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by Islamic Human Rights Commission

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Foreword

Many seismic events have marked the six years since the original publication of this report. The shooting of Jean Charles de Menezes, the bungled Forest Gate raid and the shooting of Mohammed Abdulkahar, and the resignation of the the Metropolitan Police Commissioner not over these issues but through political and politicised pressure from the new London Mayor are all depressing milestones in the development of police policy in the UK's capital city, with clear ramifications beyond the city and the country.

When this report entitled *Muslim Profiling* was published it came as the result of deep concerns over the treatment of protestors at a pro-Palestinian rally at Admiralty Arch in London in 2002, as a response to a pro-Israeli rally in Trafalgar Square at the same time. The issues raised in this report are many and the authors and IHRC acknowledge that much discussion was had over the particular protest and demonstration related issues with and within the Metropolitan Police Service that has led to some change. However, IHRC has taken the decision to republish this work as many issues have remained unresolved and others that appeared to have been amended have reverted. Further, and more importantly the underlying issues that led police to profile the pro-Palestinian rally as 'Muslim' have enormous importance when talking about profiling in other aspects of the MPS's structure and operation.

As the report recounts, the decision to profile the pro-Palestinian rally as 'Muslim' had clear operational impact, not least the failure of two lines of police to notice a pro-Isreali supporter cross both lines and attack an elderly rabbi speaking at the pro-Palestinian rally. This and other issues lead to the conclusion that the perception of potential harm in police operational policy is wrongly located in the perception of something understood to be 'Muslim'. Whether this takes the extreme and tragic form of a fatal shooting of an innocent man perceived to be a Muslim or the actual shooting of a man who is the victim of malicious reporting to the stopping of random people in the street under anti-terrorist legislation, this perception is dangerous and much needs to be done to ensure that it is dispelled and its effects removed.

We hope that the republishing of this report will kick-start another discussion regarding what the MPS perceives to be 'threat', 'harm' and 'Muslim' and question what alliances it has made in the process of acting upon its misperceptions.

Islamic Human Rights Commission
January, 2009

Introduction

IHRC notes and welcomes the serious attempts made after September 11th by the Metropolitan Police to engage the Muslim community in a dialogue in order to understand Muslim concerns, by initiating weekly meetings and subsequent monthly meetings known as the Muslim Consultation Forum.¹ This report has been prepared with specific reference to the events of 6th May 2002 surrounding the pro-Israel rally organised by the Israel Solidarity Committee and one of the two counter-demonstrations held in protest. The counter-rally referred to is the rally organised by the Islamic Human Rights Commission.

The concerns raised by these events, in view of the evidence presented, highlight issues of police discrimination, the demonisation of Muslims by police officers and other forms of institutionalised Islamophobia. This in turn seriously damages the positive advances made at the Muslim Consultation Forum meetings.

There is also serious damage to the Muslim community's perception of the MPS, making such matters in urgent need of redress. Some of these issues have been alluded to in the following report. One example is the relationship between the MPS and security forces in other countries, particularly with Israel. The reporting for example, by several newspapers including *The Guardian*² that MPS had sent some of its members to Israel, to find out how Israeli security coped with 'suicide bombers' is of concern. When asked at an MPS meeting about the veracity of these reports, the consequent lack of sensitivity this displayed to the Muslim community and the skewed perception of Muslims which would form in the public psyche as a result, Assistant Commissioner David Veness commented that he was 'unrepentant' in his action because he felt that 'the security of Londoners was of paramount importance' and thus felt justified in his decision.

This seems to have set the context in which a dual policy permeates through to practice on the ground, especially when Muslims and Zionists are at odds with each other. This report illustrates that the MPS perceive Muslims in a way that presents them as both potentially and inherently dangerous minorities. It also illustrates that MPS has a positive impression of Israeli 'policing' tactics. This is deeply worrying given the litany of human rights abuses perpetrated on a daily basis by Israeli security forces.

This position, compounded with the additional knowledge that MPS buys ammunition from Israel³ further exacerbates the strained relationship between MPS and the Muslim community. Unfortunately this sets a dangerous precedent of prejudice and intolerance within not only the culture of MPS itself but also as a result within society at large, as the perceptions of the MPS affects in many ways the wider societal perception of Muslims in general. To validate this claim we will be referring to what we feel was inappropriate reporting by the press with regard to the event. Moreover, this in turn also suggests that journalists were or at least could have been inappropriately briefed by the MPS.

We hope that by raising these issues:

- (i) Those cases where discrimination has taken place are immediately and effectively redressed;
- (ii) Issues of institutional or systemic bias, prejudice etc. hitherto unacknowledged or little understood will be highlighted and acted upon;
- (iii) Further discussion between the MPS and the Muslim community can be used as the basis for training and awareness raising of relevant issues within the MPS and the community at large.

It is important that the genuine theoretical understanding developed in meetings is translated into practice on the ground. However, any understanding that seems to have developed at the Muslim Consultation Forum meetings by the MPS, although encouraging, has not trickled down into daily policing matters. Currently there seems to be a wide gulf between theory and practice in police attitudes towards Muslims, with specific reference to demonstrations. Significantly, the police have been made fully aware of the concerns regarding the practices of police officers that display significant bias against Muslims. Despite this however, the policing seems to suggest a continuation in status quo perceptions where Muslims, as always, are viewed to be an imminent threat.

Events on the day of the pro-Israel rally suggest that 'Muslim profiling' i.e. the identification and distinct treatment of people based on their supposed Muslim identity, was in operation. This profiling has serious implications and also heralds an extremely negative development in police tactics and Muslim/Metropolitan Police Service relations.

Terminology

For the purpose of this report, we will use the following definitions:

- a) the supporters of Israel or the people who took part in the demonstration for Israel will be called Zionists;
- b) the supporters of the Palestinian cause be they Palestinians, non-Muslims or Muslims will be referred to as Muslims.

Background to the counter-demonstration of 6th May 2002 organised by IHRC

Notice was given in April 2002, first in the Jewish press, and then more widely by what appeared to be the hastily convened Israel Solidarity Committee⁴, that a pro -Israel rally entitled 'Stand Up For Israel' was to be convened in Trafalgar Square. Needless to say this was a provocative event and seen as such in many quarters, not solely the Muslim community, as it came in the wake of the latest Israeli military incursions into the occupied territories and the human rights violations at the Jenin refugee camp.

An emergency meeting and also, in hindsight, an example of good dialogue generated between Muslims and police was called at the request of Raza Kazim on 29/04/02 prior to 6th May 2002.

A number of issues were raised at this meeting with reference to the areas of concern to Muslims regarding the policing of the event and any counter-protests to it. At this stage no counterdemonstration had been planned by IHRC. However various emails had been circulating calling either on Muslims or 'people of conscience' (see Appendix B) to attend the rally itself and protest.

In this meeting IHRC raised a number of points of concern regarding potential discriminatory policing issues, based on its various experiences, but in particular our recent experiences of policing at the protest organised jointly with the Palestine Solidarity Campaign opposite Wembley Conference Centre where the Zionist Federation were celebrating '54 Years of Israel.'

MPS stated that since IHRC would be there as observers, they would like to call upon IHRC to advise and co-ordinate during the event and liaise between police and potential protestors. IHRC had already given notice that it intended to send observers on that day to monitor inter alia the policing of the event to see if in particular there were significant differences between the policing of a Zionist rally and previous Muslim organised events. The MPS suggested at one stage that they would have appreciated the organising of an official counter-demonstration by IHRC as a focus for protestors attending on the day.

Subsequent to this meeting IHRC decided to organise an official counter-demonstration.

Positioning of counter-demonstrations

Despite several requests for a location next to the counter-rally by the South Africa High Commission, IHRC found that its counter-demonstration was located by Admiralty Arch. This was not only some distance from the rally, but meant in fact that we were blocked from view.

This made our protests somewhat difficult to make as the Zionist group was largely oblivious to our presence. Screens were erected solely in one part of Trafalgar Square also to form a visual and physical barrier so that again Muslim protests would be blocked out of view. This suggests a level of complicity between the CST and the MPS in an arrangement where the overall effect of the counter-demonstration became less effective than it could have been. To our knowledge, this is the first time screens were allowed to be erected in Trafalgar Square to block the view and general access of the public and protestors to the Square.

In addition a second counter-demonstration, this time organised by Jews for Justice For Palestine and Peace Now, was allowed to demonstrate on the steps of the St Martin-in-the-Fields Church which meant that they effectively looked into the rally and could be clearly identified as protesting. This added to the impression that there was a bias against the Muslim led demonstration in the location of the protests. No satisfactory explanation was or has since been given for this choice of location.

Corralling of demonstrators

One of the concerns raised in the pre-demonstration meeting, was that on 17th April 2002 the police had surrounded the Muslim demonstrators with barriers and then significantly, *faced them*.

This demonstration was directly opposite the entrance to Wembley Conference Centre where Zionists were coming in and out. This inevitably led to direct assaults on Muslim demonstrators by Zionists coming across the road and then, as was the case, hitting and throwing things at them.

The police had been too concerned about keeping Muslims in check. When Muslims had raised the point on the day as to why police had surrounded their demonstration, the Muslims had been told that it was for their safety and yet, as the police were all facing the Muslims they had been unable to stop the almost regular attacks against them.

IHRC had made clear that this style of policing suggested that the MPS perceived that Muslims were

the threat and that this should not happen again. Yet on 6th May 2002 history repeated itself when an elderly Rabbi⁵ (who was demonstrating with the Muslims) during the course of his speech was seriously attacked. The police stance suggested yet again that they considered Muslims to be innately hazardous, simply through their focus. They were therefore oblivious to the Muslims' concerns and disregarded completely the danger they were in.

On May 6, the counter-demonstration was surrounded by police from the front⁶ and back⁷, and by walls on either side. Once more, police faced the Muslims and not the other way until one of the anti-Zionist rabbis was attacked. Even then the numbers of police surrounding and facing the Muslims were significantly larger than those towards the pro-Israel rally facing it (from where the attacker had come).⁸

The purpose of these police lines becomes more dubious by the fact that police allowed non-Muslim profile persons to cross these lines, and indeed stand between them and the demonstration.⁹ This meant that the person who attacked the rabbi and indeed people with malicious intent were able to cross from the pro-Israel rally through the police line, straight into the counter-demonstration and as was the case with the rabbi, physically assault him.¹⁰

The IHRC observers noted that the other counter-demonstration organised by Jews For Justice For Palestine and Peace Now was not affected by the kind of police numbers that were surrounding the Muslim demonstrators, nor did they see anyone being stopped from going to and from that demonstration. In fact there were only a dozen police officers in that area and until the IHRC observers came very close to the barriers, the demarcation between the main demonstration and this particular counter-demonstration was not apparent. This marked difference in treatment of the two counter-demonstrations suggests significant bias against Muslims. The questions that need to be answered relate to this difference in treatment and ask if they were meted out at the behest of the Community Security Trust or any other part or whole of the Israel Solidarity Committee.

The police practice of corralling Muslim demonstrators was also evident from the way that many people were refused their right to go into Trafalgar Square on 6th May. At every step the police would question where anyone of Muslim appearance was going. They would either be turned away from joining the Muslim demonstration, or prevented from leaving the Muslim demonstration. This treatment was reserved only for those fitting the Muslim religious profile.¹¹ Again this was evident from video footage that showed Zionists walking freely through the Muslim demonstration without being stopped.¹²

In contrast any Muslims trying to go in the opposite direction or even stepping out of a specific area was prevented from doing so.¹³ One video clip in particular very neatly captures police paranoia by the deliberateness with which they acted in commanding a Muslim girl back to the demonstration¹⁴.

During the course of the demonstration it had also become apparent that when Muslims pointed out the abuse that some people were directing at them, the police did nothing, or when forced to act they did very little to the perpetrator. In one case, towards the back of the Muslim demonstration the police turned on the Muslims aggressively instead of calming things down¹⁵.

Lack of police follow-up to complaints of harassment or reporting of criminal acts

There are a number of instances recorded where the police were called to the scene when Muslims had been attacked and were also told about who the attackers were, yet did not even speak to the accused.¹⁶ However, when Muslims defended themselves from Zionist attacks¹⁷ they were dealt with severely by the police to the point of being beaten about the head and further denied aid from paramedics called to the scene.

Police filming and photographing of Muslims

Extensive and indiscriminate close up filming and photography of Muslims was taking place on May 6, despite assurances at the pre-demonstration meeting that this would not happen.¹⁸ Conversely IHRC observers rarely saw any filming by the police of the Zionist Rally. Also at the Muslim rally on 13th April 2002¹⁹ there had been personnel extensively filming and taking pictures in and around the rally, but similar filming of the Zionist Rally in that same manner was simply not taking place. It seems also that on 6th May 2002, police cameramen were spending a disproportionate amount of time filming Muslims considering police figures stating that there were 300 Muslim demonstrators and 30,000 Zionist demonstrators. This would normally imply that in order to have fair policing for both sides only 1% of police time should have been spent filming Muslims, unless of course there was reason to suggest that the threat emanating from Muslims was greater than that coming from Zionists.

Since there is no historical evidence to suggest that Muslims would pose a threat, why then was there a disproportionate amount of filming of the Muslims by the police? Unfortunately, this aspect of policing presents itself as being blatantly discriminatory and intimidatory, employed to discourage the Muslims from exercising their right to demonstrate. It is intimidatory because there are question marks over the use and purpose of the extensive security and CCTV filming by the MPS, in particular how this information would be shared with other security services to create files on Muslims and others involved in anti-Zionist demonstrations. This pertains not only to the MPS's declared relationship with Israeli security services but also with its relationship with the Community Security Trust (CST). IHRC further notes that Home Secretary David Blunkett also affirmed that the CST and security services do in fact engage in 'intelligence sharing'²⁰. (London Jewish News).

Role and relationship of the Metropolitan Police Service with the Community Security Trust

The CST's presence at various Muslim demonstrations has also had an intimidatory effect. Due to their attitude and conduct, perceptions of CST have quickly deteriorated. They are now viewed as nothing more than a vigilante group set on scaring off legitimate protest to Israeli atrocities, sanctioned at the same time by the MPS. The relationship between the CST and the Board of Deputies of British Jews is unclear but the head of CST is also director of the Board's security section, and the organisation promotes CST as the security enforcers of the Zionist community's welfare.

The assertion by previous MPS Commander Paul Condon that MPS had trained CST and were very

proud of its role set alarm bells ringing amongst those communities who have faced harassment by CST. This includes not only the Muslim community but members of the Jewish community who oppose Israeli practices. It was quite disconcerting on 6th May 2002 to see that the Community Security Trust had issued press passes to particular journalists, so that only those journalists had the freedom to move and photograph anything and anywhere in or around the square. This automatically meant that other journalists including Muslim journalists and media would then be denied access because they did not have the CST pass.

This had happened on numerous occasions. In one case a CST guard is filmed checking the press credentials of a Muslim TV crew²¹. In other instances journalists and friends of the editor of *The Muslim News* acting on his behalf were denied access to the square or were removed from it by the police upon the instructions of the CST. At the aforementioned pre-demonstration emergency meeting, Muslims had been assured by the police that only the police and not the CST will be checking the movements of people. It was further stated that CST would not be able to limit the access of anyone to any area, nor would they be allowed to police the event. Yet at the demonstration exactly the opposite was true. The CST carried out this function and were indeed checking the movements of people. On the day, in other cases, the CST had told the police to move/remove Muslims despite them being in some cases in the middle of a peaceful dialogue with Zionist demonstrators.

IHRC has on a number of occasions pointed out to the police that the CST should not be allowed to check the movements of people in streets and/or public areas, simply because they don't have any rights to make decisions on where people can or cannot go. These objections have been noted but as the rally evidenced the CST *is* clearly deciding on where people can or cannot walk depending on whether they are Muslims or not, and the police appeared quite content in enforcing these decisions.

As happened on the day of the counter-demonstration, Muslims who refused to do as they were told by the police (often upon the specific request of CST personnel) were threatened with arrest.

It is objectionable that police on the ground were acting as if the CST were their line managers and were incapable of making an independent assessment. The police allowed security cards to be issued by the CST which meant that they had in effect enforced the exclusion of other members of the press who were not issued these specific passes. Jewish protestors attending the counter-rally were stopped by CST members as they alighted from their bus, in full view of MPS officers. According to these protestors, the CST members told police officers to send them down to the counter-rally and not allow them into the main rally at all.

One of the Rabbis in this group of protestors responded to the CST members saying that they had no right to tell them where to go and that they would only be directed by police. Again MPS stated at the pre-demonstration emergency meeting that CST members would be acting as stewards only on the day, and that they would remain concerned about the stewarding of the rally area and not adjacent areas. MPS also further assured the meeting that they would not be concerned with the counter-demonstration or the people involved in the counter-demonstration. They would not be allowed to stand by and monitor the counter-demonstration, take notes or photographs and video footage as they had done in the past. However CST were again quite clearly monitoring the counter-rally and it would appear from reports that they were passing information over their radios regarding the movements of the counter-demonstration. These were clearly intimidatory tactics which had affected protestors²². The presence of CST members adjacent to the counter-rally is evidenced in Appendix C²³. Further CST members were positioned at the back of the pro-Israel rally but clearly facing and observing the counter-demonstration²⁴.

There were further incidents of what appeared to be Zionists taking photographs of Muslims not only from outside but within the counterdemonstration. In one particular incident²⁵ a photographer constantly remained inside the parameters of the demonstration, photographing almost everyone who attended throughout the day. When this was pointed out to police officers by organisers, the officers requested her for ID, upon which she produced a CST issued pass. The police then refused to ask her to leave on the basis that she had been issued a pass by CST.

Press Briefings, resultant demonisation of the Muslim community and misinformation given to wider society

According to an AP report posted on the Guardian website²⁶ and The Nando Times website²⁷, as well as CNN²⁸, police marksmen had been placed on rooftops around the demonstration and rally in order to take out potential suicide bombers. Whilst this has been neither confirmed nor denied by MPS, we note that:

- (a) these reports either cite or imply press briefings by the MPS
- (b) photographic evidence is available of distinctly dressed police officers on rooftops on top of the National Gallery²⁹ and on buildings neighbouring to the IHRC counter-demonstration³⁰
- (c) similar statements eye witnessing (b) have been received by IHRC³¹

IHRC notes that this type of policy is historically unfounded. It seems to be based more on a paranoiac perception created by Israeli security services than any evidence or history of activity of the Muslim community in London or the UK.

IHRC further notes that there is a discrepancy between the versions of events given to it by MPS and to the press's understanding and reporting of those events. In particular, the similarities between reports in the press suggest that they received a single authoritative source of information. IHRC notes MPS's contention that often issues are attributed to them without justification. However the serious nature of the implications of these reports i.e. that a security threat meriting marksmen existed within the Muslim demonstration, demands the correction or even attempt at correction by MPS. If untrue, the reports printed in the press were still grossly inflammatory and serve to further demonise the Muslim community. Accordingly, the MPS has a crucial role to play in setting the record straight in print to prevent the further demonisation of Muslims. If, however these press reports are true, then the MPS has blatantly misled the community and in particular the organisers of the counter-demonstration, and should immediately issue a formal and public apology.

Ancillary matters relating to the organisation of the pro-Israel rally

The police had allowed heavy machinery and heavy mobile TV units into the Zionist demonstration which, according to IHRC experience of organising events in Trafalgar Square, are not normally allowed in. The sound system also seemed to be above regulation.

It is also worth noting that in the Muslim demonstrations all types of people have come and gone without being intimidated or pressurised in any way. Instead, Zionists often carrying banners or flags walked through our demonstration on the 6th without molestation and indeed made full use of this behaviour by protestors to act as provocateurs. At one stage someone claiming to be a 'Jew' began

challenging members of the counterdemonstration to take issue with his identity. Needless to say the provocation was unsuccessful but the reaction of the police to the incident was unhelpful to say the least³². However, again in contrast, the same cannot be said of the Zionist demonstrations which are marked by their intimidation of Muslims.

Recommendations

■ Background to the counter-demonstration of 6th May 2002 organised by IHRC

It was encouraging to see the police responding positively and quickly to the call for a meeting at short notice when all sorts of concerns were abound within the Muslim community with regards to this provocative demonstration. This good practice needs to continue and is a good basis to build upon.

■ Positioning of counter-demonstrations

MPS should not be compromised into a position where it is seen as discriminating against a group of protestors:

- They should not disadvantage the Muslim counter-demonstration in placing it in relation to the main demonstration;
- They should not discriminate in placing the Muslim counter-demonstration in relation to the other counter-demonstration;
- They should not give information about the counter-demonstration, in their liaison with the main demonstration.

■ Corraling of demonstrators

- The police should not surround the Muslim demonstrators as this gives the clear impression that they (the Muslims) are unwanted troublemakers and need to be confined;
- They should stand so that they protect the Muslims from being attacked in an adequate manner e.g. alternate police officers facing opposite directions;
- They should stop implementing racial/religious profiling and exclusion in the streets of London;
- The MPS needs to seek answers as to why the police hierarchy saw the Muslim counterdemonstrations as unwanted trouble rather than people with a legitimate right to be there and to be protected as much as anyone else.

■ Lack of police follow-up to complaints of harassment or reporting of criminal acts

- Police should implement a policy so that the safety of the counter-demonstrators is equal to that of the main demonstrators;
- Police should provide the same level of protection for the dispersion of counter-demonstrators' as they did for the main demonstrators;
- Police should not refuse to take reports of crimes and force people to go to their police stations to report them;
- In dealing with any crime being committed, feedback and liaison should not be restricted to victims but indeed include the organisers of the counter-demonstration.

■ Police filming and photographing of Muslims

- Police should avoid intimidation by indiscriminate and up close filming of people;
- Police should not be filming Muslims more than they do, as in this case, the Israeli supporters or the other counter-demonstration.

■ Role of and relationship of the Metropolitan Police Service with the Community Security Trust

- The MPS should stop the CST from issuing passes for rallies in public places which creates an exclusion zone in the streets of London;
- The CST should not be allowed to control the movement of people in public- either directly or via the MPS;
- MPS should not allow CST stewards to act as observers of other demonstrations to gather information about the movements of Muslims with the tacit approval of the police.

■ Press Briefings, resultant demonisation of the Muslim community and misinformation given to wider society

- MPS needs to take greater responsibility for its media image within the Muslim community and not allow further alienation from the Muslim community by way of lack of clarity of their position.
- MPS needs to act immediately and effectively to counter inflammatory and Islamophobic/racist media reporting referring to police policy.

■ Ancillary matters relating to the organisation of the pro-Israel rally

- MPS and GLA should not discriminate by allowing unprecedented usage of screens and heavy machinery by certain groups.
- MPS and GLA should not allow the restriction of movement in Trafalgar Square by any group or by using a policy of religious/racial profiling.

Endnotes:

¹ Now the Muslim Safety Forum.

² ‘Yard leads plans for Europe force to track al-Qaida’ Nick Hopkins, crime correspondent, Guardian Thursday January 10, 2002

³ ‘Blair’s meeting with Arafat served to disguise his support for Sharon and the Zionist project.’ John Pilger :10 Jan 2002, New Statesman.

⁴ The Jewish Chronicle 19th April 2002 stated that UJIA (United Jewish Israeli Appeal) was the main funder of the event, but that the committee had “cross -communal involvement.” Full information as to who this committee is or how it operates is not easily forthcoming.

⁵ Appendix C, 17, 18, 19, 20

⁶ ibid 7, 11 & 12

⁷ ibid 8 & 10

⁸ ibid 9, 11, 12, 13, 14, 15, & 16

⁹ ibid 27

¹⁰ ibid 21 & 22

¹¹ See e.g. Appendix A, statements 6,8,9 and 10

¹² See Appendix C: photograph 26 & 28

¹³ ibid 41

¹⁴ ibid 1, 2, 3, 4, 5 & 6

¹⁵ See Appendix A, statement 5

¹⁶ ibid statements 3,4,5,15,20, 21 & 22

¹⁷ ibid statements 20, 21 & 22

¹⁸ Appendix C, 37, 38, 39, 40 & 41

¹⁹ Muslim Association of Britain ‘Rally for Palestine: You be the judge’ 13 April 2002

²⁰ ‘Swansea reminds us there is no room for complacency’ David Blunkett :26 July 2002, London Jewish News

²¹ Appendix C, 35 & 36

²² Appendix A, statement 2

²³ See Appendix C, 32, 34

²⁴ 29, 30, 31, 33

²⁵ 10

²⁶ “Security was tight, with around 1,000 officers patrolling the area. Police marksmen also took up positions on rooftops around the square. ” May 6, Guardian website <http://www.guardian.co.uk/worldlatest/story/0,1280,-1714861,00.html>

²⁷ “ Security was tight, with around 1,000 officers patrolling the area. Police marksmen also took up positions on rooftops around the square. ” Ed Johnson, AP, May 7, <http://www2.nando.net/front/v-text/story/393560p-3133777c.html>

²⁸ “Up to 1,000 extra officers were on duty in central London to guard against violence and possible terrorist attacks and police marksmen were deployed in buildings overlooking the rally.” From ‘30,000 stage UK pro-Israeli rally’ CNN website May 6, posted 1548 GMT.

²⁹ See Appendix C, 47, 48, 49, 50 & 51

³⁰ ibid 42, 43, 44, 45 & 46

³¹ see statements 1 & 17

³² see statement 4

³³ cf. Appendix C, 23, 24 & 25

³⁴ ibid. 25 & 26

³⁵ Appendix C, 17, 18, 19, 20

³⁶ Appendix C 47, 48, 49, 50 & 51

³⁷ ‘Saudi Attacked’ Justin Cohen, totallyjewish.com, June 12, 2002.

Appendix A:

Eyewitness Reports

The following are a selection of statements given to IHRC. Not all of those who gave statements wished them to be published. Not all attacks reported to IHRC have been cited in this appendix or report.

1. Reports in the media suggested that ‘police marksmen were deployed in buildings overlooking the rally’ [CNN.com, May 6 2002 posted 1548 GMT] and that ‘Police marksmen also took up positions on rooftops around the square.’ [Associated Press Writer Ed Johnson Mon May 6 2.00pm ET]. This adds to the spectre that the Community Security Trust is creating the impression of the Zionists as the victims that need protection and Muslims as the terrorists who are always looking to blow up people.

2. Two ladies were fearful of going home in case they were attacked by the Zionists. They were taken by Massoud Shadjareh to Sergeant Dollimore so that he should[sic] convince and reassure them that it was safe. The ladies’ fears were borne out by the attacks that took place after the rally had finished.[Massoud Shadjareh]

3. Police searched a Muslim because they had been ‘tipped’ off that this demonstrator had a knife. The police searched the man and it turned out to be a false accusation. When they were asked about the source of the accusation, they said that they could not reveal their sources. One can only guess. Was it the Community Security Trust? [Demir]

4. Some racists turned up and said, “Fuck you and fuck all Palestinians.”³³ They also shouted some other general obscenities. The police were informed and they came over nonchalantly and did not take note of what was being said. A Jewish man also came over and started shouting that he was Jewish and “Does anyone have a problem with that?” Eventually after many requests the police removed him.³⁴ [Demir]

5. As the crowd got bigger there was a line of police that was formed at the back of the Muslim demonstration. The police were aggressive in their tone and action. There was some pushing and shoving that had started and instead of defusing the situation the police were aggravating the situation by pushing everyone indiscriminately and also it came to the point where one officer actually said to a Muslim demonstrator, “Come on, I dare you.”[sic]. It was actually due to some Muslim demonstrators like myself forming a line between the police and the Muslim demonstrators who were involved in the pushing and shoving so that the situation did not get out of hand. [Demir]

6. I went with a friend and stood outside Trafalgar Square. I was absorbing what was going on. Very soon we were surrounded by 7 police officers. We told police that this was harassment since we were doing nothing wrong. We were told to go to the other side. A male police officer then put his hand on my back and because I did not want to be handled by a male police officer I just moved. I received a phone call from Muslim News asking me to observe and record what happens for them so I stopped again. I was asked to move again but I said that I had been asked to give a report. I was then asked if I was a journalist. I said that I wasn’t and the police officer moved me again to the Muslim demo. I went back to the Zionist rally section and I was having a friendly conversation with Iraqi Jewish people. Immediately I saw all these blue capped people (Community Security Trust) hovering around us and some went over to the police officers who came and started removing us. The Iraqi Jewish

family wanted us to carry on talking to them but the police officers had been told to harass us by the CST, so they removed us from the Zionist rally just because we had the Hijab on and we were seen as Muslims. [Female who does not wish to be named]

7. Just before I was verbally abused by a police officer the same officer was extremely rude and aggressive towards another demonstrator who was standing 3 metres away from me (at the back of the demo). He was obviously not in anybody's way, or causing any disturbance. He was merely standing on the side quietly observing the demo but again the officer stood very close to him with arms folded and intimidated him into moving to where he deemed fit. [Dr Suhail Hussain]

8. I was towards the front of the demo when I received a call on my mobile, so I stepped out to the left of the body of the demo to answer it. I was then approached by an officer who very rudely informed me that I was blocking the way and to move from there. I told him that I would move but there was no need for him to be so rude. Therefore, I moved towards the back of the demo, still on the left side and continued my call. I was then approached by another officer, who stood intimidating over me with his arms folded and told me to move, as I was blocking the way. So I moved and stood with my back against the wall so that I would not block the passageway. However, he was not satisfied with this and continued to attempt to intimidate me demanding that I move. I stated that I was not in the way, and asked him that since he was bigger than me, was he going to push me out the way, he replied that if I continued to remain where I was he would arrest me. So as I was moving I told him that he didn't have to be so rude, at which he lightly pushed me and said "go on you fu**ing twat, just move". At which, unfortunately, I lost my temper and told him he was a fascist pig. [Dr Suhail Hussain]

9. I was standing at the side of the demo handing out leaflets to the general public when I was approached by a female police officer, who informed me that I was blocking the passageway of people not involved in the demo, who wished to use the pavement and that I had to move. I said that if I moved to the side so that my back was against the wall I would not be in anyone's way, still she insisted that I was not allowed to stand there. At this point a male officer joined her and demanded extremely rudely and aggressively that I move at once into the main body of the demo. At this point another Muslim demonstrator approached us and said "this lady is not breaking the law and is certainly not in anybody's way, let her be". Hearing this, the two police officers reluctantly desisted. Some time later I decided to move to another location and had to therefore cross the same portion of pavement that was supposed to be kept clear. In the process of so doing [sic] I met one of my friends (Raza Kazim) and slowed down to exchange civilities with him, which did not take more than 10-20 seconds. Seeing this, the same 2 police officers approached me again and said very aggressively, "We've told you before not to block the passageway, we don't warn people twice!" My friend was extremely shocked at such behaviour and took the officer aside to speak to him and take his number. He then returned and consoled me as I was very shocked that a public official (supposedly there for our protection) could behave in such a fashion. [Perveen Hussain]

10. I was coming back to the Palestinian demo when I saw Mrs Perveen Hussain going the opposite way to me, so both of us stopped to exchange pleasantries - as one does. As soon as I had struck up a conversation with her, two police officers came over and one of them started having a go at her for 'blocking the passageway again' when that was not the case as we were both standing to one side and chatting. In fact, the two police officers standing there had blocked the footpath so people were finding it difficult to pass through. Mrs Hussain tried to explain that she had been on her way over to somewhere else when she had met me and stopped to say hi. The police officer did not listen to

her explanation but carried on talking louder than she was and insisting that this was her final warning and when he had finished the two police officers walked away while she was still persevering to give her explanation. [Raza Kazim]

11. This occurred after I had crossed the road to hand out leaflets in another location (in front of *Deep Pan Pizza* take-away). I was approached by some Zionists who took leaflets from me so they could throw them on the ground and ask for more. Their attitude and behaviour was frightening and intimidating, so I approached the nearest male officers to inform them of this. Instead of sympathising or taking any action, he advised me to go back to the large assembled group. When I said I wanted to hand out the leaflets, having established that this was perfectly legal, he said “well do so at your own peril!” This kind of behaviour hardly instills [sic] confidence in our public servants. [Perveen Hussain]

12. Massoud Shadjareh had spoken to Sergeant Dollimore and discussions had taken place as to where to put the canvas, the banners and placards. Sergeant Dollimore had no problem with where we were putting the aforementioned things. As we were putting up a banner and securing it a police officer turned up and challenged us, saying that we couldn't put it here because our demonstration area was 3 metres to the left. I asked Sergeant Dollimore to come over and he explained that he had said it was okay. This police officer then left us alone. [Raza Kazim]

13. I was putting up a placard fairly high up on a pole so I had climbed up on to a railing again under the watchful eye of Sergeant Dollimore. Another police officer came over and started saying that I could not put this placard up there and started poking my legs while I was precariously balancing on this railing that I had climbed on to. I asked him in a very annoyed tone if he was trying to knock me off. He replied that he was not. I said that do you not realise that if I am standing on this railing while you are poking me continuously, it may well have that effect. He said that he did not want me to put this placard up there. I told him to stop bothering me and to go and speak to Sergeant Dollimore. [Raza Kazim]

14. I came out of a car park at about 12.15 with a friend and turned on to the road to go towards Trafalgar Square. There was a police van standing there and a police officer called out to me to not go there, but instead go down this other road, where I later realised some of the other Muslim demonstrators had gathered. He did not give any reason so I ignored him and carried on going towards Trafalgar Square. At this point I was surrounded by 5 or 6 police officers who said that I could not go in to the square. I asked why I could not. One of them said that I could not demonstrate in Trafalgar Square. I said that I was not going to demonstrate but to observe as the police had been informed the Islamic Human Rights Commission would be doing. He said that my 'Free Palestine' T-shirt which had the picture of a boy with a stone in his hand facing an Israeli tank was provocative. I said that I found this Zionist rally very offensive, but I was not going to break the law so why should my T-shirt be classified as provocative. Then a female police officer came over and said emphatically that if I was to go over there with this T-shirt on I would be causing 'breach of peace'. I said that I had been in a meeting with the police at Scotland Yard and Alan Yates had said that I was well within my rights to go into Trafalgar Square and so, I would take off the T-shirt and then go into Trafalgar Square. Another police officer said sarcastically that since I knew my rights I could go in to Trafalgar Square, but I would have to be accompanied and that they will escort me. This all occurred between 12:15 to 12:30. Upon my friend's advice I decided to wait for Massoud Shadjareh before I went into the square, but I could not believe or understand why I was being treated like a potential 'breach of peace' law breaker. [Raza Kazim]

15. When the Rabbi had been punched³⁵ everyone automatically stepped back and some people who were close to the pavement stepped on to it. Some of the male police officers immediately started pushing the demonstrators including the female Muslims back into the demonstration area. They did not seem to care that they should not be doing that and that the primary concern should have been for safety and not whether some were standing on the pavement. [Muslim protestor who does not want to be identified.]

16. I was leaving the main part of the Palestinian demonstration to give an interview to Sky. I was immediately confronted by 2 police officers who asked me 'Are you leaving?' and 'Where are you going?' I told him that I was going to the other side of the street. I was told that I couldn't, so I asked 'why?' I was told that I would be disturbing the peace. I asked if I had done anything to make him think that I would disturb the peace. He replied that I hadn't, but he thought that I would disturb the peace. So I said to him that you are letting everyone else walk over freely, so are you stopping me because I look like a Muslim and are you Islamophobic? At this point I noticed a number of ladies trying to leave but they were not being allowed to. Sergeant Dollimore and I went to Head of Operations so that this policy of restricting our movement could be stopped. They had a word with the officers. By this time I had missed the appointment with Sky News so I started walking back to join the Muslim demo. I was again stopped from joining the demonstration. I insisted on joining and I was told that if I did not leave I would be arrested. So I said to him that in that case arrest me. At that point Sergeant Dollimore caught up with me and said to the police officer that I was with him. We went to Head of Operations again who had a word with his officers again. Despite this, people who looked like Muslims were being stopped and I pointed this out to Sergeant Dollimore and Head of Operations and I noticed that they were both looking embarrassed. They said that they would resolve it but it continued to happen over and over again. I was asked again as to why I was moving around. I replied that firstly I was an organiser and secondly it is a free country. Also the other side is coming over to the Muslim section freely. [Massoud Shadjareh]

17. I was standing in the main section near Admiralty Arch for about 90 minutes until 1530, hereupon I went to the newsagents about 50 yards away to get some water. I stood there for about 10 minutes before I went home. I was able to observe uniformed figures wearing what seemed liked dark blue combat fatigues (could be overalls) standing on the roof of The National Gallery³⁶. I think I saw some of these figures observing the crowd below using binoculars - there appeared to be sporadic reflections of light, perhaps off the binocular lenses? I understand that this or very similar types of uniform are also worn by the Metropolitan Police's elite 'Marksmen' units. In any case it was quite obvious that they were not regular Police all of whom, as you may recall, were in high visibility yellow jackets. Their presence led to quite an intimidating atmosphere as the implication was that there was an expectation of violence, as from my understanding these units are usually deployed on roof tops to provide security during the offloading of IRA terrorists etc. at court. [Aijaz Ahmad]

18. I was thrown out of Trafalgar Square by 4 CST's and 2 police officers, because my presence was seen as threatening and causing a 'breach of peace'. [Muslim does not wish to be named]

19. I went down into Trafalgar square and I was questioned as to why I was there by a police officer. I said that I was waiting for my son and that I wanted to listen to the speeches. I was told that I shouldn't be there. [Muslim does not wish to be named]

20. I was an IHRC observer at this [6th May 2002] event. Among my duties was to keep an eye on the relationship between protestors and police and to help maintain peace and order. At 3.15pm I noticed a line of three police officers forming a cordon across the footpath adjacent to the entrance of the subway, which was to the left of the group of protestors as the faced Nelson's Column. I could also see what appeared to be some Asian people engaged in a quarrel with the same officers. It appeared that they were being denied entry. As I made my way to the scene to investigate, I was physically stopped from leaving the demonstration by another line of three officers. I was pushed and manhandled by them as they prevented me from walking to the scene. It was only after several minutes of pleading and showing them my IHRC Observer badge that the police let me through. I went to the line of police who were blocking several people from walking along the footpath leading to Admiralty Arch, in front of which our demonstration was taking place. I asked them what was happening. They simply told me to go back to the demo or leave the area. I asked again saying I was an IHRC observer. Again they told me to go back to the demonstration. At this time several people were pleading with the police to be allowed access to the IHRC demonstration. One man, of middle-age, was of Asian descent and he was being prevented physically from coming through. I asked the policeman "Why are you stopping people from coming through to join the demonstration?" One of them replied, "We're not letting anybody through, if they want to join the demonstration they can go round", which I presumed to mean take a circuitous route around the back of Admiralty Arch, where another line of police officers had formed a cordon. I tried to help the Asian man through the police cordon but he was dragged back by the police. I then went to locate Massoud Shadjareh, chair of the Islamic Human Rights Commission, to tell him what I had seen. Mr. Shadjareh came and saw for himself what was going on and then summoned a senior officer to the scene to lodge a complaint. After talking with this police officer, the officers at the scene were ordered not to prevent anybody either leaving the demo or joining it. The police officers who were preventing people from joining or leaving the demonstration carried the shoulder numbers: PC 5435, 5330, 318, 5311, 576, 5408, 5245, 433, 217, 644, and 504. At around 6pm on Monday 6 May, I was walking with my friend Faiq Anwari back to where we had parked the car in a small street off of Haymarket. As we made our way to the car we noticed police vans rushing to the same area. I ran behind the vans to see what was happening. When I got about 75 yards up Haymarket I saw two Arab men lying on the floor. One was clutching his head and appeared to be in some agony. I later saw this man, who was dressed in army fatigues, being handcuffed by the police against a wall.

The other injured man was spread eagled on the floor with several police officers pressing him to the ground. As I approached the scene I explained to several police officers who appeared to be securing the area that I was an observer of the IHRC, which had organised the demonstration. They did not appear interested. They refused to listen to my requests for access to the two injured men, so that I could ascertain if they were alright and if they needed any form of assistance. The police only seemed interested in ushering me away. At that point I saw a friend of mine, Nazim Ali, who had been at the counter-demonstration that afternoon. Walking towards me and to the scene of the affray, he was saying: "Faisal I saw what happened. I saw everything. A group of about 12 men who looked like skinheads attacked a Palestinian woman as she was walking up the street." Nazim and I approached the line of police officers that had now formed on the footpath. We were telling them that he had witnessed the crime. They again did not seem interested in listening to him. After lots of pleading, one police officer finally took a statement from Nazim. As Nazim was giving the statement he saw one of the people he believes took part in the assault on the pro-Palestinian demonstrators. He pointed him out to the police saying, "He's one of 'em, he's one of 'em." Nazim was pointing to a burly skin headed man with small eyes, who was wearing a blue bomber-style jacket and jeans. I ran over to the man who was being shielded by police officers. It appeared as though he was looking for something he had dropped at the scene. I said to the policemen shielding him that he was one of the people

involved in the attack and my friend wanted to make identification. The police told me to go away. I said the same to them again and this time they physically ushered me away. I asked other police officers who were present that Nazim wanted to identify the person who was involved in attacking the pro-Palestinian supporters. But none of them seemed interested in what I or Nazim had to say. We then found ourselves being pushed back down Haymarket and although we offered no resistance, the police seemed intent on using physical force. One officer in particular, shoulder number 77, was physically pushing me, Nazim and Faiq back down the road very aggressively. I told him to stop pushing me since I was moving as he had requested and not offering any resistance. But he did not appear to listen. His attitude appeared to be one of utter contempt for our concerns. I then heard Nazim say to this officer: "Don't tell me to fuck off. Why are you telling me to fuck off"? Nazim seemed very upset and shocked at this stage. We then stood at the bottom of Haymarket. About 15 yards in front of us on the footpath, an Arab boy was lying on the floor with his back against the wall. He appeared to be in some distress. About 15-20 minutes later we noticed an ambulance pull up at the foot of Haymarket. The paramedics came out. They could not see the boy even though he was quite close because police vans were obscuring their view. I saw the paramedics then turn back to return to their vehicle. They started locking the back doors as if to go away when my friend Faiq ran up to them and said "Hey where are you going, the guy is here". One of the paramedic replied: "I'm not going to go round looking for him if the police don't know where he is". He then opened the door of the ambulance again and got out some equipment. Faiq pointed them to where the injured boy was and they went to attend to him. I then asked Faiq why the paramedics had returned to the ambulance. He told me it was because the police had told him there were no injured people. I found this incredible. The police knew full well that there were injuries arising from this incident but it appeared that they did not want those who had been hurt to be treated by the paramedics. [Faisal Bodi]

21. After our counter demo was finished, on our way home, some Israelis attacked a few of our sisters, and we stood up against them in Haymarket Street [just off Trafalgar square]. The police did what was really expected. I am not going to go into details of what happened, but if you were there, I was the guy who was wearing all military clothes, and when we had the clash with the Zionists, the police attacked me personally, beating-kicking-boxing and all sorts of power they had. I had about 8 police officers on me, bearing in mind they let the Zionists run away while fighting with me. At the end they arrested me, and took me to Southwark police station. [Moez Hamami]

22. On Monday 6th May I was attacked after the protest by the Zionists. There were at least 20 of them. Their ages were between 25 and 30 years old. I had my Palestine flag in my back pocket. I was going home and one of them came from the back and hit me on my head. Then I turned round and someone jumped on me and all of his friends came and attacked me. But when the police came they run away, but the police didn't do anything to them. Instead they were arresting the Muslim brothers. [Yousef al Sudani]

23. The Saudi ambassador to London, revealed details of an attack on his son in an interview with London-based daily Asharq Al-Awsat. The diplomat claimed: "Twenty Jews with baseball bats, bottles and Israeli flags beat my son Fares...who came home suffering from bruising and injuries... If Palestinians or Muslims severely beat the son of the Israeli ambassador to London, can you imagine what would happen?" [Ghazi Algosaibi]³⁷

24. As the demonstration was coming to an end we left for the train station to get home. As my family (an uncle, 2 ladies in hijab, myself aged 15 and 4 young girls aged under 12 one of whom was in a pram) and we were making our way home carrying our flags, abuse was hurled at us by the Jewish

demonstrators who were in three coaches all parked by the side of the road. Which made me realise what hatred these people had for the Palestinians and all Muslims that supported their cause. We ignored the people in the coaches and continued on our way when we were set upon by a group of 10 - 15 Jewish MEN. One of these men grabbed a flag of my sister, broke the stick in half and threw the flag on the floor. Meanwhile his 3 or 4 of his friends started screaming at the children when my uncle and I turned to try and protect the women and children I was punched several times in my face and stomach and landed on the floor hitting my head on the pavement. The rest of the crowd jumped on my uncle pushing him into the middle of the road where they threw him on the floor and started punching and kicking him. My aunt tried to pull these men off him and was also hit. At this time my mother was trying to protect me from the man that was trying to hit me more and the children who were crying. Just then a few brothers came around the corner and came to our aid and behind them came the police who instead of arresting the Jewish attackers of women and children instead went after the brother who tried to help us. This is just a smaller version of world events where the “policemen” of the world are siding with the aggressors.[Q.R.]

Appendix B:

Specimen , anonymous email calling for counter-demonstrators to attend pro-Israel rally.

From: campaigns@mpac.org
Date: 04 May 2002 17:59
To: MPAC_1@yahoogroups.com
Subject: [MPAC] [Demo] How dare they!

SHOCKING OUTRAGE

CALLING ALL.....

RIGHT THINKING PEOPLE, WORKERS, ACTIVISTS, ANTI GLOBALISATION MOVEMENTS, ENVIRONMENTALISTS, FREE THINKERS, HUMANISTS, ANTI RACISTS, FEMINISTS,

ALL CONSCIOUS PEOPLE.

STOP THE MASSACRE AND SAVE BRITISH JEWRY

JOIN THE COUNTER DEMONSTRATION

6TH May

Trafalgar square

11am

Thousands of Jewish people and Zionists will be misled into marching to Trafalgar square on bank holiday Monday 6th May in support of Israeli terrorism, we urge you join the counter demonstration at Trafalgar square and to stand in protest against the massacre of innocent Palestinians, We must stand together and send a unequivocal message to Sharon that the west will not tolerate this genocide.

British Jewry with its contribution to anti fascism from cable street and beyond has kept this country vigilant against racism. However instead of using its experience and talent to fight the rise in European Fascism in the guise of Le Pen of Fronte Nationale and Nick Griffin of the BNP British Jews are being used as pawns by the imperialists to support their exploitation of the third world and US hegemony.

Counter Demonstration :

The official counter-demonstration organised by IHRC will take place between Admiralty Arch (The Mall) and Trafalgar Square to coincide with and oppose the Zionist demonstration commencing at 2.00pm. Please be prompt. This counter-demonstration is open to all people of conscience regardless of their confessional background.

Do You Yahoo!?

Get personalised at [My Yahoo!](#).

Appendix C:

Stills taken from video recordings of counter-demonstration



M U S L I M P R O F I L I N G



MUSLIM PROFILING



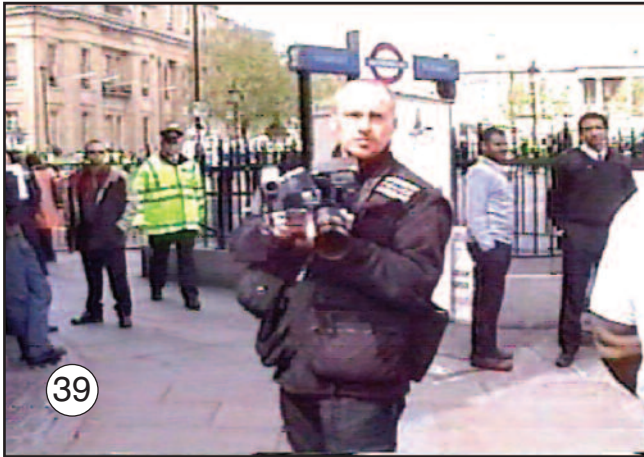
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