Alternative Sanctions Before The Special Jurisdiction For Peace:

Reflections on International Law and Transitional Justice
mitigate sentences where perpetrators make contribution to reparations to victims, and regional human rights courts supports that states do have some discretion to penology, in particular proportionality. The jurisprudence of international criminal law number of principles to guide sentencing that correspond to traditional domestic practice of victim participation in other bodies, as well as opportunities for victims to represented, and how conflicting voices are managed. The section also reflects on the this brings its own issues of how well victims are communicated with, their voices reflected in decision making. Given that international crimes involve thousands of victims, there is increasing practice to collectivise the representation of victims, but With regards to victim participation, the report outlines the practice of international criminal justice bodies, in particular the International Criminal Court. It highlights the human rights jurisprudence and the literature on procedure justice, which emphasises the importance of victims’ voices being heard in judicial proceedings, respected and reflected in decision making. Given that international crimes involve thousands of victims, there is increasing practice to collectivise the representation of victims, but this brings its own issues of how well victims are communicated with, their voices represented, and how conflicting voices are managed. The section also reflects on the practice of victim participation in other bodies, as well as opportunities for victims to appear in person to give their views and concerns. Final part of this section highlights some of the provisions and challenges of victim protection and psychological support in coming forward to international criminal bodies.

In terms of international guidance on sentencing for international crimes, there is no stipulated penalty schedule in international criminal law. However there are a number of principles to guide sentencing that correspond to traditional domestic penology, in particular proportionality. The jurisprudence of international criminal law and regional human rights courts supports that states do have some discretion to mitigate sentences where perpetrators make contribution to reparations to victims,
reconciliation and the peace process. These lessons can be applicable to the alternative sanction regime, drawing upon the lessons of the international criminal justice bodies and their use of pleas, mitigation and reparation for international crimes. The use of alternative sanctions is a means to strike a proportionate balance of punishment and restoration by engaging in communication with the perpetrator on the wrongfulness of their actions. By allowing perpetrators to mitigate the harm they have caused through incentivising confessions and certain forms of reparations, it can help to break the silence of impunity, but also communicate norms and reaffirm the rule of law. Ex-combatants can make an important contribution to dealing with the past and should be provided with a framework to resolve some of the victims’ moral harm and unanswered questions. Consideration should also be made of complex victims, or victimised perpetrators, in how they can fit into the JEP process in terms of restorative justice and reparations.

The report finishes on a number of recommendations:

- The JEP should make use of process and outcome indicators to measure the impact on victims and affected communities on its work;
- Alternative sanctions should be viewed as a way to find a proportional punishment to repair the relationship of the perpetrator with society and more reparative measures to repair the relationship or at least civic trust of victims;
- Reparations ordered by the JEP should not include compensation, but make the most of the JEP’s position in facilitating measures of satisfaction and community service from perpetrators in consultation with victims. Victims should be signposted to other reparations available through the Victims Unit;
- The JEP cannot undo all the harm of the Colombia conflict, but it can make a modest contribution to re-establishing morals and human rights values.

The JEP should establish principles on victim participation, reparations and alternative sanctions to ensure coherence and consistency across its cases and demonstrate some certainty to participants and the wider public;
- The JEP should ensure that victims are informed of their choices to participate and engage, this may involve collective and individual in person participation;
- Effective outreach activities should be conducted to encourage dialogue with victims and affected communities – this is a two way communication;
- Victim participation should be supported by psychological services and support persons;
- Efforts should be made to avoid instrumentalising victims, instead their agency and choice should be respected, allowing them to accept or reject meetings, apologies or acknowledgements by responsible actors – forgiveness is a personal choice;
- The use of restorative justice should be made clear as to what this entails and does not rediscover or manipulate traditional practices, with the use of traditional justice only used where it is relevant and done in cases with the consent and design of indigenous or Afro-Colombian communities;
- Using restorative justice to address large scale atrocities should make the most of its principles of active participation, encouraging the parties to together find solutions, making the use of private spaces to encourage dialogue, staging of engagement and conditionality of any agreement in case it is broken;
Introduction*

1. Transitional justice offers a toolkit for each country to craft their own solutions to mass atrocities within their own particular circumstances and in light of domestic and international legal obligations. International law obliges states to effectively investigate, prosecute and remedy international crimes and gross violations of human rights to ensure that there is no impunity for such atrocities. This reflects that impunity is silence – the failure to speak out and for society to confront the atrocities of the past, enables perpetrators to deny they occurred and for victims to be left with the burden of harm. As such, efforts to investigate, prosecute and remedy are intended to prevent impunity of such crimes as the ‘opposite of justice’, as impunity serves to repudiate victims’ suffering and access to redress. By blocking victims from seeking recognition and an appropriate remedy, impunity can implicitly signal that such individuals, groups, and communities deserved to be harmed. Accordingly, taking a victim-centred approach is a way to seek restoration, recognition of their suffering and assigning responsibility to those who caused it.

2. International law does not prescribe the way in which states should punish or the processes in which investigations and remedies must be taken place, just that gross violations are effectively, promptly and transparently investigated with appropriate redress to victims and proportional punishment for perpetrators. The Rome Statute of the International Criminal Court can only exercise its jurisdiction over a state party where it is admissible on the grounds that the state is unable or unwilling to investigate and prosecute international crimes. Unwillingness is determined on whether or not domestic proceedings are being used to shield a person from criminal responsibility, unjustified delay or proceedings not being conducted in an independent or impartial manner to bring the concerned person to justice. Alternative sanctions do not fall within this definition, as it is not preventing the establishment of formal responsibility, there is no unjustifiable delay and it is being conducted in an independent and impartial manner.

3. At their core, criminal courts aim to provide retribution, not as vengeance (i.e. lex talionis), but as proportional punishment that recognises the rights of all the parties involved (victims, perpetrators and society), with punishment through sentencing as a means to ‘right the wrong’. No amount of punishment can undo or equate with international crimes, given its ‘radical evil’ that ‘explode[s] the limits of the law’. Instead the contribution of perpetrators to victims and society through reparations, peace building, reconciliation efforts and community service can be seen as a way to mitigate the severity of the punishment. Criminal courts can also serve utilitarian goals, not to ‘torment’ the offender or to undo the crime, but to achieve its aims of deterrence, incapacitation, and rehabilitation so as to enhance social utility, thereby fulfilling society’s interests by preventing future crimes.

4. Criminal courts can also play an important expressive function, in that they convey moral or normative messages by condemning those who have breached society’s values. Duff suggests that punishment as a communicative process can result in repentance, reform and reconciliation of perpetrators, by imprisoning them to show the errors of their ways and to repair the damage they have caused so as to prevent their repetition in their future behaviour. This shares some aspects of reintegrative shaming discussed further below on restorative justice, that courts can offer a forum to reprimand behaviour and encourage perpetrators to confront their wrongdoing and remedy it. However for unresponsive perpetrators who reject the moral messages being communicated by a court, punishment can serve to educate the public by imposing ‘shame, sanction, and stigma’ on offenders. The role of the JEP as a retributive, expressive and restorative court, places it in a unique position to respond to extraordinary violence by re-establishing values in Colombian society. The use of alternative sanctions is a means to strike a proportionate balance of punishment and restoration by engaging in communication with the perpetrator on the wrongfulness of their actions. By allowing perpetrators to mitigate the harm they have caused through incentivising confessions and certain forms of reparations, it can help to break the silence of impunity, but also communicate norms and reaffirm the rule of law. This reflects that after protracted conflict and gross violations of human rights, no amount of punishment can undo the harm done, but criminal courts can be wielded in a way to re-establish moral values in a society, which for too long has permitted and incentivised violence.

Report Layout

5. This report sets out the experience of other transitional societies in responding to mass atrocities. This is not to suggest that their processes and successes can be replicated or should be, but rather it is indicative of how other countries have developed context specific responses to atrocities. It begins in the first section by outlining the use of restorative justice as an approach to dealing with the past, by involving victims, perpetrators and the community to come together in a safe and supportive space, facilitated by an impartial mediator, to negotiate amongst...

---


1 See Updated Set of Principles for the Protection and Promotion of Human Rights through Action to Combat Impunity (hereafter Impunity Principles); E/CN.4/2005/10/Add.1, 8 February 2005, p 6.


4 Punishment is an act of social action, in which one person subjects another to some deprivation or disadvantage for actions perceived to be harmful or wrong.

themselves ways to deal with the consequences of the crime. While using informal or traditional forms of justice to repair the social fabric and relationships in communities can be more inclusive, there are dangers and challenges in such an approach, such an unequal power relations, lack of procedural protections and scaling restorative justice up to address mass violence.

6. In section two provisions on victim participation are detailed, in particular noting the challenges of using a formal legal process in international criminal proceedings. This includes notions of procedural justice, victim application process, representation and voice, the different modalities victims can participate and the importance of protection and psychological support measures. The third section outlines the international legal standards on sentence reduction, amnesties and pardons used in exchange for incentivising truth recovery, non-recurrence of violence and reconciliation. The final section discusses the contribution ex-combatants can make to transitional justice processes, in particular how providing a legal space through a restorative informed retributive criminal justice can incentivise individuals and organisations to be more responsive in providing reparative measures to victims. The report concludes with some reflections on how the experiences in other jurisdictions could help relevant stakeholders in Colombia reflect on these issues along with some recommendations for the JEP.

Restorative Justice

7. Restorative justice is 'a process whereby parties with a stake in a specific offence collectively resolve how to deal with the aftermath of the offence and its implications for the future.' In particular, restorative justice processes emphasise the restoration of relationships between offenders, victims and communities rather than the punishment of perpetrators. Criminal justice has long been criticised for instrumentalising victims by prioritising the prosecution of perpetrators or ‘upholding the rule of law’ rather than focusing on the needs of victims, which may be more complex than measuring the degree of retribution or ‘jail-time’ received by offenders. For some restorative justice advocates, the state is sometimes involved in ‘stealing the conflict’ between victims and perpetrators through a depersonalised process, using victims’ suffering to further a retributive agenda, wherein criminal justice professionals and politicians can portray themselves as being ‘tough on crime’. Retributive processes may not only ignore the needs of victims, but also leave perpetrators with a sense that they have been victimised by a punitive justice system (thus allowing the offenders to take avoid taking real responsibility for past actions) and remove the broader community of any of its responsibilities for healing damaged relations, because it has become the job of the state.

8. Restorative justice therefore attempts to find imaginative ways of shifting the ‘ownership’ of past harms away from being the sole preserve of the state and involving perpetrators, victim and communities affected by those harms in an effort to improve social cohesion. Criminal justice punishment can be ‘disintegrative’ inflicting more damage on society and ‘ruptures familial and social bonds ... generates further animosity and antagonism, and often engulfs the parties in bitter, never-ending hostilities.’ In contrast restorative justice is intended to restore relationships between the parties and promote personal ‘active responsibility’ of the offender to make amends to the victim for the harm they have caused by righting their wrongs. The offender can contribute to alleviating the victim’s suffering through acknowledging responsibility for their actions, facing the consequences of the harm he/she has caused, empathising with the victim, offering a sincere apology, and (where possible) making restitution or paying compensation. In this way, the offender can be better reintegrated back into community having attempted to address their past harms, which in turn makes their likelihood of re-offending significantly less likely. While they can be compelled or incentivised into such a process, it should not aim to humiliate offenders, instead offering them a way to be resocialised and re incorporated into society as a citizen. This process has been described by the Australian criminologist Braithwaite as ‘reintegrative shaming’ – a shift away from the stigmatisation of the offender. Braithwaite described the difference as,

‘Reintegrative shaming communicates disapproval within a continuum of respect for the offender; the offender is treated as a good person who has done a bad deed. Stigmatization is disrespectful shaming; the offender is treated as a bad person. Stigmatization is unforgiving - the offender is left with the stigma permanently, whereas reintegrative shaming is forgiving … Put another way, societies that are forgiving and respectful while taking crime seriously have low crime rates; societies that degrade and humiliate criminals have higher crime rates.’

A restorative justice process can provide a more informal space for affected parties to recover the truth, by enabling victims to discuss with the perpetrator the nature and motivations for the harm. This can allow participants “to tell the ‘whole truth’ as they see it”, without evidential rules and procedures that limit them to

20 See Braithwaite n 18.
narrating the facts relevant to a criminal court. The involvement of the victim and community in restorative conferencing can encourage the active responsibility of these actors in ‘putting things right’ and the prevention of recurrence of violations. By focusing on the social and personal context of the harm, the participants and the consequences, restorative justice hopes to provide contextual justice rather than consistent justice in sentencing.

9. There are of course shortcomings and challenges in using restorative justice processes, such as the lack of proper procedural safeguards and emotional support that can cause further suffering to participants, the dominance of certain groups’ interests over others, pressure on participants to facilitate more collective goals of healing and restoration or diversion priorities of the state to avoid court proceedings, and to ease pressure on prisons, or not responding sufficiently to victims’ needs. The restorative potential of such informal justice meetings can be compounded by non-engagement by victims or offenders, or insufficient funding by the state, leaving voluntary organisations to find or supply the capacity and resources to support such processes. The 2000 UN Principles on the Use of Restorative Justice Programmes in Criminal Matters suggest that to overcome these issues well-trained facilitators can help to ensure a safe and appropriate environment for treating the participants with dignity and impartiality, as well as being sensitive to vulnerable participants.

Restorative Justice and Transitional Justice

10. In relation to transitional justice, restorative justice is increasingly relied upon as a theoretical and practical framework within which to situate less retributive facing approaches to past crimes. For example, Archbishop Desmond Tutu, former chair of the South African Truth and Reconciliation Commission (TRC), described the work of the TRC in the following terms, ‘Retributive justice – in which an impersonal state hands down punishment with little consideration for victims and hardly any for perpetrators – is not the only form of justice. I contend that there is another kind of justice, restorative justice, which was characteristic of traditional African jurisprudence. Here the central concern is not retribution or punishment but, in the spirit of ubuntu, the healing of breaches, the redressing of imbalances, the restoration of broken relationships. This kind of justice seeks to rehabilitate both the victim and the perpetrator, who should be given the opportunity to be reintegrated into the community he or she has injured by his or her offence. This is a far more personal approach, which sees the offence as something that has happened to people and whose consequence is a rupture in relationships. Thus we should claim that justice, restorative justice, is being served when efforts are being made to work for healing, for forgiveness and for reconciliation.’

In other contexts, there has been some practice of informal processes to adjudicate international crimes and political violence that can be termed as restorative. Indeed the inclusion of provisions on victim participation (discussed in the next section) and reparations within the Rome Statute of the International Criminal Court (ICC) have even been seen as a ‘restorative turn’ in nuancing retributive justice in addressing international crimes, but this may be more rhetorical given what can realistically be delivered within a criminal justice framework. At the ICC, while victim provisions promised restorative justice, it very much connected to the trial and punishment of perpetrators, as seen with the limited participation opportunities of victims to directly engage and question accused persons, as well as reparations being limited to convicted persons. Victims can present their views on punishment, including the length of sentence and mitigating and aggravating factors. More generally, alongside the use of conditional amnesties and immunities, transitional justice mechanisms have been able to create a space where individuals can come forward to speak without fear of self-implication.

11. There are of course some challenges. Restorative justice cannot restore relationships or victims to their position before the violation or conflict and victims’ expectations of any justice process (retributive or restorative) need to be managed accordingly. Moreover, in some contexts where the state has been a protagonist in the conflict, there may be suspicions of the state’s motivations in seeking to frame past violence as only involving the perpetrators and victims, thereby obscuring its own past culpability. For example, there has certainly been the case in Northern Ireland wherein discussions of the conflict that focus only on past violence between Catholics and Protestants, while ignoring the role of the British state, are treated with great suspicion. In contexts where there is residual suspicion towards the state, a facilitator who is perceived as impartial from the state, by commanding respect and following clear restorative justice values, can help to build trust amongst participants in proceedings. Indeed, the use of a neutral facilitator who is distinct and independent from the state may help to demonstrate a shift from punitive approach to responding to violence (both criminal and structural) of the past. There are a number of context specific practices of using restorative justice processes to address international crimes alongside other transitional justice mechanisms. These experiences reflect the social, political and cultural circumstances of the country in transition. That said, they provide some lessons.
on the successes, tensions and challenges in moving beyond retributive justice to engage in more restorative and informal processes to redress victims’ harm and improve social cohesion.

**Rwanda’s Gacaca Courts**

12. In response to the genocide in Rwanda there three mechanisms were established – the International Criminal Tribunal for Rwanda, national courts, and the community level gacaca [on the small grass] courts. The 12,000 gacaca courts in Rwanda were created to enable rapid prosecution and trials, aimed not only in providing punishment, but to assisting in reconstituting Rwandan society by providing penalties that allowed convicted persons to ‘amend themselves and to facilitate their reintegration’. Based on the traditional gacaca model of informal dispute resolution in the community, modern gacaca courts intended to look beyond punishment alone and the reintegration of offenders through community work in a process that involved victims, perpetrators and community members.

13. In terms of process, while victims were given a participatory role, like others in the community hearings, they often remained silent providing only their witness statement. Over time participation dropped as most community members were peasants, who could not afford to spend one day a week at the hearings, become ‘trial fatigued’ with little incentive beyond curiosity to participate in another hearing, or cases were too individualised, failing to tackle broader or more complex narratives of the period, such as war crimes by government forces (RPF) against Hutus. Others were discouraged from participating or appearing as a witness due to intimidation, ostracism from the community, or being falsely accused. Yet in practice there remains an unequal relationship that impacts upon individuals participating in the gacaca courts. The traditional role of the judge (inyonymaguyo) shifted from being a mediator to being an arbiter on guilt and punishment. Perpetrators appeared at the gacaca courts in pink jumpsuits under armed guard, without legal representation. Accusations were encouraged to uncover those responsible and the truth, and guilt was established on a prima facie burden of proof. The system itself while building on traditional community

---

34 Which dealt with 93 leaders, military commanders and senior perpetrators.
35 Addressing 10,000 high level or most responsible perpetrators.
36 To deal with 1.2 million low level participants in the genocide.
38 Penal Reform International (PRI), The contribution of the Gacaca jurisdictions to resolving cases arising from the genocide Contributions, limitations and expectations of the post-Gacaca phase, (2010), p37.

---

44 Clark ibid., p251.
46 PRI ibid., p46, Clark, p79; HRW p80.
47 Clark n43, p250.
49 Presidential Order No 66/01 of 02/11/2012 Determining the Modalities of Implementation of Community Service as an Alternative Penalty to Imprisonment.

14. The Rwandan government intended that the punishment of those involved in the genocide would help to facilitate their reintegration into their old communities. The gacaca court system was intended to incentivise perpetrators by offering a reduced sentence (halved) if they made a plea guilty, showed remorse through truth telling and apologised to the victims, and engaged in community service or victim compensation, allowing them to rebuild trust with members of their old community and victims. However, such community service was often conducted far from victims and their community, providing them with little direct benefit. Confessions were partially made, for minor offences, placing greater blame on those who had been killed or where in exile or to settle a score, with allegations that perpetrators colluded in their confessions to hide evidence and limit their responsibility. Perpetrators were often indigent, unable to pay compensation or return property they had stolen after years in prison, causing some victims to abandon the gacaca process. Others negotiated directly with perpetrators to obtain money and buy their silence. Apologies were seen by some victims as lacking sincerity and as instrumental in allowing perpetrators to get a lighter sentence. In addition, the gacaca courts failed to integrate a gender perspective, although the government was proactive in including women as judges (inyonymagayo); rape was only added in 2008 despite being a feature of the genocide; and there was an uneasy balance with victims coming forward in front of their own community with in camera (confidential in private) hearings for sexual violence crimes that seemed contradictory to the goals of gacaca in encouraging public debate and community participation.

15. The prison and community service experience has had mixed results. Community service work was determined based on the needs of the region, but included activities such as repairing roads, rebuilding homes of victims, building bridges or planting trees. While most of the community service is conducted through the Rwandan government’s Travaux d’Intérêt Général (TIG – works of public interest), it halves their sentence where they confessed and recognised their crime. This meant that someone convicted of 20 years could have their sentenced reduced to 10 years, serving 50% i.e. five years in full time community service. Those who do community service ‘tigistes’ are required to work three days per week, and where they are staying in a camp their days are combined. The institution the tigistes work for provides them with medicine, food and accommodation, with clothes and education supplied by the Rwandan Correctional Service. According to Brehm et al, 29% (91,556) of cases dealt with by the gacaca courts involve community
Restorative Justice

16. There is some research to suggest that for ex-prisoners who engaged in the gacaca courts and worked in the community service through TIG have remained embarrassed or silent about their role during the genocide once being released, particularly with their family, entrenching denial. The impact of perpetrators removal from their family has also caused marital problems, as they are unable to contribute to their wealth and wellbeing, partners remarried, and there were a number of tigistes committing suicide within the TIG camps or they left the country upon release, rather than returning home to their community. Other tigistes have found the community service useful in giving them new skills and work experience, or at least more liveable conditions than prison with less surveillance and contact with the outside world.

17. For victims they were divided on the TIG, some worried that tigistes would settle old scores at night, but these concerns did not materialise as tigistes often worked far away from their home communities and had no reason to leave the camp at night as relatives and friends were too far away. This is not to negate that victims feared the proximity of former genocidiaries in the community and the community service did not mitigate this for all. For some victims seeing tigistes rebuilding their house or working alongside them in the fields helped to alleviate some of their fears. More generally society in Rwanda initially perceived early release and community service as a ‘trick’, but with those who did not confess remaining in prison overtime society’s perceptions began to change along with sensitisation activities’ continued. Thereafter, engagement between human rights and civil society actors and the Republican and Loyalist armed groups ultimately led to the creation of community based restorative justice programmes as alternatives to violence. These non-violent and lawful projects, many of them staffed by former combatants, were shaped by the principles and practices of restorative justice. These projects benefitted from former combatants, along with local community members, acting as volunteers to provide moral authority and legitimacy to non-violent approach in mediating disputes, which followed restorative justice values with a flexible process. While the number of attacks has markedly dropped within communities, such attacks do continue by dissident republican and loyalist groups.

18. The gacaca court process provided a forum to confront the widespread involvement of individuals in the genocide, position the community to shame perpetrators through their confessions, express moral values to contribute to preventing its repetition, while allowing some recovery of truth, expression of remorse and reintegration. Although confession, apology and remorse were integral to the gacaca system, enabling such reintegrative shaming requires a ‘sufficiently coherent and engaged community to have the capacity to reintegrate a wrongdoer’. As a result, the ‘gacaca has always been an uneasy mix of restorative and retributive justice’ which over time became ‘less participatory and more coercive’.

Northern Ireland

19. In Northern Ireland, there are a number of informal restorative processes have been led or contributed to by former combatants: community restorative justice; search for the disappeared; and a number of truth recovery initiatives. The first of these have been efforts over the past twenty-five years to transform violence within communities by paramilitaries, who often carried out punishment attacks against alleged anti-social offenders as part of their ‘policing’ activities in working class areas. When the paramilitary cease-fires were called in 1994, such ‘policing activities’ continued. Thereafter, engagement between human rights and civil society actors and the Republican and Loyalist armed groups ultimately led to the creation of community based restorative justice programmes as alternatives to violence. These non-violent and lawful projects, many of them staffed by former combatants, were shaped by the principles and practices of restorative justice. These projects benefitted from former combatants, along with local community members, acting as volunteers to provide moral authority and legitimacy to non-violent approach in mediating disputes, which followed restorative justice values with a flexible process. While the number of attacks has markedly dropped within communities, such attacks do continue by dissident republican and loyalist groups.

However, mainstream IRA punishment violence has completely stopped. In 1996 there were 302 punishment shootings by loyalist and republican groups, which by 2006 had dropped to 49. Such ex-combatant restorative processes did have the effect of transforming community dispute resolution, reducing distance between victim, offenders and the community and at the same time facilitated...
a common usage of human rights language to allow participants and the state engage in decision making from the ‘bottom-up’. Fear that such restorative processes would extend paramilitaries ‘control’ over their community during peace or to exclude state system have proved unfounded. Instead community restorative justice has provided ‘scaffolding’, which enables a safe, neutral space and a process of dialogue between people affected by conflict to engage with the other constructively.

20. Engagement by paramilitaries in finding solutions to the harm they caused is also apparent in two other respects. During the Northern Ireland conflict, 16 people were disappeared by non-state armed groups (principally the IRA). To help facilitate the recovery of victims’ remains, the Independent Commission for the Location of Victims’ Remains (ICLVR) was established by the British and Irish governments in 1999. In the attempt to incentivise information retrieval, the ICLVR offers a de facto amnesty for those individuals who come forward with information relating to the discovery of the disappeared. The offer of immunity from prosecution is entirely pragmatic and reflects the reality that without the input of those directly involved in the act of disappearance, the recovery of victims’ remains would be highly unlikely, if not impossible. Of course, given the guarantee of non-prosecution, there was little scope for the Republican movement to fail to co-operate with the recovery of the remains of the disappeared. At the end of 2018, the remains of 13 of the 16 disappeared have been recovered and returned to their families for burial. However, the ICLVR has concentrated on the single determinant of the location of remains of those victims who were disappeared – broader goals of truth and acknowledgement were not built into the commission. Indeed, such objectives may have run contrary to the ‘quiet’ nature of its operation. Building on the model of the ICLVR, more recently, and as part of the 2014 Stormont House Agreement, a truth recovery body - the Independent Commission for Information Retrieval has been proposed on a similar legal basis, which would allow victims to privately seek and receive information about the death of their next of kin from ex-combatants.

21. Outside of this legal framework some victims have directly engaged with paramilitary groups to uncover further information of the death of their loved ones through more informal back channels. Notable examples include the work of several victims’ organisations who have acted as interlocutors between victims’ families and former members of paramilitary organisations in the quest to answer questions of significance to family members and the rehabilitation of the reputation of informers killed by the IRA, wherein investigations were internally conducted and apologies made to the families and later published in a republican magazine. However such informal engagements have become more difficult for ex-combatants over fear of self-incrimination and prosecution, after testimony provided by now deceased members of paramilitary organisations were published as part of a Boston College project, resulting in the tapes being subpoenaed by the Northern Ireland police and the arrest of living comrades implicated in the stories. Thus informal information sharing can pose a danger for all parties involved.

South Africa

22. Established in 1996 to deal with the horrors of apartheid and with the ambitious goal of ‘reconciling a nation’, the South African Truth and Reconciliation Commission (TRC) adopted a language of healing, forgiveness, reconciliation and restorative justice. Restorative justice is premised upon the belief that crime or anti-social behaviour is ‘a violation of people and relationships’ rather than simply lawbreaking. As a result, restorative approaches seek to identify the ‘harm’ caused by the offenders’ actions to individual victims, the wider community and the harm caused by the punishment and stigmatization to offenders themselves.

23. Eschewing retribution, the TRC sought to restore relationships between victims and perpetrators and repair the damage suffered by both parties. As noted above, for the Chair of the TRC Archbishop Desmond Tutu, this emphasis on restorative justice chimed with traditional African approaches to conflict transformation – ‘western justice is largely retributive’. The TRC’s restorative focus also resonated with the traditional concept of Ubuntu as ‘humaneness’ and respect for human dignity in the move from violence to reconciliation. These sentiments were shared by the South African Constitutional Court in its examination of the National Reconciliation Act 1995 that established the TRC, ‘by encouraging these survivors and the dependants of the tortured and the wounded, the maimed and the dead to unburden their grief publicly, to receive the collective recognition of a new nation that they were wronged, and crucially, to help them to discover what did in truth happen to their loved ones, where and under what circumstances it did happen, and who was responsible. That truth, which the victims of repression seek so desperately to know is, in the circumstances, much more likely to be forthcoming if those responsible for...”

70 Chapman and Campbell n 66, p177.
71 The Northern Ireland (Location of Victims’ Remains) Act 1999 was passed by the British government, and the Criminal Justice (Location of Victims’ Remains) Act 1999 was passed by the Irish government.
24. The restorative approach articulated by the TRC can be divided into four aspects:

a. ‘seeks to redefine crime: it shifts the primary focus of crime from the breaking of laws or offences against a faceless state to a perception of crime as violations against human beings, as injury or wrong done to another person, b. is based on reparation: it aims at the healing and the restoration of all concerned – of victims in the first place, but also of offenders, their families and the larger community; c. encourages victims, offenders and the community to be directly involved in resolving conflict, with the state and legal professionals acting as facilitators; d. supports a criminal justice system that aims at offender accountability, full participation of both the victims and offenders and making good or putting right what is wrong.83

25. The importance of the full participation of former combatants and their contribution to truth recovery was also framed within a restorative lens: ‘that the accountability of perpetrators be extended to making a contribution to the restoration of the well-being of their victims. …The fact that people are given their freedom without taking responsibility for some form of restitution remains a major problem with the amnesty process. Only if the emerging truth unleashes a social dynamic that includes redressing the suffering of victims will it meet the ideal of restorative justice.’84

For these reasons, the TRC, through the Amnesty Committee hearings offered a conditional amnesty to former combatants who engaged in the truth recovery process. Some scope was provided for the presence and participation of victims in the Amnesty Committee hearings.85 Victims’ rights included the right to be notified of the hearings and to be present, to provide evidence (oral or written statements) that were taken into consideration, to give formal testimony (under oath and subject to cross-examination), to question amnesty applicants (in person or through their counsel), as well as apply for a judicial review of amnesty decisions.86

In addition, and in exceptional cases following a victim request, the hearings were accompanied by ‘behind the scenes interpersonal dialogue’ between victims and perpetrators, facilitated by TRC staff. As well as helping to contribute to the restoration of victims, engagement in truth telling helped to promote the reintegration of ex-combatants into society, contributed to the development of richer, more inclusive narratives on which a shared history could be formed and assisted to promote social understanding of the causes of violence.87

26. That said, a number of critiques have been made of the restorative capacity of the TRC. First, the legal nature of amnesty committee hearings often left victims as spectators of legal debates between their own and other lawyers in the hearings. Informal meetings facilitated by TRC staff and lawyers, offered a more direct way to obtain truth and assess the sincerity of the perpetrator’s remorse. However, these were not organised by the TRC and the timeframe of the hearings may have been too soon for victims to engage in such processes.88

27. Second, the amnesty hearings did not require perpetrators to express remorse or an apology, just the truth, though perpetrators did at times express regret and sympathy, others entered a rote apology and some even justified their actions.89

28. Third, the separation of the committees on amnesty, violations and rehabilitation and reparation, limited the relational aspect of sharing information between perpetrators and victims. Although the committees allowed information to be transferred between them and provided opportunities for victims to engage with perpetrators, the system was not set up to facilitate detailed discussions on truth, such as the location of those disappeared.90 Numerous investigators were involved in the amnesty committee to verify facts and identities as well as to trace victims, but this was a substantive amount of work and time to collect and collate such information.

29. Fourth, perceptions of the TRC being more ‘perpetrator friendly’, in particular the amnesty commission, were not helped by the TRC being able to resolve a

83 TRC Volume 1, Chapter 5, p126.
84 TRC Volume 1, Chapter 5, p131.
87 See McEvoy and Mallinder n.19.
89 Sizwe Phakathi and van der Merwe ibid., p138-139.
91 477 disappearances were recognised by the TRC in part based on information provided by perpetrators and has been used as a starting point for their recovery and reburyal by the Missing Persons Task Team. See Jay D. Aronson, The Strengths and Limitations of South Africa’s Search for Apartheid-Era Missing Persons, International Journal of Transitional Justice 5 (2011), 262–281.
Expectations can widely vary amongst victims from confronting those responsible, finding the truth or location of the remains of a loved one, obtaining acknowledgement and reparation or an apology, or to contribute to healing and reconciliation of the country. In terms of justice and reparations, victim engagement was a way to highlight their interests in economic rehabilitation, such as education or skills development, as a means to assert their dignity after living under the repression of apartheid. Counselling was not provided by the TRC, but through other groups, such as Khulumanzi Support Group, however, such groups did not have the capacity to provide services to thousands of victims and other participants. The South African experience offered innovation in exploring truth and offender-victim engagement, but without supportive services, it failed to inform victims of what they could expect from an early stage, provided a narrow focus on specific gross violations and the partial and delayed reparations offered missed an opportunity to ensure a more joined up response to dealing with the past. Moreover, having an acknowledgement ceremony or truthful revealing account by a perpetrator may not by itself contribute to healing. This may reflect a broader trend of expectation outstripping the capacity of any one commission, requiring modesty on what such mechanisms can do in the face of mass atrocities.

30. Expectations can widely vary amongst victims from confronting those responsible, finding the truth or location of the remains of a loved one, obtaining acknowledgement and reparation or an apology, or to contribute to healing and reconciliation of the country. In terms of justice and reparations, victim engagement was a way to highlight their interests in economic rehabilitation, such as education or skills development, as a means to assert their dignity after living under the repression of apartheid. Counselling was not provided by the TRC, but through other groups, such as Khulumanzi Support Group, however, such groups did not have the capacity to provide services to thousands of victims and other participants. The South African experience offered innovation in exploring truth and offender-victim engagement, but without supportive services, it failed to inform victims of what they could expect from an early stage, provided a narrow focus on specific gross violations and the partial and delayed reparations offered missed an opportunity to ensure a more joined up response to dealing with the past. Moreover, having an acknowledgement ceremony or truthful revealing account by a perpetrator may not by itself contribute to healing. This may reflect a broader trend of expectation outstripping the capacity of any one commission, requiring modesty on what such mechanisms can do in the face of mass atrocities.

31. The use of restorative justice or traditional rituals in addressing conflict-related crimes is apparent in a number of other contexts. In Northern Uganda, traditional Acholi practices were incorporated into the Juba peace agreement between the Lord's Resistance Army and the Ugandan government, alongside the creation of a war crimes division to provide an ‘overarching justice framework’ through formal and ‘complementary alternative justice mechanisms’. Despite the final peace agreement not being formally signed by the LRA, a range of traditional ceremonies are engaged with to facilitate community cohesion and mediate conflicts. Other rituals, which have been enacted, such as the 2000 Amnesty Act that provides a blanket amnesty to anyone in rebellion, has no conditions for an individual to contribute to truth, accountability or reparations. In the absence of a joined up comprehensive process to deal with the past, traditional ceremonies, although having mixed contemporary use by individuals, have been sought out the former combatants and victims to assist in reintegrating and normalizing their place in the community. These traditional ceremonies are framed on restoring harmony in the community through the clan taking responsibility for the actions of its members, whether through internal reconciliation ceremonies or external with other clans. A cleansing ritual used to purify those who have been away from home for a long time, and is applied in welcoming back former child soldiers. There are also reburial rites like inko cogo (reburial of the bones) and area cleansing has facilitated appropriate burials, family reunions and for some members of the community to return from displaced persons camps, by removing bad spirits caused by the spilling of blood on the land during the war.

32. One of the most discussed traditional ceremonies in Acholi is mato oput (drinking the bitter root), where warring parties are reconciled after the responsible party or clan acknowledges their wrongdoing in front of the community, provides a truthful account, makes compensation to the victim’s clan (culo kwor) to atone for the harm, and then both clans share a meal together. Where clans are warring amongst each other, mato oput ceremony can be linked to negotiations on appropriate reparations for the damage caused, and followed by the gomo tong (bending of spears) to prevent recurrence of violence. Cultural and religious institutions have also played a key role in promoting healing and reconciliation amongst the affected communities. Nonetheless, these mechanisms do not provide official acknowledgment of responsibility or harm and there are little corresponding reparations from the state for victims. While one off reintegration packages are provided to amnesty reporters (USD $70 and tools), there is no corresponding support for victims. As one northern Uganda interviewed by the team stated, “I am a victim, but I do not have the benefits of a perpetrator, who is also a victim.”

33. Similarly in Timor Leste, there were three mechanisms to deal with the occupation and liberation war, from the truth commission (CAVR), Serious Crime Unit (CRU) to deal with senior perpetrators, down to the grassroots Community Reconciliation Process (CRP). Offenders would voluntarily make a written application to the CAVR, which would be sent to the Office of the General Prosecutor for review if it needed to go before the CRU, otherwise it would go before the CRP. The CRP invoked traditional community mediation to reintegrate over 1,000 perpetrators, due to the devastation caused by the occupation and conflict to the criminal justice system. The CRP or nahe biti bo’ot (‘stretching the big mat’ where perpetrators, victims and elders sit) involved mediation between the aggrieved party and the perpetrator in the form of a panel from the community. This process culminated in a one-day ceremony, but usually required three months pre-negotiation to reach

92 SATRC, Vol. 6, p84.
93 Sizwe Phakathi and van der Merwe n.88, p122.
94 Ibid., p126.
95 Ibid., p127.
97 Clause 5.3 of the Agreement and clause 19 of the Annexure.
98 The blanket nature of the amnesty has been reinterpreted by the Ugandan Supreme Court in 2015.
an agreement, which would help restore the balance between the spiritual and the physical world, disturbed by the wrongdoing.104

34. The ceremony itself drew from traditional rituals of lisan and was opened by a prayer from a Catholic priest in the local language.105 The offender would make a statement on their responsible acts, with questions from the CRP panel, victims and community members. This often did not result in interrogation of their accomplices, instead victims’ questions concentrated on ‘idiosyncratic issues’ important to them.106 Where an agreement was reached, it would be read out and signed by all the participants, whereby the perpetrator would apologise to the community, pay a fine to the victim or give symbolic reparations (such as jewellery or textiles), or community service (property reconstruction, cleaning or infrastructure repair) and renounce all forms of violence for political ends. Thereafter they would be welcomed back and immunity granted from civil and criminal liability.107 These ‘acts of reconciliation’ were not intended to ‘burden’ perpetrators with obligations beyond their means.108 For those who broke their commitments to the victim or community, they faced up to a year in prison or a US $3,000 fine.109 Where an agreement was not reached it would be referred to the police. Most of the perpetrators before the CRP were low-level individuals, who had mostly committed theft.

35. For victims, the CRP enabled them to confront their perpetrator and ascertain some form of truth, or at least it distilled some information from the rumour, exaggeration and lies during the chaos of the war.110 Victims’ capacity and ability to engage in the process was limited, as they were not supported by the CAVR or briefed on what to expect. Victims also had less time to prepare than the perpetrator who made the request, further compounded their frustrations. Many victims were unable to participate in hearings due to sickness, lack of transportation or being unable to afford taking a day off work in the fields; this had a gender dimension for women who were often excluded by male family members or had to look after children.111 Perpetrators only provided token reparations, and the state has yet to pass the 2012 reparation bill. In addition, victims reported feeling pressurised by the community to reconcile with the offender.112 Participation in the CRP did not automatically mean that they wanted to reconcile with a perpetrator, some felt it was a personal choice,113 others felt that there was an imbalance in favour of the interests of the perpetrator to ensure fast reconciliation.114 That said, the CAVR truth commission noted that the grassroots CRP had the effect of deepening and broadening the reach of efforts to tackle impunity, by reaching across the country, at the local level, incentivising perpetrators to acknowledge their crimes, take responsibility for their wrongdoing and make efforts to remedy the harm caused to victims and their community.115 Yet for those perpetrators most responsible for serious crimes, including sexual violence, they were able to slip across the border to West Timor, escaping justice before the CRU and CRP.116

### Victim Participation

36. The participation of victims in proceedings involving international crimes has been growing since its inclusion in the Rome Statute of the International Criminal Court.117 This inclusion within the Rome Statute reflects the frustrations of civil society and victims with previous tribunals’ neglect of victims’ interests.118 It also coincided with domestic developments, which increasingly included victims in civil law countries, such as partie civile or Nebenklage. The partie civile procedure in French-speaking countries enables victims to initiate prosecutions, participate as a party in proceedings, and bring ancillary claims for damages on the prosecution’s case.119 In the German-speaking countries the Nebenklage procedure permits victims to appoint their own counsel to act as a private accessory prosecutor, who can inspect files, present their case in a trial, question witnesses, object to judges’ orders and questions, apply for evidence to be taken, and make statements.120 In addition, victims in Islamic law countries have the right to prosecute privately an offender and to claim compensation.121 In some common law countries, victims can also bring private prosecutions and make impact statements during sentencing.122

37. Involving victims in decision-making processes can help them to express their voice on issues that affect them, providing them with some ownership based on

---

105 Braithwaite ibid., p205-206.
108 CAVR Part 9, para 80.
109 CAVR Part 9, para 11.
110 Stanley n.107, p114.
111 CAVR Part 9, para 12.
112 CAVR Part 9, para 132.
114 Stanley n.107, p120-121.
115 CAVR Part 9, paras.143-144.
117 Such as the ECCC, EAC, STL and Kosovo. Art. 17 STL Statute; Art. 22 Law on Specialist Chambers and Specialist Prosecutor’s Office, 3 August 2015.
120 Sections 397 and 403–406 of the Strafprozessordnung of the German Criminal Code.
feelings of respect, in that their voices are valued. Social psychologists have long conducted research on participants on the fairness in decision-making and judicial process. Their research indicates that participants who were able to exercise their voice in procedures which affected them and influenced decision-making had greater satisfaction than those who were unable to express their views. Tyler clarifies these in respect to consistency, representation and accuracy; consistency based on comparison to prior decision, representation on the extent to which participants can make their case, and accuracy in how decisions are reached taking into account participants’ input. The benefits for victims in participating in proceedings can vary depending on whether they are directly presenting their views and concerns before a court, appearing as a witness, or more indirectly by being named in proceedings on their harm or represented through their lawyers. For those directly participating in proceedings, it can validate their experience of victimisation and make them feel empowered through the law. However, it can also be stressful and psychologically strain victims where proceedings are long. For those who participate through their lawyers or see their perpetrator convicted, it can acknowledge their suffering, provide some physical protection by imprisoning responsible perpetrators and reveal some truth as to the atrocities committed against them. For some victims participating directly can be a mixed experience, as one victim interviewed by the authors in Guatemala, who participated in the trial of former Guatemalan president Rios Montt, stated: “[When I went to] give my testimony and now I was very happy because Rios Montt was going to jail. Finally – justice. I was happy. I told him in front of him ‘you are the one who killed my kids. I am happy I already met you and I can see your face because I don’t know you, I didn’t have any problems with you, whenever you came to our village, you burned everything, you killed everyone. I don’t owe you anything’, I told him. I told him that ‘I’m happy that I’m here, that I met you and you’re going to pay for this and tell me, what did you do with my kids?’ and he answered ‘You’re lying’ and I said ‘No, I don’t lie, I’m saying the truth, they died and you killed them, because I’m a survivor, I saw what you did, I saw what the whole military did, I remember what happened because after that, life was very sad.’”

Although only the perspective of one individual, it reflects the mixed emotions of participating in person in criminal proceedings. Moreover, it illustrates the confrontational nature of criminal proceedings, where victim and accused are disputed and assigned versions and justifications of the past. In the end Rios Montt died before his second trial of genocide could be completed. Such visible participation can also result in victims facing intimidation and social ostracism. Indeed the victim quoted above was subjected to domestic violence from her husband and stigmatised by her community to remain silent in case they were attacked again by the military.

For victims expressing their views and concerns, while recognising their value, agency and dignity, is not a one-way process. The value in voicing concerns is only shared by participants where a decision maker, such as a judge, considers their views in decision-making, in particular how they directly communicate and explain their decisions. Clarity and certainty of the role of victims and how they are being heard and its impact on decision-making, can help to mitigate frustration at negative outcomes, as a victim making a statement for sentencing can help to affirm their dignity and self-worth. There can still be value expressive benefits where a victim’s input has no effect on the outcome, but participants appreciate being given the opportunity to voice their concerns. It is very important in restorative and procedural justice approaches to criminal justice to inform victims of what they can expect from the process, wherein modesty of what is deliverable with the framework of the institution is key. This can be greatly assisted by engaging victims through a process that is clear and certain in how, why and when they will be engaged with. For instance the victim lawyers in the Kenyatta case at the ICC, while often hundreds of miles away and victims faced security issues, kept victims informed of proceedings through phone calls every 6-8 weeks as well as to communicate their views and concerns. Civil society actors can play a key role in support these process, from not only carrying out community sensitisation, but also filling out forms, provide legal advice or covering costs for victims to attend hearings or workshops.

An example of this process has been developing in Northern Ireland with victim impact statements. These statements are often letters written by victims on how the harm of the crime has affected them or expert reports from psychiatrists. Similar practice is now well established in the United States, New Zealand and Australia, and more recently the UK. For some victims writing these reports can offer some catharsis, by putting down their harm on paper, but by itself it is not enough to amount to closure. The effectiveness of a victim statement depends on the skill of the statement taker and how articulate a victim is in explaining the impact of the harm on them. However these statements have become quite legalised with intermediaries, mainly family liaison officers in the police and the prosecution, ensuring that victims do not implicate the defendant in other crimes not subject to the case. At the moment in Northern Ireland, the statement is just written but in the rest of Ireland and the UK victims can orally read out their statement to the court if they choose, this does not undermine the rights of the defendant as it is usually after the judge has decided the sentence, but before it is pronounced. In some cases of a single person being killed, a number of family members may want to participate in the proceedings, which is a significant barrier to accessing the justice process.
to submit an impact statement. A collective form for families has been introduced, but this has not been used much and uptake of the victim personal statement (VPS) in general is quite low. That said while there may be multiple statements for each victim, it does not detract from the pluralistic harm experience by families in the aftermath of loss that a judge can express in their sentencing remarks. Yet if victims’ voices are collectivised by taking away the uniqueness of a victim’s story, emphasizing different aspects, or representing victims’ harm in generic terms, it may undermine impact of the crime or undermine the communicative function of the victim’s statement.

41. In practice in Northern Ireland and the UK, the VPS is framed under headings to give it some shape and ensure it is more helpful to judges, and also to minimise it being a rant at the defendant. This very much reflects the use of the VPS as a statement to judge on the consequences of the harm of a victim, rather than a direct engagement with a defendant. There are disclosure issues – some victims do not want the defendant to know the extent of their suffering, in particular where they live in the same community or family, for fear it could be used against them in emotional abuse or future attacks, which has the effect of silencing or disincenitivising victims from coming forward or detailing all their suffering. Cross-examination on such statements can have a similar effect. At the same time there needs to be some control or verification of the extent of harm, as some victims made statements that were not true, can exaggerate their harm (or self-diagnose), may be quite volatile in the severity of the punishment of the defendant or may risk prejudicing the judge. For example one victim, whose son had been murdered, said he had been beaten to a pulp in her VPS, but this was not true.

42. The VPS can also send moral messages about the defendant’s responsibility in a crime as a way of ‘shaming’ them by laying bare the harmful consequences the crime has had on the victim and their next of kin. This is not to suggest that VPS can always provide a sort of restorative justice forum in criminal sentencing, but it can help to return some of the victim’s agency and identity undermined by the defendant during the crime by confronting them and the court with the harmful effects. The VPS can have therapeutic benefits through the victim’s harm being publicly acknowledged. This reflects both the practice of emoting (i.e. publicly sharing their emotions) and the role of procedural justice in how victims’ voices are accurately respected and considered by the criminal justice system. Lens et al suggest that there are no direct therapeutic effects from making a VPS, but feelings of anxiety can decrease where the victims feel satisfied by how they were respected and treated. The VPS can offer a way of acknowledging the victim’s suffering through their inclusion in the sentencing process. Judges reading out the VPS alongside their sentencing remarks can publicly acknowledge the victim’s experience, making their suffering official and giving a valued place for their voice. Acknowledgment can help to give the victim a human face, rather than being just anonymous or a statistic. In Northern Ireland, judges failed to capitalise on the victim statements by not acknowledging them in their sentencing remarks or judgements, which disincenitivised victims from making them and frustrated third parties, such as the police and civil society groups, from helping victims or promoting them.

43. Courts can also benefit from the insights of victims. Victim participation can help to humanise and make their suffering more visible. Victims as witnesses of violence can contribute to truth recovery through a more comprehensive account of what happened by involving those primarily affected. Victim participation can also encourage greater levels of transparency and accountability making the international criminal justice more legitimate in the eyes most affected. That said, victims while key stakeholders in justice processes, are one of a number of interested parties in criminal proceedings whose rights and views have to be balanced. Victims do not speak with one voice; they can contradict and compete with each other. Their needs and interests can change over time. Those who are seriously injured or disabled, mentally impaired, elderly or very young may not be able to speak on their own behalf or be able to engage as much as they would like in processes. In such cases, provisions should be put in place to ensure they are kept informed and that their views and concerns are effectively presented to decision makers, such as allowing them to designate a representative or legal guardian.

44. It is worth outlining how the process of victim participation works for international crimes. While a formal legal process, distinct from restorative proceedings above, it does offer lessons on a lawyer dominated process. The rest of this section begins by outlining the application process at the International Criminal Court before turning to discuss the legal representation of victims and challenges of ensuring the accuracy of their voice in legal proceedings. The following sub-section examines the modalities of victim participation at the ICC in how their views and concerns are represented and practice before the Court. Given that there are tens of thousands of victims before the ICC, there is increasing collectivisation of their participation through legal representatives, which is explored in the subsequent section and contrasted with the few occasions victims have participated in person. The final sub-section highlights the rules and practice of victim protection and psychological support before international criminal justice bodies.

Application Process

45. At the International Criminal Court (ICC) the Victims Participation and Reparation Section (VPRS) in the Court’s Registry facilitates access for victims by receiving, collecting and processing their application into a secure database. Application forms are reviewed on whether or not they provide sufficient information on the incident and personal details of the individual applicant, which the VPRS will try to

134 Justice Act (Northern Ireland) 2015, s.33(2).
138 Lubanga, ICC-01/04-01/06-2127, paras 28-29.
verify this information and a *prima facie* analysis of the applications veracity. The Victims Support Section (VSS) in the ECCC performs a similar function of both the ICC’s Office of the Public Counsel for Victims (OPCV) and VPRS, in collecting and screening applications, as well as providing legal aid and advice to victims. There were proposals to merge the OPCV and VPRS into a Victims’ Unit at the ICC as part of the ReVision programme to make the administration more efficient, but this was strongly resisted by staff of the Court and has since been dropped.

Victims apply to participate at the ICC through an application form. Initially, this was a 17 pages document, then reduced to 7, and is now only one double-sided page. However, it is only in English, French and soon Sango (CAR II), so it has to be translated into the local languages of victims by intermediaries, i.e. local civil society organisations. The move to a one-page application is intended to expedite the application process, with one side collecting information on the victim’s personal details and connection to incidents/crimes, with the back page dedicated to collecting basic views on appropriate reparations if proceedings do arise. In contrast, the Extraordinary Chambers in the Courts of Cambodia (ECCC) has a standard five page application form available on the ECCC website in English, French and Khmer. The Special Tribunal for Lebanon has a 9 page application form, available on the Tribunal’s website in French, Arabic and English.

In 2012 the ICC collectivised its application process in the Gbagbo case, victims could collectively apply through a group application form with participation to be facilitated by an individual victim representative. In turn they would be represented by a single Victim Legal Representative (VLR). The ICC Registry has noted that a flexible approach is needed, ‘it is not always be feasible or advisable to bring together groups of victims physically for the purposes of an application process. In some cases the security context may not be conducive for such meetings, in others not all victims feel comfortable speaking in front of groups, whether due to the nature of the harm suffered (such as victims of sexual violence) or generally due to tensions within a community, fear of stigmatisation, or other reason’.

In the subsequent Muthaura and Kenyatta case, Trial Chamber V took a tiered approach to victim applications, in order to ensure victims’ views and concerns could be heard before the commencement of the trial. The Chamber distinguished between individual and collective applicants, individuals could still appear before the Court and have their applications individually assessed. The majority of victims under the collective participation application would be represented by a common legal representative and would not have to go through the application procedures under Rule 89 of the Rules of Procedure and Evidence. Instead these collective victims would be registered and the VPRS in conjunction with the legal representative would prepare and submit reports on the victim population. This collective approach aims to mitigate the cost and time spent on the application procedure, while protecting the rights of the defendant from undue delay and allowing victims to present their interests. Furthermore, the Chamber stated that, ‘registration does not imply any judicial determination of the status of the individual victims. Moreover, when assessing any submissions or requests made by the common legal representative, the Chamber will be mindful of the fact that the represented victims have not been subject to an individual assessment by the Court.’

As a result of the number of victims applying before international criminal justice bodies, at the outset information required from them is reduced in order to facilitate administration; for victims who want to participate in proceedings further information and verification is required. For reparations proceedings the application is only useful for mapping out general sentiments to assist the Registry to have a certain idea of victims’ views, which will have to go through another application or at least be verified with the Chamber and Trust Fund for Victims if proceedings do arise on conviction of the accused.

Intermediaries have played an important part in extending the reach and capacity of the ICC in engaging with victims, especially in areas of ongoing conflict. These civil society actors, community leaders, civil society NGOs, usually have a pre-existing relationship of trust with victimised communities, speak their language and understand the local context, enabling them to explain developments and procedures of a court into words that victims can understand. However, such engagement can be time and resource intensive for local civil society actors, especially when the ICC is usually unwilling to pay them for their time over concerns of impartiality. Intermediaries can become frustrated at the Court neglecting their input into proceedings as they do not have legal standing, or they can become frustrated at delays or lack of acknowledgment of their contribution in organising victims and collecting applications. None of the international criminal justice bodies that allow victim participation provide legal aid to allow victims to complete their applications. Some lawyers work pro bono, but vast majority of victims are reliant on intermediaries to assist them in providing relevant information and evidence for their applications. Victims can also become fatigued in being mobilised and engaged by civil society and international actors, without seeing any substantive change to their situation, causing them to disengage. Intermediaries can also face intimidation and security threats, and may not be in the best position to explain messages from the Court or counsel to victims, particularly where it...
involves rejection or collapse in a case.\textsuperscript{52} Only the Special Tribunal for Lebanon (STL) provides for the possibility of a temporary victim's legal representative to represent victim's views in specific proceedings, such as appealing decisions on the rejection of a victim's application.\textsuperscript{54}

**Representation and Voice**

51. Legal representation can allow victims' interests to be more effectively conveyed by a lawyer who understands legal procedure and norms.\textsuperscript{155} Legal representatives can act as information conduits between victims and legal processes, translating their interests into legal submissions, procedures and appeals, removing the burden and stress of victims participating themselves.\textsuperscript{156} There is a danger that in relying on lawyers to present victims' interests their views become simplified, filtered, reinterpreted or compromised to reflect the diverging views among the victim group, inhibiting victims' voice and agency.\textsuperscript{157} The use of legalese\textsuperscript{158} can inhibit victims from becoming active participants in proceedings. In addition, victims who are able to participate may not be representative of all victims or their inclusion may have lead to the exclusion or marginalisation of other voices. Justice demands can be driven by ‘urban elites and high-profile victims, who have a strong moral voice and an ability to clearly articulate demands.’\textsuperscript{159} The ICC in the Côte d’Ivoire cases had to request the Registry to reengage affected communities, as participation was dominated by males and certain and ethnic groups, with very few participants who had been the victims of sexual violence, including victims of rape.\textsuperscript{160}

52. At the ICC, victim participation is mostly provided through Article 68(3), which enables victims to provide their views and concerns where their personal interests are affected. Such ‘views and concerns’ are usually presented by the legal representatives of the victims (VLRs) ‘where the Court considers it appropriate’. The Court’s Rules of Procedure and Evidence (RPE) distinguish this further by only entitling VLRs to attend and participate in proceedings, thereby giving the representatives ‘enhanced’ procedural rights, rather than the victims themselves.\textsuperscript{161} This is a largely pragmatic development; given the large numbers of victims that would be eligible to participate in a case, allowing each individual to personally appear before the Court would be unworkable.

53. Decisions on participation are determined on a case-by-case basis, leading to diversity in the practice of appointing legal representatives. The case of Thomas Lubanga saw seven VLRs representing 129 victims, whereas in later cases there were fewer counsel - only two VLRs (assisted by field assistants) representing 5229 victims, though from January 2014 victims in the Bembo case were represented by one VLR following the death of the other appointed representative. The Registry of the Court also has an independent Office of the Public Counsel for Victims (OPCV), which is responsible for providing legal research and advice to participating victims, as well as appearing before the Chambers on specific issues, or to act as legal counsel for unrepresented victims.\textsuperscript{162} The Court’s Rules assert that victims ‘shall be free to choose a legal representative’,\textsuperscript{163} but the Chamber can request that victims or groups of victims choose a common legal representative(s).\textsuperscript{164} If victims are unable amongst themselves to choose a common legal representative(s) within the time limit set by the Chamber, then the judges can decide or ask the Registry to choose one or more legal representatives, which have increasingly been the OPCV. Given that cases before the ICC involve a few thousand victims, victims’ legal agency is limited to collective and indirect participation through a common legal representative.

54. In the Gbagbo case, the Court appointed the OPCV as the principal common legal representative, as well as a team member based in the field and a case manager. The Court held that this approach was the ‘most appropriate and cost effective system at this stage as it would enable to combine understanding of the local context with experience and expertise of proceedings before the Court, without causing undue delay in the case at hand’.\textsuperscript{165} A similar approach has been adopted in the Ntaganda case where two counsel from the OPCV have been appointed to represent two victim groups, supported by two or more legal assistants.\textsuperscript{166} This is despite 213 victims signing power of attorney to six lawyers.\textsuperscript{167} This organisation of legal representation through two lawyers of the OPCV was to ensure victims could be effectively legally represented at an early stage.\textsuperscript{168} Such developments can signal an apparent preference for trial practicality over respecting victims’ legal agency, to ensure that the experience of lengthy interlocutory appeals and administration of victim participation do not delay trial proceedings.

55. The ICC has recognised the need for lawyers appointed for victims to understand the local context or be from the same country so as to promote effective and meaningful common representation. They are appointed on criteria that lend themselves to being more associated or empathetic to victims by sharing with them(i) the language spoken by victims [and the legal representative], (ii) links

\textsuperscript{153} Pena n.150, p.96.
\textsuperscript{154} STL Directive on Victims’ Legal Representation, Article 18(A).
\textsuperscript{155} See Killean and Moffett n.151, p776.
\textsuperscript{157} Killean and Moffett n.151, p777; McEvoy and McConnachie ibid., p495.
\textsuperscript{158} The technical and formal use of legal language.
\textsuperscript{160} Situation in Republic of Côte d’Ivoire, ICC-02/11-14, 15 November 2011, para.211.
\textsuperscript{162} Regulations 80 and 81, ICC Regulations.
\textsuperscript{163} Rule 90(1) RPE.
\textsuperscript{164} Rule 90(2) RPE.
\textsuperscript{165} Gbagbo Decision on Victims’ Participation and Victims’ Common Legal Representation at the Confirmation of Charges Hearing and in the Related Proceedings, (ICC-02/11-01/13)04-06-2012), Pre-Trial Chamber I, 4 June 2012, para.35.
\textsuperscript{166} Ibid.
\textsuperscript{167} Ntaganda Decision concerning the Organisation of Common Legal Representation of Victims, (ICC-01/04-02/06-160), Pre-Trial Chamber I, 2 December 2013, para 10, 23.
\textsuperscript{168} Ibid. para.11.
\textsuperscript{169} Ntaganda, Pre-Trial Chamber I, Decision Concerning the Organisation of Common Legal Representation of Victims, ICC-01/04-02/06-160, 2 December 2013, paras 20–21.
between them provided by time, place and circumstances, (iii) the specific crimes of which they allege to be victims, (iv) the views of victims, and (v) respect of local traditions. The Registry’s criteria for legal representatives were set out in the Ntaganda case as being able to “also demonstrate abilities to communicate easily and to establish a relationship of trust with victims.”

56. In representing victims, the judges in a Chamber have oversight in ensuring VLRS consider the ‘views of the victims, and the need to respect local traditions and to assist specific groups of victims.’ The Court has been careful to guarantee effective communication between VLRS and victims by requiring counsel to come from the victims’ area and to speak the same language. In addition, the Court has established support teams in The Hague and the field to ‘facilitate regular exchanges between victims and their VLRS.’ The ICC Registry also notifies victims, and conducts outreach to affected communities to inform them of the work and progress of the Court as well as their ability to participate in proceedings. The Court has acknowledged that without notification, victims’ rights would ‘remain little more than a theoretical exercise’.

57. For the Court, victims’ interests are affected in criminal proceedings against the accused owing to their rights to truth and justice. In Ntaganda case as being able to “also demonstrate abilities to communicate easily and to establish a relationship of trust with victims.” The ICC Registry also notifies victims, of which they allege to be victims, (iv) the views of victims, and (v) respect of local traditions during the progress of the Court as well as their ability to participate in proceedings. The Court has acknowledged that without notification, victims’ rights would ‘remain little more than a theoretical exercise’.

58. Trial Chamber III has allowed victims to present evidence on the responsibility of the accused. The general approach by Court has been to enable victims to present evidence through three participation modalities of: (1) submitting evidence; (2) asking questions; and (3) calling witnesses. These modalities do not appear in the Statute, RPE, or Regulations, but are based on Article 69(3) of the Rome Statute, which enables the Court to request all relevant evidence that it considers necessary for the determination of the truth. This indicates that victims’ role is to aid the Court in the clarification of facts rather than determination of the responsibility of the accused. Nevertheless, the Court has held in the Kenyan cases that the defendant has to be present for victims’ questions and statements, emphasising that defendants’ attendance during victims’ presentation of evidence requires the cooperation of the accused to make it meaningful, suggesting a more restorative function of victim participation beyond clarifying the truth.

59. On the first modality on submitting evidence, the Court has recognised that VLRS can submit incriminating evidence on the defendant’s guilt as long as it satisfies three admissibility criteria, namely (1) relevant material, (2) probative value, and (3) probative value outweighs its prejudicial effect. Allowing VLRS to submit evidence can present an opportunity to highlight facts that the prosecution or the defence have overlooked or neglected. However, on the two occasions where evidence was submitted by the VLRS, the judges rejected their submissions as they repeated evidence already before the Court or lacked probative value. Submitting evidence has so far not engendered a conflict between the rights of the victims and the defendant, but the Court retains very strict control of the ability VLRS to do so.

60. The other two modalities of questioning and calling witnesses have been more contentious and required a more delicate balancing of rights by the Court. With regards to VLRS questioning witnesses, the Court has established that in order to achieve a balance between the rights of the victims and the defendant, a number of criteria must be adhered to: questions must be neutral in nature (i.e. they must not be a cross-examination or ‘combative’), relevant to victims’ personal interests, and not leading or closed questions. The Court has emphasized that VLRS are not auxiliary prosecutors to prove the guilt or innocence of the accused as in civil law countries, but rather an alternative to help the judges determine the truth, therefore having a more neutral role.

---

170 Gemba, Fifth Decision on Victims’ Issues Concerning Common Legal Representation of Victims, ICC-01/05-01/08-322, Pre-Trial Chamber III, 16 December 2008, para 9.
171 Ntaganda [ICC-01/04-02/06-141-Conf-Exp], para 19.
172 Regulation 79(2), ICC Regulations.
173 Katanga and Chui, ICC-01/04-01/07-1328, para 15; Prosecutor v Gemba, Decision on Common Legal Representation of Victims for the Purpose of Trial, ICC-01/05-01/06-1005, 10 November 2010, para 10.
174 Ibid., ICC-01/04-01/07-1328, para 17; Ibid., ICC-01/05-01/08-1005, paras 24–27.
175 See ICC Outreach Reports 2007–2010, Public Information and Documentation Section, Outreach Unit.
176 Situation in Uganda, ICC-02/04-101, para 164.
177 Prosecutor v Katanga and Chui, Decision on the Set Procedure Rights Attached to Procedural Status of Victim at the Pre-Trial Stage of the Case, ICC-01/04-01/07-474, 13 May 2008, paras 31–44; Prosecutor v Gemba, Fourth Decision on Victims’ Participation, ICC-01/05-01/08-320, 12 December 2008; Prosecutor v Abu Garda, Decision on the 34 Applications for Participation at the Pre-Trial Stage of the Case, ICC-05/03-02/09-121, 29 September 2009, para 3; Prosecutor v Ali Bashir, Decision on Applications a/0011/06 to a/0013/06, a/0012/06, and a/0043/09 to a/0044/09 for Participation in the Proceedings at the Pre-Trial Stage of the Case, ICC-02/05-01/06-121, 15 December 2009, para 4–5.
178 Rules 91–92 and 144, see Lubanga, ICC-01/04-01/07-1798, 22 January 2010, Gemba, ICC-01/05-01/08-320.
179 See Prosecutor v William Samoei Ruto and Joshua Arap S. Owuor, Decision on Mr Ruto’s Request for Exculsion from Continuous Presence at Trial, ICC-01/09-01/11-777, 18 June 2013.
180 Rule 91(5)(a); Lubanga, ICC-01/04-01/07-1119, paras 108–109; Lubanga, ICC-01/04-01/07-1130, paras 104; Lubanga, ICC-01/04-01/07-2153, paras 21–22; Katanga and Chui, ICC-01/04-01/07-1798, paras 81–88; Gemba, ICC-05/03-01/07-807-Corr, paras 30–32.
181 Katanga and Chui, Directions for the Conduct of the Proceedings and Testimony in accordance with Rule 140, ICC-01/04-01/07-1665, 20 November 2009, paras 82, and Katanga and Chui, ICC-01/04-01/07-1788, paras 102–103.
182 See Lubanga, Decision on the Request by the Legal Representative of Victims a/0000/06, a/0002/06, a/0003/06, a/0004/06, a/0007/06, a/0143/08, a/0145/08, a/0153/07, a/0156/07, a/0404/08, a/0405/08, a/0406/08, a/0407/08, a/0408/08, a/0409/08, a/0410/07, and a/0162/07 for Admission of the Final Report of the Panel of Experts on the Illegal Exploitation of Natural Resources and Other Forms of Wealth of the Democratic Republic of Congo as Evidence, ICC-01/04-01/06-2135, 22 September 2009; Katanga and Chui, Decision relative à trois requêtes tendant à la production d’éléments de preuve supplémentaires, ICC-01/04-01/07-3217-Corr, ICC-01/04-01/07-3217, 1 January 2012.
183 Katanga and Chui, ICC-01/04-01/07-1798, paras 72–75; Gemba, ICC-01/05-01/07-807-Corr, paras 30–32; Katanga and Chui, ICC-01/04-01/07-474, para 135.
184 Lubanga, ICC-01/04-01/07-2177, paras 28–29.
In the Katanga and Chui case, victims’ legal representatives focused their questions on highlighting the suffering of victims, the context of victimisation, and the continuing hardship victims continue to face. Different Chambers of the Court have taken diverging approaches in balancing victims’ and defendants’ rights with regards to questions asked by VLRs. Trial Chamber II in the Katanga and Chui case has followed a more restrictive approach to questioning by limiting VLRs to factual points, so as to preserve the equality of arms between the prosecution and the defence. Trial Chamber II’s strict adherence to this approach can be seen where a VLR asked a witness on a meeting with Katanga whether he had any children as bodyguards with him. This was objected to by the defence as it was linked to the responsibility of the accused, and was instead modified into a more neutral question by the judges. Accordingly, the victims’ role was to voice their experiences and emotions on the harm they have suffered rather than presenting evidence on their interests in truth and justice. This is in contrast to Trial Chambers I and III which have allowed VLRs to question witnesses on factual and legal points that at times have been linked to the responsibility of the accused. Trial Chamber III in the Bemba case has taken this further, with the judges declaring that:

‘the interests of victims are not limited to the physical commission of the alleged crimes under consideration. Rather, their interests extend to the question of the person or persons who should be held liable for those crimes, whether physical perpetrators or others. In this respect, victims have a general interest in the proceedings and in their outcome. As such, they have an interest in making sure that all pertinent questions are put to witnesses.’

In the trial the VLR’s questions to a witness concentrated on the responsibility of the defendant by asking him about Bemba’s role in the chain of command and whether he was informed of the commission of crimes. This approach is consistent with a victim-oriented justice, which recognises victims’ interests in truth and justice, as well as their independent perspective from the prosecution.

The European Court of Human Rights has recognised that victims do not necessarily infringe the equality of arms as they ‘cannot be regarded as either the opponent – or for that matter necessarily the ally – of the prosecution, their roles and objectives being clearly different.’ The ICC has also adopted such a position by stating that victim representation is supposed to provide victims with an independent voice, which is consistent with the intention of the drafters to ensure justice for victims.

Therefore the Court’s position that victims are to remain neutral is incorrect as they have an interest in determining the culpability of the accused. Instead, it is the judges who have to be neutral and balance the interests before them.

64. On the final evidential modality, the Court can call a witness or victim on the VLRs’ behalf on the condition that it will provide ‘important information’ and a ‘genuine contribution to the ascertainment of the truth’ which the other parties have not addressed. Trial Chamber II has also set out some criteria for evaluating the VLRs’ applications for victims to testify, namely: has the matter already been addressed by the prosecution so as to avoid repetitions; is it closely related to the charges; is it typical of the experiences of a larger group of victims or is the victim uniquely apt to give evidence, and will it bring to light new information to the Chamber?

**Collective participation**

65. Given the increasing number of victims participating in cases before the ICC, the Court has tried to streamline the application and representation of victims to minimize the impact such organisation and oversight has on proceedings. The Rules and jurisprudence of the ICC recognise that collectivizing victims’ voices can be detrimental to certain groups. The Court requires that as far as possible victims’ distinct interests should be represented and any conflicts of interest to be avoided.206 Women’s Initiatives for Gender Justice (WIGJ) warned the Court that organisation of victims’ voices into geographical groups, especially considering their numbers, may not protect victims’ distinct interests, such as those who suffered sexual violence. Instead, WIGJ proposed that victim representation should be organised on the nature of the crimes committed against them so as to reduce conflicting interests, but there can be remaining difficulties where victims are displaced.

66. Where a conflict in interests arises between victims under one VLR, the Court can split the group and order the OPCV to represent the separate group of victims. However, defining what constitutes a conflict of interest requiring separate representation remains difficult, but Trial Chamber IV indicates that a ‘conflict of interest may arise when the situation or the specificity of the victims is so different

---

184 For instance, Lubanga, ICC-01/04-01/06-T-39-ENG, 21 November 2006, pp. 95 and 141.
185 Katanga and Chui, ICC-01/04-01/07-T-1665, paras 90–91; Katanga and Chui, ICC-01/04-01/07-2288, para. 112.
186 Katanga and Chui, ICC-01/04-01/07-T-141-Red-ENG, 14 May 2010, p. 28–34.
188 McGonigle n.188, p.238-300.
189 Bemba, Decision (i) Ruling on Legal Representatives’ Applications to Question Witness 33 and (ii) Setting a Schedule for the Filing of Submissions in Relation to Future Applications to Question Witnesses, ICC-01/05-01/08-1729-1, 9 September 2011, para. 15.
190 Bemba, ICC-01/05-01/08-T-160-Red-ENG, 13 September 2011.
191 Berger v France, App. no. 4822/99 (ECtHR, 21 May 2003), para. 38.
192 Situation in DR.C, ICC-01/04-01/03, para 5; Prosecutor v Bemba, Partial Dissenting Opinion of Judge Sylvia Steiner on the Decision on the Supplemental Applications by the Legal Representatives of Victims to Present Evidence and the Views and Concerns of Victims, ICC-01/05-01/08-2138, ICC-01/05-01/08-2140, 23 February 2012, para.25.
that their interests are irreconcilable. In the Katongo and Chui, Trial Chamber II split the common legal representation between those victims who were former child soldiers and the larger group of those who had been attacked by the militias in Bogoro on 24 February 2003, due to the victims coming from different ethnic groups. In the Kenya cases, in which ethnicity was such a significant factor in the Post-Election Violence, the Registry considered at length whether this was a basis for separately representing victims. Ultimately it held that in each case the various ethnic groups among the victims did not have ‘clear and significant distinct interests’. Indeed, the Registry noted that intermediaries, lawyers and others working with victims had warned against separating victim groupings along ethnic lines, for fear that this would only serve to reinforce ethnic divisions.

In the Katanga and Jerbo that the fact that victims came from different countries and spoke different languages, was not enough to justify separate representation. Yet in the Ongwen case victims are organised based on their choice of legal counsel between the OPCV (1,502 victims) and a team of external counsel (2,061 victims), who cover the same crimes and locales. This reflects that lawyers can represent to an extent competing and diverse groups of victims, who will often not speak with one voice or completely agree. The role of the lawyer is to instead echo their views and concerns, and to ensure that each perspective is effective communicated and translated into legal actions within the Court.

67. There are advantages to collectivising victim representation and participation: it expedites proceedings, maximises the prospects of coherent strategy from victims, and is more financially efficient, being cheaper than constituting multiple teams of smaller size. However there can also be dangers in collectivising participation, such as the dominance of certain victims’ views, the loss of individuals’ voices, the creation of further complexity, and if not properly regulated the causation of secondary victimisation. Introducing new levels of representation risks an additional person misrepresenting the interests of victims, such as victims being organised in to victim association or groups, which are then represented with other groups represented by a single lawyer.

68. Collective victim participation has become the norm in other international and hybrid criminal proceedings on international crimes. Probably the most developed of these other tribunals is the Extraordinary Chambers in the Courts of Cambodia (ECCC) which is mandated to address the crimes of the Khmer Rouge. Victim participation at the ECCC is somewhat different from the ICC. As a hybrid body, victim participation was established by judicial officers within the Court’s Internal Rules, rather than being in its statute. The ECCC Rules distinguish ‘victim’ as those natural persons or a legal entity that has suffered harm as a result of a crime within its jurisdiction, from a civil party as a victim whose application to participate has been declared admissible. Victim participation at the ECCC as a civil party draws from similar provisions for victims within Cambodia’s own criminal procedures. The ECCC requires the Court to ensure that victims are ‘kept informed and that their rights are respected throughout the proceedings’. The role of civil parties in the criminal proceedings includes ‘supporting the prosecution’ and seeking ‘collective and moral reparations’. Civil parties can individually participate at the pre-trial stage, but beyond this at trial and later stages their participation can only be through a single, consolidated group ‘whose interests are represented by the Civil Party Lead Co-Lawyers’. Civil parties can testify and provide statements of suffering, but they cannot represent themselves, nor directly address the Court other than through their representatives.

69. In the first case against Kaing Guek Eav, alias Duch, the civil parties were allowed to choose their own legal representative. Some 94 civil parties participated and were represented by four legal teams. A survey of some of the participants and victims found that only 14.6% of civil parties and 20.8% of civil party representatives attended live proceedings, with many of those not attending citing they did not know about the possibility of going in person to proceedings (39-42%) or not being invited or official asked (31.5-34%), with 16% unable to attend due to limited resources as money, transportation time and distance to the court. Yet in the second case, against Nuon Chea and Khieu Sampha, the Court amended the rules and organised participation through two Lead Co-Lawyers (one international and one Cambodian) who would coordinate with civil party representatives, due to over 6,000 civil parties wanting to participate in the case. This has limited civil parties’ rights to select and release their legal representatives, as well as their

203 Katongo and Chui, ICC-01/04-01/07-338, para 12.
206 A total of 4,307 victims are participating with the counsel for the remaining four victims to be decided at a later date. See Ongwen, Updated Consolidated List of Victims Admitted to Participate in the Proceedings, (ICC-02/04-01/05-362, 13 January 2017.

209 See Kilian and Moffett n 35, p720-721.
210 Glossary, ECCC Internal Rules (Rev.8), 3 August 2011.
211 Rule 21(f), ECCC Internal Rules.
212 Rule 28(f), ECCC Internal Rules.
213 Rule 23(f), ECCC Internal Rules.
214 Decision of 13 July on the Civil Party’s Request to Address the Court in Person, Case 002 (002/19-09-2007:ECCC/OC13), Pre-Trial Chamber, 3 July 2008.
217 ECCC Internal Rules, (Revision 5), 5 February 2010, Rules 12(e), 23(f).
proximity to counsel and the court, which has impacted upon their agency and inclusion in proceedings.218

70. In other tribunals legal representation has been organised differently from the ICC and ECCC. At the Special Tribunal for Lebanon (STL) victims are unable to arrange their own legal representation before the STL and must await the designation of a legal representative by the Registrar after being granted participation status. The Tribunal does not formally recognise any legal representation, which may be privately arranged by victims during the application stage.219 The Extraordinary African Chambers (EAC) were organised on the basis of civil law tradition and Senegalese law, whereby victims participated as civil parties at the Extraordinary African Chambers in the Habré case, victims could form civil parties to participate or join together as a group represented by a joint legal representative. Some 4,500 victims participated as civil parties in the Habré case, represented by three victim associations.220 The Kosovo Specialist Chambers only allows legal representation through a victims’ counsel provided through the Registry’s Victims Participation Office.221 At the Extraordinary African Chambers in the Habré case, victims could form civil parties to participate or join together as a group represented by a joint legal representative. The Chambers could offer the victims or a group of victims the choice of having one or more joint representatives, but if they are unable to select one or more within the allotted time, the Administrator of the EAC can appoint one or several representatives.222 The Kosovo Specialist Chambers only allows legal representation through a victims’ counsel provided through the Registry’s Victims Participation Office.223

71. While the Special Tribunal for Lebanon is focused exclusively on the 14 February 2005 bombing that killed Prime Minister Rafik Hariri and 21 others, there are over 70 victims participating through three legal counsel, one international lead co-lawyer with international criminal law experience with two Lebanese counsel who have an existing relationship with the victims.224 In the International Crimes Division in Uganda, two victim legal representatives have been appointed to represent 98 victims in the Kwoyelo case, with a similar arrangement for the Mukulu case.225 Yet in its first decision on the Kampala bombing against members of Al-Shabaab, no victims were able to participate and the prosecutor did not engage with victims for an impact statement on sentencing.226

72. Common across our engagement with legal representatives for victims in domestic, hybrid and international criminal proceedings has been the lack of funding which has inhibited their ability to engage regularly with victims. At the Ugandan ICC while victims could appoint their own lawyer where they could afford it, all are impoverished and dependent on legal aid and so were not consulted on which counsel they preferred as the two appointed in the Kwoyelo case are funded by the state.227 Even upon being appointed, these legal counsel have other cases, as money has been slow in being paid from the Registry of the ICC, meaning that one of the victim lawyers who lives a few miles away from the community only sees them every six months.228 Similar problems of sufficient legal aid was a problem for victims in the South African Truth and Reconciliation Commission, which noted that a limited budget and tariffs that were lower than normal, discouraged higher skilled lawyers from representing victims.229

Participation in person

73. Some victims have participated in person at the ICC to present their personal views and concerns to the Court. In the Lubanga and the Katanga and Chui cases the Court required victims to testify under oath so that their testimony would be used as evidence, giving them the status of witnesses. These victims were allowed to discuss at length their victimisation, other crimes that occurred, and the responsibility of the accused.230 The Court has found victims personally voicing their views and concerns should ideally only be made through their legal representatives, in order to protect the defendant who can only cross-examine witnesses.231 In the Lubanga case, Trial Chamber I decided that the purpose of victims presenting their views and concerns was not part of the evidence, but to provide the judges with a contextual understanding of the facts before the Court. The Court has used this discretion on the grounds that it is empowered to find and determine the truth.

74. In the Bembo case, Trial Chamber III allowed three victims to express their views and concerns through live video link, on the basis of their harm being representative of a larger group of victims before the Court.232 Despite opposition from the defence and the prosecution, the judges allowed these three victims to speak in their own

---

218 Killean and Moffett n.151, p.721.
219 See STL Directive on Victims’ Legal Representation.
220 The Association of Victims of Crime and Political Repression (AVCRP), The Association of Victims of Crimes of the Habré regime (AVCRHH), and The Network of Human Rights in Chad (RADHT).
222 Article 22(5).
223 Article 14, EAC Statute
224 Article 22(5).
225 Appointed on the basis of include notably the views or preferences expressed by the participating victims, the nature and complexity of the case, the skills, experience and personal attributes of the legal representative, including language skills, previous experience in international criminal proceedings, and/or familiarity with Lebanese and/or Lebanese law, and any existing relationship between the victims who are to be represented and the legal representative. ‘Designation of Victims’ Legal Representation’, STL-11-007/PT/16 15 May 2012, para.9, and Article 19(c), STL Directive on Victims’ Legal Representation.
227 Section 46, ICD Rules, and Bako, n. 224.
228 Interview UCIS, July 2018, Gulu, Uganda.
230 Lubanga, ICC-01/04-01/06-T-225-RED, p. 11.
231 Article 67(1)(e); Prosecutor v Lubanga, Order Issuing Public Redacted Version of the ‘Decision on the Request by Victims a/022/06, a/022/06 and a/027/07 to Express Their Views and Concerns in Person and to Present Evidence during the Trial’, ICC-01/04-01/06-2032-Ann, 9 July 2009, paras 25–26;Katanga and Chui, ICC-01/04-01/07-1788-ENG, paras 86–89.
232 ICC-01/04-01/06-2032-Anx, para 25.
233 Bembo, ICC-01/05-01/08-2138, paras 39–51; Victims a/0542/08, a/0394/08, and a/0511/08; see Bembo, Transcripts 25–26 July 2012, ICC-01/05-01/08-227-Red-ENG and ICC-01/05-01/08-1-226-Red-ENG.
right, not as witnesses. This was justified on the grounds that victims needed to narrate in their own words the factual background to the charges which their views and concerns arose from. In addition, it would be impossible for victims, particularly those who suffer from sexual violence, to be able to present their views and concerns in an abstract general way devoid of the facts and their lived experience of what occurred. As they were not being sworn in as witnesses, they could not be cross-examined by the prosecution or defence, and as a result the judges would not consider victims’ views and concerns as part of their final determination of evidence. As such, the direct participation of victims is only used to give a very selective contextual background. The victims’ oral statements to the Court discuss their experience of violence by Mr Bemba’s troops and the consequential harm they continue to face. Although the victims expressed satisfaction and some form of relief by testifying before the Court, they only stated this when prompted by the judges. An area of concern of such testimony was the victims’ unmitigated expectations of the ICC, with one looking to obtain funds from the Trust Fund for Victims (TFV) and another looking for a new artificial leg. While such opportunities may help to provide a “human perspective” to a court, the long-term benefit to victims is questionable, particularly in light of the collapse of the Bemba case in June 2018.

In order to protect the rights of the defendant, victims who participate anonymously are limited to making opening and closing statements, accessing public documents, and participation in public hearings. In the Lubanga case, the Court held that there is a need to protect the accused from anonymous accusation, victim participation would be undermined if they had to give up the protection of anonymity in order to participate. Accordingly, “the greater the extent and the significance of the proposed participation, the more likely it will be that the Chamber will require the victim to identify himself or herself.” As an additional safeguard, the Chamber emphasised that it will always know the identity of the victim and will be in the best position to judge the extent of his/her participation. In contrast, the Bemba case the judges found that there is no distinction in the roles of anonymous and non-anonymous victims can participate. In practice this issue may be moot, as anonymous and non-anonymous victims are commonly represented by the same legal representatives.

75. Protection and Psychological support

76. The protection and support of victims appearing before international criminal justice bodies has been an institutional challenge, especially where there is ongoing insecurity or perpetrators remain at large or in power. That said a number of practices have emerged from these courts and tribunals that aim to minimise secondary victimisation of victims who engage with them. The ad hoc tribunals for the former Yugoslavia (ICTY) and Rwanda (ICTR) were under an obligation to protect victims and witnesses, with specific measures for survivors of sexual violence. Both tribunals had Witness Support Sections for witnesses and victims coming forward to testify to provide them with a safe and dignified environment, so as to avoid causing them trauma in proceedings. The tribunals provided protective measures including confidentiality measures in proceedings (private hearings, and voice/face distortion), anonymity and relocation. The ICTY adopted protective measures in 38% of cases, where at the ICTR this was 95%. Despite these provisions at least 9 witnesses were killed in one case at the ICTY, and 99 witnesses and victims were killed in the months running up to the setting up of the Witness and Victim Support Section of the ICTR. Many others were stigmatised, ostracised from their family or community, harassed, and even violently attacked. In proceedings of the ICTY and ICTR, victims appearing as witnesses also suffered from some defendants who verbally attacked them, such as Milošević calling one a “murderer and robber”, and Karadžić saying another was “not a victim” despite surviving a mass execution in Srebrenica. The criminal nature of proceedings meant that the chambers and parties were more interested in establishing facts and individual criminal responsibility, than hearing victims’ voices. These experiences of secondary victimisation negatively impacted upon victims’ willingness to engage with the tribunals and also shaped their expectations and perceptions of justice.

77. At the ICTY the treatment of victims is similar to the ad hoc tribunals, with a Victims and Witnesses Unit (VWU) in the Registry providing protection measures, security, counselling and other appropriate measures for victims and witnesses who appear before the Court. The Court also operates the Initial Response System (IRS) in countries under investigation, which allows victims or witnesses to seek...
assistance at any time they believe they or their families are in danger. If any calls are received, a local partner extracts the individual(s) and places them in a safe location before the need for further measures of protection are assessed. However, this system relies on local police forces, which may be corrupt or the crimes may involve the government, and could result in further harm to the individual. The VWU also has a protection programme which can relocate victims and witnesses if necessary, either in or out of the country. The VWU also offers a 24-hour ‘psychological, social assistance and advice’ to victims, witnesses, and their families, as well as in-court support assistants to ‘attend to [their] emotional and physical needs’.  

78. The ICC includes a range of protective measures to enable victims and witnesses to participate in proceedings by minimising their risk in doing so. Such measures can include closed hearings (in camera), pseudonyms, voice and facial distortion, public non-disclosure, and redaction of identity or identifying information from the record. The Court has varied the use of these measures depending on the stage of proceedings and in striking the correct balance between the rights of the defendant to confront their accuser and the protection and safety of victims. For instance, judges have redacted most of the information on victims in the pre-trial stage, as they do not impact the rights of the defendant until the trial stage. While cost effective when the Court does not have a substantial presence on the ground, redactions can also limit victims’ ability to participate, as in balancing with the rights of the defendant, if victims want more participatory rights, such as questioning witnesses or the defendant, they need to forgo their anonymity. The most extreme measure the Court can use is relocation, but it is often reluctant to use it, as noted by the Appeals Chamber, relocation is a ‘serious matter that can . . . have a ‘dramatic impact’ and ‘serious effect’ upon the life of an individual, particularly in terms of removing a witness from their normal surroundings and family ties and re-setting that person into a new environment. It may well have long-term consequences for the individual who is relocated — including potentially placing an individual at increased risk by highlighting his or her involvement with the Court and making it more difficult for that individual to move back to the place from which he or she was relocated, even in circumstances where it was intended that the relocation should be only provisional. Where relocation occurs, it is likely to involve careful and possibly long-term planning for the safety and well-being of the witness concerned.’ 

79. For vulnerable victims or witnesses, they can be provided with special measures that include a support person in proceedings, shielding devices, video conferencing technology, and sensitive questioning. Judges have also played a key role in keeping defendents and defence counsel’s questioning of victims in check, and they are obliged to do so under the rules of the Court as are counsel under their code of conduct. Judges have incorporated some good practice of procedural justice by allowing victims to testify by first ‘telling their story’ in a form, without interruptions or leading questions. In addition, judges have been empathetic and respectful to victims, thanking them for attending and helping the Court to determine the truth, as well as wishing them the best of health.

80. Despite these protective measures in Kenya, witnesses and victims were identified on social media by Kenyan journalists and other actors, intimidated by threats, the use of bribery, and the exertion of social pressure, with some being killed. As a result, the proceedings against the president, vice-president and other indicted persons collapsed. Together the experience of international criminal justice bodies in protecting victims and witnesses who come before them in post-conflict societies is problematic, which is not helped by distance of such courts or risk of individuals being identified in close-knit communities.

**International standards on sentencing for international crimes**

81. There is no specific obligation on states under international human rights law or international criminal law to provide a required or particular penalty for those responsible for international crimes (crimes against humanity, genocide or war crimes). The Rome Statute for the International Criminal Court provides a maximum sentence of 30 years, and life sentences in cases of extreme gravity.

---


253 Article 68(2), Rule 87(3), and Regulation 94, Registry Regulations.

254 Article 68(2), Rule 87(3), and Regulation 94, Registry Regulations.

255 Kony et al., ICC-02/04-01/05-124, para. 21; Situation in DRC, ICC-01/04-374, para. 28; Katanga and Chui, ICC-01/04-01/07-797.

256 See Katanga and Chui, ICC-01/04-01/07-778 R.ENG.; paras. 92-93.

257 Prosecutor v Katanga and Chui, ICC-01/04-01/07-778 R.ENG., para. 92.

258 Rule 88. See Moffett n.30, p.130-141.


260 McGonigle n.188, p. 322, fn. 610.


263 Statement of the Prosecutor of the International Criminal Court, Fatou Bensouda, following an application seeking an adjournment of the provisional trial date, 19 December 2013.

264 Article 77(1), Rome Statute.
but in the first few convictions before the Court the average has been 13.25 years.265 In terms of complementarity, the ICC only foresees sentencing being an issue where such provisions are intended to shield a person from criminal responsibility or proceedings were not conducted independently or impartially in light of international due process norm, which are inconsistent with an intent to bring the person concerned to justice.266 To date the ICC has not made a case admissible on the basis of ineffective sentencing, though there are two cases where indicted suspects wanted by the Court, have been prosecuted, convicted and imprisoned, to then receive a pardon some months later.267 It would be hard for international judges to determine that reduced sentences brokered under a peace agreement and approved by a national legislature are best decided before the Court.

82. International fair trial and access to justice norms include mitigating in sentencing, amnesties and pardons. While there has been a growing body of jurisprudence recognising victims’ right to justice, it is an obligation of means and not outcome upon a state. In other words, victims do not have a right to demand a particular person is convicted or a specific sentence or sanction.268 The rest of this section outlines the issue of sentence mitigation for international crimes, as well as the use of amnesties and pardons to facilitate accountability, truth and reconciliation. These principles and jurisprudence can be instructive in providing a customary international law basis for decision-making on alternative sanctions.

**Sentencing and proportionality**

83. Sentencing for gross human rights violations and international crimes should impose appropriate penalties proportionate to the gravity of the violation.269 The ICC PPS has followed such a proportionate retributive approach, characterised by a determination of ‘just deserts’, with sentences ‘having to be proportional to the gravity of the crime and the moral guilt of the convicted’.270 A similar calculation is used by the ICC.271 The Inter-American Court has stated that the rule of proportionality requires that States,

‘...impose penalties that truly contribute to prevent impunity, taking into account various factors such as the characteristics of the offense, and the participation and guilt of the accused.’272

84. In the Rochela Massacre case, the Court stated in relation to the Justice and Peace Law proceedings that

‘...punishment which the State assigns to the perpetrator of illicit conduct should be proportional to the rights recognized by law and the culpability with which the perpetrated act, which in turn should be established as a function of the nature and gravity of the events. The punishment should be the result of a judgment issued by a judicial authority. Moreover, in identifying the appropriate punishment, the reasons for the punishment should be determined. With regard to the principle of lenity based upon the existence of an earlier more lenient law, this principle should be harmonized with the principle of proportionality of punishment; such that criminal justice does not become illusory. Every element which determines the severity of the punishment should correspond to a clearly identifiable objective and be compatible with the Convention.’273

85. The European Court of Human Rights has similarly found that,

‘...just and proportionate punishment are the subject of rational debate and civilised disagreement. Accordingly, Contracting States must be allowed a margin of appreciation in deciding on the appropriate length of prison sentences for particular crimes.’274

86. Proportionality in international criminal law is a key consideration in international criminal justice bodies sentencing, but such assessments are based on the gravity of the crime, and mitigating and aggravating factors.275

**Sentence mitigation and guilty pleas**

87. International criminal justice has traditionally since the Second World War permitted sentence mitigation as not to ‘reduce the degree of the crime...[but]...
more a matter of grace than of defense. Mitigation of sentence and early release have a number of factors that will decrease the number of years a person responsible for international crimes will stay in prison.

88. The ICC in early release decisions takes into account the ‘genuine dissociation’ of a sentenced person from their crime, the prospects of them being resocialised or successful resettlement back into society, whether their release would give rise to ‘significant social instability’, any ‘significant’ action by the sentence person for the benefit of victims and the impact of their release on victims and their families, and their individual circumstances, such as worsening health or advanced age.277

89. The UN Principles to Combat Impunity foresee the role of confessions, disclosure and repentance as a legitimate justification for reduction of sentence, but not an exemption from criminal or other responsibility.278 This reflects that most criminal justice systems allow reduced sentences with guilty pleas, but the Impunity Principles provide no guidance on the scope of such reduction or whether it can be automatic.279 The Convention on Enforced Disappearances also suggests that State Parties establish mitigating circumstances for individuals involved in disappearances who effectively clarify the fate, whereabouts or identity of the victim(s).280 However, imposing small suspended fines on state forces responsible for killing civilians can make punishment derisory and fail to ensure the protection of victims and the impact of their release on victims and their families, and ‘significant social instability’, any ‘significant’ action by the sentence person for the benefit of victims and the impact of their release on victims and their families, and their individual circumstances, such as worsening health or advanced age.277

276 United States of America vs. Wilhelm List et al. (Hostage Case), 19 February 1948, XI Trial of War Criminals, p377.
277 Rule 223, Rules of Procedure and Evidence.
282 Opuz v. Turkey, App. No. 33420/02, Judgment (Merits and Just Satisfaction), 9 June 2009, para 103.

90. The cessation of violence and involvement of perpetrators in peace negotiations is an important mitigating factor at the ICTY and ICC.283 Such efforts are required to be ‘genuine and concrete’284 in the Kotonąga case the ICC considered that the convicted person’s ‘personal and active support to the process of disarming and demobilising child soldiers;285 assistance in the release of hostages, and protection of civilians within his own community;286 could not play a determinate role due to his crimes committed against member of the other civilian community in Ituri the Hema. Such efforts need to be ‘both palpable and genuine, without the need to demand results’287 with evidence based on a balance of probabilities.288 Convicted persons need to show that their peace and reconciliatory efforts are sincere, genuine and implemented. The ICC held in the Bemba case that the accused writing a book on peace was insufficient.289 Efforts to contribute to peace in other countries and not in country the individual was convicted of crimes in, has limited value in mitigation.290

91. Similar findings were considered by the ICTY and ICTR in that contrition or contribution to peace or reconciliation can be weighty mitigating factors where they recognise victims’ suffering, acknowledge their responsibility, apologise, and actively promote and negotiate peace.291 However such efforts by convicted person could not be judged by their acts to protect civilians within their own community.292 Statements of remorse and apologies by convicted persons is considered to also contribution to reconciliation by being part of a proportionate sentence, in that it is not too lenient or harsh,293 but judges have recognised that punishment in

284 The ICTY included a range of mitigating factors: (1) co-operation with the Prosecution; (2) the admission of guilt or a guilty plea; (3) the expression of remorse; (4) voluntary surrender; (5) good character with no prior criminal convictions; (6) comportment in detention; (7) personal and family circumstances; (8) the character of the accused subsequent to the conflict; (9) duress and indirect participation; (10) diminished mental responsibility; (11) age; and (12) assistance to detainees or victims. Poor health is to be considered only in exceptional or rare cases. – Prosecutor v. Blažički, Appeal Judgement, IT-95-14-A, 29 July 2004, para 69; and Prosecutor v. Milan Babić, Judgement on Sentencing Appeal, IT-03-72-A, 19 July 2005, para 110.
286 Bemba, Decision on Sentence pursuant to Article 76 of the Statute, ICC-01/05-01/15-171 27 September 2016, para 72.
287 Katanga ICC-01/04-01/07-3484-ENG-Corr, para 144.
288 Ibid, para 110 and 39.
289 Katanga Decision on Sentence pursuant to article 76 of the Statute, ICC-01/04-01/07-3484-ENG-Corr, 23-10-2015, para 91.
290 Lubango, Decision on Sentence pursuant to Article 76 of the Statute, ICC-01/04-01/06-2901 10-07-2012, para 34.
291 Bemba, Decision on Sentence pursuant to Article 76 of the Statute, ICC-01/05-01/15-08-3399, 21 June 2016, para 73.
292 Bemba, ICC-01/05-01/06-3399, 21 June 2016, para 76.
294 Babić, para 60.
itself can only make a limited contribution in post-conflict societies.\textsuperscript{306} Statements of remorse and apologies can be mitigating factors where they are genuine and sincere.\textsuperscript{207} There seems to be a need for the convicted person to reflect on their actions and have an awareness of their wrongdoing by trying to make amends for the actions during the war in securing peace and reconciliation.\textsuperscript{204}

92. The Special Court for Sierra Leone considered that the convicted persons acting out of civic duty in fighting to reinstate democracy in the Fofoana and Kondewa case,\textsuperscript{299} but that,

‘the crimes for which the Accused were tried and convicted remain very serious crimes, and both Fofoana and Kondewa will bear the stigma of a conviction after we have pronounced their sentences. The Chamber hopes that this Judgement will send a message to future pro-democracy armed forces or militia groups that notwithstanding the justness or propriety of their cause, they must observe the laws of war in pursuing or defending legitimate causes, and that they must not recruit or use children as agents or instruments of war. It will, in addition, remind them of their obligation to protect civilians who are unarmed and not participating in hostilities, and whose aspiration is only to protection, regardless of their perceived affiliation.”\textsuperscript{300}

93. However in the AFRC case, a good service record in the army was not considered a mitigating factor, but ‘merely … duty.’\textsuperscript{204} Providing a guilty plea has been noted as a mitigating factor, in that it saves the Court time and relieves witnesses and victims the stress of testifying,\textsuperscript{202} but it is given more weight when convictions are in other cases. However, in a number of cases in the early years of the ICTR, while a number of high level of suspects did plead guilty, the tribunal imposed long sentences due to the gravity of the charges of genocide.\textsuperscript{203} Most ICTR defendants were keen to receive reduced sentences, but they were not willing to plead guilty to genocide to receive it, due to many of them viewing the violence as part of a conflict between the Rwandan Hutu government and Ugandan Tutsi rebels.\textsuperscript{204}

94. Contributing reparations or assisting victims can be considered a substantial mitigating factor of sentence. The ICTC mitigating factors in sentencing explicitly recognise the defendant’s conduct in providing compensation to victims.\textsuperscript{203} There are similar provisions in the Ugandan ICD.\textsuperscript{204} Giving assistance to victims featured in 38.42\% of sentencing decisions at the ICTY and ICTR examined by Holá et al.\textsuperscript{307} The weight of assisting victims and civilians is judged against the gravity of the offences the individual is convicted of such as saving a family from another community when involved in killing hundreds of civilians.\textsuperscript{208} The ICC has been explicit that assistance to victims and civilians in general should be given more weight as a mitigating factor, than selective assistance.\textsuperscript{309} Expressing statements of remorse, including apologies, are considered a significant factor.\textsuperscript{203} However, expressing sympathy or empathy to victims is given less weight, as the convicted person is not renouncing their wrongful actions.\textsuperscript{303} Despite these considerations, aggravating factors of the convicted person’s seniority and gravity of offences, in particular genocide, can outweigh such efforts towards victims.\textsuperscript{202}

95. In the Katanga case at the ICC the convicted person provided a recorded video where he apologizes to the victims of the Bogoro massacre, as part of an assessment for reducing his sentence. However, the victims participating in the case rejected his apology. While the defence counsel did meet with the victims in Bogoro to discuss the apology and sentence reduction, the victims remained unhappy with some feeling further traumatised by the meeting. There was a feeling amongst the victims that Mr Katanga’s apology was not sincere and would not have been forthcoming without him benefiting through a reduced sentence. The legal representative of the victims further presented testimony from a community leader in Bogoro on the traditional settlement of disputes by the Hema as, “According to our custom, when there is a conflict between two people they can sit down to discuss it; the first thing that we do is seek to make amends. The second stage is to bring people together to try to find a solution. Where Katanga is concerned, it is as if he is reversing the process. Personally, I do not agree with this back-to-front approach. People should first sit down, make amends, and then apologise. If someone has been hurt, the wound must be treated and, once the person is cured, forgiveness can be sought.”\textsuperscript{303}

As a result, despite Mr Katanga offering to meet with victims to give a personal apology, it was rejected as insufficient to benefit the victims.\textsuperscript{204}

96. Similarly in the Al Mahdi case the convicted individual plead guilty and apologised to the victims and the community in Timbuktu for the destruction of the World Heritage site.\textsuperscript{309} He also called upon others to not engage in such destruction of cultural property and vowed to never commit atrocities again.\textsuperscript{21} Yet the victims felt
it was insufficient. While some were willing to accept the apology, as forgiveness is a tenet of Islam, others were concerned that they could not forgive Mr Al Mahdi by only his words, but by his deeds, as they were concerned that accepting his apology may forego their claims for reparation. As stated by their legal representative, ‘Apologies alone, as sincere as they may be, cannot make amends for the harm suffered and allow the victims to return to their previous lives and regain their dignity.’ Despite these interventions, the Court held that Mr Al Mahdi’s apology was a ‘significant’ mitigating factor.

97. In comparison at the ECCC in Case 001, while the Duch made a number of public apologies and expressed remorse to the victims, the Chambers found it was undermined by his failure to offer a full and unequivocal admission of his responsibility, particularly as he requested an acquittal in his closing statement, which was held to diminish his remorse. In the subsequent Case 002/01 Nuon Chea did apologise to the public and victims, but the Court found it was undermined by ‘his failure to accept responsibility for his own wrongdoing’, as he minimised his own responsibility for the Khmer Rouge’s lack of control over ‘traitors’ who committed the crimes against humanity and genocide of which he was convicted. Accordingly, a range of conduct by defendants, in particular in contributing to peace and victims’ needs, is required a sufficient and proportionate factor in reducing sentences for international crimes. However, the failure to acknowledge responsibility seems to be a clear ground to distinguish the proportion of punishment in sentencing. Similar issues are factored into the provision of certain amnesties and pardons in post-conflict societies.

Amnesty and pardons

98. Amnesty extinguishes or prevents criminal and civil liability, whereas a pardon ends the ‘execution of a penalty, though in other respects the effects of the conviction remain in being.’ Pardons are seen as more acceptable, due to them being the prerogative of the executive and after the pronouncement of a person’s guilt and sentence, provided they are made on justifiable grounds. For the ICRC, amnesty was a way to encourage gestures of reconciliation which can contribute to re-establishing normal relations in the life of a nation which has been divided. Article 6(5) of Additional Protocol II, while providing a broad amnesty to those taking part in hostilities, has recently been limited by regional and national courts to exclude international crimes, as going beyond the act of rebellion or waging war.

99. Regional human rights courts have developed a body of jurisprudence around the permissibility of amnesties in delivering national goals. The European Court of Human Rights has held that obligations to prosecute and punish individuals can, exceptionally, be set aside for a ‘reconciliation process and/or a form of compensation to the victims’. In particular it has stated that, ‘even in such fundamental areas of the protection of human rights as the right to life, the State is justified in enacting, in the context of its criminal policy, any amnesty laws it might consider necessary, with the proviso, however, that a balance is maintained between the legitimate interests of the State and the interests of individual members of the public.’

100. Blanket amnesties are seen as problematic and in violation of international human rights law, not just in the extent they allow impunity, but in how they deny victims’ right to an effective remedy. This has also been recognised by the ECCC. The Inter-American Court has a long jurisprudence on such issues. Recently in relation to the Ugandan Amnesty Act 2000, the African Commission of Human and Peoples’ Rights stated that states, ‘should ensure that such amnesties comply with both procedural and substantive conditions. In procedural terms, conditional amnesties should be formulated with the participation of affected communities including victim groups. Substantively speaking, amnesties should not totally exclude the right of victims for remedy, particularly remedies taking the form of getting the truth and reparations. They should also facilitate a measure of reconciliation with perpetrators acknowledging responsibility and victims getting a hearing about and receiving acknowledgment for the violations they suffered.’

101. As such, trade-offs with punishment must ensure that there is an effective investigation that can lead to the identification of those responsible, some form of accountability of such individuals and appropriate and adequate reparations.
to victims. This is to ensure that society knows the facts of what happened and prevents their occurrence or any appearance of state tolerance or collusion in such unlawful acts.\footnote{Jelč v. Croatia, Application no. 57856/12 June 2014, para.94.}

102. The Juba peace agreement between the Lord’s Resistance Army (LRA) and the Ugandan government stipulated a number of accountability mechanisms to address the conflict. Lower ranking combatants would be subject to traditional justice, and state forces would be judged through existing accountability mechanisms. For senior LRA suspects, a cooperative system was proposed before the International Crimes Division, where suspects who make a confession, disclosure or other relevant information, would in turn benefit for the purposes of sentencing.\footnote{Clause 3.5.3.6, Agreement on Accountability and Reconciliation, 29 June 2007.} Cooperation in providing relevant information would have included the individual’s conduct during the conflict, details assisting in establishing the fate of persons missing during the conflict, the location of land mines or unexploded ordnances of other munitions, and any other relevant information.\footnote{Clause 15, Annexure to the Agreement on Accountability and Reconciliation 19 February 2008.} Such individuals who cooperated would have expected to benefit from alternative penalties and sanction, which were to ‘reflect the gravity of the crimes or violations; promote reconciliation between individuals and within communities; promote the rehabilitation of offenders; take into account an individual’s admissions or other cooperation with proceedings; and, require perpetrators to make reparations to victims.’\footnote{Ibid. para.53.}

103. Similarly, in the Central African Republic the Special Criminal Court for high level perpetrators of international crimes is supported by a justice, truth, reparations and reconciliation commission with branches at the local level. Its mission is to identify and investigate crimes and abuses, with perpetrators to be divided into two categories: ‘Those whose perpetrators must be brought to justice, [and those] that may be subject to reparations through the payment of compensation or the performance of community service, in order to promote a spirit of contrition and inter-community reconciliation.’\footnote{Republican Pact for Peace, National Reconciliation and Reconstruction in the Central African Republic, p4.} It is worth noting that in Uganda the peace agreement fell apart and so the issue of alternative sanctions did not arise, and in CAR violence remains ongoing, with suspects in both contexts being transferred to the International Criminal Court.

104. Annemettes and sentence mitigation have been used in a number of contexts to incentivise ex-combatants and perpetrators to fulfil the wider political goals of the transition.\footnote{Mission Report of the Agja-Wayamo Delegation to the Gambia: Meeting Expectations on the Road to Justice: Achieving Accountability in The Gambia, The Africa Group for Justice and Accountability (Agja) and The Wayamo Foundation, p11.} The Gambian Truth Reconciliation and Reparations Commission can provide an amnesty to those who report before it and give a ‘full disclosure’ and ‘remorse for their acts or conduct.’\footnote{Citizen v. McBride, Case CCT 23/10, Judgment of the Constitutional Court of South Africa, [2011] ZACC 11.} This amnesty excludes those who were involved in any acts that formed part of a crime against humanity.\footnote{Caso Barrios Altos y Caso La Cantuta vs. Perú, Supervisión de Cumplimiento de Sentencia Obligación de Investigar, Juzgar y, de Ser el caso, Sancionar, Resolución de la Corte Interamericana De Derechos Humanos, 30 May 2018, para.47.} It is intended that informants who have committed crimes against humanity, while not eligible for an amnesty, will be able to benefit from reduced sentences where they cooperate.\footnote{Ibid. para.53.} In South Africa, the amnesty and truth exchanged for perpetrators of gross human rights violations to facilitate the work of the Truth and Reconciliation Commission, did not absolve the person’s moral responsibility in such violations so as to allow them rewrite history or ‘muzzle the truth’.\footnote{Ibid. paras 53 and 56.}

105. Pardons can also play an important part in incentivising individuals to express remorse or contribute to repairing the harm caused to victims. This issue is gaining increasing attention at the ICC\footnote{Ibid. para.57.} as well as the Inter-American Court, in relation to the release of former Peruvian president Fujimori. On Fujimori’s release from prison in Peru on humanitarian grounds, the IACHR declared that punishments cannot be unduly affected or rendered illusory, given that they are integral to victims’ right to justice.\footnote{In the cases involving Simone Gbagbo in Cote d’Ivoire and Saif Gaddafi in Libya.} Where sentences are reduced for serious human rights violations it must be a reduction that is the least restrictive to victims’ right to justice, and applied in extreme cases and for a prevailing need (such as emergency medical care).\footnote{Ibid. para.57.} Again this is a question of proportionality in achieving the wider public goal, for instance release on medical grounds for better treatment, is less restrictive of victims’ right to justice, than extinguishing a sentence through pardon.\footnote{Again this is a question of proportionality in achieving the wider public goal.} That said the executive has discretion to show mercy in punishment, subject to judicial oversight, drawing from international criminal law on mitigation of sentence and early release, paying civil compensation, clarifying the truth, recognising the seriousness of the crimes they have perpetrated, their rehabilitation, and the effect of their release on society and victims.\footnote{Citizen v. McBride, Case CCT 23/10, Judgment of the Constitutional Court of South Africa, [2011] ZACC 11.} In line with amnesties and sentence reduction, pardons and other measures are increasingly being seen as legitimate provided there are clear legal boundaries on their extent and conditionality. In other words, provided there is a legitimate public interest (reconciliation, remedy to victims) and they allow the investigation and attachment of responsibility, alternative sanctions can be crafted under international law that do not run afoul of being blanket amnesties or self-serving pardons.
Responsibility in international law has traditionally been the domain of states.\(^{354}\) Louise Mallinder and Kieran McEvoy, Rethinking amnesties: atrocity, accountability and impunity in

See Moffett n.30, p147-150.


Reparations are measures to remedy and alleviate victims’ suffering, but they also serve an expressive function in validating victims’ harm as wrongful and obliging those responsible to repair their wrong.\(^{348}\) For victims, such accountability is evinced by identifying those parties responsible, holding them to account for their actions, compelling a judgment on their liability, and requiring them to provide reparations.\(^{349}\) Attaching responsibility for reparations to perpetrators, whether individual, state, or organisational, can fulfill an important psychological function for victims in appropriately directing blame at those who committed the atrocity against them and relieving their guilt.\(^{350}\) Reparations made by the responsible perpetrator can also help to symbolise their commitment to remediing the past and to be held to account for their actions. However, compensation paid to victims without any acknowledgement of responsibility can be seen as perpetuating impunity by ‘buying them off’. Alternative sanctions are often not widely supported by the public as they ‘fail to express condemnation as dramatically and unequivocally as imprisonment.’\(^{351}\) Thus, responsibility for reparations can be distinguished such measures from charity or humanitarian assistance by achieving some form of accountability.\(^{352}\)

Reparations and accountability

narrowly defined as its ‘operationalisation’ with common characteristics including,

’(1) there is an individual or institution that is capable of being held to account for their decisions, actions or omissions; (2) there is an individual or institution that is empowered to hold the decision-maker accountable; (3) that there is a process by which the decision-maker is required to disclose and explain their decision; and (4) that there is an enforcement process, in which the accountability actor can impose sanctions on decision-makers who violated their duties.’\(^{353}\)

106. Reparations are measures to remedy and alleviate victims’ suffering, but they also serve an expressive function in validating victims’ harm as wrongful and obliging those responsible to repair their wrong.\(^{348}\) For victims, such accountability is evinced by identifying those parties responsible, holding them to account for their actions, compelling a judgment on their liability, and requiring them to provide reparations.\(^{349}\) Attaching responsibility for reparations to perpetrators, whether individual, state, or organisational, can fulfill an important psychological function for victims in appropriately directing blame at those who committed the atrocity against them and relieving their guilt.\(^{350}\) Reparations made by the responsible perpetrator can also help to symbolise their commitment to remediing the past and to be held to account for their actions. However, compensation paid to victims without any acknowledgement of responsibility can be seen as perpetuating impunity by ‘buying them off’. Alternative sanctions are often not widely supported by the public as they ‘fail to express condemnation as dramatically and unequivocally as imprisonment.’\(^{351}\) Thus, responsibility for reparations can be distinguished such measures from charity or humanitarian assistance by achieving some form of accountability.\(^{352}\)

107. Responsibility in international law has traditionally been the domain of states. However the increasing occurrence of non-international armed conflicts and non-state armed groups controlling territory has meant that such groups can act like facto authorities in the area they control. This gives rise to certain human rights obligations in particular circumstances, including the obligation to remedy gross violations of human rights and grave breaches of international humanitarian law.\(^{351}\) Accountability can be broadly understood as the constraint of power, but can be narrowly defined as its ‘operationalisation’ with common characteristics including,

’(1) there is an individual or institution that is capable of being held to account for their decisions, actions or omissions; (2) there is an individual or institution that is empowered to hold the decision-maker accountable; (3) that there is a process by which the decision-maker is required to disclose and explain their decision; and (4) that there is an enforcement process, in which the accountability actor can impose sanctions on decision-makers who violated their duties.’\(^{353}\)

348 Combs n.106, p19
349 Prosecutor v Thomas Lubanga, Decision Establishing the Principles and Procedures to be applied to Reparations, ICC-01/04-01/06-2904, 7 August 2012, para.179
352 See Hoefft n.30, p.47.150.
353 See Principle 15, UN Basic Principles 2005
356 Drumbl n.10, p.25.
357 Klaflner n.355, p.265.
358 Breslin & Ors v Seamus McKenna & Ors [2009] NIQB 50, paras.83-86
360 The families hoped that the litigation would be ‘a vehicle for putting as much information as possible on a collective basis with individual participation deeply conformist or complicit.’\(^{361}\) Members of an armed group agree with the group’s principles, purpose, or aims, and by themselves in a normal society would not agree to such actions, but for the group. Moreover, as members of an armed group expressing approval of the organisation’s action and benefiting from membership of the group, they should be collectively responsible for the acts of the group and contributing as far as possible to the ‘cost’ of reparation. The collective behaviour of members in an organisation reflects the collective pressure, organisation, and culture through discipline and orders which conditions individuals to collectively act as an armed group, thus lending itself to organisational responsibility and collectively seeking reparations from members of a group, rather than just individuals.\(^{361}\) Imposing collective responsibility on the membership of an organisation is not collective punishment, but recognition that members have an obligation to make good the harm they are responsible for or face individual criminal prosecution. As such reparations and ex-combatants contributions to them, are not intended to be punitive, but an attempt to rebalance the harm caused.\(^{361}\)
361 For instance, a large car bomb exploded in Omagh in western Northern Ireland in 1998, killing 29 civilians and two unborn twins. While no individual has yet been prosecuted for this bombing, some of the victims’ families brought civil litigation against the dissident republicans they identified as responsible. In 2009, Belfast High Court upheld their claim against four individuals, including Liam Campbell, a senior Real IRA Army Council who was held to be a representative of the RIRA Army Council that sanctioned the bombing, and ordered them to make reparations.\(^{359}\) Therefore the court not only held those individuals who carried out the bombing responsible, but also those commanding the organisation, reflecting that this sort of atrocity was not the act of individuals, but a concerted organised effort by an armed group involving different responsible actors. For the victims suing for compensation, their efforts were hoped to ensure some form of accountability and deter such groups from committing violence in the future.\(^{360}\) In other contexts, armed groups have agreed to provide reparations as part of a peace agreement and transitional justice processes.\(^{361}\)
Reparations in international criminal justice bodies

110. Since the creation of the International Criminal Court, reparations have been awarded against those convicted before the Court. As discussed in the previous section, providing reparations to victims is considered a mitigating factor in international criminal justice sentencing. At the ICC, the Court has the discretion to award a fine against convicted persons as well as reparations.362 To date, this has only been ordered against Mr Bemba for his conviction of witness tampering. Reparations at the ICC have only been awarded in three cases at the Court, with all of the convicted persons being indigent, meaning that their financial contribution is offset to the future. Ongoing insecurity and their incarceration has prevented those convicted from directly contributing symbolic measures to victims. In the Lubanga case the Court declined to order compensation given his lack of financial resources, but also because awarding monetary awards to the victims who were child soldiers may cause community resentment and social tensions.363 While initially the Court in the Lubanga case awarded community based reparations to affected communities, this was later rejected on appeal on the grounds that reparations had to be aimed to victims harmed by the crimes of which the accused is convicted.364 Instead the Chamber approved the Trust Fund’s later implementation plan of collective reparations that included symbolic measures of construction of community centres and a mobile programme to reduce stigma and discrimination against former child soldiers, along with service-based collective measures through physical and psychological rehabilitation, vocational training and income generating activities.365

111. In the subsequent Katanga case victims of a massacre in Bogoro, Ituri (DRC) demanded monetary measures to alleviate their suffering and rejected collective symbolic measures such as apologies and memorials as unsuitable, pointless or able to cause unrest.366 Instead the Chamber awarded $250 to the victims, as a way to provide a ‘personal and symbolic acknowledgement and to help them to regain their self-sufficiency and to make decisions for themselves on the basis of their needs.’367 The Court also approved the Trust Fund’s implementation plan for services such as housing assistance, education assistance, income-generating activities, and psychological rehabilitation, to be provided to victims.368 Similary in the Al Mahdi case involving the destruction of the world heritage site at Timbuktu, the victims rejected the TFV’s proposed symbolic measures of memorialisation, use of Mr Al Mahdi’s apology and a re-sanctification of the buildings, as inappropriate.369 Taking these concerns on-board the Court approved the Trust Fund’s implementation of economic development, including compensation to directly affected victims.370

112. International criminal justice bodies have increasingly used the language of ‘collective’ reparations, which is often absent in the conceptualisation and operation of many domestic reparation programmes, the jurisprudence of the Inter-American Court of Human Rights and the 2005 UN Basic Principles on Reparations.371 On the ground, victims may not distinguish collective reparations from assistance where they are delivered in the same form, i.e. monetary awards or collective development. Reparations carry a strong symbolic component that brings them into the ‘politics of recognition’ of who is seen as deserving of publicly acknowledged redress.372 Contreras-Garduño suggests that collective reparations should be complemented with symbolic measures, such as apologies and memorials, to more clearly associate such reparations as a measure of justice.373 As such collective reparations have to be carefully crafted to ensure that they are ‘aimed at conferring official recognition upon victims, and assisting to restore dignity and preserve the collective memory’.374

113. Collective reparations are meant to provide ‘benefits conferred on collectives in order to undo the collective harm that has been caused as a consequence of a violation of international law’.375 This reflects that with international crimes harm is not limited to individuals, but causes collective harm, as it is committed in a discriminatory way or through indiscriminate attacks against groups or civilian populations, such as crimes against humanity and genocide.376 Necessarily individual harm is bound up with collective harm, due to their membership of the group.377 The ICC in Katanga defined reparations to a collective as ‘a group or category of persons that may be bound by a shared identity or experience, but also by victimization by dint of the same violation or the same crime within the jurisdiction of the Court.’378 Together with measures of satisfaction such collective reparations measures can vindicate the ‘moral status’379 of victims as human beings who have suffered unlawful harm, which they did not deserve, can collective reparations send important moral messages about the wrongfulness of their

362 Article 77(2)(a), Rome Statute.
363 ICC-01/04-01/06-2904, para.231 and ICC-01/04-01/06-3299-Avxo, para.87(ii).
364 Lubanga ICC-01/04-01/06-2804, para.274. and ICC-01/04-01/06-3279, 03-03-2015, para.214.
365 Order approving the proposed plan of the Trust Fund for Victims in relation to symbolic collective reparations, 21 October 2016, ICC-01/04-01/06-3235; and Order approving the proposed programmatic framework for collective service-based reparations submitted by the Trust Fund for Victims, 6 April 2017, ICC-01/04-01/06-3289.
366 ICC-01/04-01/07-3728-ENG, para.301.
368 ICC-01/04-01/07-3728-ENG, paras.302-304.
375 Friedrich Rosenfeld, Collective reparation for victims of armed conflict, International Review of the Red Cross 92(897), September 2010, 731-746, p732.
376 Moffett, in G. De Schutter, supra.
378 ICC-01/04-01/07-3728-ENG 17-08-2017, para.274.
114. The International Criminal Court is unique compared to other international criminal bodies, as a Trust Fund for Victims was created alongside it that had been fundraising for a number of years before a reparations decision was reached. The Extraordinary African Chambers (EAC) ordered compensation against the convicted person amounting to $139 million (USD) in the Hissène Habré case, but as none of his assets had been identified a trust fund has been established to provide compensation to victims. The EAC rejected collective and symbolic reparations as they lacked specificity of their cost, location and programme operation. In addition, as the EAC did not have jurisdiction over Chad it could not find it responsible nor order it to implement collective measures. In domestic Chadian proceedings against 20 of Habré’s associates, a court awarded $125 million (USD) after their conviction for torture, including the seizure of their assets and half liability of the state, due to the convicted person’s official position at the time of the violations. The trust fund established by the African Union in 2018, is intended to facilitate compensation through identifying assets stolen by Habré and his cadres as well as contribution from donors, but also has powers to award collective and moral reparations in collaboration with the Chadian government, as well as with other states, inter-governmental organisations and civil society groups. One civil party group (AVCRHH) had requested the Chamber for 30% of funds designated for compensation to be used to fund collective reparations to benefit communities affected by the crimes. These measures included income-generating development projects, creation of monuments in memory to the victims, commemorating 30 May as a day against impunity, educational materials in school curricula, and socio-professional training facilities for indirect, women and children victims.

115. At the Extraordinary Chambers in the Courts of Cambodia explicitly excludes compensation or other monetary measures of reparations, by only permitting claims for ‘collective and moral’ measures. As such the purpose of such reparations before the ECCC are to ‘acknowledge the harm’ suffered by the victims before the Court as a result of a crime the accused is convicted and ‘provide broad measures of reparation to address their harm’. This narrow scope of reparations reflects the legal and political situation the ECCC operates within, in that it does not have a trust fund, has millions of potential victims and has no jurisdiction over the continuing suffering. Collective and moral reparations can provide recognition to groups of victims that acknowledges their lived reality, but also benefit society in reaffirming the legal order and awakening public consciousness about such victimisation to prevent its reoccurrence.

The Cambodian government to enforce implementation. In Case 002/01 against Nuon Chea and Khieu Samphan examined a broader category of crimes that included genocide against the Cham and ethnic Vietnamese communities in Cambodia, forced marriage and rape, executions, torture and enforced disappearances. The lead co-lawyers proposed 18 reparation projects ranging from mental health support, legal and civil education for minority groups, a song-writing competition, dance production on forced marriage, a photo exhibition on genocide of Cham and ethnic Vietnamese. The ECCC refused to approve five projects as they had not received funding from donors. Notably the ECCC rejected part of project 13 involving mental health support and livelihood support to elderly civil parties, given that the latter part looked more like monetary reparation, rather than collective and moral measures. Project 15 involving acknowledgement of discrimination and persecution of indigenous minorities in Ratanakiri and Mondulkiri provinces was rejected as the accused were not charged or convicted of these crimes. As such the ECCC reparation process is a means for donor funded programmes to receive official approval for specific projects that aim to address some of victims’ needs, but without a national reparation programme the measures do not adequately remedy their harm. For instance the ethnic Vietnamese continue to be denied rights as citizens, causing many to living on floating villages on the Tonlé Sap river, as they are unable to own land legally or send their children to school. Due to controversy amongst other civil parties who wanted the ethnic Vietnamese excluded from the ECCC, their reparations was diluted down from assisting them attaining citizenship to providing them income-generating development projects, creation of monuments in memory to the victims, commemorating 30 May as a day against impunity, educational materials in school curricula, and socio-professional training facilities for indirect, women and children victims.

381 The Prosecutor v. Hissène Habré, Appeals Chamber of the Extraordinary African Chambers, dispositif, p225-227
384 Internal Rule 23 quinquies.
385 Internal Rule 23 quinquies 1(a)-(b).
legal and civic education. Similarly the Cham community who had their religious leader killed and tens of thousands of their members killed during the genocide, lost some of their cultural heritage and wanted educational scholarships so that the next generation could reconnect with their cultural legacy, instead before the ECCC they received a photo exhibition and awareness raising activities.392

117. Ultimately the challenges of reparations before international criminal justice bodies is that they are dealing with asymmetrical justice, in that they holding individuals liable for crimes which affected thousands of victims, with no recourse to call upon the state or other responsible organisations to support such reparations measures within a large administrative scheme. It also reflects that international criminal justice bodies cannot provide comprehensive reparations like state administrative programmes, as they lack the resources and capacity. However, such courts can provide a form of reparations, at least at the minimalist end, of measures that acknowledge and seek to remedy the moral harm suffered by victims. That said there is emerging practice of ex-combatants, in particular former non-state armed groups, to provide reparations, not as a punishment, but through being incentivised to voluntarily contribute to the remedy of victims’ harm.

Complex Political Victims

118. The final area we wish to address in this report is that of ‘complex political victims’ – those victims who simultaneously or successively experienced harm and participated in systems of oppression and political violence.393 One caveat is essential. Arguing for the acknowledgement of complex identities is not to imply a collectivisation of guilt or to suggest that all perpetrators are victims or vice versa. Moreover, it is not meant to deny the victim status of individuals, especially since discourses of blaming and silencing victims are often instrumental to political violence.394 However, it is necessary to recognise the messy reality of conflict in which individual identities cannot neatly be accommodated into strict categories of ‘innocent victims’ and ‘guilty perpetrators’. Former vice Chair of the South African Truth and Reconciliation Commission Alex Boraine takes up this point:

‘To think of the perpetrators as victims is not to condone their actions or their deeds, nor is it to turn away from the many victims whose lives they destroyed by their activities. It is simply to try to understand something of the ambiguity, the contradictions, of war, of conflict, of prejudice’.395

119. Holocaust survivor Primo Levi offers perhaps the most generous insight into the complexity of victimhood, arguing that even in the horror of the concentration camps, the complex network of human relations could not always be reduced to ‘two blocs of victims and persecutors’.396 Reflecting on his and others’ ‘inadequate’ efforts at resistance during their time in German concentration camps, Levi hints at a belief that through their ‘failure to resist’, he and fellow prisoners were also complicit in the atrocities that took place. In doing so, Levi implicates all humans in the acts of others, encompassing not only deeds of depravity, but also the failure to act to prevent such deeds:

‘What guilt? When all was over, the awareness emerged that we had no done anything or not enough, against the system into which we had been absorbed. . . on a rational plane, there should not have been much to be ashamed of, but shame persisted nonetheless, especially for the few, bright examples of those who had the strength and possibility to resist’.397

120. For Erin Baines, the term perpetrator includes bystanders, collaborators, informants, forced perpetrators, forced combatants, victims turned-perpetrators, and perpetrators-turned-victims.398 The following example provides a way into this complexity: ‘A student watches his parents being harassed by secret police, the student joins protest or freedom-fighting groups and then is arrested; the student emerges willing to use terrorist tactics against the secret police, and sets off bombs that kill civilians’.399 In this example, the student has been a victim, combatant and bystander. Equally, as Claire Moon notes, the South African Truth and Reconciliation Commission required South Africans to be designated as either ‘victims’ or ‘perpetrators’, but in respect to perpetrators, did not distinguish between the kinds of acts committed, the reasons why they were committed, their consequences or their context, or between individuals who committed just one act and those whose entire operation and purpose was the commission of such acts.400 Some of those who were already before the TRC could not easily be accommodated within these categories of ‘victim’ and ‘perpetrator’. One controversial figure (Robert McBride) who applied for and was granted amnesty for his actions during the liberation struggle (including planting a bomb at a bar, which caused the deaths of 3 people and injured a further 69) declared that he too had been a victim of the white Apartheid regime and that it was his determination to fight against that system that led to his involvement in armed struggle.401

121. The most obvious example of perpetrators who can also be thought of as victims are child soldiers and female combatants.402 The use of child soldiers – those under the age of 15 who are conscripted or enlisted into armed groups and/or used to actively participate in hostilities is ubiquitous. For example, between 30,000-60,000 children were abducted to fill the ranks of the Ugandan Lord’s Resistance Army, while an estimated 7,500 children were recruited by all parties to the Colombian conflict – guerrilla organisations, the military and state–aligned paramilitary groups.

Writing in respect to child soldiers in the Lord’s Resistance Army, Baines notes the...
choiceless decisions’ child soldiers are forced to make in order to navigate complex, violent terrains, but which simultaneously, leaves emotional and physical scars as a result as their abduction, captivity and the harms they perpetrated.\footnote{403} Similarly, in South Africa, it is arguable that young Afrikaner soldiers and policemen can be viewed as victims of an authoritarian, masculinized militarized society in which they were forced to go through a cadet system at school, were conscripted into the army and were subjected to daily state propaganda.\footnote{404} In such contexts, the question of perpetrator agency and the role of larger structural factors must be considered when probing questions of victimization.

122. In other instances, the complex identity of victim–perpetrators refers to individuals who are members of non-state armed, paramilitary or terrorist groups, or state forces who commit human rights abuses but have also been victimized\footnote{405} through identifiable international crimes, such as disappearances, extrajudicial killings, sexual violence, torture, serious injury or ill-treatment caused by other actors.\footnote{406} The circularity in such claims-making – of people who become involved in violence because of their own or their communities’ experience of violence – has been a constant refrain repeated to one of the authors in literally hundreds of interviews with combatants and ex-combatants over the years. Equally, many ex-combatants continue to suffer as a result of their militarized histories and involvement in violent conflict.\footnote{407} Sources of trauma among former combatants in South Africa include the brutalization of South African Defence Force (SADF) conscripts in training, the conditions under which Umkhonto we Sizwe (MK) members lived in exile, the resulting paranoia that comes from a culture of infiltration; government security-force harassment of liberation fighters’ families and the consequences of witnessing and participating in violent acts.\footnote{408} In Northern Ireland, 45.3% of former republican and loyalist combatants are reported to have experienced moderate or severe physical injuries, while 53.1% have been psychologically harmed.\footnote{409} The same survey revealed that 68.8% of respondents engaged in hazardous levels of alcohol abuse, while 32.6% had received prescription medication for depression in the previous year – a prevalence rate that is 5 times higher than the Northern Ireland average for men.\footnote{410} Given that at least 15,000 people were incarcerated on effect onto extended families cannot be underestimated.\footnote{411} As Bouris explains, recognizing these perpetrators as victims is quite critical, because if we do not see them as victims, we are unlikely to understand the true horror of [the context].\footnote{412}

**Contribution of ex-combatants and organisations**

123. There is growing practice that ex-combatants can make a useful contribution to securing the peace and assisting transitional justice mechanisms. Their role is not just instrumental in these mechanisms, but ex-combatants can in engaging in such acts rehabilitate their image as not just fighters, but citizens trying to amend for past wrongs. In turn this can to an extent help to reintegrate and resocialise them into society by their public deeds. It is worth keeping in mind that such individuals are not simply perpetrators or combatants, but can be representatives, leaders and mediators in their own communities, to some they are defenders of victimised or marginalised communities, and even victims themselves. In Nepal we interviewed a number of former child soldiers who joined up with Maoist guerrillas after their family members were disappeared by the army, and in Uganda and Guatemala civilians who have been abducted and forced to join armed and paramilitary armed groups.

124. There are experiences elsewhere of ex-combatants making important contributions to reparations. In the Philippines, the Transitional Justice and Reconciliation Commission in Mindanao and the Bangsamoro recommended that the Philippine government and national police contribute to symbolic reparations, such as formal apologies for their role in human rights and humanitarian law violation, as well as to provide ‘material reparations’, including ‘rebuidling homes, mosques, madarasas, and other community infrastructure in affected Bangsamoro communities.’\footnote{413} The Commission also recommended that the archives of such organisations should be accessible and protected by them.

125. The contribution of assets by ex-combatants to reparations can provide a symbolic token to offsetting the cost of reparations borne by the state to all victims, but it is likely that any such remaining assets within a group will have been substantially reduced during the conflict. In the Solomon Islands, while amnesty excluded international crimes, the amnesty was conditioned on individuals returning ‘all weapons and ammunition and stolen property’ possessed by militant groups.\footnote{414} In Sierra Leone subsistence support to ex-combatants to assist their reintegration, where weapons were exchanged for compensation, was perceived as only assisting those who fought in the war rather than the suffering of victims, inhibiting reconciliation and reintegration. It also meant that some vulnerable groups of women and children remained dependent on former commanders, ‘reinforcing loyalty and preventing their return to local communities.’\footnote{415}

\footnotesize
\textsuperscript{405} There are also shades of grey between ‘volunteering’ to join armed groups or being physically or economically forced to do so.
\textsuperscript{408} Ibid.
\textsuperscript{409} Ruth Jamieson, Peter Shirrow, and Adrian Grounds, Ageing and Social Exclusion among Former Politically-Motivated Prisoners in Northern Ireland: Belfast: Changing Age Partnership (2010).
\textsuperscript{410} Ibid.
\textsuperscript{412} Bouris n.395, p67.
\textsuperscript{414} Section 3(3), Amnesty Act 2001. See also the amnesty in Section 5, Northern Ireland Arms Decommissioning Act 1997.
126. While there is some practice of the assets of suspected international war criminals being seized, it requires a team of investigators, cooperation of other states and forensic accountants to identify, freeze and seize such resources.416 How long should such obligations be imposed and balanced with an ex-combatant’s reintegration and ability to support themselves and their family? This issue has been raised at the International Criminal Court, with judges in the Katanga case finding that long term imposition of a debt on a convicted person is based on his obligation to repair the harm caused, rather than consideration of punishment or his reintegration in society.417 However in the subsequent decision in Al Mahdi, the Chamber recognised that the convicted person’s financial circumstances affected implementation, such as instalments, but it did not want to ‘impose hardships’ on Mr Al Mahdi that would ‘make it impossible for him to reintegrate into society upon his release.’418 Ultimately the state has a subsidiarity responsibility to all victims to provide reparations for gross violations of human rights no matter who is the responsible actor, leaving non-state armed groups the space to indemnify the state.419

127. Reparations do not always have to be financial, especially where armed groups are demobilised and disarmed. Ex-combatants and their organisations can make important expressive messages to victims and society in acknowledging their role in the violation of the past and making expressions of remorse. Acknowledgements of responsibility should be sincere and genuine, those that are rushed or rote statements of responsibility can ‘make survivors feel that reparations are being used to buy their silence and put a stop to their continuing quest for truth and justice.’420 Apologies can be distinguished from acknowledgements of responsibility by their remorseful framing and gestures of such statements.421 There are a number of factors that can make an apology successful in that it mainly satisfies victims: timeliness, explicit statements of apology and regret, an acceptance of personal responsibility, the avoidance of offensive explanations or excuses, willingness to make amends and promises to avoid future transgressions.422 As discussed above in relation to apologies made at the ICC and ECCC, such measures are often seen as insufficient or premature without other measures of reparations being made to victims first. Accordingly, apologies and acknowledgment of responsibility can carry symbolic messages of recognition of the wrongfulness of victims’ suffering but needed to be properly timed and appropriately crafted for victims. When coming from ex-combatants, apologies can also contribute to a shift within their own political community to self-reflect on their own actions and justification of the past and violence. Victim participation in developing what an apology should include in terms of language and scope can help to make it more effective and meaningful, but this will need to be carefully constructed that it does not alienate former comrades or supportive communities.

128. Ex-combatants can also play an important role in the clarification of facts, especially in the confusion of war, information can be misrepresented, misunderstood or misperceived. In Northern Ireland, republican and loyalists have carried out internal investigations into murders to determine and clarify facts. These have in some cases resulted in apologies, especially for those identified as informers.423 Use immunities have also been used in a number of public inquiries, such as the Bloody Sunday massacre, whereby any oral or written statement could not be used in criminal or civil proceedings. This enabled members of state forces and the IRA to speak opening about their own involvement in the events leading up to and after the massacre.424 Similarly for individuals who had their amnesty application rejected by the South African TRC, their disclosure was not be used against them in any future prosecution.425 As discussed above in relation to Northern Ireland, ex-combatants have provided key information, which has facilitated the recovery of some of ‘the disappeared’.

129. Legal representation can assist ex-combatants to fill in relevant forms and understand their rights. The experience of the Amnesty Commission of the South African TRC found that applications made by amnesty applicants were very scant, due to them most of them being unable to afford legal representation or for those that could their lawyers advised their client to divulge as little as information as possible.426 The dependence on legal staff to act as judges, lawyers and advocates in the proceedings of the amnesty committee made it largely a ‘court room model’, marginalising victims to ‘an audience in a legal show’ between lawyers.427 Legal representatives of amnesty applicants acted to protect their clients from self-incrimination causing them to be ‘a buffer, gatekeeper and silence in what should have been a space for open and extensive disclosure.’428

130. There is clear role for responsible organisations to cooperate in the administration of fact clarification by furnishing corroborating information to investigators to verify statements and information provided by individual members or victims.429 This can help minimise delay, but resources may be needed to help build the organisation’s capacity to expedite such information gathering. Impartial verification with sources outside such organisations should also be used to corroborate information on events to avoid a one sided version of the past. The South African TRC Amnesty Committee recommended that one of lessons from its experience was to have

416 Three of the convicted individuals before the ICC have been declared indigent. See also the Konyatuo case, Decision on the implementation of the request to freeze assets, ICC-01/09-02/11-393 8 July 2014. There are only 25 enforced sentences resulting from Colombian Law 975/2005 proceedings, with only 13 compensations ordered being paid out to date.


418 ICC-01/12-01/15-236, para 74.


423 See Dudai n.74.


425 SATRC Vol. 6, p34.

426 Vol. 6, p34.

427 Fullard and Rousseau n.90, p202.

428 Ibid.

429 See SATRC, Vol. 6, p35.
application forms that require individuals to provide a narrative summary of both
the incident and the role of the applicant.131 In addition, proceedings should only
occur where facts are in dispute between the parties, thereby allowing where the
parties agree to submit evidence or information into the factual record without
a public hearing, so as to expedite the process and minimise costs.132 Applicants
for amnesty had to make a ‘full disclosure’ to be eligible, with those who were
untruthful on a ‘material aspect’ being refused. However, such a full disclosure only
had to be on ‘relevant facts’ as to the incidents raised in the amnesty application.133
The leadership of the ANC made an organisational submission to the TRC covering
37 leaders, and although their application did not detail individual acts as required
for the amnesty, it was awarded collectively. This was subsequently heavily criticised
as a ‘blanket amnesty’.134

131. There should be consideration of how military or government actors can contribute
to alternative sanctions, such as losing or reducing military privileges, such as them
contributing some of their pensions or tax breaks to supporting victims. In the
case of former Guatemalan president Rios Montt, he was not given a state funeral,
but a private military funeral. While this was not part of reparations to victims or
penalty for his earlier conviction of genocide (though later overturned), it reflects
the inappropriate use of state funds to commemorate individuals who grossly
violated the rights of citizens.

132. In processes were ex-combatants have contributed information or other
material, trust, patience, informed expectations, and in particular the leadership
of ex-combatants has been key to their success. These restorative processes in
Northern Ireland, discussed above, aimed to maximise information exchange,
dialogue and mutual consent.135 Reintegration and engagement with transitional
justice mechanisms by ex-combatants has to be carefully crafted. The use of
the language of rehabilitation, shame or punishment for being a combatant,
may sit uncomfortably with those who were struggling for a better country or
fulfilling their duty as defenders of the state, and neglects their experience of
victimisation or the structural causes of their belligerency.136 Instead, viewing them
as peacebuilding agents can harness the potential of ex-combatants to provide
moral, political and organisational leadership to processes dedicated to the past,
as well as ‘credibility, respect and legitimacy’, at least within their own political
communities.137 The organisational structure of an armed group means that
former members have a shared experience and history, with bonds of loyalty and
a command structure. These bonds can be used to mobilise them collectively to
contribute information on the past including location of those disappeared.138 This
also corresponds to wider issues within DDR, that challenges to reintegration are
not so apparent within communities where shaming is caused not usually because
of an individual’s role in conflict, but because of their affiliation to the faction or
group’s reputation.139 Thus having former armed group involved as a collective
organisation, can serve not only to maximise its ability to deliver on demobilisation,
but also use its membership to crowd-source information within the organisation.
It can also assist in the reincorporation of ex-combatants as not ordinary criminals,
but responsible agents still struggling to improve or protect their society. Individual
leadership within an organisation to catalyse such behaviour is key. Moreover,
given their position within their own community, such groups can act as strategic
mediators to minimise future violence and guaranteeing non-recurrence through
their organic legitimacy.

Challenges

133. There are a number of challenges for ex-combatants in respect to engaging with
past focused mechanisms. Personal feelings of blame, shame, stigma may hinder
their reintegration or willingness to speak opening about their past. The change
of identity from combatant to civilian, may still belie continuing notions of loyalty
or social bonds to the organisation or state, or having to confront their underlying
justification for violence in contrast with the consequences of their action and
victimisation.140 This may be further complicated masculinity, complex victimhood,
or continuing psychological trauma and the re-opening of old wounds by talking
about the past. Ex-combatants, who may be willing to speak about their own
involvement in conflict, may be reluctant to implicate others. This was apparent in
the Saville Inquiry into the events on Bloody Sunday massacre of 13 civilians in 1974.
When called to give evidence, and despite the provision of a use immunity, the
former Sinn Fein Deputy First Minister Martin McGuinness and formerly second
in command of the IRA, referred to a ‘code of honour’ that prevented him from fully
revealing all information that would breach the trust and confidence of members
of his organisation and its supportive community,

“I feel I cannot answer that question because there is a Republican code
of honour. The people who would have allowed us to use their houses, such as
the two occasions that you have identified to me, are people who would have
placed great faith in those IRA members who were using the house. For me to
identify who those people are would be a betrayal, in my view…I have a duty,
in my view, stretching back 30 years, to those people and I am not prepared to
break my word to them under any circumstances.”141

Similarly, Miroslav Bralo at the ICTY cooperated in providing information on the
location of disappeared victims that led to the recovery of some of their bodies, but

430 SATRC, Vol. 6, p87.
431 SATRC, Vol. 6, p89.
432 SATRC, Vol. 6, p10.
433 Louise Mallinder, Indemnity, Amnesty, Pardon and Prosecution Guidelines in South Africa, Working
Paper No 2 From Beyond Legalism: Amnesties, Transition and Conflict Transformation, (2009), p78
434 McEvoy and Mika n.69, p367.
435 Kieran McEvoy and Peter Shirvov, Re-imagining DDR Ex-combatants, leadership and moral agency in
436 McEvoy and Shirvov ibid, p41
437 Clare D. Dywer, Expanding DDR: The Transformative Role of Former Prisoners in Community-Based
p283.
438 Macartan Humphreys and Jeremy Weinstein, Demobilization and Reintegration, Journal of Conflict
439 See Cheryl Lawther, The Truth about Loyalty: Emotions, Ex-Combatants and Transitioning from the
webarchive.nationalarchives.gov.uk/20101103103930/http://report.bloody-sunday-inquiry.org/evidence-
index/
refused to cooperate with the prosecution in implicating other former comrades in fear of retaliation against his family. 441

134. Trust is an important part of engaging in such difficult processes in confronting the past. Trust was central in the experience in Northern Ireland in ex-combatants’ role in the recovery of the disappeared. 442 Ex-combatants grew confident in the ICCLR’s commissioners and investigators in respect to the values they followed and how they treated them, the ‘quiet’ nature of the process and the provision of immunity from prosecution. Moreover, there was a political impetus on republicans to address this dark chapter of their past, given that the victims came from within their own community and their families had been effective in public advocating for action around the peace negotiations. 443 Trust is linked to expected outcomes of processes and perceptions of impartiality of the laws, actors and processes involved. 444 Where unrealistic claims and commitments are made that cannot be met by a commission it can contribute to mistrust and disengagement by participants. 445 This underlines the importance of informing victims at the outset and throughout the process of the likely long period of time it would take to identify the remains and being realistic that there may not be a satisfactory outcome no matter the amount of contribution of ex-combatants.

135. The sincerity of ex-combatants is a further point of consideration when they engage in such processes. In Rwanda apologies before the gacaca courts were judged by how ‘complete and sincere’ they were, which in practice contained a detailed description of the crimes committed, the names of the victims, accomplices, locations, and, if relevant, the property that was damaged. 446 Local judges determined how fulsome an apology was by its sincerity and the extent to which it corresponded to the truth presented by all the participants involved in the incident. The ICC has held that mere expressions of sympathy or genuine compassion for the victims’ is given less weight in mitigation than an expression of remorse. 447 The ICTY judged the sincerity of statements of remorse and apologies on ‘not only the accused’s statements but also of his behaviour (voluntary surrender; guilty plea).’ 448 This is not an infallible process, as can be seen in the case of former Republika Srpska president Biljana Plavšić, who received a mitigated sentence of 11 years following her crimes against humanity conviction for contributing to local reconciliation through an apology, making a remorseful admission and her positive impact on the reconciliatory process. 449 She declared ‘I sacrificed myself. I have done nothing wrong. I pleaded guilty to crimes against humanity so I could bargain for the other charges [of genocide].’ 450 She went on to indicate that her side did nothing wrong during the conflict and the victims deserved what they got. 451 Making such reduced sentences or alternative penalties conditional on individuals renouncing violence, along with monitoring of their compliance post release, may help to mitigate such situations.

Monitoring of Sanction and Reintegration

136. In Northern Ireland, early release for prisoners was a key issue in the peace negotiation and 1998 agreement. 452 Under the subsequent law, a person in a non-state armed group (prescribed organisation) who is convicted of a schedule offence can obtain a reduced sentence of two years, including murder, gross bodily harm and rape. The sentence reduction does not absolve the individual of their criminal responsibility and it does not expunge their criminal record. 453 Instead, their sentence would be suspended unless they breached the conditions of their release. This consideration for release is centred on applicants upon being let out of prison on the grounds of them not being a supporter or likely to become a supporter of a specified organisation which is opposed to the peace process (i.e. on ceasefire and decommissioned), likely to become involved in acts of terrorism connected with the affairs of Northern Ireland; or if a life sentence prisoner, be a danger to the public. 454 This process has been very successful with 488 prisoners being released and only 23 being returned to prison in a 20 year period, 455 reflecting the political nature and motivation of such violence, but also the role of organisations in transforming their members from conflict to peace. Local police and prosecution service provided monitoring when people came before them on charges or in court, with the panel for sentence reduction only having to meet to determine new cases as they arose. Despite this, individuals released under the scheme and other ex-prisoners continue to face barriers to employment that allow them to fully reintegrate into society as civilians. 456

441 Combs n106, p88-84.
447 Katanga, ICC-01/D-04/01/07-3484-IT-ENG-Cor, para.117.
448 Blistic, Trial Judgement, IT-96-14-T, 3 March 2000, para 775.
449 The Prosecutor v Biljana Plavšić, Sentencing Judgment, IT-00-3964/01-S, (27 February 2003), para. 71-81.
454 Section 9, Northern Ireland (Sentences) Act 1998.
456 See OFMDFM, Recruiting People with Conflict Related Convictions: Employers’ Guidance (OFMDFM, 2007).
Conclusion - Alternative Sanctions

137. The JEP sits in a unique position to recalibrate justice that mediates the concerns and needs of victims with the responsibility of perpetrators. This report has sought to highlight some of the international and national jurisprudence and practices in responding to international crimes. There are no simple answers or perfect solutions to follow. However there are good practices and lessons to be learnt, as well as international obligations to ensure victims’ and perpetrators’ right to steer such a process.

138. International human rights law and international criminal law do not specify particular penalties or punishments for international crimes. Although blanket amnesties are generally considered illegal, conditional amnesties are in principle acceptable, where individuals contribute information, reparations or other efforts to reconciliation and peace. Alternative sanctions sit somewhere between punishment and amnesty, in that they ensure that individuals are held responsible for their wrongful actions under international human rights and international criminal law, but their punishment is attenuated by the broad political goal of reconciliation. In particular the attention to shift justice from being retributive, to being more sensitive to delivering victims’ rights to truth and reparations. A criminal court can never fully satisfy victims’ right to reparation or truth, it is why it needs to be completed by bodies specialised in delivering these broad goals. Nonetheless, it can facilitate perpetrators to confront their wrongdoing and incentivise them to make some measure of repair and acknowledgement to victims.

Recommendations

Below are some indicative recommendations that are not exhaustive on learning form the lessons in other context that may be useful for the JEP:

Restorative justice

139. Engaging in restorative justice at the community level can help to rebuild the social fabric in how communities resolve disputes amongst themselves, which can assist in developing communal bonds and social resilience. For victims it can allow them greater ownership of proceedings, enabling them to ‘tell their story’ by narrating events on their own terms, rather than answering questions in criminal proceedings, and provides the possibility of directly engaging with those responsible. Protracted conflicts involve a complex web of responsibility and victimisation, creating a process that only seeks to mediate between victims and perpetrators, could potentially neglect the role of the state in victimising perpetrators or the structural causes of violence. Attention needs to be paid to the gender dynamics of violence and responses to it, to ensure that women and girls can effectively contribute and shape processes to their needs and interests. Similar thought needs to be given to how disabled or elderly victims and perpetrators can engage in and benefit from such processes.

140. There are some common experiences of challenges in these informal settings that the JEP should make an effort to avoid such as: apprehension of participants (victim and perpetrator) in seeing the other participant(s), due to fear of reprisals or being falsely denounced, a lack of sincerity, strategic non-engagement by victims to not participate due to time commitments or security risks; silence in the public forum (may encourage more private meetings); pressure on participants to fulfil external or state goals for the process (such as reconciliation); selective framing of the context; and neglect of a gender perspective, gender-based crimes and sexual violence.

141. Informing expectations and providing some legal certainty on the restorative approach of the JEP is important, but boundaries need to be clear on what a process can and cannot provide. Having complementary processes in place to address other needs (such as the Victims Unit and the truth commission [CEV]) and signposting participants to support services can help improve understanding and satisfaction. Restoration for victims cannot be provided through perpetrators.

457 Sullo n.48, p267.
460 Fullard and Rousseau n.90, p233.
462 In the gacaca the de facto exclusion of crimes of the RPF. Sullo n.48, p268.
Recommendations

142. The traditional and rituals practices in different contexts are cultural rooted in their experience and identity as a community. Rediscovery of traditions, usually tasked to deal with petty crime, can risk them being used by elites to achieve their political goals, instrumentalising victims and the local community or undermining their ability to effectively participate or benefit, due lack of capacity. Care must be taken in returning to a ‘traditional’ or informal form of justice through restoration, that indigenous practices are not appropriated without consent or used in a manner that insidiously extends state power in a neo-colonial manner. In Colombia there are a range of existing traditional responses to crimes within Afro-Colombian communities and indigenous peoples. There are many places where conflict took place and impacted through gross human rights violations where ‘the tradition’ does not really exist or has been disrupted by displacement and conflict. There may be a role for religious institutions to play in bringing parties together or providing a neutral space to meet on common principles of respect and forgiveness.

143. Taking a restorative justice approach can help to humanise perpetrators and victims, allowing them to participate and develop a sense of ownership of the transitional process. Yet when addressing gross violations of human rights or international crimes, the inhumanity of war that created such victims cannot be forgotten. Indeed, a restorative process should be concerned with the victim, but also in reaffirming the wrongfulness of such acts that victimised them and the broader structural causes of violence that perpetuated/continue to perpetuate violence. There is value in recognising the modest contribution a restorative process in the JEP involving victims and ex-combatants can make to peace and dealing with the past. Such processes need to coordinate with other transitional justice mechanisms, and where available, processes and interactions beyond the state. Victim participation should not be framed as only forgiveness, it may need to be slowly introduced or in a staged process, as it may take time for the participants to trust the system and each other.

Sentencing and alternative sanctions

144. In line with human rights and international criminal law, sentences should be proportional, with the imposition of 5-8 years sanction being conditional on individuals complying with their commitment to peace and reconciliation. Those individuals who will face the higher threshold of 8 years should be left for those who served in higher positions when international crimes were committed, thus reflecting the gravity of their crimes and superior responsibility. Seeing the harm collectively caused by different armed groups and armed forces – there is a collective and individual responsibility to acknowledge and remedy victims’ harm by the organisation and individuals involved.

145. For individual perpetrators, it may be worth them to make individual contributions to truth and acknowledgement, such as testimony on particular dates and events, but also letters of apology or information to victims. Organisations can provide a more corporate view of the collective responsibility of the group, but also make use of their organisation to collect information and for senior leaders to provide wider apologies and acknowledgements of responsibility. Protracted conflicts involve a web of responsible and victimised actors. Consideration should also be made for ex-combatants who have also been victimised by other actors to seek some form of remedy. For instance consideration should be made as to whether victimised FARC members by the state or by their own organisation should receive an apology or reparations from those responsible actors before the JEP, even though they are excluded from reparations through the Victims Unit. This speaks to reparations reaffirming the dignity and human rights of individuals no matter their background, even when they might be responsible for victimising others. It may not mean that victimised FARC members should be awarded compensation, but should receive some form of symbolic reparation through apologies and acknowledgements of responsibility. To be truly restorative, it requires seeing the conflict beyond binary black-and-white terms. If one group only carries out restoration to another in a unilateral way, it misses a deeper problem of the complex multidirectional nature of violence and the role of the state and society that allowed and justified violence to be committed with impunity.

Victim Participation

146. In a system built on the foundations of restorative justice, victims’ direct and indirect participation is essential to restoring relations and helping victims and perpetrators move forward. Victims need to understand and feel that they play a central role in this system. This can also demonstrate respect and reaffirm victims’ dignity by treating them as right-holders and participants with a valuable role in the JEP.

147. It would be important for the JEP to make a list of the various opportunities that its proceedings allow victims to participate in the process, either directly or through their legal representatives or other intermediaries. It should be borne in mind the potential for victims to enhance justice and/or to benefit from such participation, and determine which of those constitute the best opportunities for participation. The JEP already contains various opportunities for victims to participate through presenting reports, using remedies, or attending some hearings. However, participation in such opportunities is of a different nature. Reports are written by a few and do not allow a direct contact between victims and the system. Provision could continue to be made throughout the process for other mediums of submitting information, such as audio recordings or videos, particularly for those who served in higher positions when international crimes were committed, thus reflecting the gravity of their crimes and superior responsibility.
victims who are illiterate, disabled or elderly. Hearings are more immediate and permit victims to feel part of the system. However, the JEP should ensure that victims feel part of the justice process and that they are taken seriously and not as a validation mechanism of the system. The JEP should also adopt all necessary measures to consult victims and not to impose participation. They should be given the opportunity to say if they wish to participate, and they should be briefed on what to expect from such a process. Victims’ direct participation should not be limited to appearing at the hearing of acknowledgment of responsibility (at the Chamber of recognition of responsibility) or at the hearing where the Tribunal reads its resolution with its conclusions. Participation, in person, should precede these hearings and will help the JEP tailor justice to those most affected by these crimes, improving victim satisfaction.

148. There are a number of ways to allow victims to participate at the JEP. Restorative justice speaks of affected parties coming together in a safe environment to resolve the consequence of the crime through agreement.466 Such participation at the ICC has not been restorative given the number of victims; the position of the Court in the Hague and victim participation through lawyers. That said there are lessons to be learned from the ICC and restorative justice in terms of victim participation. Respect victims’ agency: allow them choice in how they want to be represented as far as possible, be innovative in means for them to contribute to the JEP, their engagement may be staggered to build trust and confidence that can lead up to direct engagement with perpetrators, such as written letters, recorded video statements, video-links, revealed/hidden identity and one-to-one meetings with support persons. The formality of the courtroom may not be the best space to enable victims to voice their views and concerns. The experience in other contexts, such as the Historical Institutional Abuse Inquiry in Northern Ireland, some victims found that appearing in a courtroom was quite formal, causing them to be nervous and not effectively articulate their views and concerns, whereas the Acknowledgement Forum, a more informal space where victims could tell their story, while helpful, made some victims feel that they were being infantilised instead of having their needs satisfied. Victim testimony can be impacted by malnutrition, impairing their memory and its cogency and completeness.467 As a result of trauma, victims may have difficulties in recollecting a full and detailed account of events.468 This is connected to the discussion above on procedural justice, in directly engaging and testifying before a court, victims need to ‘telling their stories to an engaged listener and to receive formal and informal acknowledgement’.469 Accordingly, victims appearing as witnesses to only testify and respond to questions may be counterintuitive in ensuring their views and concerns are effectively represented and heard. Victims should be able to present their voices in narrative form without interruption, before then questions being introduced, as far as possible these questions should be submitted to them beforehand to alleviate any stress on them or being ‘ambushed’ through cross-examination.

149. The JEP should avoid using or instrumentalising victims without their consent. In particular, victims should not be rolled out in front of the media in order to capture them having their first meeting with a perpetrator. The experience of the South African TRC was that these encounters worked best in private. The ‘big’ acknowledgment moment by a responsible organisation should be carefully choreographed with victims to ensure that it is with their consent and has a reparative benefit for them, and is not just about legitimising the judicial work.

150. Victim participation can help to pinpoint and correct whether or not such acknowledgments and other outcomes measures would be useful. Victims should have a choice, and be able to change this over time as far as possible. While the process can be framed as restorative, it is important to inform victims of their rights and availability of services, such as representation, counselling, protection and financial support to attend hearings. Representation should include a range of options, including in person, through a victim or community organisation designated by victims, or legal representatives. Legal aid should be provided to allow victims to avail of their legal rights. Having an internal institutional body, such as OPCV at the ICC, helps to provide general information of victims’ rights and signpost them to relevant victim associations, funding for participation in person, or other bodies, such as for reparations. Providing financial support to allow victims attend, both in terms of transport and childcare, can ensure a better engagement by those who work and have family commitments, so as not to exclude the voices of those impoverished or a gender perspective.

151. Given that the JEP will have macro-cases, and that not all victims of the atrocities will be able to participate before it, it is important that through its Secretary, the JEP takes important measures to keep all other victims informed and to create spaces where they can still feel, even if less directly, that they are also part of the process. For example, by being able to see, from abroad the acknowledgment of responsibility of perpetrators, or by having a say in relation to the types of sanctions propias that could be imposed on the perpetrators.

152. Psychosocial support for victims is vital to support them participating directly at the JEP. This should include a support person to accompany them when testifying or sharing their views and concerns, a briefing and debriefing before doing so, allowing them to take breaks when needed, and changing the format of the chamber to be more private or comfortable (i.e. removal of gowns) when dealing with vulnerable victims, such as traumatised or children victims. It may be that victims feel more comfortable speaking to staff within their own victim association, so provision should be made to hold workshops and training for victim groups to build their capacity and therefore reach of psychological support. Ideally counsellors and psychological supports staff in victim groups should be funded by the state to allow for the professionalization of such service provision. Relatedly, it would be important to monitor the way victims experience participation and restorative justice at the JEP, by doing surveys and other assessments in a periodic manner so as to be able to correct, in a timely manner, areas that are seen by victims as problematic. Such monitoring should be cognizant of victims’ expectations. As with reparations, the JEP should closely manage expectations in relation to participation to ensure that victims’ understandings of their rights to participation are in line with the JEP’s organizational practices.

---

466 Principles 2 and 3, UN Basic Principles on the Use of Restorative Justice Programmes in Criminal Matters.
468 Ibid, p324.  
469 Ibid, p332.
**Strategic Principles of Participation and Reparation**

153. To facilitate the monitoring of victims’ experience of the JEP's restorative justice system, the JEP should establish strategic principles and benchmarks according to which processes can be designed and victims’ experiences measured. These principles should be of a general nature and should include both process and output/outcome-oriented indicators. Process indicators may include, for example, principles on outreach, including when to communicate with victims at various stages of the JEP’s proceedings; what types of information should be provided when to consult with victims on various aspects of the JEP’s work, including alternative sanctions. Process indicators should also include when and how to coordinate with civil society. Having such clear indicators and principles can help to give victim participation at the JEP more coherence and clarity to victims and the public on what is to be expected.

154. Output/outcome indicators should identify the general impact which the JEP hopes to achieve if such processes work as planned. These may include both objective indicators, such as a number or percentage of victims who participate at various stages, as well as subjective indicators, such as the “feeling of being repaired”, victims’ satisfaction, and the successful management of expectations. Such principles will facilitate the JEP’s monitoring of its work and help keep it accountable to its various stakeholders, most importantly victims of the armed conflict. These principles should also enable internal coordination and planning within the organization and across its various units and offices and facilitate the public identify “One JEP” in communities.

**Outreach**

155. To increase awareness of victims’ rights to participation and reparation, the JEP should develop outreach strategies and mechanisms that will facilitate its communication with victims and communities at the territorial level. This will support the organizational processes through which victims can access the JEP and bolster its key pedagogical role within the Sistema Integral de Verdad, Justicia, Reparación y no Repetición. Furthermore, providing clear and objective information about its activities and victims’ rights at various stages, will also provide a valuable counterweight to external accounts that seek to politicize and/or weaken the JEP’s standing. Outreach materials should be simple and accessible to sensitise affected communities. Once institutions are legislated for, set up and operational, outreach to affected communities is key. The United Nations Secretary General notes the importance of outreach in ensuring the impact and sustainability of transitional justice institutions so that they are clearly understood and coherently communicated.472 Effective consultation also can contribute to the collective dimension of the right to truth for society and not just victims to be aware of the consequences of the conflict and the need to redress the suffering of those most affected.473

157. Inclusion of victims requires effective outreach and even identifying and locating them, as well as consideration of those who do not want to participate and the impact their non-engagement will have on other victims, society and ex-combatants. The mix of individual and collective efforts to engage and provide information to victims and other bodies such as the truth commission, alongside community service may help to bridge this gap.

**Coordination and Partnerships**

158. The JEP should establish processes and principles of internal coordination as well as take full advantage of its place within the Sistema Integral de Verdad, Justicia, Reparación y no Repetición (SIVJRR) through regular and systematic coordination with the institutions of the SIVJRR and, to a more limited extent, the institutions of the broader victims’ policy in Colombia. Colombia’s implementation of justice, truth and reparation processes simultaneously through different state institutions gives it a unique place in the history of transitional justice processes. The comprehensive nature of the system gives the opportunity to provide Colombians with a holistic experience of multiple dimensions of the transitional justice “toolkit”. At the same time, it presents the risk of an uncoordinated and ad-hoc implementation at the territorial level. Victims should not be expected themselves to understand the various institutional identities and organizational realities of the different parts of the system, but rather should be presented with a holistic and coordinated response, to the extent possible. This will require coordination at multiple levels. For example, vertical coordination is necessary to streamline the JEP’s work and communication between its base in Bogotá and staff in the territories. At the same time, horizontal coordination is necessary for alignment and cooperation between organizations. Both will require specific organizational mechanisms to facilitate cooperation, communication and information sharing, as such as the proposed Committee of Inter-institutional Coordination. In addition, the JEP should take full advantage of civil society to extend its reach to the territories and multiply its symbolic and operational presence. At the same time, experience with the ICC has shown that civil society can feel taken advantage of if not duly sensitised as to their expected roles and place in a transitional system.


472 Guidance Note of the Secretary-General, United Nations Approach to Transitional Justice, March 2010, p10.


---

472 | Guidance Note of the Secretary-General, United Nations Approach to Transitional Justice, March 2010, p10.  
Reparations and community service

159. Consideration needs to be made in how community service can be conducted by ex-combatants in communities affected by the conflict, which is connected to wider development programmes, without undermining employment opportunities for victims or members of the community. Specialist tasks like demining provide employment opportunities for ex-combatants, victims and other Colombians, but in itself is not reparations unless it has reparative value to victims in acknowledging and remedying their harm. It may be a stretch to think of demining as a guarantee of non-repetition. As a form of community service, demining is risky work and may be one measure of alternative sanctions. In terms of reintegration, such demining work may not provide transferrable skills to another job once it is completed in a zone, but this should be the concern of the reintegration bodies that the JEP should coordinate with.

160. The Special Jurisdiction for Peace should not order reparation against perpetrators in the form of compensation. This point appears to be also settled by the decision of the Constitutional Court C-080/18. Reparations are a continuum, where at its minimalist end is about providing acknowledgement for moral harm by a responsible actor and its maximalist end is having a comprehensive reparation programme in place. The JEP is not a reparation programme and cannot replicate the work of the Unidad Víctimas, nor should it. The JEP can signpost victims to other avenues for reparations and truth recovery (CEV). The JEP should learn from the lessons of the ICC, EAC and ECCC that criminal courts cannot deliver large-scale reparations. Instead the JEP needs to be modest and capitalise on its unique position of bringing for perpetrators to confront their wrongdoing to victims and society, and make community service efforts to repair some of the harm. The JEP can engage with other forms of reparation, or contribute with actions that have a reparatory effect on victims and the wider society. For example, the JEP should consider how best to use satisfaction as a form of reparation in the form of apologies or other similar acts of recognition of responsibility to dignify victims. Such acts could also be seen as acts of restitution of dignity for victims. There may also be connections between alternative sanctions and reparations in perpetrators building monuments or memorial gardens for victims with their consent.

161. The sanciones propias equally offer an important opportunity for the JEP to consider its reparatory dimension where it is directed to victimised individuals or groups. While stricto sensu they are sanctions and their primary aim is to punish the perpetrators for their wrongdoing, they could still have a reparatory dimension in particular for victimised communities, by showing atonement from perpetrators, but also demonstrate how ex-combatants can contribute to repair of some of victims’ harm, by for example building a school, a road or demining.

162. Sending individual letters of acknowledgement or apology from ex-combatants or in a compiled report by the JEP to each victim can provide symbolic recognition.474 The JEP can contribute a very specific form of redress to victims, but this is part of a comprehensive system. Without implementation of reparations to victims through the Unidad Víctimas, victims may feel that the engagement with ex-combatants in the JEP process, while providing an opportunity for clarification of facts, apology or location of remains, may be superficial in redressing their harm and alleviate their daily consequences of the conflict and just a process to facilitate the sentence reduction and reintegration of ex-combatants.

163. The JEP could also modestly contribute more broadly to the reparation system in Colombia, by supporting perpetrators to transfer assets and ensuring that they go to the Reparation Fund to provide reparation to victims under the Victims and Land Restitution Law/Peace Agreement. At the same time, the JEP should take care not to set expectations too high in areas outside of its control and jurisdiction, understanding that unmet expectations can have a significantly detrimental effect on its broader reception in the territories. It should though make links and reach memorandums of understanding with other transitional justice organisations in how best to coordinate and complement each other on reparations and alternative sanctions.

---

474 Report by the Special Rapporteur on the promotion of truth, justice, reparation and guarantees of non-recurrence, Pablo de Greiff, A/69/518, 8 October 2014, para 33.
Reparations, Responsibility & Victimhood in Transitional Societies

Alternative Sanctions Before The Special Jurisdiction For Peace:

Reflections on International Law and Transitional Justice

Dr. Luke Moffett
School of Law
Queen’s University Belfast
Main Site Tower
University Square
BT7 1NN

t: 028 90973893
e: info@reparations.qub.ac.uk
w: https://reparations.qub.ac.uk

(Print): ISBNs 9781909131859
(Digital): ISBNs 9781909131866