

**SHEKU
BAYOH
INQUIRY**

The Sheku Bayoh Public Inquiry

Witness Statement

Gill Marshall or Boulton

Taken by [REDACTED]

on MS Teams

On 13 September 2022

Witness Details

1. My name is Gill Marshall. In May 2015, my surname was Boulton. I was born in 1974. My contact details are known to the Inquiry.
2. I am currently a Chief Inspector with the Police Service of Scotland. I have 25 years' police service.

Previous statement

3. I have had sight of the operational statement I gave dated 29 June 2015 [PIRC-00323] The statement I produced was given to the best of my memory at the time and I did my best to be truthful and accurate in what I said. I've read over the statement and accept the content is correct. I'm asked if there was any discrepancy between this statement and my operational statement, which statement I would prefer. I would say my operational statement because it was given at the time.
4. While the statement was drafted around 8 weeks after my involvement. I was able to refer to my daybook while drafting the statement. At that point in time, I

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wasn't operationally deploying, so it would have been a daybook that I used for notes at the time I received the initial phone call, my attendance through at Kirkcaldy Police Station, and basic notes of who I spoke to and who I engaged with. The other document I did refer to was a list of considerations I provided for the Chief Super and the Chief Inspector in Kirkcaldy. This was a list of things for them to be mindful of as they move through the inquiry. It was just a word document, which I created for ease of access for them on the night, so I had that to refer to as well when that statement would've been compiled. This is the Diversity Considerations document (PS05363).

Daybooks

5. I have been asked whether Op [REDACTED] has ever asked for my daybook. I was asked me to provide was anything I still had pertaining to the Inquiry. So I provided them everything with the exception of that daybook because I no longer have them from that period. I suspect that was disposed of during a move into my current post. So the ask was for anything I had which was relating to the case
6. I have been asked what happens to daybooks. I think since the introduction of GDPR, what we would do would be to archive them, and I know that we have off-site storage for archiving books and things like that. To the best of my recollection, I destroyed a whole load of paperwork when I moved from my role at the college into my current role back in 2017, and I think it would've been destroyed at that point.

Professional Background

7. I have been asked to describe my career in terms of my experience in the different areas within Police Scotland. At the start of my career was all mainly operational, working within Edinburgh. After I had been operational for a number of years, I applied for and was successful in going onto our accelerated career progression scheme in 2007. So, from 2007 up until around about 2015/2016, I was on that programme, which meant I moved with regular monotony from various departments after six months or a year secondment. I did various roles, both operationally and within a number of

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departments, up until the point of reaching the rank of Chief Inspector, at which point you used to then graduate from that scheme. This role would have been around about that time when I would have come off that scheme. So, I can go through a list of a list of posts, but there's quite a few, just given the way that that scheme operates. Prior to that, I was an operational inspector within Edinburgh, and did some work around about counterterrorism policy and things like that, and then, I was promoted to Chief Inspector within the Safer Communities and that's where I was at the time of this incident.

8. My current rank and department that I work in now is Chief Inspector for service delivery within local policing based in [REDACTED].

Role in relation to incident on 3 May 2015

9. I have been asked to describe my role and responsibilities for when I was Chief Inspector within equality and diversity in National Safer Communities. The role has quite a wide-ranging remit within Safer Communities. At that point in time, we hadn't long been a national force, so we were still bringing together practices and procedures that the various legacy forces undertook within the Safer Communities remit. But the main piece for me was around about community reassurance there was a fair focus on that and that wasn't just in relation to incidents like this, but also things like if there was big marches, or if there was something that was going to be disrupting our community and whether that's a geographical community or a community formed of a protected groups. National Safer Communities would be there to provide that community reassurance. We were also the department that had the links into our community lay advisers into community groups so that we could spread messages from the force or from a local division to make sure that they were going into the heart of communities that needed to hear that information, particularly in relation to any groups who may ordinarily be within harder to reach communities, so there was a fair bit of work around about that. We also did provide support to things like officers going into schools to share community safety messages, whether that be drugs or knife carrying. We would provide the national guidance and share that out to local divisions to

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make sure that there was a collegiate and corporate methodology of sharing that information. The equality and diversity part of that role was really just about understanding that some of the protected groups with who we would like to engage, and for those who featured within the kind of wider equality and diversity requirements of the organisation, that not everybody within local policing would have access or would have had contact with them. So, again, we were able to provide a centralised pool of people if, for example, in this case, P Division wanted to get some information about who they could speak to locally to share messages. So, that's why we provided that on-call function because we had that information at our fingertips, but that was very much where the equality and diversity piece came in. There was also an element of leaning into things like our mainstreaming report by where we look at the makeup of the organisation in terms of recruitment, and how we engage with people to encourage recruitment across underrepresented groups, and how we sought to engage with communities to understand their needs and wants of the police service. So, that was one of the roles of National Safer Communities: it's just about trying to make sure that every community feels as safe as all the others.

10. I have been asked to explain what matters I would normally be contacted for advice in terms of the on call function that I had. It tended to be those at the more serious end of the spectrum, so I had been contacted about a number of deaths and particularly where the deceased was from either an ethnic minority background or from a protected characteristic whereby there may have been an impact on a specific community. So, situations where there was additional information or understanding required about the cultural sensitivities of a particular group and the needs of that group and how that we might best meet them. The role of our Safer Communities on-call facility was to provide that, and it didn't mean that we detracted from the operational chief inspectors or whoever were on the ground. We could come in and have that advice to our fingertips.
11. I have been asked is there is anything that dictates an approach to me for advice. Within my role I could be accessed at any time. There was never any

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restrictions on how big or how small the incident might have been. I think the ones, certainly, that I was involved in from an on-call capacity tended to be slightly more serious, but, actually, part of what we tried to do was encourage people to seek advice early and really, regardless of the size of the incident because sometimes the small and insignificant things can soon spiral and become big things. So, we were always keen that rather have a phone call and answer a quick question than leave it till later on.

12. I have asked about how early on in a process, such as a situation where there has been a death, would I expect to be contacted for advice where there is an equality and diversity component. I don't know if there would be a standard response to that. Generally, if you're pulling together a Gold Group, that would be the point at which Safer Communities should be sitting at that table. I wouldn't necessarily expect that there might be much contact before that, but, certainly, if you're going to be holding a Gold Group it would make sense to have Safer Communities there to give you that bit of advice, or give you a steer, or offer to take on some of that work. Some of the things that we got called out to never get to the point of having a Gold Group, but I think, certainly, the rule of thumb would be that if you were having one, then we would expect to be there. In a larger incident, such as this, my understanding is that there would be a series of Gold Groups, and it may not necessarily mean that Safer Communities or Lay Advisors for example, be included at the initial ones, which would be to determine initial operational considerations. The invites and timings would be at the discretion of the Gold Commander in relation to the position of the enquiry at that time.
13. I have been asked whether I consider there was a delay in contacting me for advice in these circumstances. I'm advised that the timings here were as follows: Sheku Bayoh's life was pronounced extinct at 09:04 hours; a Critical Incident was declared at 0910 hours; the first Gold Group Meeting took place at approximately 1130 hours and the second gold group meeting took place at approximately 1410 hours and the death message was delivered to the Bayoh family at approximately 1510 approx. I got a phone call at two o'clock from my Superintendent. I don't know but perhaps they had given verbal advice

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over the phone in the run up to that Gold Group meeting. I suspect that the operational needs of the incident ongoing would be taking precedence at the earlier Gold Groups. That probably the one that I was invited to would be where we had the opportunity to sit down and look at some of the wider implications. Bearing in mind that the advice that I was being asked to give was in relation to the wider community reassurance piece and how to link in. Initially it wasn't clear what the religious background or the cultural background of the deceased was. That obviously became clearer, but at that point in time, this was about how do we send out messages to explain to people what's happened, what's going on, what happens now. It's not for me to say whether it was appropriate or not for me to be at anything earlier than six o'clock, but I suspect that by six o'clock that that was a time that they had an opportunity to think about the wider implications moving forward.

14. I have been asked whether for example police officers who are meeting a family to deliver a death message, would seek advice from my department before being sent out. I suppose it might be best practice that, if there was any dubiety or if you were unclear about what that might have been, that perhaps that advice was taken just to give you a sense of: "Actually, if I'm going into the home or the family that may have different cultural sensitivities, what could those potentially be?". So earlier on in the day, to delay the delivery of that death message, given what was particularly public and the way it unfolded, that would probably have been more important than delaying to get that cultural advice would be my sense of it, but not my decision at the time, obviously.
15. I did meet with the Police Scotland Family Liaison Officers. I remember having the conversation with the FLOs to say: "We really need to understand what the position is so that we can give the appropriate advice." As per my statement, I reiterated the need to ascertain the religious and cultural background of the deceased in order that a community reassurance strategy could be commenced. I suggested that any information which the FLOs could glean in relation to any community groups or religious premises attended by the deceased would also assist in formulating such a strategy and in the

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sharing of any reassurance messages as and when this became relevant. I have been asked if I remember who the family liaison officers were. No, I do not remember who the FLOs were.

16. I have been asked how I knew Sheku Bayoh was from Sierra Leone. I think that must have been told to me when I got the initial phone call. My recollection is that, at that point in time, the question was: "Do we have any awareness of what the likely religious or cultural background might be of the population of Sierra Leone?" And that was not an unusual question in terms of other incidents that I'd been involved in. So, my recollection being that – to do a little bit of research to try and understand if that was the likely background to the family coming from Sierra Leone.
17. I have been asked whether I ever had a conversation with Detective Superintendent Pat Campbell. I don't think I did. I think he was present at the Gold Group meetings when I got to Kirkcaldy. When I initially called in to confirm my attendance I spoke with whoever was answering the phones at Kirkcaldy Police Station and said, "Look, I've been contacted, I've been asked to make my way over. Can you update me in in terms of time, and place, and date?" So, I don't think there was ever really a conversation at that point in time with anybody of my recollection, other than to be provided with the location and the time for the meeting.
18. My statement records that I was asked to attend Kirkcaldy Police Station for a Gold Group meeting at 1800 hours. I have been asked to clarify whether there was actually a gold group meeting at 1800 hours or whether it happened later. I think the plan was to hold it then, but as with all these things these are very fluid and fast-moving situations. My recollection is of heading through there; I wasn't all that far away from Kirkcaldy so I was there quite sharp. But then there was actually quite a time delay before everyone gathered and that meeting took place. During that time, I did have an opportunity to speak with the Chief Superintendent McEwan and Chief Inspector Shepherd, and then to start making my own notes about the diversity considerations because by that

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point, some more information was available. So, the meeting would have been well after 1800 hours.

19. I have been asked whether I remember any more about the discussions I had and advice given to Garry McEwan prior to his meeting with the Bayoh family. Yes. We always reverted to the Police Scotland diversity handbook. This is a document which gave some very generic and wide-ranging information about the considerations that we might want to be aware of. I had covered things like going into the house, shaking hands with women, and the fact that women and men might be separate and that wasn't unusual. Also that often in the Muslim faith there are concerns over any post-mortem or interference with a body before its burial or funeral, and also that, there's often a desire to achieve a funeral or a burial or what have you within a fairly swift period of time. Oftentimes where the police are involved in a death, then the sense would be that that might not happen in the way that families might like or expect. It was a worthwhile conversation to have so that, when those conversations did unfold in the coming days, there was at least an awareness that the family may raise either concerns or questions about what the process would be in terms of any post-mortem or in terms of awaiting the release of the body by the fiscal and things like that. So, it was just to flag that, that the family may well raise concerns. Obviously, at that point in time, I don't think those conversations have been had in any detail to the best of my knowledge, and that was sort of generic advice that I was providing.
20. I have been asked whether I spoke with either Garry McEwan or Nicola Shepherd when they returned from meeting the family and if we had any sort of debrief. No, I don't think so. I don't remember speaking with them again one on one later in the evening. By that point, the position that we were in is that we were handing off from me as their on-call and moving into the Safer Communities team providing a more long-term community reassurance cell. The team would have been the ongoing point of contact for the enquiry team to ensure that any messaging to go out to the wider community, reached the relevant people. So I don't think there was any ask of me to stay, to speak with them in Kirkcaldy, albeit I was still on call, so could have taken a further

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phone call. But the other thing we had done was to link them in with a lay adviser so that there was actually somebody who had more intimate knowledge of the faith and the details that might be asked; so that connection had been made during the course of the evening.

Third Gold Group meeting

21. I have been asked about my attendance at the third gold group meeting. My statement records my attendance at the Gold Group meeting at 1950. I have had sight of the third Gold Group meeting minutes (PS03139) and note that I am not listed as an attendee. I have been asked whether it is normal for me not to be listed as present on the gold group minutes in my safer communities role. I was at the 19.50 Gold Group meeting. I would imagine the 20.15, that would have been at the point the minutes were collated. I was certainly there. It was chaired by ACC Nicholson at the time. We discussed at that meeting the fact that a lay adviser had been contacted and was available which is information that came from me. So it'd be odd that I was not listed in the minutes as being there. But I had no reason to review the content of those minutes. I state *"During this meeting I confirmed that the FLOs would be key in obtaining information to allow any reassurance messages or strategy to be developed and that this would be recorded within the Community Impact Assessment. I confirmed the awareness of the lay advisor coordinator and his ability to arrange for the attendance of an advisor when required; I stressed the importance of engaging with an independent source of cultural advice moving forward."* This information is not minuted in the Gold Group Minutes for this meeting. I do not know why that is the case. But, we certainly discussed the fact that, that information was key, not only in terms of being able to provide the relevant support to the family, but also around about things like if either the deceased or other family members, perhaps, were regular attendees at a local mosque, and that we could have arranged to link in either via the lay adviser or via the mosque community officer who has an ongoing relationship with Police Scotland, so sometimes they're helpful in just providing that link and if you need information. So hence the advice about if we know that, then that can help us to inform the wider community via an assurance strategy going forward.

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22. I am asked about the decision not to deploy Police Scotland FLOs I have no memory of the discussions around this at the third Gold Group meeting. I can see the third Gold group meeting minutes detail this at pages 3: *"Ch Sup discusses initial decision to have Police Scotland FLO's but now hand over to PIRC FLO's for arrangement to gain entry to house of deceased re collecting belongings for child. Discussion re initial contact on phone from PIRC"* and on page 4 *"ACTION – Liaise with PIRC re deployment of their FLO's, not deploying FLO's of Police Scotland."* I have had sight of PIRC Investigator, Alex McGuire's Contemporaneous notes (PIRC-01467) regarding this gold group meets at pages 24 to 28. Page 28 appears to note a more detailed discussion than that in the Gold Group meeting minutes. This appears to note Garry McEwan as advising *"– family view Police planted the knife and murdered the IP"*. IP here means injured person. This continues *"- early contact with PIRC needed by the family – family distrust of local officers – early contact with PIRC FLOs"*. This information doesn't jog any memory of the discussion. However, I did stress at the meeting the fact that FLOs were the right people to be asking questions of the family regarding their religion and culture. I can't remember if this was in response to the decision not to deploy Police Scotland FLOs but It would make sense if it was.
23. FLOs are the individuals who have a key role in building relationships with bereaved families. They would always be the first port of call to be having, what could be fairly sensitive discussions with families. I suppose asking anybody about their religious or cultural background, is not necessarily an easy thing to do. They are the obvious people to be having those sensitive conversations, regardless of whether it was the PIRC's FLOs or Police Scotland's FLOs, they're the people with particular training to build up those relationships and rapport. At the point of briefing the Police Scotland FLOs, I didn't have any knowledge about the fact that the Police Scotland FLO's weren't being deployed. I was attending the meeting as an advisor and not as a decision maker. The advice being provided was not in relation to those immediately operational aspects, it all about advising in relation to information sharing and messaging with minority communities who do not necessary have

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the same access to information as other groups. Say because English isn't their first language and so information put out in the press would not be accessible. It was about looking for follow up and engagement when handing over to the reassurance cell.

24. I have been asked if I'm aware of what the working relationship is with PIRC Family Liaison officers and whether they would feed information back to Police Scotland about for example about their dealing with the family. I don't know. I don't have an awareness of their role. I'm not involved in how the deployment of FLOs work, even within policing as opposed to the PIRC. I mean, I do have a recollection of obviously PIRC being in the building at the time and that we were waiting for that Gold Group. So, I'm making an assumption that those conversations could easily have been had and the advice and information shared, but I certainly don't recall being party to that. It wasn't clear how that flow of information from say PIRC FLOS to Police Scotland, regarding the families culture and religion. If we are being asked to provide reassurance message to member of a certain cultural group or religious group, then we need to know the details of the person's religion and/or culture. It doesn't have to be obtain via a FLO, it could be via another person who is in a position of building a rapport with the family.
25. I have been asked whether I remember any details of a discussion that took place lead by Garry McEwan at the Gold group meeting in relation to the visit with the family went specifically in regards to the family "being desperate to know about PM, and also arrangements on having them conveyed to mortuary in Edinburgh."¹ I genuinely don't have any recollection about the detail of that. However, I had already provided generic information about this in my meeting with Chief Superintendent McEwan and CI Shepherd earlier that evening – it is a matter that is culturally sensitive and had been highlighted by me that concerns about the post mortem could have been an issue, but I don't know whether that referred to, obviously, concerns about what the Post Mortem consisted of or when it would be.

¹ PS03139 Gold Group Meeting Minutes 2015 at page 3.

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Community Impact Assessments

26. I have been asked to explain how would a community impact assessment be used in these circumstances. Community impact assessments, in generic terms are really for any incident, and is to record any incident, event, march that has an impact on a community – that could be a geographical community, it could be a minority community. It's designed to cover all of these eventualities. The purpose of that document is to record specifically any impact that has occurred and those people who have been affected by it. So, obviously, in this instance, you have the family as one group who're affected; you have potentially neighbours and the people in the geographical locale of where the incident took place; you then, as it transpires, have potentially the wider Muslim community who knew the family, etc. So the purpose of a CIA, in any terms and in a case like this, would be just to record any element of the community or communities that are affected, what that impact was, and then the idea being you use that document to record what you've done to mitigate that impact and how you've monitored it going forward, and then the idea being that you revisit that. It's a living document; you can go in and out of that because, the tensions change. Sometimes what happens is you can revisit it months later, for example, if there's a funeral or if there's court activity or if there's a sentencing, you may need to back into that community impact assessment because something else has happened to, reignite some of the concerns or some of the tension. So they're really wide-ranging documents, and should be used to document activity from the start right through to the very end, no matter how long a time period that is.
27. I've been asked to explain how the use of the CIA in relation to the community impact and reassurance group meetings. It is a two-way process in so much as, Nicola Shepherd, from her position of knowledge in the local community, would be to have ownership of the CIA. In in order to understand tension and impact, you need to know what "normal" is. So the owner of that CIA should be somebody that knows what normality looks like so you can then report on tensions. So what should go into the community reassurance is: "This is what we're feeling. This is what we're hearing. This is what we're seeing." And

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then the Safer Communities community reassurance cell coming back with, “Right, this is perhaps what we can do to try and assist you in understanding that, mitigating that, and finding a way through it” – and whether that be through, messaging coming out either from the police locally or the police nationally, or messaging to mosques or community groups, the community reassurance cell should be feeding that back in. And then, likewise, it might well be the community reassurance cell National Safer Communities that gets some sort of feedback in from lay advisers or other community groups. So anyone can feed into that community impact assessment from both elements of that process, so that the idea being that you have quite holistic documents so that anybody can really pick it up and understand where you’re at, what you’ve done, who’s been told, who’s been involved. Hopefully, what you then see is a movement towards returning to the place you’d like to be or better.

28. I have been asked if I am aware whether at that time there were tensions within the Kirkcaldy community that Police Scotland were aware of. Not at that point in time, no. In that initial phase and certainly at the time that I was involved, it was more about making sure the family were engaged with appropriately; and at that point in time, I don’t recall any discussions about wider community tensions specific to this incident. No, I think that the main crux of the issue, for me in those first few hours of my involvement, was understanding the background, the cultural nature of the family arrangements, and making sure that advice was appropriate. I don’t recall any specific tensions about the community at that point in time.

Police Scotland Diversity Booklet

29. I have been referred to the document a Police Scotland diversity booklet (PS11300). I am aware of this document. I have and still carry the ACPOS version of that document, which probably predated that one slightly, and that’s obviously a Police Scotland one which would’ve created at the start of Police Scotland. That would’ve been online, be on the Force intranet. I still carry a hardcopy of the previous version, but it’s largely the same document. Due to the fact the information contained within is general cultural guidance. Nicola Shepherd would have had access to the online version, because that

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would've been the one that she would've been advised to use because she would've had access to that. Mine is simply a hard copy version.

30. I have been referred to the Diversity Considerations document (PS05363). I have been referred to page 1 that states; *"The now deceased is Muslim but does not practice his religion. His extended family does contain a number of relatives who are more devout in their faith."* I have been asked where this information came from. I was made aware that the brother-in-law of the deceased was a lay adviser. It was obvious that it wasn't going to be appropriate to utilise him in these circumstances. From a discussion with Chief Super McEwan, who knew the brother-in-law Ade Johnson, it became clear that Mr McEwan understood that that there was a number of family members and Mr Johnson who were still practising their faith and were engaged with the local mosque. The understanding was that the deceased was not practising at that point in time. I think that information would have come to me following a conversation with Mr McEwan.
31. I have been asked that in my role or the police generally, what significance would it have been made if Mr Bayoh was not practising his faith? None really. If the family themselves were still practising the Muslim faith, the key for us would be that we respected their wishes around about their son and their brother, and that also again, we made our messaging and contact as appropriate as possible. To my mind, it is not important at all other than, potentially, to understand the dynamics because if we were, for example, to go into the Mosque and have a conversation to provide reassurance, it may well be unlikely that deceased was known to them in any way, shape or form, but they may well have known parents or the brother-in-law. So that would be the only relevance, the key thing is that we try and get that contact and approach right for the people that we're dealing with in the aftermath of that incident.
32. I have been referred to a section within the document under the section "Cultural Considerations" which says; *"At this time the family has not made any mention in relation to the timing of the release of the body and are indeed*

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more concerned that the post-mortem reveal the facts as to what happened to the deceased. FLOs are aware of the considerations around the body thereafter.” I have been asked if I can recall where the information came from as it seems to suggest that there was some sort of discussion with the family about the post-mortem. Earlier in that document, I’d noted that, following that initial conversation I’ve had with the Chief Super Garry McEwan, he had intended to speak with the family, and that the concerns of the family had been noted at that time. I assume that the information I was referring to in that document been written after that Mr McEwan has had that contact with the family. I don’t have a time for that, it’s obviously been after my initial attendance at Kirkcaldy that afternoon. My recollection is that this information came from Garry McEwan in a conversation that we had after that meeting.

33. I have been referred to Operation Birnie – Diversity and Engagement strategy that seems to have been drafted on 4 May (PS06481). I have been asked in what circumstances a diversity strategy would be drafted. I don’t think it necessarily be only in critical incidents. However, I would expect one to be done for a critical incident where there was any sort of cultural sensitivity. But you could do it you could potentially have a diversity strategy for lots of things. So, for example, in Edinburgh, at that point in time, we used to have a lot of the Scottish Defence League marches, and you would have the United Against Fascism with counter protests. Now, we would have some sort of diversity strategy attached to a big event like that which would really just to make sure that we had documented any considerations about the groups that were involved and the implications for those groups in such a march taking place, potentially a major incident given the size, but not necessarily a critical incident. So, it’s one of these things that might be considered best practice, that if you think that there’s any sort of cultural sensitivities or they need to engage with a minority group or a religious group or a protected characteristic group, that you would document it within a strategy. The fact that a community reassurance cell was stood up the following day, that would have been this team that would have drafted that strategy, which would have helped them to ensure that the messaging that was being provided in terms of community reassurance and provided into the local division, met with

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overarching the desires of the division and any specific aim within the Gold strategy.

34. I have been shown the footage of CCTV Camera 13 (PS00197) from approximately 1730 hours. I have also had sight of the transcript of the CCTV footage of Camera 13 prepared by PIRC (PIRC-01473). I have been asked if I am the blonde female that enters the main door and stands at the reception desk. I can confirm that this is me and not Lesley Boal as it suggests in the PIRC transcript. I am asked whether I have any recollection of seeing Zahid Saeed or DCI Stuart Houston at the reception at Kirkcaldy Police Station. This was my first time at Kirkcaldy Police Station. I have a vague recollection of seeing Stuart Houston on the day. Seeing the CCTV footage has prompted a vague memory that there was a person in the reception area who was upset but I cannot recall anything beyond that .
35. I have been asked at this point in 2015 how long I had worked in the fife area. I've never worked in Fife. I'm not a Fife officer. So, at that point time, I was based in Edinburgh. [REDACTED] I've never actually worked in Fife, so not an area with which I have any local knowledge from a policing background at all.
36. I have been asked whether I have ever provided advice in relation to equality and diversity in relation to a death in custody or a death following police contact before. No, I don't think so.
37. I have been asked whether I have ever had any involvement in an investigation of a death in custody or death following police contact in a different role. No, other than in my in my current role, which would be, as a link into PSD where we report in any incidents where there's been a death or an injury following police contact but I've not been involved in any investigation of that kind.

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38. I believe the facts stated in this witness statement are true. I understand that this statement may form part of the evidence before the Inquiry and be published on the Inquiry's website.

January 19, 2023 | 4:59 PM GMT

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