership and identity. Commercial infrastructures were also destroyed, shops and storerooms were burned or emptied, crippling markets. Vehicles—bicycles, donkey carts, and motorised transport—were seized or destroyed, severing mobility and access to essential services.

Communal facilities

75. According to the Community Leaders consulted, the various areas of Kodoom shared a school⁸³ and a health centre located in Kodoom Ronga Tas.⁸⁴ As noted in the

⁸¹ A FGDs participant explained: “The loss in those areas was a complimentary loss. [...] all properties and household items were looted. They were completely looted. They took away anything they could carry on the backs of animals or on cars. As for the things they couldn’t carry, they set fire to them so that people cannot use them. All houses were burned down. Because of the nature of shelters that everybody knows, it was easy to burn the houses”. [REDACTED].

⁸² See also the information provided by the expert Mr. De Waahl during the Trial: “[w]ealth is stored primarily in land and livestock, with women safeguarding cultural and economic value through jewelry and heirlooms—assets that often-become lifelines during crises”. Transcript of 7 April 2022, ICC-02/05-01/20-T-028-ENG ET WT 07-04-2022, p. 23

⁸³ This is also confirmed in the Trial Judgment, para. 370. The [REDACTED] explained that it was considered as the primary school, which means that this school started from the 1st until the 7th grade as per the education system in the country. Students would go to *Al-Oum Bindisi* school if they pass the 7th grade exams. They would then sit for the primary school exam, also known as the 8th grade exam. Then the student can join a secondary school in another area, such as Mukjar or Garsila.

⁸⁴ This is also confirmed in the Trial Judgment, para. 370.

Trial Judgment, Bindisi hosted several buildings, including “a court, a town hall, police stations, a veterinary office, a zakat or Islamic tax office, a government pharmacy, an agricultural office, a health centre, two schools and a big market”.⁸⁵ Community Leaders explained that the various areas of Bindisi included several other amenities, such as mosques and (artesian) water wells.

76. The FGDs participants and the Completed Victim Mapping Forms report, the presence in these villages – and their subsequent destructions - of markets, classrooms, healthcare centres, mosques, four Qur’an-learning schools (*khalwa*), drinking water wells, animal wells, and grinding mills. These were providing education, healthcare, spiritual guidance, and clean water. These facilities anchored community life.

77. In Bindisi, “[t]he *Janjaweed* burned down houses and the ‘big mosque’ (with its collection of Islamic books)”;⁸⁶ in South Bindisi, the market quarter (*Alsouq*) was overrun. Stalls and storerooms were emptied or burned. Health services were dismantled, cutting access to medicines and care. The loss of market and clinic was repeatedly cited as a driver of displacement. The veterinary pharmacy’s destruction rendered herd treatment and vaccination impossible.

2) Impact on survival and livelihoods

78. Loss of herds and productive assets plunged families into extreme poverty, dismantled marriage traditions, and eroded social cohesion. FGDs participants explained that harms were economic, social, cultural, and symbolic, with immediate and long-term effects.⁸⁷

79. Looting struck at survival and dignity. Occurring at harvest time, it left families without food, triggering hunger and malnutrition. Survivors described fleeing “with nothing” and the humiliation of seeing their food burned or taken. Loss of cash crops

⁸⁵ Trial Judgment, para. 374.

⁸⁶ Trial Judgment, para. 854.

⁸⁷ FGDs participants highlighted that “the Janjaweed then plundered the entire town from north to south”, driving off herds and releasing animals into farms to destroy crops. Them not owning land, they explained that raising livestock has completely changed, underscoring the collapse of a system that sustained generations. [REDACTED].

like groundnuts and sesame stripped them the means to pay for medicine or school fees, deepening economic damage. Displacement and land occupation compounded this harm, leaving survivors dependent on aid and trapped in conditions they called “humiliating and hopeless”.⁸⁸ The psychological toll was described as “a life turned upside down”.

80. The cumulative impact spanned material, psychological, physical, social, and cultural dimensions: homes and household goods destroyed; personal valuables and community infrastructure looted; loss of shelter exposed families to harsh conditions and illness; seizure of transport assets curtailed access to water, markets, and care; obliteration of compounds fractured extended family networks; burning of traditional structures and heirlooms severed ties to heritage and disrupted identity.

81. This devastation forced entire populations into flight, initiating displacement lasting over two decades. The Chamber found in the Trial Judgment: “The destruction of homes and livelihoods represented more than a loss of shelter and property for the victims: it severed their ties to the land”.⁸⁹

82. Survivors in the FGDs stressed that return remains impossible as plots are occupied, and insecurity persists: “original homes were burnt and destroyed [...] others built a tent in your home”. Those who returned to Bindisi IDP camps initially received tarpaulins, later replaced by makeshift shelters built from local materials.

C. Rape⁹⁰

1) Context and nature of the harm

83. As detailed below, the rape victims identified are predominantly female. FGDs participants also noted sexual violence against men, which was rarely disclosed in detail due to cultural taboos. Such acts carried out on men were generally characterised as torture, aimed at degrading honour.

⁸⁸ A FGDs participant explained: “We were among the wealthy people of the region, now we live in humiliation in the camps”. [REDACTED].

⁸⁹ Trial Judgment, para. 653.

⁹⁰ Counts 8-9.

84. In the Fur society, women embody family honour and cultural continuity. Their pre-conflict roles were domestic and central to social cohesion, reinforcing norms of endogamy and strict marriage customs.

85. Survivors reported rapes in residential areas of Bindisi⁹¹ and Kodoom,⁹² on farms, and during flight through forests and wadis. Respondents' accounts include gang rapes, assaults combined with beatings, threats, and abductions. Some cases involved rape with implements, resulting in death or grave injuries.⁹³

86. According to the Completed Victim Mapping Forms, attacks were often public, in view of family members, accompanied by racial epithets such as "exterminate the Nuba". Violence continued in homes, fields, and during flight toward Mukjar and Chad.

2) Impact on survival and livelihoods

87. Based on the information in the Completed Victim Mapping Forms, the VPRS considers that harms resulting from these crimes fall into several interrelated categories:

- physical harm: survivors suffered severe injuries, fractures, infections, and chronic pain, with some enduring long-term disabilities;
- sexual and reproductive harm: this includes genital injuries and infections,⁹⁴ pregnancies from rape, miscarriages, infant deaths, infertility, and complications such as fistula (in some cases, loss of sexual function or desire);
- psychological harm: this includes persistent trauma, anxiety, depression, and post-traumatic stress symptoms. Accounts describe mental breakdowns,⁹⁵ memory loss,

⁹¹ This includes Daguina, Al Salama, Qoroul Hussein, Eastern Quarter, Western Quarter, and Al Souq.

⁹² This includes Ronga Tas, Tineh, Jurre, and Der Liwa.

⁹³ Some of the accounts reported in the Completed Victim Mapping Forms include: a woman in Bindisi was raped with a wooden stick until death; abandonment of victims naked and helpless in Kodoom; a victim died in displacement camps from the sustained injuries.

⁹⁴ The term "*al-muhssen*" appears repeatedly in the Bindisi harm descriptions in the Completed Victim Mapping Forms and refers to the pelvic or genital area in local usage.

⁹⁵ According to FGDs participants, survivors reportedly developed severe mental distress leading in some cases to suicidal ideation.

and uncontrollable crying, particularly when combined with the trauma of witnessing family killings;

- economic harm: women rejected by husbands became single heads of household, facing stigma and loss of land rights.⁹⁶ Physical and social consequences of rape reduced women's ability to work, deepening poverty and reliance on aid. It further prevents many survivors from participating in market activities or community-based projects;
- family and social harm: survivors face ostracism, divorce and stigma. Respondents describe a profound loss of dignity, feelings of disgrace, and an inability to live comfortably within their communities. To escape ongoing shaming, survivors often relocate to areas where their past is unknown, reinforcing long-term silence around these crimes;⁹⁷
- children born as a result of conflict related sexual violence ("CRSV"):⁹⁸ as direct victims of this crime,⁹⁹ they grow up without paternal recognition, often suffering identity crises. They face bullying, social exclusion, and naming practices designed to obscure lineage (e.g. using maternal uncles' or grandfathers' names), signalling erasure and social precarity;¹⁰⁰
- community--wide harm: in the Fur society, assault on women equates to assault on communal honour, producing collective shame and silence.¹⁰¹ Rape was

⁹⁶ In rural Darfur, where land access is tied to family and marital status, widowed or abandoned women often lose claims to land under customary systems favouring male lineage.

⁹⁷ As a FGDs participant explained, "[a] woman ought to preserve her honour [...] even when you marry a woman, you cannot approach her until after the wedding, let alone some person from another tribe [...] comes and rapes women. This is unethical, and immensely shameful. It eats away our social stock". [REDACTED].

⁹⁸ *Children born as a result of rape* is a term that is less favourable by the mothers and children in this category of harm. Different terms have been favoured in similar conflict and post conflict areas such as *Children of War* in Uganda, and *Children born of CRSV*. In Darfur, the communities continue to generally use derogatory terms to refer to this category of victims. In legal terms, in Sudan this category of victim is included under the terms "*orphans*", "*those without support*", or "*those who lack lineage*".

⁹⁹ *The Prosecutor v. Bosco Ntaganda*, Trial Chamber VI, "Reparations Order", 8 March 2021, ICC-01/04-02/06-2659, paras 122-123.

¹⁰⁰ Accounts from FGDs participants include verbal abuse, systemic discrimination, and reported suicide attempt following taunts about origin.

¹⁰¹ See para. 84 *above*.

perceived as a weapon to degrade the group, humiliate indigenous people, and fragment social cohesion.

D. Murder and attempted murder¹⁰²

1) Context and nature of the harm

Family/household members

88. In the communities affected by the killings of Fur individuals in the Case, the concepts of family and household are deeply intertwined, but distinct: family reflects kinship and lineage;¹⁰³ household is a shared living unit for survival. Both provided care, cultural transmission, and emotional support. Households often included extended kin and, at times, non-relatives integrated through necessity.¹⁰⁴

89. The household's boundaries are more fluid, shaped by economic survival and displacement.¹⁰⁵ As further elaborated below,¹⁰⁶ the VPRS has determined that the average household size within the rural communities falling under the scope of the case is approximately 6.5 to 7 individuals. The traditional authority leaders often maintained larger households.

90. Each member of the household has a distinct role and contributes to the functioning and stability of the unit. FGDs participants described some of the main roles as follows: fathers ensured economic security, managed livestock and farming, and upheld family honour during ceremonies—their death dismantled financial

¹⁰² Counts 2-3, 17-20, 27-30. In relation to attempted killings, the VPRS notes that while these acts did not result in death, they inflicted severe harm on survivors. The nature of this harm—encompassing physical injuries, psychological trauma, and social disruption—substantially overlaps with the patterns observed in acts of torture and outrages upon personal dignity. Accordingly, the VPRS considers that survivors of attempted killings endured comparable consequences and refers to the analysis provided in the section addressing those crimes.

¹⁰³ With the parents, children, and often grandparents as custodians of tradition.

¹⁰⁴ Such as displaced neighbours or dependents.

¹⁰⁵ Extended family members often reside within the same household, reinforcing resilience through shared labour and mutual aid.

¹⁰⁶ See para. 121 below.

stability and cultural continuity;¹⁰⁷ mothers anchored caregiving and moral values, sustaining traditions;¹⁰⁸ children combined schooling with farming and herding, their labour essential during planting and harvest;¹⁰⁹ grandparents preserved oral traditions, mediated disputes, and provided childcare; and, extended kin and non-relatives contributed labour and security—their loss fragmented networks, leaving survivors isolated and economically strained.

Community leaders

91. FGDs participants explained that in the Fur communities of Wadi Salih and Mukjar localities, traditional authorities and leader figures—Sheikhs, Umdahs, and deputies—constituted the backbone of social order, cultural continuity, and land protection. They mediated disputes, coordinated security, organised communal labour, and upheld the *Hawakir* land tenure system. Their authority combined judicial, executive, and customary functions, anchoring norms and seasonal regulations.

92. Leaders were described as the community's "black box", holding genealogies, boundaries, and inter-tribal agreements. Their legitimacy ensured continuity in land protection, civil registration, and cultural rites. Communities revered them as impartial arbiters and custodians of dignity: "the person who speaks for us, safeguards our land, and keeps the peace".¹¹⁰

¹⁰⁷ According to FGDs participants, the father is traditionally regarded as the household's backbone. He plays a decisive role in arranging marriages, guiding children's education, and maintaining lineage. His presence is essential during ceremonies and life-cycle events, such as circumcision and weddings, where he speaks for the family and upholds its honour. His death often leaves families financially stranded due to the lack of formal savings systems and hidden cash resources, placing psychological and economic pressure on the surviving mother and children. [REDACTED].

¹⁰⁸ FGDs participants explained that the mother is also a moral anchor, shaping values and social norms. *Idem*.

¹⁰⁹ Their labour was essential during planting and harvest seasons, particularly in smallholder farming systems where family labour determines crop yields.

¹¹⁰ According to a FGDs participant: "They were accessible, service oriented, and bound by custom to protect the weak and reconcile disputants. They were chosen by the people, not the regime". [REDACTED].

93. FGDs participants further distinguished “true” leaders—chosen by communities for lineage, integrity, and ability to protect communal land—from government appointees viewed as illegitimate and self-serving.¹¹¹

2) Impact on survival and livelihoods

Family/household members

94. FGDs participants stressed that the killing of family or household members destabilised economic foundations, disrupted cultural practices, and imposed psychological trauma across generations. Survivors described isolation and economic strain following these losses, notably:

- parents’ deaths dismantled productive capacity, leaving widows and children without income or protection. Mothers’ absence deprived daughters of guidance for cultural rites; sons lost emotional stability. Children’s labour became indispensable for survival;
- the eldest sons often assumed leadership in the father’s absence, sacrificing schooling to earn income. This shift disrupted generational progress and perpetuated vulnerability. Daughters faced heightened risks of exploitation and early marriage when household protection collapsed;
- grandparents, once custodians of cultural continuity, became isolated and impoverished. Their loss eroded intergenerational knowledge and weakened household resilience;
- non-relatives integrated into the household lost the protective network that guaranteed shelter and sustenance, deepening vulnerability.

Killings of community leaders

95. As found in the Trial Judgment, “[t]he execution of the *sheikhs* and *umdahs* in particular had a significant impact on the Fur communities in Mukjar and Deleig, given their symbolic and substantive role and importance [...] [t]his loss left many

¹¹¹ *Idem.*

in the Fur community without the leaders on whom they were dependent in their daily life”.¹¹²

96. FGDs participants highlighted the arrest, detention, of community leaders - carried out in public view, often in front of thousands of community members - was perceived as intended to humiliate and terrorise, leaving communities vulnerable and leaderless,¹¹³ while government-installed appointees were described as illegitimate,¹¹⁴ incompetent,¹¹⁵ and agents of state control, often abusing their positions.¹¹⁶
97. Harm experienced through the killings of leaders extended beyond families to entire villages and regions. The targeting of these leaders led to multi-dimensional harm for the community as a whole:
 - psychological harm: FGDs participants described “humiliation at its peak”, villages feeling “killed” when leaders were lost. Public executions instilled fear and abandonment. Widows were “unable to remarry”; children were “left without a father”;
 - social harm: the leadership vacuum left communities “like children with no one in charge”.¹¹⁷ Younger generations lacked guidance; elders lost mediators and protection;
 - symbolic harm: loss of figures seen as “fathers to the whole community” and “sources of knowledge and dignity”. Their deaths were perceived as a symbolic

¹¹² Trial Judgment, para. 656.

¹¹³ A FGDs participant explained that “they assassinated them because killing the head of any group means ending that group”. [REDACTED].

¹¹⁴ A FGDs participant indicated that “having destroyed community leaders, the government imposed new leaders, loyal to its authority, who were unable to exercise the required role of administration”. [REDACTED].

¹¹⁵ According to a FGDs participant, “the new generation of native administration personnel are unaware of the connections and interactions that take place between people, such as good neighbourly relations and reviewing the demarcation of political borders”. [REDACTED].

¹¹⁶ Opposing them could lead to threats or retaliation, as mentioned by a FGDs participant: “For the past 20 years, leaders have been loyal to the government, and they cannot be opposed. You would otherwise be threatened”. [REDACTED].

¹¹⁷ One participant considered “We are finished. By killing our leaders, we became meaningless. Even chickens, if their mother is taken, the offspring become an easy target for falcons and predators”. [REDACTED].

decapitation. the absence of memorials perpetuated the harm; FGDs participants called for schools, roads, and forests to bear their names;

- cultural harm: the leaders were custodians of genealogies, land boundaries, and tribal records. Their deaths severed cultural memory and halted community courts and rites;
- material harm: the communities lost access to basic services and land protection. The public nature of killings discouraged others from assuming leadership, prolonging the vacuum.

E. Torture, other inhumane acts, and outrages upon personal dignity¹¹⁸

1) Context and nature of the harm

98. The Collected Victim Mapping Forms, the victims applications for participation and reparations and FGDs participants highlight how victims were assaulted: in their homes, in the streets, at checkpoints or while fleeing; beaten with sticks, rifle butts, and whips; stabbed, shot, burned, and tortured while bound to trees or posts. Arrests occurred in broad daylight, often in front of family and neighbours. Victims were sometimes left exposed to the sun, dragged through public spaces, and subjected to further abuses.

99. In Mukjar and Deleig, detainees were taken to central police stations - in overcrowded, unsanitary cells under extreme heat - where their screams reverberated through the towns, heightening communal terror.

100. In Deleig, detainees were forced to lie under the sun in the public square, exposed to the gaze of fellow residents. During search and arrest operations, Fur civilians were whipped, beaten, insulted, and forced to witness the abuse of relatives.

101. The data collected with the Completed Victim Mapping Forms indicates that sexual violence was widespread, particularly during door-to-door searches by Janjaweed forces. Patterns of sexual violence in similar contexts across Darfur strongly

¹¹⁸ Counts 6,7, 12 -13, 16, 20, 22-23

support the occurrence of rape also in to Deleig.¹¹⁹ In this regard, the VPRS observes that the Trial Judgment refers specifically to the targeting of boys and men during the arrests in Deleig,¹²⁰ and that “women [...] were spared arrest”.¹²¹ The VPRS cannot conclusively determine whether harms inflicted, particularly on women during the house-to-house search operations, fall inside the scope of the Trial Judgment , and therefore defers to the Chamber’s guidance in this regard.

102. Across all locations, survivors endured degrading treatment: mocked, partially stripped, threatened with ethnic extermination,¹²² and subjected to racist, dehumanising abuse.¹²³ Women were targeted with gendered slurs.¹²⁴ Victims were publicly humiliated, forced into degrading positions, spat on, stripped of dignity, and coerced into acts violating their humanity.¹²⁵

2) Impact on survival and livelihoods

103. The assaults had enduring consequences for victims, families, and communities, including:

- physical harm: victims sustained severe injuries, burns, and mutilations from torture, often resulting in permanent disability and chronic illness. Many wounds went untreated due to destroyed medical infrastructure and denial of care. Sexual violence, where linked to torture or humiliation, caused lasting physical and reproductive harm;

¹¹⁹ Rape was not charged in relation to Deleig.

¹²⁰ Trial Judgment, paras 598, 874, 906, and 934.

¹²¹ Trial Judgment , paras 600, and 934.

¹²² The Completed Victim Mapping Forms highlight that assaults on the civilian population were accompanied with phrases such as: “This is your end”; “[We] will finish you”; and “Run, slave—you will not see money until the Day of Judgment”.

¹²³ Victims reported in the Completed Victim Mapping Forms that they were called “slaves”, “Tora bora”, “Nubians”, “blue”, and “animals”.

¹²⁴ Insults extracted from the data collected include “maid”, “servant”, and “wives of Tora bora”.

¹²⁵ Survivors reported in the Completed Victim Mapping Forms: “One of the Janjaweed spat on my face and called me Tora bora woman”; and “They insulted and abused me and made me sit in a pit for six hours”.

- psychological harm: survivors report persistent trauma, including anxiety, depression, nightmares, and flashbacks. The humiliation and degrading treatment eroded their sense of safety and dignity;
- economic harm: physical and psychological impairments hindered victims' ability to work. Families faced financial strain from medical and psychological care, compounding the loss of livelihoods.

F. Cross-cutting harms

1) Community harm

104. The VPRS notes that many victims also suffered community harm, i.e. harm experienced collectively with other members of their community.¹²⁶ As previously described, Mr Abd-Al-Rahman has been convicted of crimes including forced displacement, destruction and pillaging of land, homes, cultural property, and communal institutions, as well as the killings of community leaders and acts of violence and dehumanisation against the affected population. These crimes disrupted the collective identity, structure, and functioning of relevant communities.

105. Information collected by the VPRS, including through Completed Victim Mapping Forms and FGDs participants, indicates that the Fur community's identity, autonomy, and cohesion were deeply affected. In Bindisi and Kodoom, the deliberate destruction of mosques, schools, markets, and homes—alongside the renaming of villages and occupation by new settlers—was experienced as a targeted erasure of cultural heritage and territorial memory. These acts severed emotional and symbolic ties to the land. The prolonged displacement and inability to return to ancestral lands perpetuate this harm, resulting in "community destruction"—the involuntary uprooting and fragmentation of the social fabric and emotional bonds that sustain collective identity.

¹²⁶ The VPRS refers to the definition provided in the reparations order issued in the Ongwen case. Trial Chamber IX, *The Prosecutor v. Dominic Ongwen*, "Reparations Order", 28 February 2024 ICC-02/04-01/15-2074, para. 179 ("Ongwen Reparations Order"), para. 168.

2) Transgenerational harm

106. In the context of its respective reparations orders, Trial Chambers II and IX in the *Ntaganda* and *Ongwen* cases recognised that “different disciplines agree on the existence of ‘a phenomenon, whereby social violence is passed on from ascendants to descendants with traumatic consequences for the latter’”.¹²⁷ Furthermore, it underlined “the importance of acknowledging the existence of the phenomenon of transgenerational harm and recognising that children of victims of unimaginable atrocities may also experience personal suffering, even if they did not personally experience the atrocities that caused their parents’ trauma”.¹²⁸

107. The crimes in Bindisi, Kodoom, Mukjar, and Deleig have caused enduring harm beyond the immediate victims. Survivors describe how the loss of ancestral land, cultural practices, and community structures disrupted the transmission of identity, language, and memory. Children born in displacement lack access to education, birth registration, and cultural knowledge, facing risks of statelessness and exclusion. Parents, traumatised by violence and dispossession, struggle to provide emotional stability, perpetuating cycles of dysfunction. As stated by a FGDs participant, “one of the consequences of this conflict is that it can erase a society’s identity and obliterate its human values, causing individuals to lose their sense of belonging to their homeland”. Another illustrated: “As for the generations born in the [refugee] camps, one of the greatest challenges we face is that they lost their national and cultural identity”.¹²⁹

108. This harm is compounded by the erasure of Fur toponyms, renaming of villages, and occupation of homes and farms, which obstruct mourning and sever territorial memory. The rupture in cultural continuity and cohesion constitutes community destruction with intergenerational consequences.

¹²⁷ Ongwen Reparations Order, para. 179. See also Trial Chamber II, *The Prosecutor v. Bosco Ntaganda*, “Ntaganda Reparations Addendum”, 14 July 2023, ICC-01/04-02/06-2858-Red, para. 175, and Ntaganda Reparations Order, 8 March 2021, ICC-01/04-02/06-2659, para. 73.

¹²⁸ Ongwen Reparations Order, para. 207.

¹²⁹ [REDACTED].

109. Accordingly, the VPRS considers transgenerational harm a distinct and cross-cutting category warranting recognition. It underscores the need for measures that restore cultural transmission, identity, and dignity across generations, including educational support, cultural preservation, and guarantees.

Section 4. Number of Potential Beneficiaries

Preliminary remarks

110. As previously noted, the VPRS found no official census data for the population of Bindisi and Kodoom at the time of the Attacks.¹³⁰ While some counts may have been conducted earlier for electoral or tax purposes, those records were reportedly destroyed, and no official institution has since provided this service.

111. [REDACTED] provided population estimates to the VPRS, based on data collected by damage assessment committees and records [REDACTED] for humanitarian purposes following the Attacks.¹³¹ However, these estimates may not fully reflect the entire population present in all areas of Bindisi and Kodoom at the time.

112. Based on data collected from primary and secondary sources in the field using the Completed Victim Mapping Forms, the VPRS considers that its identification efforts have captured a substantial – and thus representative – part of the overall victim population across all categories of harm.

113. However, specifically in relation to victims of rape, FGD participants consistently emphasised that any figures or lists likely understate the true scale of the harm, due to the victims' fear, shame, and institutional barriers that suppressed reporting and testimony.¹³²

¹³⁰ See paras 12-13 *above*.

¹³¹ Some of these estimates include extensive lists of individuals who returned to Bindisi after the attacks, organised by households, and who currently reside in IDPs sites.

¹³² See para. 83 *above*.

114. To address potential gaps in village-level victim estimates, the VPRS relied on household figures deemed reliable by the Chamber in the Trial Judgment.¹³³ Using these figures, the VPRS applied demographic assumptions to estimate the affected population in Kodoom, Bindisi, Mukjar, and Deleig, as well as surrounding villages where relevant.¹³⁴

115. The summary below outlines the VPRS findings, with Potential Beneficiaries grouped into several categories, as proposed by the Common Legal Representative of the Victims (“CLRV”) in her request for mapping guidance.¹³⁵ Detailed data disaggregated by location is provided in Annex III of this report.

116. For victims of forced displacement, pillaging, destruction of property, rape, murder or attempted murder,¹³⁶ torture, other inhumane acts, outrages upon personal dignity and cruel treatment, the VPRS relies on the dataset from the Completed Victim Mapping Forms, which effectively identifies direct victims of these crimes. Although harm to family members as indirect victims was not explicitly recorded in the forms, the VPRS considers all reported family members of direct victims to be indirect victims of these crimes.

117. For the crimes of attacks against the civilian population during the Bindisi and Kodoom Operations, the VPRS assumed that all Fur Inhabitants of these localities were victims of attacks against civilians. Household numbers were derived for residents and

¹³³ UNHCR Report, DAR-OTP-0145-0237 (“UNHCR Report”).

¹³⁴ The VPRS included the populations of other villages only when it had information that the inhabitants of these villages were partially or entirely seeking shelter in Kodoom, Bindisi, Mukjar or Deleig at the time of the respective attacks. For instance, the Chamber found that: “Between early 2003 and February 2004, predominantly Fur people from approximately 88 surrounding villages fled to Mukjar”; and “By early March 2004, more than 16,000 [IDPs] were staying in Deleig”. Trial Judgment, paras 447, 578.

¹³⁵ Such categories reflect those envisaged by the CLRV in her Common Legal Representative of Victims Request for Mapping Guidance (Public Redacted Version of “Corrigendum to ‘CLRV Request for Trial Chamber guidance on mapping of potential beneficiaries’, 16 February 2024 (ICC-02/05-01/20-1076-Conf)”, 22 February 2024, ICC-02/05-01/20-1076-Conf-Corr).

¹³⁶ The VPRS notes that the numbers of killings reported in the Completed Victim Mapping Forms are considerably higher than what is reported in the Trial Judgment, and refers to the Chamber’s findings in this regard that, “the killings claimed considerably more lives [...]. To this end, it refers to the various testimonies which, although imprecise regarding the actual total number, speak of many more victims killed during the three operations.” Trial Judgement, para. 927.

non-residents from population estimates in the Case record combined with data from the Completed Victim Mapping Forms.

118. Finally, to estimate the number of victims harmed by the killings of community leaders, the VPRS relied exclusively on extrapolations based on the estimated population of the affected localities, as reflected in the Case record, combined with the average household size determined by the VPRS. These crimes affected entire communities and were therefore not captured in the Completed Victim Mapping Forms.

A. Bindisi and Kodoom Operations

1) Victims of the attack against the civilian population, forced displacement, pillaging, and destruction of property

Estimation of the population of Bindisi and Kodoom at the time of the attacks

119. The VPRS considers that all individuals present in Bindisi and Kodoom at the time of the Attacks were lawfully residing there (“Inhabitants”).¹³⁷ This includes those who had previously fled attacks in their villages of origin and were already internally displaced within these towns. For reporting purposes, the VPRS distinguishes between:

- original inhabitants who were not displaced at the time (“Residents”);
- IDPs already living in Bindisi or Kodoom during the Attacks (“Non-Residents”);
- and
- individuals present temporarily for various reasons (“Visitors”).

The category of Inhabitants includes both Residents and Non-Residents, but excludes Visitors.

120. Based on its findings, the VPRS estimates that:

- Bindisi (including its northern and southern parts) had approximately 15,000 Fur Residents, across roughly 2,250 households; and

¹³⁷ See the Chamber’s findings in relation to forced displacement. Trial Judgment paras 738, 862.

- Kodoom had approximately 11,000 Fur Residents, across roughly 1,600 households.

121. To reach these estimates, the VPRS relied on the following sources:

- Completed Victim Mapping Forms, which identified 2,572 direct victims who were Residents of Bindisi, and 589 from Kodoom, along with 18,228 and 4,401 family members respectively; the VPRS paid particular attention to instances where the direct victim was both a Resident and head of household. In Bindisi 1,847 heads of household were identified as direct victims, with 12,800 family members—an average of 7 members per household. In Kodoom, 441 heads of household were identified as direct victims, with 3,584 family members—an average of 8 members per household;¹³⁸
- A UNHCR report estimating that Kodoom and Bindisi (including Daguina)¹³⁹ were inhabited by approximately 3,850 households;¹⁴⁰
- Witness statements and reports providing insight into average household sizes in Darfur,¹⁴¹ for both displaced and non-displaced communities;¹⁴² and

¹³⁸ While the Registry acknowledges that family members may not have always resided under the same roof as the head of household, this ratio nonetheless provides a reasonable indication of household size in the affected areas and serves as a useful demographic benchmark for estimating the number of individuals per household. This assumption is also consistent with other external information available to the VPRS. See footnote 140 below.

¹³⁹ Spelled Dagina and Digina in the UNHCR report, DAR-OTP-0145-0237, p. 66.

¹⁴⁰ The UNHCR (DAR-OTP-0145-0237) reports that Kodoom was a Fur village inhabited by 1,600 households (p. 69), Bindisi north was comprised of 750 households, including 60% Fur (450 households) (p. 66) and Bindisi of 1800 households, including 98% Fur (p. 64). The VPRS understands that in the second reference to Bindisi, the UNHCR refers to Bindisi South (as the geographic coordinates seems to confirm). The total number of households amounts to 3850 households (1,600 + 1800 + 450).

¹⁴¹ Ranging from 7,000 to 17,000 individuals in Bindisi – and up to 35,000 people living in Bindisi and its neighbourhoods (see DAR-OTP-0119, para. 11, DAR-OTP-0088-0060, para.10 and DAR-OTP-0223-008, para. 21). DAR-OTP-P-0011 estimate that approximately 15,000 individuals – most of them of the Fur community - resided in Bindisi at the time of the Attacks, and that about 20,000 villages running from other villages had sought refuge there (DAR-OTP-0088-0219, paras. 38 and 43).

¹⁴² The VPRS notes the findings of the World Food Programme's Emergency Food Security and Nutrition Assessment in Darfur (October 2004) reflects the demographic structure observed during the crisis. The survey, which covered 880 households across North, South, and West Darfur, found that the median household size was six persons overall, with internally displaced and never-displaced households having a median of seven members (see World Food Programme, Emergency Food Security and Nutrition Assessment in Darfur, Sudan (Rome: WFP, October 2004), p. 22, available at <https://reliefweb.int/report/sudan/emergency-food-security-and-nutrition-assessment-darfur-sudan>).

- Data from [REDACTED] consulted by the VPRS. While not comprehensive, VPRS used the data for corroboration.¹⁴³

122. The VPRS concludes that an average household size of 6.5 to 7 individuals is a reasonable estimate for Bindisi and Kodoom at the time of the Attacks. This places the Fur population in Bindisi between 14,625 and 15,750 Residents, and in Kodoom between 10,400 and 11,200 Residents.

Estimation of the Non-Residents in Bindisi and Kodoom

123. The VPRS estimates that over 10,000 civilians displaced from surrounding villages were present in Bindisi before and during the Attacks, having fled there for safety. For Kodoom, the VPRS cannot provide a population estimate but relies on the 283 Completed Victim Mapping Forms as a conservative figure for Non-Residents.

124. In more detail, the VPRS relied on the following sources:

- The written testimony of P-0011, stating that around 20,000 civilians from nearby villages fled to Bindisi prior to the attack;¹⁴⁴
- Completed Victim Mapping Forms, which recorded 629 direct victims and 3,360 family members in Bindisi, and 283 direct victims and 1,330 family members in Kodoom, all identified as Non-Residents present at the time of the Attacks;¹⁴⁵

See also the findings of Physicians for Human Rights, *Darfur: Assault on Survival – A Call for Security, Justice, and Restitution* (Feb. 2006), in which Physicians for Human Rights interviewed 15 heads of household from Bindisi in Djabal refugee camp (Chad), and recorded a mean household size of 12.5 persons before the attacks (187 persons across 15 households) and 5.2 persons at the time of interview (78 persons across the same households) noting the data was not designed to be statistically representative. (PHR 2006, Table 1: Demographic Data & Table 2: Household Size Before and After the Attack, pp. 35–36; definition of “household”, p. 10). Lastly, the VPRS notes that based on field data from North Darfur, rural household sizes were substantial: pastoral households averaged 6–9 persons, agromigrant households 4–8 persons, and mixed cash crop households 5–9 persons, with better-off rural families often combining extended kin and hired labour - and that in rural areas, larger households were common because of labour needs for cultivation and herding (DAR-OTP-0222-4690, p. 83).

¹⁴³ As explained above, [REDACTED] recorded the household composition [REDACTED] for humanitarian purposes following the events (*see* Annex II [REDACTED]). Certain neighbourhoods, such as Al Salama and Qoroul Hussein (Bindisi South), were estimated at approximately 450 households each.

¹⁴⁴ *See* footnote 141 *above*.

¹⁴⁵ The mapping questionnaires inquired whether the direct victims and their family members were: (a) A resident of [Bindisi/Kodoom] and present in it at the time of the attack; (b) A resident of

- FGDs participants' accounts, indicating that Bindisi hosted Visitors from surrounding villages for Friday prayers, as well as individuals who had fled after Kodoom and neighbouring villages were attacked (i.e. Non-Residents);
- A UNHCR report, which states that in August 2003, "about 30 villages surrounding Bindisi were attacked [...] and the population escaped in the direction of Bindisi, Mukjar and [Um Dukhun]";¹⁴⁶ and
- An extrapolation based on average household sizes in nearby Fur villages—such as Gausir, Seder, Merly, Drangal, Suni, Taringa, Dorgola, and Karbi.¹⁴⁷ Assuming at least half of the population from approximately 30 surrounding villages fled to Bindisi, this would represent at least 1,998 households—or roughly 13,000 to 14,000 individuals—present in Bindisi at the time of the Attacks.¹⁴⁸

Estimation of the number of victims of forcible displacement, pillaging or destruction of property

125. To estimate the number of forcibly displaced victims in Bindisi and Kodoom, the VPRS relied on data collected through Completed Victim Mapping Forms from Inhabitants, whether they were Residents or Non-Residents at the time of the Attacks. Regarding the number of direct victims who suffered pillaging and destruction of property, the VPRS provides estimates only for victims who were residents in both localities, as it cannot make assumptions about whether, or which, items belonging to

[Bindisi/Kodoom], but not present in it at the time of the attack; or (c) Not a resident of [Bindisi/Kodoom], but present in it at the time of the attack.

¹⁴⁶ UNHCR report, p. 64. The report further notes that "[t]he majority of the local population of Bindisi, and those who had fled to Bindisi from the surrounding villages, initially remained in the town but, when Bindisi itself came under attack, they moved to Mukjar, [Um Dukhun] and Chad".

¹⁴⁷ The UNHCR report indicates that, at the time of the events, the following villages were inhabited by Fur individuals: Gausir (population estimated at 136 households, see p. 67), Merly (population estimated at 43 households, see p. 70), Suni (population estimated at 52 households, see p. 72), Taringa (population estimated at 120 households, see p. 72), Seder (population estimated at 240 households, see p. 72), Drangal (population estimated at 240 households, see p. 66), Dorgola (population estimated at 115 households, see p. 78), Karbi (population estimated at 120 households, see p. 69). The number of estimated households for these eight localities amount to 1,066.

¹⁴⁸ Due to the absence of precise population data for all villages, the VPRS adopted this method to provide a conservative approximation.

non-residents were destroyed or pillaged in Bindisi or in their respective villages of origin.¹⁴⁹

126. The VPRS further notes that, in accordance with rule 85(b) of the Rules of Procedure and Evidence, institutions which were looted or destroyed during the Bindisi and Kodoom Operations may qualify as victims, and therefore Potential Beneficiaries, including: the Zakat Office, the hospital/health centres, an agricultural office, the veterinary pharmacy, the mosques, the primary and secondary schools, the Qur'an-learning schools (*khalwa*).

2) Survivors of rape, other inhumane treatments, and outrages upon personal dignity

Victims of rape

127. Through the Completed Victim Mapping Forms, the VPRS identified 370 direct victims allegedly subjected to rape during the Bindisi and Kodoom Operations,¹⁵⁰ along with 2,929 family members who may have suffered indirect harm as a result.¹⁵¹ This includes at least:

- 38 direct victims in Kodoom, including four males. Two children were reportedly born as a result of CRSV. A further– 325 individuals were identified as their family members.

¹⁴⁹ The VPRS notes that the collected data through the Completed Victim Mapping Forms included entries from victims who were Not-Residents of Bindisi and Kodoom, but were present in it at the time of the attack. All of the Not-Residents were originating from the surrounding villages, such as Nyerli, Tiro, Merly, Seder, and Drangal, which according to the Chamber formed part of the entire duration of the operation, and although not charged, the Chamber took into account Mr Abd-Al-Rahman's actions in these locations, in order to establish his individual criminal responsibility for Counts 1 to 11. *See* Trial Judgement, para. 1001. Although not reflected in this report, the VPRS is able to provide such figures, if instructed to do so by the Chamber.

¹⁵⁰ The Chamber found that "members of the Janjaweed committed rape, as a war crime and as a crime against humanity, in Bindisi between 15 and 16 August 2003, against no fewer than 16 women". Trial Judgement, para. 870.

¹⁵¹ See para. 87 *above*.

- 332 direct victims in Bindisi, including five males. Seventy-four children were reportedly born as a result of CRSV. A further 2,604 individuals were identified as their family members.

Victims of other inhumane treatments and outrages upon personal dignity

128. Through the Completed Victim Mapping Forms, the VPRS identified 1,335 direct victims subjected to other inhumane treatments and 1,525 direct victims of outrages upon personal dignity during the Bindisi and Kodoom Operations, along with family members, who may have suffered indirect harm as a result. This includes at least:

- 184 direct victims of other inhumane treatments and 306 direct victims of outrages upon personal dignity in Kodoom with 1,589 and 2,797 family members identified, respectively.
- 1,151 direct victims of other inhumane treatments and 1,219 direct victims of outrages upon personal dignity in Bindisi with 8,627 and 9,692 family members identified, respectively.

Victims of murder

129. Through the Completed Victim Mapping Forms, the VPRS identified 313 individuals killed as a result of the Bindisi and Kodoom Operations, along with 2,805 family members who may have suffered indirect harm as a result. This includes:

- 83 individuals killed in relation to Kodoom, comprising 17 females and 66 males, with 631 family members identified.
- 230 individuals killed in relation to Bindisi, comprising 42 females and 188 males, with 2,174 family members identified.

Summary of findings in relation to Bindisi and Kodoom

130. The crimes of attack against civilian population, murder, pillaging, destroying of property, other inhumane acts, outrages upon personal dignity, rape, forcible

transfer, and persecution, for which Mr Abd-Al-Rahman was convicted in relation to the Bindisi and Kodoom Operations affected a large and diverse population, including:

- Direct victims approximately:

- i) 35,000 victims of attack against civilian population, who are the Inhabitants of Bindisi and Kodoom, whether present or absent at the time of the attack, and Visitors who were present;
- ii) 19,000 individuals forcibly displaced from Bindisi and 6,000 from Kodoom;¹⁵²
- iii) 20,000 victims of pillaging and of property destruction in Bindisi and 5,000 in Kodoom;¹⁵³
- iv) 313 individuals were murdered during the Bindisi and Kodoom Operations;
- v) 370 survivors of rape, 1,335 survivors of other inhumane acts and 1,525 direct victims of outrages upon personal dignity; and 2298 individuals who witnessed atrocities;
- vi) 15 institutions in Bindisi and 5 institutions in Kodoom pillaged or destroyed.

- Indirect victims, approximately:

- i) 2,805 family members of, or individuals closely connected to, the murdered victims,
- ii) 2,929 family members of, or individuals closely connected to, the survivors of rape,
- iii) 12, 000 family members of, or individuals closely connected to the survivors of other inhumane acts and/or outrage upon personal dignities.

¹⁵² This includes direct victims and family members identified through the Completed Victim Mapping Forms – whether they were Residents or Non-Residents at the time of the Attacks.

¹⁵³ This includes direct victims and family members identified through the Completed Victim Mapping Forms – only when they were Residents.

B. Mukjar Operation

1) Breakdown of the victims' categories

131. The VPRS is not yet in a position to report a comprehensive number of victims detained at the Mukjar police station during the Mukjar Operation.¹⁵⁴ However, based on data from the Completed Victim Mapping Forms, it has identified at least the following direct victims:

- i) 287 direct victims who were detained at the Mukjar police station as part of the Mukjar Operation.
- ii) 286 individuals taken to the execution sites outside of Mukjar as part of the Mukjar Operation, who were either killed or reported missing; and
- iii) 17 individuals, who survived the executions carried out outside Mukjar as part of the Mukjar Operation.
- iv) 22 individuals who, during the Mukjar Operation (a)witnessed crimes committed against detainees, or (b) witnessed executions or saw the remains of community members at the Mukjar police station or external execution sites.

132. The VPRS also identified at least the following indirect victims:

- i) 2760 family members of, or individuals closely connected to, those killed, tortured, or otherwise harmed;¹⁵⁵ and
- ii) Members of Fur communities formerly led by Umdahs and Sheikhs, who were executed during the Mukjar Operation—comprising no fewer than 40,000 individuals.

¹⁵⁴ The data collected through the Completed Victim Mapping Forms identified approximately 800 individuals detained at the Mukjar police station, but this number includes some individuals who were detained just before or just after the charged period of time.

¹⁵⁵ The VPRS assumes that all these detainees were also subjected to torture and outrages upon personal dignity during their detention.

2) Estimation of the Fur communities affected by the killings of the community leaders

133. The VPRS estimates that the Fur communities formerly under the leadership of Umdahs and Sheikhs, who were executed during the relevant period, comprise no fewer than 40,000 individuals. To reach this conclusion, the VPRS relied on the non-exhaustive list of persons killed outside of Mukjar annexed to the Prosecution Final Brief (“Mukjar List”),¹⁵⁶ as well as data from the UNHCR report.

134. According to the Mukjar List, the villages under the authorities of the murdered Umdahs¹⁵⁷ and Sheikhs,¹⁵⁸ included, *inter alia*: Abirla, Arada, Artala, Balda, Bolboso, Dadey, Dembow Kabdy, Dine, Gorolla, Indiri (Indry), Kankule, Kirarow (Keraro), Korofata, Morow, Mukjar, eastern villages of Mukjar, Nyamatala, Nyerli, Orol, Sigigir (Segijie), Sindu, Tendy, Tiro, Zorow.

135. Collectively, the VPRS estimates that these localities were inhabited, at the time of the Mukjar Operation, by more than 40,000 residents, who were predominantly Fur and who have suffered harm as a result of the killing of their leaders.¹⁵⁹

C. Deleig Operation

1) Breakdown of the victims’ categories

136. Based on data from the Completed Victim Mapping Forms, the VPRS identified at least the following direct victims in relation to the Deleig Operation:

¹⁵⁶ Prosecution, “Annex 17 to the Prosecution's Final Brief”, 4 November 2024, ICC-02/05-01/20-1206-Conf-Anx17.

¹⁵⁷ Such as Adam Husayn Abd-Al-Mahmud aka Doori (Mukjar List, 53), Issa Harun Nour aka Issa Tibé (Mukjar List 112), Muhammad Umar Ahmad Zarruq (Mukjar List, 134), and Yahya Ahmad Zarruq (Mukjar List, 158),

¹⁵⁸ Such as Abdallah Ahmad Hasan aka Kildigi (Mukjar List, 20), Abdallah Jibril Muhammad (Mukjar List, 20), Abdullah Mohammad Hassan aka Abd-Al-Mini (Mukjar List, 40), Ahmad Muhammad Barbayi aka Ablawa, Ahmad Muhammad Yahya Abakar aka Ahmad Meleingkwe, Ismail Adam, Issa Mohamed Isaaq, Muhammad Ali Bolot aka Jabbor (128) and an un identified Sheikh from the Sindu area.

¹⁵⁹ The following estimates are drawn from the UNHCR report (DAR-OTP-0145-0237): Arada - 303 households, Aratala - 796 households, Balda - 615 households, Dembow Kabdy - 550 households, Gorolla - 472 households, Kankule 363 households, Korofata - 268 households, Mukjar - 1800 households, Morow 120 and Tendy - 800 households (the total reach 6087 households). Applying an average size of 6.5 to 7 persons by households, the number of inhabitants would be between 39,565 and 42,609.

- i) 2013 individuals mistreated during the search and arrest operation conducted in Deleig on 5 March 2004, including 376 women and 11 men who were sexually assaulted during the house-to-house searches;
- ii) 959 individuals detained, mistreated, and/or tortured in the open area near or inside the Deleig police station between 5 and 7 March 2004;¹⁶⁰
- iii) 207 individuals taken to the execution sites at locations outside Deleig during the Deleig Operation, who were either killed or reported missing;
- iv) [REDACTED] carried out at locations outside Deleig during the Deleig Operation; and
- v) 1501 individuals who witnessed during the Deleig Operation: (a) the mistreatment of community members during the search and arrest operation; (b) the mistreatment of detainees in the open area near the Deleig police station or inside the police station; and (c) the executions or human remains of community members at external locations.

137. Indirect victims may include at least:

- i) 4,419 family members of, or individuals closely connected to, those who were taken to the execution sites;
- ii) 17,387 family members of, or individuals closely connected to, those detained in the open area or at the police station; and
- iii) Members of Fur communities formerly led by Umdahs and Sheikhs executed during the Deleig Operation—comprising no fewer than 60,000 individuals.

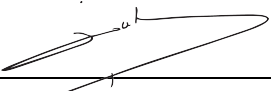
2) Estimation of the Fur communities affected by the killings of the communities' leaders

138. The VPRS estimates that the Fur communities formerly led by Umdahs and Sheikhs executed during the Deleig Operation comprise at least 60,000 individuals. The VPRS based this estimate on the non-exhaustive list of persons killed in Deleig,

¹⁶⁰ The VPRS notes that this figure is consistent with the witness reports included in DAR-OTP-0215-9393, p. 1.

annexed to the Prosecution Final Brief (“Deleig List”),¹⁶¹ as well as data from the UNHCR report.¹⁶²

139. According to the Deleig List, the villages under the authority of the murdered Umdahs¹⁶³ and Sheikhs,¹⁶⁴ included, *inter alia*: Forgo, Gaba, Garsila (Western part), Massa, Um Jameina (eastern), and Tanako. Collectively, the VPRS estimates that these localities were inhabited by at least 60,000.



 Marc Dubuisson, Director, Division of Judicial Services,
 on behalf of
 Osvaldo Zavala Giler, Registrar

Dated this 21 November 2025

At The Hague, the Netherlands

¹⁶¹ Prosecution, “Annex 23 to the Prosecution's Final Brief”, 4 November 2024, ICC-02/05-01/20-1206-Conf-Anx23.

¹⁶² The following estimates are drawn from the UNHCR/Intersos report: Forgo – 670 households, Gaba – 450 Households, Massa – 904 households, and Tanako - 7200 households (the total reach 9,224 households). Applying an average size of 6.5 to 7 persons by households, the number of inhabitants would be between 59,956 and 64,568.

¹⁶³ Such as Adam Adam Deguis Ahmed Abdulshafa aka Kindiri (Deleig List, 26), Adam Husayn (Deleig List, 29), Jiddo Khamis Abdelkarim (Deleig List, 72), and Mohamed Suleiman Abdulshafa aka Dirbo (Deleig List, 80).

¹⁶⁴ Such as Adam Abakar Riziq (Deleig List, 19), Adam Adam Abd-Al-Rahman aka Motor (Deleig List, 25), Ismail Abdulaziz aka Dikobi (Deleig List, 65), Ismail Muhammad Ahmad (Deleig List, 67), Khalil Isa Tour aka Fadakwe (Deleig List, 76), and Zakariya Abakar Adam (Deleig List, 136).