

## JUST REPORT MARCH 9<sup>TH</sup> 2026



**WITNESS.** [Father and small daughter killed](#) on their way to preschool in Gaza.

Silwan – a town in East Jerusalem. We watched [this beautiful Instagram](#) from 2 young girls talking about their home town. The image comes from the end of the film.

- Gaza casualties 2-9<sup>th</sup> March from [DatatechforPalestine](#). Total killed 37 (19 on 3<sup>rd</sup>); Injured 35. These are not being regularly reported.
- Closure of Gaza: Israel closed the crossings into the Strip on the first day of the war with Iran, disrupting the entry of trucks carrying humanitarian aid and essential supplies. The move also halted the travel of patients and wounded people. One crossing (Kerem Shalom) has been partially opened but had little impact. Read Yousef (AFSC) report [here](#)
- West Bank casualties hard to find. DTforP is one week in arrears. We know there are increased incursions, violence and killings. Masjid Al Aqsa [has been closed](#) for 6 consecutive days and are fears that Israel will take administrative control of masjid Al Aqsa away from the Palestinian and Jordanian Awqaf in the near future.

### LEARN

[Index on repression](#). Download report on anti-Palestinian actions 2019-2025 [here](#)

See Highlights in Annex 1. We discussed the need to develop a toolkit for managing vexatious legal harassment (Jeffrey voiced all our feelings about the spinelessness of recipients!); Sylvia thinks one is being developed and will report back.

See also the Anti-SLAPP coalition [here](#). SLAPP is the acronym for *Strategic Lawsuits Against Public Participation*. By launching SLAPPs in the UK, corrupt plutocrats from around the World misuse our legal system to launder their reputations; see for example the case of [Catherine Belton](#), the author of *Putin's People: How the KGB took back Russia and then took on the West*. Legislation against SLAPPS will also throw a spanner in the works of UKLFI and others seeking to suppress Palestinian rights

[Centre for Media Monitoring Report](#). In 2025 half of media stories about Muslims show bias: 70% highlight negative aspects.

[British Museum policy on descriptions of Palestinian history](#).

Nicola visited the Museum to document the labelling, which is inconsistent. Online (happily) the ancient Levant area is described as referring to the states of Lebanon, Jordan, Syria, Palestine and Israel. However, the term Palestine is studiously avoided in the labels and signage, although one label of grave goods designates them as from the areas now known as modern Israel and Palestine. It is ironic that these rooms contain an exhibit about political and cultural identity and the importance of cultural heritage particularly at times of conflict. There are 2 small dolls dressed in traditional Palestinian costume (to which UKLFI have strongly objected) made by a group of what are referred to as

“Arab” refugees after 1948/1967. I’m still researching but will share a letter to the BM, including references to Professor Masalha’s work.

2 books on ancient history by Ingrid Hjelm and colleagues including Ilan Pappé (2019) [A new critical approach to the history of Palestine](#) and Nur Masalha (2022) [Palestine: A four thousand year history](#).

The BM is giving a talk during Jewish Cultural month on the ancient [history of Israel and Judah](#) – I think we should ask for a companion talk on the history of Palestine.

## ACT

- Use PSC's new e-action to report UK Lawyers for Israel to the Charity Commission today: <https://palestinecampaign.eaction.org.uk/uklfi-charity-commission>
- Support the Scottish challenge to proscription of Palestine Action [here](#) – this is a vital campaign.
- Sign the petition to outlaw SLAPPs [here](#).

## SHARE

- Priscilla informed us that the Quaker Socialist Society is planning a guide for Quakers to working with Muslim communities, and would welcome ideas and feedback. The [QSS website](#) now has a lot of articles on the controversial *Quaker Guidelines on Antisemitism*, and has been visited over 2000 times.
- Westminster Meeting House was raided again on Thursday 5<sup>th</sup> and young people attending NVDA training were arrested on the grounds that they had been planning a mass shoplift from supermarkets to donate food to charity. Note this was NOT an action being planned in the MH. See statement from Quakers in Britain [here](#)
- Carmela has been proactive in writing to conference organisers for a medical conference that she attends as someone with lived experience of a condition, to say that if Israeli speakers are invited they should be asked to declare their position on the genocide and attacks on hospitals and medical professionals (go Carmela!)– proactive writing to conference organisers...
- John Woolgrove wants to visit the Holy Land and would like to link up with anyone else in the same position, recognising the difficulty of doing so at the moment. Contact [jwoolgrove4@gmail.com](mailto:jwoolgrove4@gmail.com)
- The Gospel reading for March 8<sup>th</sup> was the story of Christ taking a drink of water from the woman of Samaria. We are reminded that in Biblical times, there was animosity between the two Judaic sects, with prejudice rife. Bernard shared this beautiful image of a sculpture of the scene in Chester Cathedral.



[https://s0.geograph.org.uk/photos/60/86/608696\\_b9cb475f.jpg](https://s0.geograph.org.uk/photos/60/86/608696_b9cb475f.jpg)

- **Amos Trust** have some great recordings of talks available.
  - Christa Bruhn, *Crossing Borders: The Search for Dignity in Palestine*, 3 Dec 2025 <https://youtu.be/T2k3afkrntk?si=kY5xI08nzcMyVcOW>
  - Peter Osborne, *Complicit: Britain's Role in the Destruction of Gaza*, 14 Jan 2026 [https://youtu.be/U8\\_Jqg6eAPQ?si=WPV-fCyNm-Tz\\_737](https://youtu.be/U8_Jqg6eAPQ?si=WPV-fCyNm-Tz_737)
  - Jonathan Wonham, *Diary of a Spice Seller*, 28 Jan 2026 link will be shared once publicly available.

- At the latest American Friends Service Committee meeting, there was a wonderful talk from a Palestinian woman, Mai Khader Khadish on *food as quiet resistance which begins in our home. There is freedom in preserving our culture even in the face of oppression, war, genocide. We inherited that dignity from our grandmothers and keep that story alive. We exist and we matter.* See her Instagram Almond and Fig [here](#) for some wonderful recipes. See [Annex 2](#) for Mai's inspiring story.

## Upcoming events in March

**Sunday 15<sup>th</sup>** Al Quds demonstration in central London organised by Islamic Human Rights Commission (IHRC) with support of Jewish Network for Palestine, Convivencia Alliance, CAMPAIN and others. Shabana Mahmoud was first going to ban the event, but it now looks as if it will be a static event in Whitehall; we need a good turnout to make our presence felt. Tell Jonathan if you will attend – [admin@campaign.org](mailto:admin@campaign.org), and he will advise meeting place.

**Monday 16<sup>th</sup>** [Palantir risks in NHS 7pm.](#)

**Tuesday 17<sup>th</sup>**

- [Right to Protest Mass Lobby](#) of Parliament 2-5pm. (Note Shabana Mahmoud's attempt to ban the Al Quds annual march due to take place on Sunday 15<sup>th</sup>.)
- Webinar **The Declining Christian Presence in the Holy Land** – [Miranda Pinch has just returned from a visit to the West Bank](#) and will share reflections on the realities facing Christian communities in the Holy Land today. She is a member of CAMPAIN member, and the Holocaust Survivor Descendants Network. **Register [here](#) 3pm. London time.**
- **7pm CAMPAIN AGM** – do come to review 2025-26, and discuss priorities for us in 2026-27
- 21 March - [Don't Buy Apartheid - Day of Action](#)
- 25 March - [Arms Factory Protests – Day of Action](#)
- 28 March - Together March in London
- 29<sup>th</sup> March [Amos Trust has an appeal slot](#) on Radio 4

**NEXT WEEK, JUST WILL BE HOSTED BY GHISLAINE, JEFFREY AND SUE ON THE SAME LINK AS ALWAYS.**

## ANNEX 1. Highlights from Index on Repression

Our analysis of 964 verified incidents between January 2019 and August 2025 confirms that this repression is executed by a coordinated network of state, institutional, and non-state actors. These incidents, it is critical to note, represent the tip of the iceberg. They are a monitorable sample that reveals a far wider and deeper structural mechanism of repression. This mechanism aims to depoliticise the Palestine solidarity movement by systematically dismantling its organisational capacity, a key stage in the larger project of erasing Palestinian history, presence, and the facts of their oppression from public consciousness and institutional memory.

The entire architecture of this repression is built upon an interpretive framework defined by two allegations: antisemitism and support for terrorism. The efficacy of these allegations as tools of repression stems from long-standing political projects rooted in imperial logic, which we briefly trace in this report. But more than justifying the crackdown, this framework functions as the decisive lens through which solidarity is perceived and processed by the state and its allies. By filtering political and ethical dissent through the categories of 'racial hatred' and 'security threat', the substantive claims of liberation politics at the heart of the Palestinian cause are actively redefined and rendered vacuous.

**Level 1** Smears and accusations, to distort discourse =321

**Level 2** Take up by institutions: Formal procedures =136: Investigations and sanctions =114

**Level 3** Material/permanent consequences: arrests, sackings, visa cancellations, financial blacklisting =221

**Targets–**

- Students, academics and teachers (336) – institutional actions, silencing, sanctions
- Activists and organisers (229 incidents) - direct state coercion; arrests, police intervention, harassment, aiming to disrupt public presence and instil

- Public sector including health workers (85) - workplace sanctions
- Artists and cultural workers (71) event cancellations and smearing, aimed at controlling public narrative and symbolic expression.

## ANNEX 2 Mai Khader Kakish Almond & Fig

On Friday, Mai joined the Action Hour and, in honor of the beginning of Women's History Month, spoke about the role of Palestinian women in resisting Israeli occupation and preserving Palestinian life. Part of Mai's *quiet resistance* is through food. On her blog, [Almond & Fig](#), she shares Palestinian flavors to sustain the culture passed down to her. Mai was born in the Israeli occupied Palestinian West Bank, and moved to Chicago for college. She still has sisters and extended family living in Palestine. Mai began by describing their endurance living with Israeli occupation, apartheid, and the U.S. and Israel's war on Iran. During Ramadan, she said that Israeli forces have closed Al-Aqsa mosque, and her family face checkpoints, road closures, and [bomb shelter apartheid](#). Mai shared that living outside of Palestine, and far away from her family creates a painful separation that makes her feel anxious and helpless. She told the story of learning that her mother had been shot in the leg by Israeli forces at [Shireen Abu Akleh](#)'s funeral through a news post on Instagram.

Mai told stories about her mother and grandmothers who raised her family through constant uncertainty, school closures, curfews, raids, and arrests. The extraordinary strength of the women in her family seemed natural to Mai as a child, but now she realizes the extent of the weight they were carrying. She said these women *did not only raise me, they really raised an entire nation*. She described how, during the first intifada, women in her town organized vegetable distribution systems, secret schools, co-ops, mobile clinics, and mobile libraries to maintain community and preserve little corners of normalcy for Palestinian children. Mai said that Palestinian women are the backbone of Palestinian resistance and the reason for its longevity, sustaining the community both financially and emotionally.

Mai said that she inherited not only strength and stories from Palestinian women, but also a responsibility to continue to help carry Palestinian life and resistance. Through their history, Palestinian women implicitly understand what we call intersectional feminism in the United States—the idea that the struggle of women is not just against gender inequality, but also a political, anti-colonial, all-encompassing struggle.

This understanding helps her share so naturally about the politics of food on her blog, [Almond & Fig](#). Coming to the U.S. as a young person, she encountered how differently people here thought about her food. Mai said she didn't understand what *middle eastern* or *mediterranean* food was, or how people could like that food and yet be ok living with only racist stereotypes of the people and culture to which the food belonged. Israel's occupation has fragmented Palestinian food culture. With her blog, Mai is committed to putting the stories, the land, the people, and the culture back into popular understanding of Palestinian dishes. She said that through writing the blog, she's realized that food tells a much larger story than she thought it did. *Recipes carry history of people who made them, of the farmers, of the land, of the seasons, of the families, [and] of traditions.*

Mai said that her greatest hope is that her daughters will witness a free Palestine, returning home, not just as visitors, but as daughters of the land. Mai said she wants to live in a world where Palestinian culture is celebrated and respected, instead of occupied, appropriated, and erased. To get there, both *quiet resistance* and louder resistance in the streets are needed. Mai closed by saying that she comes from a very long lineage of women who never gave up, and she doesn't plan to either!