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FOREWORD:

If success is measured in robust and honest dialogue, then this year’s SIKH SUMMIT in Washington, DC was a great success! Hundreds of hours went into preparing for this 8th annual SUMMIT and, as do all important endeavors, it presented challenges. But, because “the ultimate measure of a man (woman) is not where he (she) stands in moments of comfort and convenience, but where she stands at times of challenge and controversy,” the team at UNITED SIKHS persevered with the help and unfaltering commitment of friends.

The SUMMIT and the AHAA had to go forward because the disenfranchised have only their voices and they must never stop using it in order to obtain justice. When we speak about justice for the Sikh community in the U.S, we are talking about a Sikh’s ability to express the Sikh religion without unjustified restrictions and in the manner in which the Gurus intended over the course of 500 hundred years. It also means freedom to travel without undue hardships and harassment, freedom to do their civic duty without unnecessary humiliation and equal application of the law so that a Sikh may be judged by a jury of his peers and is not banned from the courtroom because he/she cannot enter with his or her kirpaan.

Empathetic man and woman, regardless of race, gender, nationality or creed, understand what is Just and UNITED SIKHS believes that a dialogue about what it means to be a Sikh over the course of 500 years and in the United States today is necessary so that all Sikhs may practice their religion as the drafters of the 1st Amendment intended. That is why the annual SIKH SUMMIT and the community’s participation in it is so important.

There have been eight (8) SIKHS SUMMITS thus far and we have seen that Sikhs are being empowered now more and more because there is strength in numbers. We hope that each year the number of participants in the SUMMIT and the Advocacy & Humanitarian Aid Academy (AHAA) will continue to grow. We hope that this report will not only communicate the events and issues dealt with during the SUMMIT but will also serve to inspire involvement and further action in the coming year and until the next annual SUMMIT.

1 Dr. Martin Luther King
BRIEF HISTORY

UNITED SIKHS is the largest civil rights and humanitarian aid Sikh organization in the world and has reached over 113,300 people on social media world-wide. That number continues to grow exponentially.

It was created in 1999 in Queens, New York by Sikh engineers in an effort to empower and advocate on behalf of Sikh taxi drivers and new immigrants. Through its International Civil & Human Rights Advocacy (ICHRA), the Community Education & Empowerment Directorate (CEED) and Sikh Aid programs it has become an international organization that provides advocacy, humanitarian aid and tools for empowerment and education for minority communities, regardless of race, gender, nationality and or religion.

We are proud that the efforts of the UNITED SIKHS staff and volunteers in chapters within the United States, the United Kingdom, India, Malaysia, France, Belgium, Australia, Japan and other parts of the world are proving to be beneficial. This is demonstrated by the hundreds of people in need helped by UNITED SIKHS, SIKHAID, the thousands more who received medical treatment and information because of the work of the UNITED SIKHS, CEED and the ongoing advocacy to protect the Sikh identity by the International Civil & Human Rights.

In 2017, the greatest challenges are: hate crimes, 2020 Census, government and public sector security policies that ban the kirpaan, India’s crackdown on Sikh religious rights and the overflow of that crackdown into the U.S. The law is benefiting the Sikh community. We must be persistent in our argument; when seen in the context of the constitutional restrictions on government interference with religion and other liberties and privileges, these issues have fixable solutions, despite the political climate that feeds on fear and xenophobia.

See: https://www.facebook.com/UNITEDSIKHS.org/insights/?section=navLikes
Go to: http://www.unitedsikhs.org/Community_Empowerment_Education_Development(CEED)/.
Go to: http://www.unitedsikhs.org/sikhaid/.
THE 2017 ANNUAL SIKH SUMMIT

8TH SIKH SUMMIT

Between July 10, 2017 to July 14, 2017 UNITED SIKHS held its 8th annual SIKH SUMMIT. The SUMMIT is the Sikh community’s opportunity to have a dialogue with their leaders in Congress about issues affecting the Sikh Community and to inform and educate the public about Sikhism.

THE ADVOCACY & HUMANITARIAN AID ACADEMY (AHAA)

The SUMMIT takes place in conjunction with the UNITED SIKHS’ Advocacy & Humanitarian Aid Academy (AHAA). AHAA was a creation of UNITED SIKHS’ International Civil & Human Rights Advocacy (ICHRA). Each year, it accepts and educates high school students and young professionals, age 17 and older, to become strong and articulate civil and human rights advocates and leaders.

The Academy is taught by government officials and experts, civil rights advocates, teachers, medical professionals, lawyers, Congress members, legislative aids and by eminent members of the Sikh community. The Academy prepares these student leaders to apply what they learn by participating in the SIKH SUMMIT. This is the Academy’s 4th year and it once again prepared strong student leaders to speak with lawmakers about issues that concern and affect the Sikh and other minority communities.

2017 CONGRESS MEMBERS, SUMMIT PANELISTS

UNITED SIKHS thanks the Congressional Sikh Caucus members and their staff who invited us to their offices, listened to the issues raised and remained committed to working with UNITED SIKHS and the Sikh community to address these concerns in the future. These included, but are not limited to:

- the Honorable Grace Meng, U.S. Congresswoman, D-NY, 6th District
- the Office of U.S. Congressman Kevin McCarthy, R-CA, 23rd District
ICHRA and AHAA students also met with the Department of Homeland Security (DHS), the Department of Justice, the Federal Bureau of Investigations (FBI), the United States Citizenship and Immigration Services (USCIS), the Anti-Defamation League, the Transportation Safety Administration (TSA) and the UNITED SIKHS Community Education & Empowerment Directorate (CEED).

Officials of these agencies and civil rights organizations welcomed the AHAA students and provided invaluable instruction that the student then applied during the SUMMIT.
The 4th Annual AHAA Panelist this year included:

Mr. Thomas E. Wheeler, III, Acting Assistant Attorney General, U.S. Department of Justice, Civil Rights Division

Mr. Eric W. Treene, Special Counsel for Religious Discrimination, U.S. Department of Justice, Civil Rights Division;

Mr. Keerm Shora, J.D. LLM., Section Chief, Community Engagement Section, Office for Civil Rights and Civil Liberties (CRCL), Office of the Secretary US Department of Homeland Security (DHS);
Ms. Kimberly Walton, Assistant Administrator, Office of Civil Rights & Liberties, Ombudsman, and Traveler Engagement, Transportation Security Administration, Department of Homeland Security;

Mr. Carlos Munoz-Acevedo, Deputy Chief, Public Engagement Div, United States Citizenship and Immigration Services (USCIS);

Mr. Harpreet Singh Mokha, National Program Manager for Muslim, Arab, Sikh, and South Asian Communities at the U.S. Department of Justice - Community Relations Service;
Mr. Jeffrey B. Veltri, Unit Chief, Civil Rights Unit, Federal Bureau of Investigations;

Mr. Michael Lieberman, Esq., Director, Civil Rights Policy, Anti-Defamation League;

Dr. Amarjit Singh, Producer, TV 84 Channel;

Ms. Tendi Johnson, Office for Civil Rights and Civil Liberties (CRCL), U.S. Department of Homeland Security (DHS);

Ms. Diane Wilson, Policy Advisor, Office of Kimberly Walton, Assistant Administrator, Office of Civil Rights & Liberties, Ombudsman, and Traveler Engagement, Transportation Security Administration, Department of Homeland Security;

Ms. Lizzy Gary, Director, Traveler Engagement Division, Transportation Security Administration, Department of Homeland Security;

Ms. Michelle Cartagena, Manager, Customer Service Branch, Transportation Security Administration, Department of Homeland Security;

Ms. Supriya Raman, Acting Manager, Disability Branch and Multicultural Branch, Transportation Security Administration, Department of Homeland Security;

Ms. Wanda Sanchez Day, Esq., National Legal Director, UNITED SIKHS, International Civil & Human Rights Advocacy and AHAA / SUMMIT Coordinator

Ms. Rucha Kavathe, PhD, Associate Director, UNITED SIKHS, Community Education & Empowerment Directorate (CEED);
Mr. Harleen Singh, Program Specialist, Multicultural Branch, Transportation Security Administration, Department of Homeland Security;

Ms. Tracey Hall, Equal Opportunity Specialist, Disability Branch, Transportation Security Administration, Department of Homeland Security;

Jamie Simon, Media Communications Specialist, Office of Human Capital, Transportation Security Administration, Department of Homeland Security;

2017 AHAA STUDENTS
   6 https://www.youtube.com/user/TV84Channel.

This year, six young professionals participated as students of the Academy.

2017 AHAA Students included:

Ms. Tejkaran Kaur Bains, a 2017 Juris Doctorate (J.D.) and graduate of Washington & Lee Law School, 2017 Best Oralist and National Moot Court Competition finalist and UNITED SIKHS Fellow;
Ms. Herdesh Kaur Bains, a 2019 Juris Doctorate (J.D.) candidate at Pennsylvania State University, Dickinson Law School;

Hargun Kaur Kohli, a High School Senior in NJ;

Mr. Sarabjot Singh, a student at University of Arizona, majoring in Nanoscience;

Ms. Karen Vazquez, a UNITED SIKH, ICHRA Volunteer since July 2016 and a CUNY undergraduate student;
These young professionals were excellent choices for this year’s Academy. Hargun (16 years old) stated she choose to participate because “… [the] first guru, Guru Nanak, says that we should work towards the upliftment of our society as a whole, not just our own people. I hope to be able to accomplish this very goal, as I have been able to help people in my own community for most of my life but have never been able to help others outside of my community. I hope to gain the knowledge and skills to fight for what I believe is right when I get older through this internship.”

Sarabjot stated in his application “I hope to meet people, network with them, to become aware about the global panthic issues and I feel this Academy can provide a platform to learn and understand how to advocate for those issues.”

The annual SUMMIT provided opportunities for these young leaders to learn about the work that ICHRA has been involved in over the course of the year and since the 7th Annual SUMMIT. They then had the opportunity to hold intellectual and robust dialogues with Congress members, government officials, lawyers, teachers and civic leaders about the issues affecting the Sikh community and, in turn, educate them about Sikhism.
2017 SUMMIT ADVOCACY TOPICS

Through the SUMMIT and the AHAA training, these young professionals learned about at least four (4) main issues that impacted the Sikh community in 2016 & 2017.

These topics included:

- Hate Crimes: Addressing Hate Crimes & Hate Violence Against The Sikh Community:
- U.S. 2020 Census: Why Self-identification Matters
- How Government Enforcement Of Foreign Policies Fail To Afford Equal Protection To Sikhs

HATE CRIMES: ADDRESSING HATE CRIMES & HATE VIOLENCE AGAINST THE SIKH COMMUNITY

HATE CRIMES REPORTING

Top of the list for the 2017 SUMMIT is a discussion on hate crimes and violence. The Sikh community was the first affected by the hate crimes following the terrorist attacks of 9/11. Following this hate crime was a series of unfortunate events: the Wisconsin massacre, the unresolved killing of a young Sikh boy in his family’s garage in California last fall and the shooting of a Sikh man some weeks later, along with the incidences of violent road rage where Sikh men were pulled out of their cars by their turbans just this year.
When acts of violence or hate against the Sikh community occur, word of the attack spreads. To address hate crime and violence, consistent hate crime and hate violence data collection is desperately needed.

These senseless attacks on the Sikh community occur everyday. Whether it is those described above or the Sikh American mother who is accosted in a McDonald’s in Maryland in front of her small children and told to go home or the Sikh driver in Georgia who is assaulted on the job, this behavior has a negative and disturbing effect on a community that already feels isolated.

ICHRA staff and AHAA students met with ADL, who have been instrumental in writing model anti-hate crimes laws in the United States. It believes that “[b]y making members of minority communities fearful, angry and suspicious of other groups -- and of the power structure that is supposed to protect them -- these [. .] [hate crimes and violence] can damage the fabric of our society and fragment communities.” UNITED SIKHS agrees.

The AHAA students met with the Anti-defamation League (ADL) during the 8th SUMMIT and this provided them with the ability to article how the current data is missing important information. The problem is evident because everyone agrees that Sikhs, because of their appearance and turban, are often the target of hate violence and hate crimes stemming from 9-11 backlash and negative stereotypes of men in turbans in the media.

During the meeting with the DOJ and the FBI, the students questioned why hate crimes data reflect such a low number of hate crimes against Sikhs.
According to the FBI, when a perpetrator mistakes a Sikh for a Muslim or another religious group, and attacks him or her for that reason, the crime will likely be counted as a hate crime against a Muslim. The DOJ and the FBI maintain that in doing so, law enforcement is following the letter of the law because the hate crime statutes criminalize the perpetrators intent.

In addition, the federal data is not accurately counting every hate crime against a Sikh if they are included in the overall South Asian group. The students argued that the Sikh community comprises a very small percent of the overall South Asian-American community and yet suffers a great deal of the backlash from 9-11. The reasons why this is important to the Sikh community is because members of the Sikh community need funding from state and federal governments for programs to combat hate crimes in the community. Funding to address hate crimes are based on these statistics and there is concern that the statistics are not reflecting what is happening in reality in the Sikh community.


10 The U.S. Supreme Court in R.A.V. v. St. Paul, 505 US 377 (1992), Wisconsin v. Mitchell, 508 US 47 (1993) and Virginia v. Black, 538 U.S. 343, (2003) ruled on various hate crimes statutes. In 1992, it invalidated a St. Paul, Minnesota ordinance that made it a violation to knowingly commit an act of vandalism that a “reasonable” person knows or should know to arouse anger or resentment in others on the basis of race, religion, or gender. The following year, the Court upheld Wisconsin’s ‘hate crimes’ statute in Wisconsin v. Mitchell. The Wisconsin statute was a penalty-enhancement statute that provided a more severe punishment for crimes motivated by race and other classifications. In 2003, the Court upheld a Virginia “cross-burning” statute that punished the intentions, not the expression or the motive, of perpetrators. According to the Court, in Virginia v. Black, the importance of public interest in order and morality may restrict the content of speech in a few limited areas. [p. 358] For example, the First Amendment permits states to ban true threats, defined by the Court as “those statements where the speaker means to communicate a serious expression of an intent to commit an act of unlawful violence to a particular individual or group of individuals.” [p. 359]. The Court held in Virginia that the statute did not run afoul of the First Amendment because it imposed content-based restriction on a particular class of speech likely to inspire fear of bodily harm. However, the Court found that in so far as the statute allowed cross burning as prima facie evidence of a hate crime, it created an unacceptable risk of suppressing the act of cross burning as part a legitimate form of symbolic speech and that is unconstitutional. [p. 366-367].
UNITED SIKHS works with other civil rights advocates, multifaith and Sikh organizations and participates in the dialogue to change the hate crimes statutes so that the intent of the enabling legislation is carried out.

INVESTIGATING HATE CRIMES

Another concern for the Sikh community is that hate crimes should be investigated and prosecuted as hate crimes based on the facts. AHAA students addressed the case of a 17 year old Sikh boy who was murdered in his family's garage in California in November 2016. This case concerns the Sikh community not only because it was a senseless loss of a young life but also because, although there are no suspects, the victim had money with him but it was not taken after the shooting, the crime was not gang related and the police have no leads, the police have nevertheless ruled out that this may have been a hate crime.

After UNITED SIKHS raised this concern during the SUMMIT and in follow-up meetings, DOJ, the FBI and local police agreed to investigate.

In the last week of July, 2017, there were reports of two more yet unsolved Sikh murders in California.

THE 2020 U.S. CENSUS: WHY SELF-IDENTIFICATION MATTERS

UNITED SIKHS calls upon Congress to act to reassure the community that it is protected. To this end, there is a need for complete, consistent and accurate information regarding the persistence of hate crimes and hate violence against the Sikh community. This data will empower leaders to eliminate violence against the Sikh community. In order to obtain this information, the 2020 U.S. Census must count Sikhs in a separate and distinct category so that leaders know the percentages of the members of community that are being affected.

Accurate records of the incidences of violence against the Sikh community can produce the programs to end hate crimes and hate violence. Showing how many Sikhs Americans there are will provide the funding desperately needed from Congress.

The AHAA students learned that past Censuses have not recognized Sikhs as a distinct group from South Asians and they will not be counted as a distinct group in the 2020 Census. This presents a problem because violence committed because of bias against a victim's actual or

perceived religion, race, sexual orientation, gender, or other human characteristic, affects more than just the immediate victim.

According to the office of Congresswoman Zoe Lofgren, despite efforts by the members of the Congressional Sikh Caucus and her office, the upcoming 2020 Census will not count Sikhs either because they consider Sikhism a religion and not an ethnicity. For this reason, experts are needed to respond to Census Bureau officials claim that Sikhism is not an ethnicity. What is at stake is the funding to combat the spike in hate crimes since 9-11 against the Sikh community.

GOVERNMENT & PUBLIC ACCOMMODATION “SECURITY” POLICIES WRONGLY DENY SIKH RELIGIOUS RIGHTS

During the SUMMIT, UNITED SIKHS and AHAA students also addressed government and private sector policies that rely on unfounded “security” concerns and argued that these lead to violation of the Sikh community’s basic civil rights and send the wrong message.

The U.S. and individual State Constitutions, as well as federal and local statutes, guarantee every American the right to exercise religious beliefs without undue restriction. Government and places of public accommodations cannot impose restrictions on or interfere with the exercise of religion absent a truly compelling interest. Even then, they must implement these by the least restrictive methods.

Today, theme parks, courts, restaurants and schools deny Sikhs the right of entry because they wear their articles of faith. Initiated Sikhs wear a turban and carry a Kirpaan as a symbol of their religion and this has been the community’s custom for over 500 years. A Sikh’s truly held belief is that the turban and the kirpaan must not be misused or removed from his or her person under any circumstances. These are not considered weapons and are worn for religious reasons. These policies that force Sikhs to remove their turban or kirpaan serve to wrongly prevent the Sikh community's participation in basis civic and social events like jury duty, education and interfere with hiring and retention of Sikhs and must be revised.

CASES & EXAMPLES:

Examples of how these policies violate Sikh First Amendment Rights are illustrated in the following examples:

The Washington, DC Congressional Police

During the SUMMIT, AHAA students and ICHRA attempted to visit the Senate and House galleries where the members of House and Senate were debating the health care bill. The Congressional Police officers would not allow us to enter because we were carrying Kirpaans. We requested to speak to a supervisor and the officers stated that to address the religious accommodation issue we needed to speak to another office. The office was not in the vicinity of the Galleries’ entrances or even in the same location. The officers asked us to leave the kirpaans or leave the premises. The students chose to leave and missed what could have been a once in a lifetime educational opportunity and a historic moment.

Courts & Jury Duty

All Americans have a responsibility and civic duty to perform jury duty when called. Service on jury duty ensures, inter alia, that every person accused of a crime will be judged by a jury of his peers.

Every day, Sikhs are called in for jury duty but court “security” policies deny them the right to enter with their kirpaans. Due to these strict security policies, the kirpaan must be checked in at the door. This wrongfully interferes with the Sikh community’s ability to exercise religious freedom and forces them to make the untenable decision between civic duty and their religion.

No one argues that law enforcement must be allowed to do its job and that the securing everyone against attack in government buildings is of paramount importance. However, security policies that are applied indiscriminately and which interfere with important First Amendment rights are not applied with consideration for the “least restrictive methods” required by law and must be revised.

Theme Parks And Places Of Public Accommodations

On May 16, 2013, the Department of Homeland Security, National Protection and Programs Directorate, Federal Protective Service, issued Directive Number: 15.9.3.1. It allows Sikhs to carry kirpaans in federal buildings. It is important to note that and there have been no incidents of injuries involving a kirpaan since the policy was instituted.

Notwithstanding the FPS directive, theme parks and other places of public accommodations deny Sikhs the right to enter with their kirpaans.

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13 A Kirpan with a blade of less than 2.5 inches may be permitted in a Federal facility without an exception or exemption, unless it is used as a dangerous weapon. See:https://www.dhs.gov/sites/default/files/publications/nppd-fps-prohibited-items-program-directive 15.9.3.1-rev-1.0.pdf (page 23 of 23).
Recently, 6 young Canadians were ejected from a theme park for this reason and business men visiting a sports arena were also denied entry.

The length of the kirpaan cannot be legislated as religious rules require that places of public accommodation base their decisions on the truly held beliefs. However, often, when a Sikh is denied entry, the size of the kirpaan does not matter. Sikhs carrying two inch kirpaans are also denied entry.

Airports

The AHAA students also had the opportunity to discuss Sikh community concerns with U.S. Transportation and Security Administration (TSA) officials. TSA is part of the Department of Homeland Security (DHS) and are responsible for safeguarding the nation’s airports and other means of transportation. Despite the DHS Directive, applicable to federal buildings, according to TSA, no Sikh may carry a kirpaan of any size on board a plane. They may, however, be checked in with luggage.

Government security policies often go so far as to deny citizens the right to board a plane by listing individuals on government created “no-fly list.” However, as a result of various lawsuits challenging inclusion on No-Fly lists, federal agencies have modified their policies and procedures to comply with Fifth Amendment, due process, requirements. AHAA students spoke to members of the TSA and asked how someone might wind up on a no-fly list. According to TSA, persons are nominated to the no-fly list by the various agencies. The reasons why may be classified.

TSA created a traveler’s redress program or TRIP. A U.S. citizen may file a TRIP complaint if he or she suspects they are on a no-fly list in error and they may ask that TSA remove them from the list. TSA officials review the complaint and determine whether a mistake was made. If an error is made, such as confusing the traveller for someone else with a similar name and date of birth, said Ms. Gary, TRIP Director, TSA will issue a redress number. The traveller can use this number when he or she purchases a ticket to avoid being refused boarding rights.

TSA may also decide that there are valid reasons why you are on the no-fly list. They may explain the reasons or will state that the reasons are classified. If the traveler does not agree with TSA determination they may appeal that determination to the TSA administration. See link. If the appeal is denied, the traveler may commence a case in federal district court.

The students shared with TSA officials and DOJ concerns that U.S. government officials may be enforcing foreign laws against Sikh-American citizens. They specifically addressed concerns that Sikhs are being placed on a no-fly list because there may be charges of sedition pending against Sikhs who have traveled to India for the 2015 and 2016 Sarbat Khalsa. The Sarbat Khalsa is a peaceful meeting of the Sikh community in Punjab, India since 1708. The TSA's response was that the system ensures that the reasons given for nominating someone to the no-fly list complies with international law and this is checked by several layers of review.

UNITED SIKHS receives complaints from persons who believe they have been placed on a No-Fly list. We work with government officials to ensure that minority communities are represented and heard.

Through discussions and advocacy efforts with DHS, we have learned that these procedures apply to U.S. citizens but many not apply to foreign nationals. We also learned that DHS and TSA routinely deny Sikhs and other travelers who are on the No-Fly list the right to board a plane even when the plane will not land on U.S. soil.

**U.S. ENFORCEMENT OF FOREIGN POLICIES DISENFRANCHISE THE SIKH COMMUNITY HERE AT HOME**

This year, UNITED SIKHS also brought to the attention to members of Congress and the various government agencies that blind enforcement of foreign laws in the United States discriminates against Sikh-Americans and their families. Specifically, since 2015, the India government has instituted policies and rules that criminalize free speech and free assembly based on content and religion. AHAA students argued that U.S. agencies must not allow these policies to spill over into the United States and or affect Sikh American citizens.

It is believed that as a direct result of India's policies, often, individuals and families are stopped in the United States because there have been FIRS (warrants) issued by India authorities against them. These FIRS are often issued based on a Sikh's participation in activities that the U.S. protects, such as free speech, freedom to assemble and freedom of religion. According to civil rights activists, journalists and attorneys in India, these were issued against Sikh citizens of the United States, often without due process and fair procedure and in violation of international human and civil rights.

After meeting with various U.S. agencies, UNITED SIKHS and AHAA students were unable to determine to what extent these FIRS contribute to the thousands of Sikh-Americans who are delayed at airports or points of entry when they travel.
Persons who have been or suspect they are on a No-Fly list may file complaints with UNITED SIKHS for help with these matters.

CONCLUSION

UNITED SIKHS’ Recommendations For Future Corrective Action

To address the concerns raised in this report, the government, courts, places of public accommodation UNITED SIKHS recommends the following corrective action:

1) Hate crimes reporting must report the actual and perceived race, gender, religion and other classifications of the victims;
2) Local police must not rule out a hate crime motive without evidence that bigotry and xenophobia did not play a role in the crime.
3) The 2020 U.S. Census must allow Sikhs to be listed and count as a distinct cultural and ethnic group;
4) Government “security” policies in courts, airports and other public spaces must be revised to conform with the First Amendment and the requirements that government use the least restrictive methods when interfering with religious rights.
5) Public accommodations must cease all restrictions on Sikh religious rights, including but not limited to the banning of kirpaans without proof the individual poses a real threat.
6) TSA and other government entities must first advise an individual when he or she is being nominated to the No-Fly list and must be given the opportunity to contest. The burden must be on the government to show that adding the person to the list is interest of national security.