The People's Tribunal
On Police Killings



Evidence Dossier

The People's Tribunal on Police Killings

European Action

Evidence Session

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1. Call out statements

The People's Tribunal on Police Killings – European Action

At the first session of the Peoples Tribunal on Police Killings (PTPK) in London in April 2025 a commitment was made for international action. The second session will focus on police killings[1] across Europe. The families of those killed by the police in many European countries will gather for the first time in an unprecedented way to unify radical struggles for justice. The colonial policing strategies of European nations and the use of extreme violence disproportionately impacts Black, Arab, racialised and migrant communities as well as the working class. This is increasingly happening in the context of the ascendancy of the far-right to political power with an increase in attacks on our communities, compounding the legacy of the preceding left-wing, centrist, and right-wing governments.

Historically we have witnessed repeated patterns of state-sanctioned violence across Europe. In recent years we have seen an escalation of this violence as well as the use of strategies of impunity for police officers that kill. We have recorded failures in investigation systems, failures in judicial enquiries and a lack of political will to successfully prosecute police officers who are responsible for the killings of thousands of people across the continent. The charity and NGO industrial complex has failed in its reforms, now is the time for more revolutionary actions.

[1] *Note on Terminology: a central political decision in the formulation of the People's Tribunal in the UK was to reject the established terminology of the deaths of civilians at the hands of the state as 'deaths in custody'. The latter is an inaccurately narrow and misleading definition. Crucially, the widespread use of the term 'deaths in custody' by the state and mainstream media serves to hide a range of violent, racist and negligent acts. The term 'in custody' conjures in the public mind images of deaths that occur whilst the police are dealing with 'criminals'. This terminology is an attempt to manufacture consent for state killings. Given the lack of prosecutions for police killings, this tool serves as an effective strategy for successive UK governments. The PTPK instead defines police killings to include directly caused deaths, such as shootings, beatings, use of CS spray, or forced restraint, among other harms. Killings also occur due to pursuits, interventions, negligence, neglect and institutional violence. This political position is now shared across Europe with family campaigns as a basis of collective struggle. Whatever terms are used by various states, the end result is murder, killing and assassinations by the state. The joint response to this must be a global unity of resistance.*

Families who struggle for justice have worked together in solidarity in the past, they have learned from each other and inspired each other. The PTPK is initiating new solidarities in this event which is an opportunity for families from countries including France, Germany, Belgium, Switzerland, Spain and the UK to come together for the first time to launch international actions. The tribunal will take testimonies from families and expert witnesses to an international panel in full public view withsessions to plan international strategies for communities of resistance to confront the waves of killing and torture by police forces. State violence is used to control populations and to maintain capitalist domination of the working class. This anti-imperialist gathering will link our struggles for justice with the global majority. We declare allegiance to international calls to abolish and defund the police.

PTPK European Action will build a sustained platform of unity and strength that will challenge the containment of our struggles and take international joint actions to bring justice where it has been absent for so long. A full joint declaration will be released after the event.

See here for more information on the PTPK: www.peoplestribunal.info
Email: tribunalpeoples@gmail.com

2. History and purpose of the tribunal

The aims of the PTPK in the UK are bold:

'The PTPK calls on the ultimate reservoir of power—people worldwide—to hold the British state accountable and demand justice for families. The People's Tribunal will create new realities for the future, reach out across the globe and kindle hope. In the face of state denial, it is an act of resistance, a refusal to be silenced, a celebration of humanity and an act of revolutionary love.'

The motivations that drove the formation of the People's Tribunal are rooted in the desire to unify struggles; reject political containment; pay tribute to those who have fought; and to build an organisation run by the growing generations of victims who grow up with the immense burden, as well as the anger, of the death of their loved ones. This inspiration to organise began decades earlier in France. On October 28, 1982, Wahid Hachichi, 18, a student from Vaulx-en-Velin, was shot and killed by police in Lyon. On November 6, Abdennbi Guemiah, 19, a student from Nanterre, was shot dead by a neighbour. The families and friends of Wahid and Abdennbi met with others to organise. They declared themselves 'Les Folles de la Place Vendôme' (The Mothers of Place Vendôme) in reference to the mothers of the 'Las Madres de Plaza de Mayo' (The Mothers of Plaza de Mayo) in Argentina, who drew international attention to the fate of their missing children—the student victims of the dictatorship—by protesting on a regular basis. The connection between the Place de Mayo to the Les Folles de la place Vendôme inspired the formation of the United Families & Friends Campaign (UFFC) in 1996, the coalition of the families of people killed by the police in the 1990s in the UK. The political position of the 'Les Folles le place Vendôme' on the need for self-empowerment of the families was outlined by Naguib Allam, Wahid Hachichis uncle; '*no political, union, or community organization, no lawyer, should impose themselves or act on their behalf without their prior and explicit consent, so that the various cases*

could not be exploited for other purposes'. This need for families to direct their campaigns strongly influenced the formation of the UFFC, as captured in the film Injustice.

These experiences inspired the creation of PTPK with families and activists frustrated with the failure in attaining justice, a need for a critique on reformism and a desire to take more aggressive and collective actions against the state. It is also international in its approach. Police violence is not merely an *issue* to be campaigned around but is an element of a racist and capitalist *system*. Given the colonial origins of the police, the roots for that analysis and any actions taken led by the families is based around anti-colonialism.

Most importantly, the tribunal's rejection of reformism is rooted in the lived knowledge of families who have fought for decades and want to tell their own stories. To confront state narratives, the tribunal proceedings centred on the ground breaking use of themes of torture, the language of collusion, terror as well as state cover-up and Black resistance.

The PTPK outlined three continual avenues of action: (1) mass class actions brought against the state by families themselves in domestic courts; (2) mass indictments at the International Criminal Court and (3) collaborative international interventions at the United Nations. The PTPK European Action is a space to hear testimonies and to organise resistance.

3. Country Reports

a. UK

History of the killings

'*My tears will catch them, my tears will catch them*' - Myrna Simpson, the mother of Joy Gardner.

In April 2025, 30 years after Myrna Simpson spoke the words above, bereaved families from across Britain gathered in London for the People's Tribunal on Police Killings (PTPK). They came not to petition the state, but to indict it. Over the last 60 years, more than 3,000 people have been killed by police in the UK, in only 3 cases have officers been convicted of these deaths. The disproportionate number of Black people killed in this overall figure is stark. Black people are 2.4 times more likely to be killed by the police relative to their proportion of the overall population and further studies reveal that Black people are seven times more likely to die following the use of restraint by the police. This data highlights the depth of institutional racism ingrained in the police forces of the UK.

The People's Tribunal has emerged as a radical grassroots initiative led by the families of those killed by the police. Decades of campaigning through conventional justice has resulted in only 3 successful prosecutions for murder and manslaughter: Henry Foley (killed in 1985), Dalian Atkinson (2016) and Sarah Everard (2021).

In the UK the most effective form of state containment of the struggles for justice is the coroner's inquest system; an archaic legal relic that provides a space for inquisitorial enquiry with no criminal sanctions attached. Many cases go to inquest after the CPS refuses to prosecute. It is a scandal that for the majority of families the inquest itself becomes the forum where the state, which includes some NGOs, corral the families into the facade of justice. For decades families, campaigners and progressive lawyers have

engaged in momentous battles with the state in a bid to improve the inquest system. To what end? The historic lack of justice requires a new approach.

History of the resistance

Protests and campaigns for justice for those killed by the police go back more than 50 years. The deaths of Aseta Simms (1971) and Colin Roach (1984) brought the community out to the streets. The Roach case in particular had a strong impact with artists such as Benjamin Zepahainh and Issac Julian responding. A year after the killing of Roach, an uprising began in Broadwater Farm after the death of Cynthia Jarret (1985) during a police invasion of her home. Clinton McCurbin's death (1987) grew into a national campaign. It was not until the killing of Joy Gardner in 1993 that an attempt was made to unify the individual family struggles.

The UFFC was formed in 1996 by Brenda Weinberg, the sister of Brian Douglas, and Myrna Simpson, the mother of Joy Gardner. They were supported by filmmaker and activist Ken Fero from Migrant Media and community activist Minkah Adofo from the African People's Liberation Front. Their simple, but militant idea was to unite the families to strengthen each other and fight the state. As the years went on they were joined by many other families who were campaigning for their own cases. This included Stephanie Lightfoot-Bennett, whose brother Leon Patterson was killed in Stockport police station in 1992, and Janet Alder, the sister of Christopher Alder, who was killed by police officers in Hull in April 1999. Stephanie Lightfoot-Bennett describes the power of the families organising together thus:

'*Us, collectively, are the voices of the cemetery because they don't have their voice anymore. It's down to us, the surviving, to speak their voice, their story and never let them be forgotten*'.

The PTPK has taken up the legacy of resistance in a radical way. A strategic move after reflection on failure for decades, it is necessary to open up a new front; one of attack and not of pleading for tweaks to the system.

Family Testimonies

Testimony of the family of Brian Douglas:

A 33-year old man, Brian Douglas, died in St Thomas's hospital on 08/05/1995. He was killed. Five days before he was brutally assaulted with American long-handled batons by two police officers These men are called Mark Tuffey and Paul Harrison. Brian sustained a fractured skull and damage to his brain stem. This brutalisation occurred whilst he was coming home with a friend in Clapham, South London. The policemen attempted to arrest Brian and his friend, the police claimed that they had a knife and CS gas spray canister in their car. There is no evidence that they had the items on them when arrested and all the indications are that these items were, in fact, found later, when the police searched their car. Brian Douglas was a black man, the officers who murdered him, white.

Witnesses to the arrest testified that Brian did not have anything in his hands and was neither acting aggressively nor 'suspiciously.' Witnesses also testified that Brian was beaten about his head repeatedly by policemen using the baton. The friend of Brian's, Stafford Soloman, had his arm broken protecting his head from blows in the same incident.

The two men were then taken to Kennington police station where Brian collapsed and fell into unconsciousness. Despite being visited four times by doctors it was 15 hours before he was taken to a hospital, where, three days later, his family had to make the most distressing decision a family can be faced with; whether to turn off the life support machine.

Three days after arriving in hospital, after the brutal assault, Brian Douglas died.

At the inquest the two police officers that arrested Brian claimed to have been acting in self-defence. They built this claim on the basis that Brian had allegedly been carrying a

CS gas canister and a knife. This assertion was contradicted by 7 eye-witnesses who gave their testimony at the inquest.

The officers also claimed that Brian had been struck by a blow to his upper arm, which slid over his shoulder and hit his neck. PC Tuffy described this as his baton had "slipping up" when hitting Brian on the shoulder.

This allegation defies any logic and was flatly contradicted by the expert medical testimony of pathologists who agreed that he had been struck on the back of the head. This was entirely consistent with accounts given by witnesses. The police forensic team showed that the force of the blow was the equivalent to being dropped onto his head from 11 times his own height.

The inquest heard evidence from over forty witnesses including three pathologists who stated that Brian died from a fatal blow to the back, right-hand side of his head after being stopped by police.

Brian was buried without his brain.

The courts reached a verdict of a lawful killing, Brian's death was stated as a result of 'misadventure.' Misadventure: where someone doing something lawful unintentionally kills another, an intended act with unintended consequences. An all white jury was brought in from Eltham (where Stephen Lawrence was murdered) to come to this verdict. This verdict can only be understood as a gross, gross injustice to the memory of Brian and a symbol of the ongoing suffering his family endures. It represents the ability of the state (and individual actors) to abdicate responsibility for their violence.

PC Mark Tuffey and PC Paul Harrison were never disciplined for their actions. It was maintained that the officers acted to ensure their own safety.

Testimony of the family of Olufemi Abayomi Owoborode:

On the 20th December 2023 our unarmed loved one's life was ended after contact with 13 Metropolitan Police Officers. Those officers have provided no explanation for his horrific injuries even almost 3 years after the incident.

They followed, chased and surrounded our caring loved one. He was tasered. Family members and others heard him shout "Help! Taser! They tasered me!" on their edited bodycam footage. No valid reason has been given for his treatment by the Metropolitan Police.

We know our loved one was a health conscious, caring and supportive professional. He was training to run a marathon for charity causes when the officers accosted him. He was polite to them after they behaved suspiciously.

They followed him in their police car and waited until he was on a quiet street before "stopping" him. They didn't tell him that he was not free to leave but blocked his exit and denied his repeated polite request to move the conversation to the main road so that there would be some public scrutiny. They took his car keys without explanation and told him he was not in trouble, but 13 of them surrounded him. He was afraid of police misconduct; as many of us are. He was a victim of it previously. His training as a close protection officer helped him to detect dubious behaviour, so he left, fearing for his life.

The officers claim not to have been able to go over a low fence and through knee-high water to reach him when he was calling for help. Yet some of them were able to get close enough to taser him. Others, including our loved one's elderly mother, have seen how easy it would have been to get to him.

The Metropolitan Police have lied. They've changed their story repeatedly. Mysteriously, camera footage evidence has not been saved. Cameras were not turned on or cut off at crucial moments. A member of the senior leadership team of Scotland Yard gave a false statement to the press and then deleted it from the official Metropolitan Police

website. An officer even confessed to providing a “false statement” on the stand at the Coroner’s Court. He was not reprimanded. The Coroner was aggressive and rude towards our family. She has previously lost a court case against her for treating grieving families inappropriately. The Metropolitan Police and the Coroner have failed our family. We are devastated by this horrific injustice.

b. France

History of the murders

The police have tortured and killed since their inception.[2] They exercised colonial control over Black and Arab bodies. The 'Black Police,' established in 1777, was responsible for the control and surveillance of enslaved Black people. The North African Indigenous Affairs Service (1925-1945), nicknamed the 'Arab Police' in France, primarily refers to specialised police services created in the 20th century to monitor and control North African populations, particularly Algerians. From 1945 to the present day, the state's repressive services, whose foundations date back to their collaboration with the Nazis, have proclaimed themselves 'republican and at the service of its citizens.' The State decreed standards, laws, and codes of ethics to convince people that we needed a 'republican' police force, a 'national' gendarmerie, a border police force, territorial intelligence services, specialised brigades… In short, the new so-called 'republican' police force already seemed to be modeled on that of Vichy.

As soon as the war ended, this republican police force reintegrated Vichy agents and collaborators. After the independence of its colonies in the 1960s, it welcomed all the torturers and mass murderers of the French colonial empire, from so-called 'Indochina' to the Algerian revolution. It was agents of the Republic who committed the massacres of Thiaroye in 1944, and of Guelma, Sétif, and Kherrata in 1945. These same agents massacred and drowned hundreds of Algerians in the Seine in October 1961,

[2] ‘100 portraits contre l’État policier : Introduction’. *CASES REBELLES*, n.d. Accessed 13 September 2026. https://www.cases-rebelles.org/introduction/.

perpetrated the carnage at the Charonne metro station in 1962, and carried out the murderous repression of May 1967 in Guadeloupe.

Over the past 20 years, more than 560 deaths have been recorded at the hands of the police or gendarmerie. In 2024, 71 victims were counted, the worst toll since 1967. People were shot by firearms, killed in accidents during chases, during fatal arrests, or killed in the silence of police cells or administrative detention centers. In 2026, eight police killings have already been recorded, including El Hacen Diara in Paris on January 15, as well as Paul in Antibes, Ivan in Revel in January, and Brahim and Helmut in Paris in February.[3]

At the level of the European Court, what must be understood is that the French state is constantly condemned either by the European Court or by the UN in relation to degrading conditions and torture. But the French state prefers to compensate the families rather than arrest and ban the techniques that killed the person or to open a trial. So, at the level of the European Court, the French state has ruled on the right to life, Article 2 and Article 3, which is torture and degrading inhuman treatment, which corresponds to torture. Article 6, which was the opening of a trial, was not retained at all. In France, impunity is constantly granted to the police, prison guards, as well as violence in psychiatric institutions. Above all, it is important for us to be present at the People's Tribunal to show that police violence and police crimes are not only an issue in France and to be able to denounce beyond France the killings of racist police crimes; or state crimes, as they should be called.

History of the resistance

Our struggles did not begin yesterday.[4]

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[3] *Le Monde*. 'Mort d'El Hacen Diarra dans le commissariat du 20e arrondissement de Paris : un rassemblement pour réclamer « justice »'. Société, Violences Policières. 21 February 2026. https://www.lemonde.fr/societe/article/2026/02/21/mort-d-el-hacen-diarra-dans-le-commissariat-du-20-arrondissement-de-paris-un-rassemblement-pour-reclamer-justice_6667740_3224.html.

[4] Article from Boutros, Magda. 'Dix ans après la mort d'Adama Traoré : comprendre les raisons de la colère'. Conférence SciencesPo, France, 17 July 2026. https://conference.sciencespo.fr/content/2026-07-17/dix-ans-apres-la-mort-d'adama-traore-comprendre-les-raisons-de-la-colere_LW4364kHTcmDdpeXYTnV.

For far too many years, law enforcement agencies – police and gendarmerie – have targeted individuals and groups they deem to be outside the established order: those whose skin color, social class, religion, sexual orientation, or gender expression deviates from dominant norms. They injure, maim, rape, and kill those who, through their political beliefs, their rebellions, or their lifestyles, challenge this order.

France has a long history of police violence. From colonial times to today's working-class neighborhoods, from colonised territories to Kanaky and Martinique, current violence is a continuation of massacres perpetrated in the name of colonial order. Among them are the massacre of Senegalese riflemen in Thiaroye in 1944, the massacre of Guadeloupean strikers in 1952, and the bloody repression of Algerians in Paris on October 17th 1961, who were demonstrating to denounce police violence and demand Algerian independence.

The 1960s, also marked by deadly police violence against immigrant workers at the Charonne metro station in 1962, a workers' social movement in Guadeloupe in May 1967, and students during the repression of May-June 1968, saw the emergence of the first Truth and Justice Committees. Relatives of victims, neighbors, colleagues, activists, and intellectuals mobilised to wage a legal and political battle. Today, we inherit these tools of popular self-defense in the fight against state repression, the invisibilisation and criminalisation of victims - whether living or dead -, moral and financial solidarity with families, legal support, counter-investigations, participation in hearings, the creation of independent information dissemination networks, and marches, to name just a few.

In 1983, riots erupted in working-class neighborhoods, fueled by police repression and racist crimes. These riots have always been forms of self-defense against a racist and security-obsessed system. Following the riots of that year, residents, families, and activists organised themselves into associations and Truth and Justice Committees, marching together for equal rights and against racism. That same year, the *l'Association*

des familles de victimes des crimes racistes et sécuritaires (the Association of Families of Victims of Racist and Security-Related Crimes) was founded.

- 1983, *la Marche pour l'égalité* (the March for Equality)
- 1996, Occupation/expulsion of the Saint-Bernard Church by undocumented people in the 18th *arrondissement* (borough) in Paris
- 2005, the 'riots' (uprisings) following the deaths of Zyed Benna, 17, and Bouna Traoré, 15, in Clichy-sous-Bois
- 2023, riots after the murder of 17-year-old Nahel Merzoug in Nanterre

Born from this long history of dignity and struggles, the *Vies Volées* (Stolen Kives) collective was created in 2010, so that bereaved families and surviving victims could join forces and break the isolation in the face of the cycle of violence.

In 2010-2011, the *Vies Volées* collective, the *Contre Les Abus Policiers* (Against Police Abuse) collective in Bordeaux, and other victims' committees responded to the call from the *Collectif Opposé à la Brutalité Policière de Montréal* (Montreal Collective Opposed to Police Brutality), which established March 15th as the International Day Against Police Brutality. In Paris, Bordeaux, Rennes, Belgium, and other cities and countries, collectives organise this march or other events against state violence, crimes, and racism every year. This day has become an annual gathering for the families of victims and survivors of police, prison, and psychiatric violence in France. Since 2020, the *Réseau d'Entraide Vérité et Justice* (Truth and Justice Mutual Aid Network) has taken up this responsibility.

In recent years, the number of people injured and maimed by police weapons (batons, tasers, flashballs, rubber ball launchers, and stun grenades) has also increased. These weapons, first tested in working-class neighborhoods in the 1990s, now claim victims at demonstrations and festive gatherings, with a systematic criminalisation of all forms of protest. Following the death of Rémi Fraisse in 2014, several injured individuals created the *l'Assemblée des blessé·es* (Assembly of the Wounded). Repression subsequently

intensified, particularly during the protests against the labor law in 2016 and the Yellow Vest movement in 2018, giving rise to the collective *Mutilé·es pour l'exemple* (Mutilated to Make An Example).

The *Réseau d'Entraide Vérité et Justice* (Truth and Justice Mutual Aid Network)

In 2020, families of victims and survivors of violence perpetrated by agents of the French state and the racism of its institutions formed the *Réseau d'Entraide Vérité et Justice*. This initiative follows that of the *Vies Volées* collective, created in 2010, which was composed of several families of victims centered around the family of Lamine Dieng. The *Réseau d'Entraide Vérité et Justice* aims to provide families and surviving victims with emotional, legal, media, social, and financial support. The mutual aid network contributes to preventing and mobilising civil society against the crimes and racism of French state policies and their deadly consequences: the racist and colonial 'management' of working-class neighborhoods and policies targeting people of postcolonial immigrant origin; 'border policies' and 'immigration management' that create precarious situations, criminalise, and imprison foreign nationals, refugees, or exiles; and punitive and deadly prison policies; the dehumanisation of people suffering from mental illness producing violence in psychiatric 'care' settings; the criminalization of social movements; and solidarity with oppressed populations.

The *Réseau d'Entraide Vérité et Justice* has developed support training for victims of police violence (on the legal, psychological, financial, social and media aspects) and organises or participates in meetings and exchanges in order to share experiences and develop actions with internationalist, feminist, anti-racist/anti-fascist, anti-repression, anti-prison, anti-imperialist, anti-authoritarian collectives and organisations.

The demands of the *Réseau d'Entraide Vérité et Justice*:[5]

[5] Email : reseau.veriteetjustice@protonmail.com
Facebook : reseauveriteetjustice
Instagram: reseau_entraide_et_verite_
Support the fundraiser:
https://www.helloasso.com/associations/beatume/collectes/collecte-de-fonds-reseau-d-entraide-verite-et-justice

Against the denial of human rights

- End permanent identity checks and implement a receipt system that requires officers to justify these checks.
- Abolish the offense of contempt and rebellion. To put an end to abusive procedures, daily harassment, and the 'business as usual of insults'.
- Ban repressive and judicial harassment against protesters and people from working-class neighborhoods.
- Repeal article L435-1 of the public security law (of February 28, 2017) which grants a 'license to kill' for officers and which lowers the threshold of 'self-defense'.
- Prohibit choking techniques: chokehold, prone restraint, and tying.
- Ban weapons classified as weapons of war (LBDs and grenades) and electric pistols for everyday policing as well as during demonstrations and in penitentiary establishments.
- Banning 'bumper' traffic enforcement and pursuits for simple traffic violations.
- Eliminate the systematic use of tear gas and kettling in law enforcement.
- Close down the isolation and disciplinary units (IQ and QD) and develop family living units.
- Disband the teams of hooded prison guards (ELSP and ERIS) responsible for beatings and involved in 'suspicious' deaths.
- Systematise the use of cameras in patrol vehicles.

Against impunity and the denial of justice

- Create an independent body to investigate complaints against law enforcement, prison guards and psychiatric institutions and to guarantee the independence of the necessary scientific expertise.
- Systematically transfer the investigation of complaints against law enforcement, prison guards and psychiatric institutions to other jurisdictions.
- Guarantee access to all existing audio and video recordings.

- Guarantee that all identified witnesses are heard by the investigating magistrate, to provide them with a copy of their hearings and to place them under protection.
- Systematise the reconstruction of actual events at the scene of the crime or violence.
- Implement systematic psychological support for victims and their families, and provide free access to necessary medical care.
- Guarantee full coverage by Social Security and private health insurance for necessary medical care and treatment resulting from state violence.
- Regulate and hold accountable doctors involved in legal proceedings.

Against the disparagement and violence perpetrated to undocumented people (those without the 'good' papers)

- Freedom of movement and settlement.
- The unconditional regularisation of all undocumented immigrants.
- Automatic protection, upon their arrival, of unaccompanied foreign minors.
- The closure of detention centers.
- The abolition of administrative measures of detention and expulsion, particularly through OQTF and IRTF (obligation to leave French territory, prohibition of return to French territory).
- Equal rights for all in all areas.
- The right to vote for foreigners.

Finally, we demand:

- The immediate suspension of officers implicated in violence or homicide, and their permanent dismissal.
- The immediate suspension of officers who have made racist remarks or committed racist acts, and their permanent dismissal.
- The immediate suspension of salaries for officers implicated in violence, homicide, racist remarks or racist acts.
- The disarmament of the police and all agents of the 'public security' forces.

- The repeal of all freedom-curbing, security-obsessed, racist, xenophobic, anti-Black, anti-Roma, Islamophobic, anti-psychophobic, homophobic, transphobic, ableist, and sexist laws which have justified and continue to justify increasing resources for law enforcement and prison guards, by arming them more and granting them greater privileges, in the face of a population that is increasingly criminalised, controlled, profiled, oppressed, injured, maimed, and killed.

Family testimonies

Testimony of Fatou Dieng, one of Lamine Dieng's sisters:

My little brother Lamine Dieng was the second youngest of our siblings, he bore the first name of my maternal grandfather. He was born in France to Senegalese parents and grew up there. Our parents left Senegal to immigrate to France hoping for a better future.

On June 17 2007, Lamine was 25 years old, in good health and living a happy life. He lost his life in atrocious conditions at the hands of four police officers. Four professionals who are responsible for public safety were called to an incident of a late night disturbance.

Alone, unarmed, and not posing a threat to anyone, Lamine Dieng was tackled face down, had his ankles strapped and arms handcuffed, one arm was over his shoulder and the other folded behind his back. His ordeal lasted half an hour during which he was bent and crushed by nearly 300kg; corresponding to the total weight of the police officers kneeling on his back. After dragging Lamine on the asphalt while he was shackled before throwing him on the floor of the police van, an officer kneels on his head while the weight of two others compress his chest, kneeling on his shoulders, and a fourth officer kneels on Lamine's legs, which are bent up to his pelvis.

Lamine was pronounced dead thirty minutes after the police operation. On the 18th June, the police oversight body (the IGS) concluded that Lamine Dieng had 'died

naturally of cardiac arrest, which could be due to an overdose of cocaine, cannabis and alcohol'.

On the 22nd June, the family filed a complaint as a civil party, which opened a judicial investigation on the 10th July 2007.

In 2008, asphyxiation was definitively recognised as the cause of Lamine's death. The conclusions of the medical expertise are damning: 'death by positional asphyxiation causing suffocation due to pushing his face down against the ground with pressure on the top of his head in a toxic context.' The perpetrators of this crime have been identified.

The second medical expert report also noted more than 30 bruises on Lamine's body (from 5cm by 3cm to 7cm by 3cm in size) from his scalp through to his cheekbones and up to his chin, as well as conjunctival haemorrhages - a sign of violent compression of the neck -, a deep bite into his tongue, a significant cerebral oedema that jeopardised his vital functions, a wound on his lip, areas of skin torn off, deep bruises on the knees and foot cyanosis on his nails, fingers and toes resulting from the chest compression.

- In 2009 there was a request for additional documents by the civil party and a new rehearing of the 8 police officers present on the scene.
- In 2010 the police officers were placed under the status of assisted witnesses, giving them access to the file to prepare their defence.
- In 2011 the judge refuses to organise a re-enactment of the crime scene on the grounds that it will not allow to restore Lamine's state of excitement.
- In 2012 the confrontation of the parties and pseudo reconstitution in the judge's chambers.
- In 2013 a refusal to hear witnesses to the murder, on the grounds that they will not bring any new elements to the case.
- In 2014, the investigating judge Patrick Gachon issued a dismissal order for the eight police officers implicated after a 7-year investigation.
- In 2015, the investigating chamber of the Paris Court of Appeal confirmed the dismissal of the case.
- In 2016 we were waiting for the appeal to the Court of Cassation.

- On the 24th May 2017 the hearing before the Court of Cassation.
- In June 2017 the dismissal was confirmed by a decision of the Court of Cassation.
- In 2018-2019 the case was brought before the European Court of Human Rights.
- In June 2020, the French state finally recognises its responsibility by compensating the family.

Testimony of Awa Gueye, sister of Babacar Gueye:

A 27-year-old man, Babacar Gueye was born and raised in Senegal. In December 2015, he had been living in Rennes, France, for less than a year, joining his sister and nephew after a long journey that had lasted several years. Then he had to wait several more months to obtain his papers and finally realise the dreams he shared with his sister, Awa. While waiting to 'regularise his immigration status' and gain the right to work, he made himself useful by supporting his sister, taking care of his nephew, taking French lessons, sharing his knowledge of music and dance, and playing football. Babacar forged many connections and friendships in Rennes in the space of less than a year.

<u>The night of December 2nd to 3rd, 2015</u>

Babacar was at a friend's house. This friend later recounted that he found Babacar wasn’t well that evening and offered him a place to stay for the night. That night, his friend got up and found Babacar self-harming with a table knife. He eventually called emergency services for help. But while the paramedics arrived at the foot of the building first, they didn't go up. A large number of police officers arrived: eight officers, including four from the anti-crime squad (BAC). These officers were the first to enter the apartment. Five shots were fired into Babacar's body. The firefighters who later testified said that they went up after the police had arrived and found Babacar lying face down, his hands cuffed behind his back, in the stairwell, on the floor of a landing three stories above the apartment. The firefighters also reported that they had to insist on removing the handcuffs in order to try to treat him. They quickly confirmed his death.

The fight of Awa Gueye

It is difficult to summarise a struggle that began almost 11 years ago and continues to this day. We will try. We will not recount here the shock, the sadness, the impossible grief that a Black woman, a mother who is illiterate in French, can experience. But by mentioning it, we can already glimpse the violence and contempt that will compound and combine to oppose the search for truth. From the very beginning, Awa was determined to know the truth, just as she remains determined to have it acknowledged by everyone today. We will not elaborate here on the various forms of pressure from the police at every stage of her struggle, the prosecutor's maneuvers to dismiss the case by exerting pressure on the local press, the pressure from the various judges, and the contempt of French institutions, including those of the Senegalese state, whose aim was to bury this case. We won't go into detail about the sacrifices Awa made in this fight; for her health, her family life, her professional life… not to mention the financial costs: defending oneself in court is not something the poor can afford. But it's important, if not to recount it in detail, at least to mention it here.

'Case dismissed', 'dismissal order', 'self-defense'… the creation of impunity

The police officers' version of events was adopted by the public prosecutor in charge of the preliminary investigation, and this version was disseminated in the local press from the very first days: the police officers had intervened, apparently trying several techniques to stop Babacar, who had self-harmed, but none were effective. The officers described a 'muscular man' approaching them; one of them reportedly judged Babacar to be a danger to his colleagues and fired. Five shots. From their perspective, this was 'self-defense.' To support their claims, the officers agreed on their version of events and filed a complaint against their victim the morning after the murder. During the day, while Awa was searching for her brother, the murderers' associates, through blackmail, forced her to conduct an illegal search of her home in exchange for the address of Babacar's body: they hoped to find evidence among Babacar's belongings to incriminate him and tarnish his memory. A few weeks later, the prosecutor concluded his preliminary investigation and closed the case.

10 years to expose the lies, restore dignity and honour Babacar's memory

Awa Gueye was determined to uncover the truth from the outset, and from the very beginning, she faced the contempt of the institutions and the harshness of their procedures. She had to fight to have an investigation opened, she battled to become a civil party in the case. Nearly two years after the events, a first investigating judge was appointed, and she was finally able to access the file. The initial review of this file revealed glaring inconsistencies. Awa then relentlessly pursued a reconstruction of the events with all the police officers involved; after several refusals, it finally took place in 2020. She rejected the judge's decision to dismiss the case in 2023 and fought to appeal this decision. This decision was upheld on appeal in 2024. Awa immediately appealed to the Court of Cassation. To this day, she is still awaiting the date of that hearing.

So, it's been more than ten years of struggle against the institutions of repression and punishment: Awa fought and continues to fight. All the evidence that casts doubt on the version they tried to impose on her is thanks to herself and her lawyers. They are the only ones contributing to the investigation, through requests for investigative actions, which have brought to light material evidence that is now being made public: the forensic examination showed that Babacar was shot five times, none of the shots coming from the front; one of the bullets entered through the deceased's left buttock; the first bullet that struck Babacar lodged in his side and was lethal. Ballistics tests and the morphoanalysis of blood droplets demonstrated that shots were fired directly above Babacar, that is to say, from a height relative to him. The physical evidence recorded in the proceedings and the reconstruction of events at the scene contradicted the police officers' version of events regarding their positions and the sequence of events. This raised some obvious questions:How could eight trained police officers be unable to subdue a lone man in distress? How could Babacar, who had just been fatally shot and had his lung pierced, pose such an immediate threat that it was necessary to fire four more bullets into his body three floors above? Why were all the shots fired downwards, suggesting that the shooter was directly above the victim, when Babacar claims to have been facing him on the same floor? Why was Babacar's left buttocks pierced when the

shooter claims to have always been facing him? Why was the weapon used to kill Babacar immediately destroyed? Where is the last bullet that was never found?

Awa Gueye wanted to ask all these questions of the judge in charge of the investigation, and through her lawyers, she requested further investigative actions, including a supplementary expert analysis that would have cross-referenced all the scientific elements of the entire case file and would certainly have provided more explanations. To this day, the questions remain unanswered. Awa learned, through a statement from the prosecutor in the local press, that the judge had decided to dismiss the case. Since then, Awa has appealed the decision, and in June 2024, the Court of Appeal upheld the dismissal. Today, Awa Gueye is still awaiting a hearing before the Court of Cassation to challenge this decision.

The Collective *Justice et vérité pour Babacar Gueye* (Justice and Truth for Babacar Gueye)

In the first weeks following Babacar's murder, his friends, whom he had made in Rennes over the past few months, organised a support group and a march. Since then, the *Justice et vérité pour Babacar Gueye* collective has aimed to support Awa in her fight: organising the collective's communications, raising funds for Awa's travel to meet and support other bereaved families throughout France and abroad, financing lawyers, and helping to raise awareness and mobilise public opinion about these racist crimes. The fight against crimes committed by state agents involves long and costly legal proceedings. Awa Gueye and her collective have also been members of the *Réseau d'Entraide Vérité et Justice* since its creation.[6]

Testimony of Fatiha, Mother of Adam B.:

On the night of August 18th to August 19th in 2022, Adam was 20 years old. He was with Raihane, who was 26 years old, in a car parked in a parking lot at the Vénissieux Carrefour (a large French supermarket chain). A police crew arrived and carried out a

[6] Extract from Awa Gueye's press release of May 23, 2023 to appeal the 'dismissal' order.
Support the fight
Online fundraiser: https://www.papayoux.com/fr/cagnotte/justice-et-verite-pour-babacar-gueye

search. The officers found that the vehicle, an Alfa Romeo RM sports car, was reported stolen. The conductor, GD, decided to carry out a check. The driver wanted to evade the stop, reversed, and then moved forward to hit GD who ended up on the bonnet and opened fire to save his life. This is the police's account. GD fired 8 bullets, 5 of which went through the windshield. Aiming at the head and chest, he killed Adam on the spot and Raihane died in hospital a few hours later. A trainee police officer fired 3 bullets.

According to the official account, this is a case of a refusal to comply which results in police shooting in self-defense. We have no other account than that of the police since, according to them, no video surveillance images of Carrefour are usable and there were no witnesses. We have no way of contesting this version of events. Only one word, that of the police. The first problem is that we were told that there was 'no usable video' when the shooting occurred in the parking lot of a shopping center equipped with a high-performance video surveillance system. The second problem is that the defendant left the judge's chambers under the status of assisted witness while the self-defense invoked has not been proven. The statements of the crew of officers are imprecise, contradictory or even false. And above all, GD (the shooter), who had his motorcycle stolen in the afternoon, made contact while an instruction on the Register of Vehicles Reported as Stolen indicated that 'surveillance takes precedence over arrest.'

c. Germany

History of the killings

As in other countries, civil society initiatives in Germany have taken on the task of documenting deaths resulting from state violence. The journal *CILIP / Bürgerrechte und Polizei* publishes statistics on fatal police shootings dating back to 1976. Between 1976 and 1990, 153 fatal shootings were recorded in West Germany alone. Since the reunification of West Germany and the former East Germany in 1990, at least 378 people have been killed by police gunfire. Since 2020, CILIP has also been documenting fatal incidents involving the use of stun guns, known as Tasers. As more and more police departments are equipped with Tasers, the number of deaths is also rising; currently, 11 deaths related to Taser use have been documented since 2020. The CILIP statistics do not include deaths not resulting from gun violence, such as deaths in detention cells or from suffocation (as of April 1, 2026).

The 'Deaths in Custody' campaign is another documentation project that was launched in 2019. The campaign initially recorded all deaths of racialised individuals in state custody, but has expanded its scope since 2025 to include all deaths in custody. ‘Death in Custody’ documents approximately 397 people who have died in Germany since 1990 while in police control, in detention, in deportation detention centers, or as a result of police violence (as of March 14, 2026). People experiencing mental health crises, those affected by racism, people without secure residency status, or those in social or economic distress are disproportionately likely to be killed.[7]

Recent years in particular have shown that deadly police operations are on the rise. At the same time, far-right group chats and racist networks within police departments are repeatedly coming to light. Nevertheless, disciplinary or criminal consequences are

[7] As per the aforementioned note on terminology, a central political decision in the formulation of the People’s Tribunal in the UK was to reject the established terminology of the deaths of civilians at the hands of the state as ‘deaths in custody’. The PTPK instead defines police killings to include directly caused deaths, such as shootings, beatings, use of CS spray, or forced restraint, among other harms.

absent in most cases. Instead of the political debates and structural changes needed to protect people from state violence, there is ongoing militarisation, through which the police are being equipped with larger budgets, expanded powers, technical surveillance, and stricter police laws. Even in Germany, police forces enjoy structural impunity; investigations are frequently dropped or end in acquittals, and criminal convictions are extremely rare.

Various state and societal mechanisms of justification interlock to legitimise deadly police violence and ensure that it goes unpunished. If a killing has occurred, the police begin advancing their framing, which follows a well-established pattern: the person killed is retroactively criminalised, often by accusing them of attacking police officers or resisting arrest. In cases of doubt this framing is even done posthumously.

According to the police account, the lethal force was either unavoidable, or the police's involvement is omitted from the reports. This is often enough to satisfy public opinion and prevent further investigation. Even the forensic institutes commissioned to investigate the cases are usually reluctant to attribute the cause of death unequivocally to police actions. A few months later, the investigation is then closed by the district attorney's office responsible for the case.

Given this, it is surprising that in recent years a few isolated cases of fatal police operations have been tried in court. In these cases, however, the charges are laughable and often limited to assault, leaving the death out of the picture. The trials to date have ended in acquittals or minor penalties that allow the police officers to remain on duty. The courts find all sorts of creative ways to interpret the law in order to protect the police officers from convictions. Only a few perpetrators face trial, as most investigations are dropped. But even when cases do go to trial, they unsurprisingly result in lenient or no consequences. In 2024, two such disappointing trials came to an end.

Since the 19th December 2023, five police officers had been on trial at the Dortmund Regional Court. They were charged in connection with the death of Mouhamed Lamine

Dramé, who was killed on the 8th August 2022 in Dortmund by multiple shots from a submachine gun. Mouhamed Lamine Dramé was in the midst of an acute mental health crisis. In December 2024, all five defendants were acquitted. One day after the acquittal, the officer who fired the fatal shots was appointed to a tenured position. Relatives and activists published the book 'And That's Supposed to Be Justice?' about Mouhamed and the trial.[8]

At the same time, proceedings were underway at the Mannheim Regional Court against two police officers in connection with the death of Ante P. The 47-year-old died on the 2nd May 2022, during a police operation at Mannheim's market square. Ante was also experiencing a mental health crisis and most likely suffocated as a result of severe police violence. Two police officers faced charges at the Mannheim Regional Court. One of the officers was charged with assault resulting in death in conjunction with attempted aggravated assault while on duty. He was found guilty only of assault while on duty for delivering four punches to Ante P. while he was lying on the ground. He is to pay a fine of 120 daily rates of 50 euros each. His colleague was acquitted. He had been charged with negligent homicide by omission because he failed to restrain his colleague and left Ante P. lying face down and handcuffed for nearly six minutes, even after he had stopped moving. This acquittal was upheld by the Federal Court of Justice (BGH) in early August 2024. The BGH granted the convicted police officer's appeal, and his case will be retried.

Sharp criticism came, among others, from the 'May 2 Initiative': '*A token verdict—there's no other way to put it. A perpetrator is convicted for the beatings, but not for the resulting death. The independent medical examiner testified that the death was a consequence of the police operation. The two defendants paid for private experts who claimed the opposite. The trial and the private expert reports were financed with the help of a fundraising campaign by the police union. Unfortunately, Ante's family did not have the funds for a private counter-report. We demand consequences. We demand compassion for the bereaved. The same law must apply to everyone*.' According to

[8] https://courtwatch.noblogs.org/files/2025/12/Das-soll-Gerechtigkeit-sein-Onlineversion.pdf

observers, without the numerous video recordings from witnesses, charges likely would not even have been filed. Antonia P., Ante's sister, said: '*The victims of police violence must fight against an entire societal narrative, a state system in which a culture of accountability does not exist. We are fighting for justice. We appeal to political representatives: Ante was not an isolated case. A change in mindset is needed before more people die*.'

The fact that charges were even filed in Dortmund and Mannheim is largely due to public pressure and the persistent efforts of family members and civil society groups.

In the fight for justice for 21-year-old Lorenz, who was shot in the back during a police operation in 2025, the prosecutor's decision also drew heavy criticism. Initially, the investigation focused on manslaughter; later, the charge was reduced to negligent homicide.

History of resistance

The fact that killings resulting from police violence are discussed publicly at all is usually the result of persistent struggles by relatives and advocacy groups. The best-known and one of the longest-running campaigns is the fight for justice for and in memory of Oury Jalloh. He was killed in a Dessau police cell in 2005. After years of relentless struggle and advocacy, it is now very clear that the murder was systematically covered up. In 2019, at the invitation of Mamadou Saliou Diallo, an international analysis and strategy conference was held on the topic of self-organisation against racist police violence and the logic of state power in Germany and Europe (October 26–27, 2019, Berlin). The story of Halim Dener goes back even further. The Kurd, who lives in Germany as a refugee, was shot dead in 1994 while putting up political posters for the Kurdish liberation movement.

Despite structural barriers, solidarity networks, campaigns, and initiatives led by relatives have grown in recent years. Coalitions such as 'Justice for …' campaigns, local solidarity groups, and independent monitoring groups monitor trials, organise

demonstrations, and support survivors through solidarity, legal assistance, and political advocacy. Since the Black Lives Matter movement following the murder of George Floyd in Minneapolis in 2020 - which also mobilised hundreds of thousands of people in Germany - attention has increased on police violence and its connection to racism, as well as other forms of oppression. Since then, significantly more people have been organising in solidarity against police violence. Solidarity support campaigns are being launched more frequently than even a few years ago - increasingly with an abolitionist mission.

Family Testimonies

Testimony of Mamadou Saliou, brother of Oury Jalloh:

The memory of my brother Oury Jalloh and the fight for truth and justice in response to lethal police violence and those who have lost their lives as a result of state violence continue. Almost 20 years have passed since my brother Oury Jalloh was unlawfully arrested in Dessau on the 7th January 2005. He was taken into a police cell, strapped to a fireproof mattress in cell no. 5, and died there in a fire, leaving his body unrecognisable. There was no carbon monoxide in his blood nor elevated levels of stress hormones in his urine. Years later, serious injuries were also found - including broken ribs and fractures to the base of his skull and his nose - which, according to independent expert reports, were sustained prior to his death.

Since 2005, I have been travelling between Guinea and Germany, representing the Diallo family (Oury Jalloh's family) in all legal proceedings and related formalities. Over the years, we have been through numerous expert assessments, investigations, court cases and complaints that have been dismissed. Despite this long journey and despite clear evidence, justice has still been denied to us to this day.

The family has set up the Oury Jalloh Family Campaign. We organise demonstrations and commemorations. We work to preserve the memory of those killed, educate, and raise public awareness. We are also in contact with other affected families and are

building networks of solidarity. For us, it is clear that families must be at the heart of these struggles. Our work is also transnational. The consequences of Oury's death affect our families and communities in Guinea and Sierra Leone. Even today, the children are still asking what happened to their uncle. Healing and remembrance remain an essential part of this long struggle.

We are now awaiting a decision at the European level, having brought the case before the European Court of Human Rights. These are serious matters concerning torture and fundamental human rights violations. Our demands are clear:

- Official public acknowledgement of responsibility
- Residency rights in Germany for the relatives who are directly affected
- Access to independent, trauma-informed psychological support, freely chosen by the families
- A commemorative plaque or a permanent monument
- Compensation
- The German state must take responsibility for the death of Oury Jalloh and for other cases of fatal violence.

To continue this work, we are currently collecting donations to set up an independent website and a public digital archive on the Oury Jalloh case, so that key documents can be preserved for the long-term and made accessible to the family and the public. We would like to thank everyone willing to support this work - experts, volunteers and supporters - who wish to contribute their knowledge, skills and solidarity. The fight for dignity, remembrance and justice continues. My brother's death will not be in vain. Please share this message and stand with us in the fight for justice.

Testimony from Rooble Warsame's family:

<u>The case</u>

On the 26th February 2019, Rooble Warsame died at the police's hands in Schweinfurt, Germany. He was 22 years old, a Somali asylum-seeker living in an Anchor Centre (one of Germany's immigration detention facilities). His death was determined as a suicide by

German police and prosecution. His family, supported by the Justice4Rooble campaign, contests that conclusion.

The circumstances of Rooble's arrest have never been adequately explained. There was no clear legitimate reason for his detention, and a judge never authorised his arrest. He was confinedby the police alongside a friend, who was released the following day without being interviewed as a witness. That friend was subsequently deported within days of Rooble's death and has been missing ever since. His testimony - the only independent account of what happened before Rooble died - has never been heard.

The evidence

The official autopsy report states that homicide has not been ruled out. Despite this, the police and prosecution concluded suicide without providing sufficient evidence of how Rooble died in the way that they claim, in a cell that family members who visited it described as physically impossible to commit suicide in. The cell was approximately two by four metres. There was no hook, no rope, no fixture of any kind. Rooble had been in consistent contact with his family and had never expressed suicidal ideation.

Those who saw his body before it was washed by the Imam - before his Islamic burial, which the mosque community had to insist upon after police sought rapid cremation - reported injuries clearly indicating a struggle.

Uniformed and plain-clothed police officers were present at Rooble's burial. The family believes that this was deliberate surveillance and intimidation.

The investigation

The investigation into Rooble's death has been fundamentally inadequate. The family was initially refused access to the cell where he died, gaining entry only through persistent legal pressure. Key evidence has been lost or destroyed. The only independent witness was deported. Multiple attempts to have the case reopened have

been met with demands for additional evidence; evidence that the state itself failed to preserve, collect, or disclose.

The burden of proof has been transferred entirely onto the family. The prosecution requires them to provide evidence that the state's own investigation failed to secure. This is not an investigation. It is an obstruction.

No officer has faced prosecution. No public inquiry has been held. The case remains formally open but practically closed; a pattern that will be recognised by every family represented at this Tribunal.

The structural context

Rooble was an asylum seeker living in an Anchor Centre; a facility designed to process, contain, and manage people whom the German state has classified as temporarily present and potentially removable. He and his friends regularly experienced racism from police and local residents, as well as the structural violence of Germany's border and immigration system.

His unlawful arrest; his death at the police's hands; the destruction of evidence; the deportation of the witness; the attempted rapid cremation; the police surveillance of his burial; and the transfer of investigative burden to his grieving family are not individual failures. They are the systematic response of an institution protecting itself from accountability for a death it caused or failed to prevent.

Rooble's case is inseparable from the broader pattern which the Tribunal dares to name: the killings of Black and racialised people in European police assault operations and interventions; the institutional obstruction of accountability; and the state's consistent prioritisation of its own protection over the rights of the families it has harmed.

Our demands

The Justice4Rooble campaign and Rooble's family ask the People's Tribunal to find and recommend:

1. Recognition: official public acknowledgement by the German state that Rooble Warsame's death was not adequately investigated and that the family has been failed by every institution responsible for delivering justice.

2. Reopening of the case: a full, independent investigation with access to all existing evidence, conducted by a body independent of the German police and prosecution service.

3. A public inquiry into police killings in Germany, with particular attention to the treatment of Black and racialised people, asylum seekers, and those held in immigration detention facilities.[9]

4. Accountability for the officers involved in Rooble's arrest, detention, and the subsequent handling of his death, and for those responsible for the destruction or loss of evidence.

5. Compensation for Rooble's immediate family, who lost a son they were financially dependent upon, and his relatives who have spent over six years carrying the cost of a legal and investigative process which the state has refused to conduct properly.

6. Structural reform of the conditions in Anchor Centres and German police institutions that make deaths like Rooble's possible, and of the investigative processes that make accountability impossible.[10]

Justice4Rooble was founded by Rooble's relatives and has been led by his family since 2019. The campaign is now part of the People's Tribunal's international network of families seeking accountability for killings by the state. His death will not be in vain.

[9] As an abolitionist organisation we would encourage demand 3 to be a people's inquiry and not state led.
[10] As an abolitionist organisation we would not encourage reform as this has never led to improvements or justice. The situation is so grave it requires non-carceral solutions.

d. Belgium

History of the killings

Semira Adamu was a 20-year-old Nigerian asylum seeker who was suffocated to death by two Belgian police officers. She was the first victim whose death in 1998 was filmed in Belgium; the media outcry that followed led to the resignation of Interior Minister Louis Tobback and a legislative change banning the use of the 'cushion technique' during deportations. Unfortunately, before her, many others also died as a result of police violence too.

In the spring of 2026, journalists from different Belgian media (L'Echo, De Tijd, Le Vif et Knack) united to investigate the issues of police-related deaths in Belgium. They revealed figures that had never been recorded in the press: at least 120 people have died between 2010 and 2026, as a result of police interventions or while at the hands of police. However, the journalists were not able to identify some of the names of victims. To this day, there is no centralised governmental database to keep track of these numbers. Likewise, the public prosecutor's office does not have a comprehensive overview of deaths that have occurred during police operations due to the lack of a specific legal code for recording them.

Several recent cases have captured the public's attention, such as that of Fabian, an 11-year-old boy struck by a police vehicle in Elisabeth Park in Brussels in 2025, and that of Mawda Shawri, a two-year-old Iraqi-Kurdish girl who died during a police chase in 2018. Police conduct has also raised questions regarding Jozef Chovanec, who fell into a coma in a police cell at Charleroi Airport that same year and died a few days later. Another example is the case of Lamine Bangoura, a former youth soccer player for Club Brugge, who was killed in his home by eight police officers in 2018.

Protests erupted following the deaths of Adil, 19, who died in April 2020 during a police chase, Mehdi Bouda, 17, who died a year earlier after colliding with a police van, and Sourour Abouda, a 46 year-old mother. On social media, thousands of people rallied around pages such as Justice for Adil, Justice for Mehdi, and Justice for Sourour. They express a shared sentiment: cases involving police violence too often go unresolved.

This rage is fueled by the limited number of convictions. In our list of 120 documented cases, the officer involved in the case of the two-year-old girl, Mawda, received the harshest sentence: a ten-month suspended prison sentence and a fine of 400 euros.

History of resistance

A few families have formed committees to support their quest for justice. Among the most mediatised committees are Justice for Medhi, led by police victim Mehdi Bouda's brother Ayoub Bouda, and Justice for Sourour, led by police victim Sourour Abouda's sister Soumaya Abouda.

#JUSTICE4MAWDA refers to the ongoing campaign and judicial aftermath surrounding the tragic death of a two-year-old Kurdish girl named Mawda Shawri, who was shot in the head and killed by a Belgian police bullet during a highway chase on May 17, 2018.[11]

Family Testimony

Testimony from Jean-Pierre Bangoura, father of Lamine Bangoura:

On the 7th May 2018, Moïse Lamine Bangoura lost his life whilst being evicted from his home by a bailiff, assisted by eight police officers. It was an eviction following legal proceedings before the Justice of the Peace for rent arrears of initially less than 1,500 euros. Moïse Lamine Bangoura only became aware of the eviction when the bailiff and the neighbourhood police officers entered his home. When the police arrived as

[11] Justice 4 Mawda. *This Is How It Happened - Justice4Mawda*. 2020. 02:07. https://www.youtube.com/watch?v=oCu8GOMj6rg.

reinforcements, he opened and read the letter of the bailiff in their presence. He learned that he had to leave immediately without any delay to gather his belongings. He then refused because he had nowhere else to go; a refusal that then led to an escalation and finally to his suffocation under the force of the hands and knees of the police.

The matter was not urgent for the police. It would have been possible to come back later, therefore there was nothing justifying *a priori* their sense of urgency. The police constrained Moïse even though he was already handcuffed behind his back, restrained at his shoulders, and held down on his stomach on the sofa with pressure on his knees and shoulder blades by at least two police officers. The constraint led to his positional asphyxiation.

The police used disproportionate force. A 40-second video was recorded by a witness. From this point, it took a maximum of 11 minutes until his death. In this short period of time, the officers put cable ties on him and removed the mucus and blood from his nose and mouth with two tissues. The officers did not check if he was still breathing.

At 12:21 p.m., the ambulance arrived on the scene finding no pulse; Moïse was already dead. Just after the autopsy, Professor Jacobs had a telephone conversation with the investigating judge on 9th May 2018. The *pro justitia* reports that ‘it amounts to suffocating the victim by restraining him’. It is therefore indeed ‘by restraining’ the victim that he was asphyxiated.

According to what can be seen on the video recording at 12:08 p.m., the police decided to place straps around Moïse’s body. Multiple officers placed these straps on him, even though the situation observed on the video did not show that Moïse had tried to free himself. It was certain that he had already been handcuffed behind his back with metal handcuffs, had cable ties on his feet, and that he had therefore been subdued.

These cable ties come from the city moving services who have to transport the furniture they need to bring. Cable ties were first applied to his ankles, then, while he was

already handcuffed behind his back, he was immobilised on his stomach on the sofa through his upper body, arms, and chest. The technique of tying cable ties around a person's upper body and chest to restrain them prevents breathing and can cause death by suffocation, such as through pressure on their chest.

You have to watch the 40-second video recording to get any idea of what was happening just 11 minutes before his death. To anyone with a modicum of common sense, those screams sound like cries for help that should pierce you to the bone. But no, one of the police officers just stands there, laughing.

Over the period that followed, the statements of the police officers were very different. Some officers said that he had not been shouting or speaking for some time before the paramedics arrived, while others said that he was still talking when they arrived.

The video recording shows how Moïse was held down by five policemen. You can hear Moïse screaming deeply without putting up any resistance. These are 40 seconds of pure dehumanisation which shows a smiling policeman. These cries of distress should normally have made any humane police officer understand that the victim was in a dire state, because at that moment, there is no sign of resistance: we do not see Moïse moving and we do not see the police officers making any additional efforts to restrain him. We only see that the pressure on his shoulders is maintained by two of the policemen. This video echoes the video of racist police violence against Rodney King in Los Angeles in 1991, the trial for which exonerated the violent police officers despite the evidence of brutality.

The description of the facts, the analysis of the statements of all those involved and the data to be drawn from the video recording sufficiently show that the coercion, especially from the moment captured on video, was no longer absolutely necessary and not proportionate.

After subduing Moïse, the police should have placed him in an upright position in order to avoid asphyxiation (the mucus and snot coming out of his nose should have reminded them of this, but they only wiped it off).

The trial

Following the reading of the facts, the Public Prosecutor took up the case before an investigating judge took up the case on the 9th May 2018. The applicants filed a civil suit on the 11th May 2018.

On the 26th June 2020, the Kortrijk Council Chamber ruled that in the absence of charges, there were no grounds to prosecute the 8 accused police officers before the trial courts.[12]

The applicants appealed against this order on the 8th July 2020. On the 16th March 2021, the Indictment Chamber in Ghent upheld the order of the first instance and again ruled that in the absence of sufficient charges, there were no grounds to prosecute the police officers.[13]

By a submission on the 31st March 2021, the applicants appealed to the Court of Cassation. By an order issued on the 11th June 2021, the Court of Cassation declared the appeal inadmissible on the ground that no pleadings had been filed within the time limit laid down for that purpose.[14]

The applicants then appealed to the European Court of Human Rights (ECtHR). In a letter on the 17th February 2022, the ECtHR declared the appeal inadmissible, considering that the final decision was the decision of the Indictment Chamber in Ghent and not the decision to reject the appeal of the Court of Cassation. However, if the applicants had referred the matter to the ECtHR within 6 months of the Court of

[12] Annex 1.
[13] Annex 2.
[14] Annex 3.

Cassation's judgment, the ECHR surprisingly considers that the applicants should have referred the matter to it within 6 months of the judgment of the Indictment Chamber.

e. Switzerland

History of the killings

Switzerland has no complete public database of police-related deaths disaggregated by race or ethnicity. The lack of disaggregated data on police interventions creates systemic invisibility. The UN Committee against Torture has repeatedly criticised Switzerland's failure to collect national statistics on complaints, investigations and outcomes of police violence,[15] and the Committee on the Elimination of Racial Discrimination has emphasised the need for data on racial profiling and identity checks.[16] This statistical void is not neutral: it constitutes a specific form of violence and denial, obscuring patterns of racialised harm and shielding law enforcement from accountability. From 1992 until 2025, Border Forensics identified 83 documented cases, building on existing civil society and activist archives – most notably datasets by UNITED, Stop Racial Profiling, and Augenauf – which have systematically recorded incidents which are often poorly covered in media outlets. The figures trace a flat line across three and a half decades (averaging just below 3 deaths per year), neither spiking nor declining, just a steady rhythm of state violence maintained beneath the level of public recognition. In addition to serving as a source of information, the resulting database, Archive of Absence, serves as a memorial, and is publicly available.[17]

When disaggregated by circumstances, the data shows that firearms are not the only driver of lethal policing in Switzerland. Fewer than 45% of instances involved gunfire. By contrast, almost 30% occurred due to non-assistance or in police confinement officially described as 'suicides', and 14% resulted from direct physical violence, including chokeholds and restraint techniques. A further 8% occurred during police pursuits, and 4% are impossible to classify within this framework due to the lack of available information.

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[15] UN Committee against Torture (CAT), Concluding Observations on the 7th Periodic Report of Switzerland, CAT/C/CHE/CO/7 (2015), https://docs.un.org/en/CAT/C/CHE/CO/7, para. 10.
[16] Committee on the Elimination of Racial Discrimination (CERD), CERD/C/CHE/CO/10-12, para. 19.
[17] https://archiveofabsence.borderforensics.org/

Police-related deaths in Switzerland are not inflicted randomly. Of the 83 identified cases (1992-2025) 70% involved at least one axis of othering, and 29% involved more than one. More than 45% included explicit or implicit racialisation, 32% concerned people with precarious socio-legal status, and almost 20% involved othering through psychopathology or drug use. These figures show that lethal police practices track hierarchies of difference: those marked as 'other' are disproportionately exposed to deadly policing.

This unevenness is also spatial. Over the last decade, the Canton of Vaud stands out as one of the deadliest cantons in Switzerland for police-related deaths and a majority of its documented deaths concern racialised victims. Intersectional patterns recur; racialisation paired with socio-legal precarity is frequent, and the overlapping of racialisation and psychological distress is especially targeted by lethal police violence.

History of the resistance

Resistance in Switzerland has been led mainly by families, Black and migrant communities, anti-racist collectives, lawyers, journalists, and researchers; not by the state. The term Helvetzid, coined by Mo Wa Baile, names these deaths not as isolated accidents but as part of a Swiss structure of racialised policing, detention, asylum control and deportation violence. This resistance has taken many forms: public mourning, demonstrations, court accompaniment, counter-investigations, UN submissions, demands for independent autopsies, and the insistence that the names of the dead remain public. Families and collectives have challenged official narratives that too often individualise the dead, protect police accounts, and isolate cases from one another.

The Justice4Nzoy campaign, the Nzoy Commission and Border Forensics' counter-investigation into Roger Nzoy's killing are part of this wider history. So are the mobilisations after the killings of Hervé Mandundu, Lamin Fatty, and Mike Ben Peter in Vaud, and the renewed demonstrations in Lausanne after the deaths of Michael

Kenechukwu Ekemezie and Marvin Shalom Manzila in 2025. The political demands are consistent: an independent body to investigate police violence, an independent forensic review, an end to racial profiling, an end to lethal restraint techniques, accountability for police and prosecutors, transparent data collection, and abolition of violent deportation and detention practices. The central point is not that Switzerland lacks diversity training; it is that Black death has repeatedly been absorbed by institutions designed to protect themselves. The resistance has therefore been a struggle over truth, memory and the right of Black and racialised people to live without being treated as disposable.

A major actor in resisting police violence is the Alliance Against Racial Profiling: a Swiss-wide movement that fights institutional racism in policing and the border regime, as well as the structural racism across Swiss society that leads to racial profiling. It formed in the fall of 2015 and appeared publicly for the first time in 2016 in the context of the legal proceedings of Mohamed Wa Baile against Zurich City Police. It has been crucial in developing strategic litigation as a tool to establish new legal precedents; expose structural injustices; stir up public debate; put pressure on authorities and policymakers; and to strengthen the rights of affected communities. Members of the Alliance initiated the creation of an Independent Commission of Inquiry to assist Nzoy's family in their fight for justice.

The Independent Commission of Inquiry on the Death of Roger Nzoy Wilhelm was the first to be created in Europe (as far we know), taking inspiration from the International Independent Commission on the Death of Oury Jalloh. One of the active members of the Oury Jalloh commission, Vanessa Thompson, helped set up the Nzoy Commission. This shows the benefit of international collaboration and support, learning from experiences of resistance. The Nzoy Commission has made an important contribution to achieving justice in the legal sense; that is, justice through the courts and accountability for police actions. By conducting an independent investigation and producing new evidence, the Commission helped to prevent the case from being closed. Their work created the possibility for legal justice to be pursued and ensured that the case would be heard in court. As a result, the actions of the police will now be

subject to judicial examination, and a judge will issue a ruling on the case. This represents a significant step towards accountability and recognition of the concerns raised by Nzoy's family, friends, and supporters. While this legal process is an important achievement, the commission is aware that broader understandings of justice that extend beyond punitive state institutions and formal court proceedings is essential.

Family Testimony

Testimony from the family of Roger Wilhelm:

On 30 August 2021, Roger Michael Wilhelm, 37, was shot and killed by a police officer at the railway station of Morges, a municipality in the Canton of Vaud, Switzerland. A Black Swiss and South African man born and raised in Zurich, Roger chose to go by the name Nzoy from an early age - reflecting his close ties to his family's cultural heritage. Those who were close to him describe him as a writer, a musician and a practising Christian. While he proudly identified as a Black man, being Black in Switzerland exposed Nzoy to racial discrimination, including racial profiling by the police.

Nzoy had been briefly hospitalised less than a week before his death with suspected paranoid schizophrenia. The morning of his death, he presented himself to the Emergency Department at the University of Zurich Hospital during a suspected psychotic episode. After an initial neurological assessment, which identified the need for further examination but did not determine that he was a risk to himself or others, Nzoy left the hospital independently. Later that day, for reasons that are still unclear, he boarded a train in Zurich for Geneva and got off in Morges.

At Morges station, railway workers reported seeing Nzoy praying on a loading platform and crossing train tracks. According to his close friends and family, praying was a way for Nzoy to regain balance in situations of distress. Two railway workers first came into contact with him, talking to him, trying to calm him down to prevent him from walking on the tracks, asking him 'not to act crazy'. They feared that he might be suicidal and therefore they called the police explaining that an agitated and disturbed person was

walking on the tracks. They did not mention in the call that he was a threatening or dangerous person; it was rather a call for help. Two police patrols arrived, one after the other. The situation soon escalated. Nzoy got shot three times by the police, who claimed that they saw him as an imminent threat to them (the police) and the security at the station.

After he was shot, they left him unattended for 6 minutes. Instead of providing first aid, they handcuffed him. They touched him with their feet but they didn’t provide first aid. It was only when a nurse came that they switched from a 'security mentality' to providing help. Nzoy died of his injuries at the scene. The case raises important questions about justice: the injustice of death itself and the conviction that it could have been prevented if Nzoy had been white; the systematic denial of structural racism in the police force; a negligent investigation; being denied access to court; and the epistemic power of the police, supported by mainstream media.

f. Spain

History of the killings

Spain also has a recorded history of racist killings and deaths which is often silenced or minimised through the imposition of police narratives, the judicial system, and the media.[18] These deaths rarely occupy the same place on the public agenda: they are silenced, bureaucratised (reduced to natural causes or alleged suicides), or falsely closed and archived. When they do receive attention, the police version of events is imposed, and the response is limited to official statements or internal investigations that rarely result in convictions, let alone structural reforms.

Racialisation and the precarious status of certain bodies have been determining factors in these deaths, as well as the persistent impunity that accompanies them. These deaths occur either as a result of interventions by national, regional, or local law enforcement agencies, or while in police cells. The killings are not isolated incidents; they form a pattern of institutionalised racial violence. The victims are often young racialised men, while the perpetrators are frequently white individuals and/or people in positions of power. The justice system repeatedly fails: it does not acknowledge the racial motivation, imposes minimal sentences, or allows those responsible to go free, generating a sense of impunity that affects families and communities. Even when convictions occur, the racial motive is diluted or omitted and the crime is considered without the aggravating circumstance of racism.

Official data on deaths at the hands of the police are partial and opaque. Since 2000, Spain's Ministry of the Interior has acknowledged at least eight deaths in immigration detention centres, although it provides neither names nor complete circumstances. Between January 2020 and May 2025, at least 148 people died in custody or during

[18] This information is taken from the book 'Living against racism. Pogroms and racial violence in Spain' (Catarata), published by Silvia Agüero, Nicolás Jiménez González, Youssef M. Ouled. The information has been updated and revised by Esther Mamadou.

police interventions: 43 were classified as “accidental,” 12 as “suicides,” and 93 as “natural deaths.” Most cases remain without publicly disclosed names or details, rendering victims invisible and erasing their stories.

Following the death of Brian Ríos in Mossos d´Esquadra police station, it became known that of the eight people who died in police operations in Catalonia between 2020 and 2022, six were migrants - 75% of the total - despite migrants making up only 16% of the Catalan population.[19]

The criminal law also creates a distinction between institutional failure and individual criminal responsibility.[20] A death may reveal serious failures in policing, medical assistance, supervision, coordination or custody without the courts finding sufficient grounds to convict one particular individual. Spanish Supreme Court jurisprudence places particular emphasis on proportionality in the use of force, the professional duty of care and the position of police officers as guarantors of the life and safety of people under their control. Mamadou therefore identifies a recurring difficulty: institutional responsibility can become fragmented among different actors until serious collective failures produce very limited individual legal consequences.

Finally, the racial dimension presents an additional structural problem. Spain does not systematically produce official data on police-related deaths disaggregated by race or ethnicity. Consequently, even where racial profiling and discriminatory policing have been documented, the justice system has very limited capacity to determine whether African and African-descendant people are disproportionately represented among those who die during or following police interventions. The absence of this information does not demonstrate the absence of racial inequality; it makes that inequality significantly harder to identify institutionally.

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[19] *El Salto*, 2025.

[20] The following text in this section is taken from Esther Mamadou’s research thesis Police-Related Deaths: A Comparative Analysis of the Legal Response in Spain and England and Wales: Deaths of Black and African-Descendant People and Institutional Racism.

The Spanish system does not adequately recognise the racial dimension of police violence because there is insufficient institutional willingness to do so. The problem is not only that racial data is missing. It is that racism itself is rarely treated as a legitimate line of inquiry. Deaths are investigated as individual incidents, disconnected from broader patterns of racial profiling, discrimination and institutional racism. This allows the racial dimension to remain invisible.

History of the resistance

In Spain, deaths potentially connected to police action are investigated primarily through the ordinary criminal justice system. The investigation is led by an investigating judge, with the participation of the Public Prosecutor, Judicial Police and forensic services. Families may also participate as private prosecutors, request investigative measures, submit expert evidence and appeal decisions to close a case. Although Spain does have an independent judicial framework, the problem is not the absence of judicial independence, but the lack of a specialised external independent oversight body, together with concerns about the practical independence of some stages of evidence-gathering when police officers investigate conduct involving other police officers.

The UN Committee against Torture has raised concerns about this structure. In 2023, it criticised the absence of a sufficiently independent mechanism specifically responsible for investigating allegations of police torture and ill-treatment, noting that some internal investigative bodies belong to the same institutional structures as the officers under investigation. Spain has created the National Office for the Guarantee of Human Rights within the Ministry of the Interior, but this is not an external investigative body equivalent to the IOPC.

The existence of a judicial investigation does not necessarily guarantee an effective investigation in practice. Spanish Constitutional Court case law requires investigations involving serious allegations against State agents to be sufficiently thorough and prohibits closing proceedings while reasonable lines of inquiry remain available.

However, the cases examined show a recurring sequence: an early dismissal or closure, an appeal by the family or civil-society organisation, and a subsequent decision by a higher court ordering further investigation.

This pattern is also documented by Irídia[21] in its report on Institutional Violence 2024, in its sample of 49 criminal cases concerning institutional violence, 32 had at some stage been dismissed, treated as minor offences or closed before all reasonable investigative measures had been carried out; in 24 of those 32 cases, a higher judicial authority subsequently ordered the investigation to continue or be reopened. These figures demonstrate a significant problem within the cases documented by the organisation.

Central to this issue is the burden placed on families. In several deaths analysed, important investigative steps were taken only after relatives challenged an initial closure, commissioned an independent expert report or requested further evidence. Families therefore become not simply participants in the proceedings but, in practice, an important mechanism for testing whether the State investigation has been sufficiently rigorous.

Family testimony

Testimony from the family of Haitam Mejri:

<u>The phone and internet shop before the police arrived</u>

On the 7th December 2025, Haitam Mejri entered a phone and internet shop in a highly agitated state, apparently under the influence of a substance, asking, “Please, a charger, a charger.” He tried to get behind the counter and briefly struggled with the owner (there was no direct assault, only some grabbing, lasting around 10 seconds). Frightened, the shop worker left and locked the door. Mejri went behind the counter and searched for a cable for his phone.

[21] https://iridia.cat/es/publicaciones/informe-sobre-violencia-institucional/

The footage shows that the cash register was open and full of banknotes, but Mejri did not touch it. Instead, he spent several minutes looking for a charger, which he eventually found and plugged in. During the search, he also talked to himself, presumably because of a substance-induced delirious state.

As soon as the shop owner had left and locked the door, he called the police to report an alleged robbery. The shop footage does not show Mejri making any attempt to leave: he was focused on finding a charger and remaining inside while waiting for the police, who arrived approximately 15 minutes later.

The arrival of the police and the restraint

When the police arrived, Mejri told them to look at the CCTV footage: he had not intended to steal anything, had not stolen anything and only wanted to charge his phone. While searching for the charger, he had picked up objects from the counter, including a pair of round-tipped scissors which remained in his hand beneath his phone. When officers entered and ordered him to “drop what you are holding”, he let go of the scissors as soon as he realised they were beneath his phone.

Throughout, Mejri told the officers that he would cooperate and begged them not to hurt him. One officer said, “Well, if you are cooperating, give me your hand.” When Mejri extended his hand, the officer put a handcuff on it; but when they tried to cuff his other hand, Mejri drew it back, holding only his mobile phone. At that point, the police grabbed him by the neck and pulled him.

Initially there were two officers, but two more quickly joined them, followed shortly afterwards by another two. The last two entered and immediately fired a Taser at his back four times. They also threw him to the floor and struck him while continuing to administer further electric shocks, with two officers using two different Tasers. During this entire period, Mejri did not assault anyone or utter a single insult. He only said that he would cooperate and begged them to stop, but they did not.

With Mejri almost unconscious, one officer continued pressing a knee into his neck while another took out pepper spray and sprayed it into his face. Gasping and barely able to speak, Mejri managed to say, “Please, you are going to kill me”, but the officers ignored him and continued applying pressure and insulting him.

The death

After all this time, one officer said, “Well, he’s dead now.” Another then checked for a pulse and replied, “He’s fallen asleep.” They looked at one another and said, “Heart attack from an overdose, right?”, to which another added, “Of course, didn’t you see what state he was in?”

In this case there were audiovisual recordings, technical Taser logs, medical records and an independent expert report. Nevertheless, the investigation was provisionally dismissed. Haitam’s case demonstrates that the existence of judicial proceedings does not, in itself, guarantee an effective investigation.

The family appealed and the Provincial Court of Málaga ordered that the investigation be reopened, specifically finding that the footage called for a “thorough and effective” investigation. The family believes the principal challenge now is to ensure that the order results in actual investigative steps: examining what the footage shows, comparing the evidence and hearing those who have not yet been heard.

The case remains open. The family will continue to insist that Haitam’s death must not be explained by a single label — “drugs”, “excited delirium”, “pathological heart” or “police intervention” — without examining the complete sequence of events that led to his death. The family’s request is straightforward: to establish the full truth, ensure an effective investigation and have any responsibility determined and addressed through the courts.

4. Tribunal panel biographies

Joy James

Joy is Ebenezer Fitch Professor of the Humanities at Williams College and is a political philosopher who works with organisers. Her books include In Pursuit of Revolutionary Love; New Bones Abolition: Captive Maternal Agency and the (After)Life of Erica Garner; and Contextualizing Angela Davis: The Agency and Identity of an Icon. Her edited volumes with Pluto include Beyond Cop Cities: Dismantling State and Corporate-Funded Armies and Prisons; and ENGAGE: Indigenous, Black, Afro-Indigenous Futures.

Mireille Fanon Mendes France

Mireille is a literature professor, also worked at the Université Paris V-René Descartes in cognitive educability and mediation of learning and peace, particularly in conflict resolution. She has also worked for Unesco Press, INSEE and as a legal adviser to the French National Assembly. She was a visiting professor at Lehigh University in the USA. A militant and activist on international law issues, she has written numerous articles and taken part in many national and international conferences. She has been appointed expert at the United Nations on issues of institutional racism, with particular reference to people of African descent. She initiated the creation of the Fondation Frantz Fanon. She is currently working on the issue of reparations from a decolonial perspective.

Esther Mamadou

Esther Mamadou is a human rights defender, activist, and jurist committed to the protection of the human rights of marginalised communities, particularly those of African descent. A qualified lawyer in Spain, she holds an LLM in International Law from SOAS University. With expertise in forced migration and refugee law, Esther has, since 2004, dedicated her career to addressing the racism faced by Africans, providing legal advice on migration and international protection in countries such as Spain, the UK, Colombia,

and Ecuador. In 2018, Esther co-founded Equipo Decenio Afrodescendiente to combat anti-Black racism and police violence in Spain.[22] At the EU and UN levels, she actively advocates for racial justice as a member of the steering group for the Equinox Racial Justice Initiative,[23] where she supports the efforts to shape EU policies on racial justice. Additionally, she serves as the European coordinator for the International Coalition for People of African Descent,[24] a platform for Afro-descendant organisations in Europe and the Americas as an alternative voice in the effort to dismantle structural racism and demand reparations for the historical injustices committed against Africans.

Gus John

Professor Gus (Augustine) John is an equality and human rights campaigner and an associate professor and honorary fellow of the UCL Institute of Education. Gus is an international consultant and executive coach and a scholar and activist, who is also an award winning author, lecturer and researcher. He is an associate professor of education and honorary fellow of the University of London (UCL) Institute of Education and Director of All Africa Advisors Ltd. As a management consultant and an educationalist, he has a deep commitment to life-long learning. He has worked internationally as an executive coach and a management and social investment consultant since 1990's. He became the first African Director of Education and Leisure Services in Britain in 1989. He was named as one of 30 of the 'Most Influential African Diaspora Leaders' in 2016.

5. Supporting organisations

The People's Tribunal is supported by Migrant Media, 4WardEverUK, Centre for Critique of Law and Society, International State Crime Initiative, Queen Mary University of London, Institute of Race Relations, Black History Walks, African Odysseys, United Families & Friends Campaign, Haringey Black Thrive, Black Lives Matter UK, Russel

[22] https://africandescent.org/
[23] https://www.equinox-eu.com/our-coalition/steering-group/
[24] https://coalitionforpeopleofafricandescent.org/

Tribunal, Bloody Sunday Trust, RMT Finsbury Park 0543 Branch, RMTS Black Solidarity Committee, Black and Ethnic Minority Members Advisory Committee, Global Afrikan Congress UK, Pan African Peoples Parliament, Rot Collective, Nijjor Manush, Sisters Uncut, Busy Being Black, London Campaign Against Police and State Violence, Black Jewish Alliance, Joy Gardner Memorial Campaign, Ibrahim Sey Memorial Campaign, Justice for Christopher Alder Campaign, Roger Sylvester Justice Campaign, Brian Douglas Justice Campaign, Harry Stanley Memorial Campaign, Criola, National African and Black Association, Justice for Henry Hicks, RTJ Foundation, End Police Pursuits Campaign, The Marc Cole and Adrian McDonald Campaign to End Taser Torture, Cimaroon, Statewatch, Justice for Leson Patterson Campaign, Palestinian Youth Movement, Bristol CopWatch and counting.

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