

# VI. The Southern California Experience

## COMMUNITY & LAW ENFORCEMENT MAKE-UP

Southern California, which for the purposes of this study consists of Los Angeles County and Orange County, is a geographically vast and ethnically diverse region of the country. It has historically and continues today to host a number of immigrant communities that are, to a large extent, the economic and cultural backbone of the area.

The state of California is home to one million of the estimated six to seven million Muslims nationwide, thus, representing the largest statewide population of Muslims in the country.<sup>113</sup> The presence of this large California Muslim population is most evident in the many mosques and Islamic centers in the state, which according to one study total 269.<sup>114</sup> More specifically, the population of Muslims in Southern California is an estimated 600,000 with 170,000 in Orange County alone. This Muslim population is in itself diverse, representing at least 50 different ethnic backgrounds, 30% being Arab, 30% South Asian, 20% African American, and the remaining 20% Latinos, Asians, and others.<sup>115</sup>

As the numbers above indicate, there is an estimated Arab-Muslim population of 180,000 in Southern California. When combined with other non-Muslim Arab populations in the area, this distinct Arab group is considerable in terms of its numbers.

California also houses a significant Sikh population relative to the community's estimated nationwide population of 500,000. In fact, California's Bay Area has between 75,000 to 150,000 Sikhs, the largest concentration of Sikhs in the country.<sup>116</sup> Although the numbers in Southern California are smaller, the Sikh community there is a politically and socially active one. This community is made up of an ethnically South Asian immigrant population and its descendants as well as a primarily Caucasian convert population. Much of the original South Asian immigrant population, particularly in Orange County, migrated from India during that country's 'brain drain' in the late 1960s and early 1970s and is mainly composed of professional doctors and engineers.<sup>117</sup>

Like the Muslim, Arab, and Sikh communities of Southern California, law enforcement in the region is also large and complex in its size and make-up. At the local level, there are approximately 9,200 officers currently serving in the Los Angeles Police Department (L.A.P.D)<sup>118</sup> and 8,500 sworn personnel in the Los Angeles County Sheriff's Department (L.A.S.D).<sup>119</sup> The L.A.P.D is responsible for the City of Los Angeles, which is an area of approximately 450 square miles. The much larger geographic jurisdiction of the L.A.S.D is Los Angeles County, which covers 4,000 square miles of land that houses 2.6 million residents.<sup>120</sup> At the federal level, the FBI Los Angeles field office serves seven counties including Los Angeles, Orange County, San Bernardino, Ventura, Riverside, Santa Barbara, and San Luis Obispo. The office serves an area of 40,000 square miles. While the number of counterterrorism agents is law enforcement sensitive information, FBI-Los Angeles maintains one squad that is focused on hate crimes.<sup>121</sup>

## Key Community Organizations

The Muslim, Arab, and Sikh communities of Southern California are represented by a number of local and national level organizations. The most prominent of these organizations, in terms of their interaction with law enforcement, are the Muslim Public Affairs Council (MPAC), the Council on American-Islamic Relations (CAIR), and the Sikh Mediawatch and Resource Task Force (SMART).<sup>122</sup>

MPAC, led by executive director Salam Al-Marayati, is a national level advocacy organization with a very active Southern California branch. As a policy-oriented organization, MPAC seeks to effect positive change in public opinion and policy. The scope of MPAC's mission includes promoting an American Muslim identity; advocating for an accurate portrayal of Islam and Muslims in mass media and popular culture; educating the American public, both Muslim and non-Muslim about Islam; building alliances with Muslim and non-Muslim groups; and cultivating relationships

<sup>113</sup>Interview with Ra'id Faraj, Public Relations Director, Council on American-Islamic Relations (CAIR) - Southern California, 3/9/04.

<sup>114</sup>"Muslims in American Public Square" (Project MAPS), Project Maps available at: [www.projectmaps.com](http://www.projectmaps.com).

<sup>115</sup>These estimated numbers do not include the Nation of Islam or other non-mainstream Muslim groups. Interview with Ra'id Faraj, Public Relations Director, Council on American-Islamic Relations (CAIR) - Southern California, 3/9/04.

<sup>116</sup>Interview with Preetmohan Singh, National Director, Sikh Mediawatch and Resource Task Force (SMART), 2/24/04.

<sup>117</sup>Interview with Nitasha Sawhney, Representative, Sikh Mediawatch and Resource Taskforce (SMART) - Southern California, 3/9/04.

<sup>118</sup>PfP Southern California Law Enforcement Focus Group, Dikran Melkonian, Senior Lead Officer, Rampart Division, Los Angeles Police Department (L.A.P.D), 3/10/04.

<sup>119</sup>Alexandro Villanueva, Sergeant, Los Angeles Sheriff's Department (L.A.S.D) citing [www.lasd.org](http://www.lasd.org), received via email on 4/1/04.

<sup>120</sup>There are one million residents living in the unincorporated areas of the county and 1.6 million in the over 40 incorporated cities that contract L.A.S.D services. Alexandro Villanueva, Sergeant, L.A.S.D citing 2003 Year in Review, received via e-mail on 4/1/04.

<sup>121</sup>Interview with Norma Loza, Office of Public and Congressional Affairs, FBI-Los Angeles, 4/5/04.

<sup>122</sup>For more information on the national programs of these organizations, please see Appendix C.

with opinion and decision makers.<sup>123</sup> MPAC, with its staff of seven full-time employees and 130 volunteers in Southern California, follows a top-down model for its advocacy work and maintains a strong presence at the national level through its Washington, DC office. It has an approximate nationwide membership base of 2,800. The organization is perhaps most known nationally for its 1999 Counterterrorism Report which attempts to define the Western and Islamic perspectives on terrorism and provided recommendations for both American Muslim organizations and the US government. One important recommendation in this pre-September 11<sup>th</sup> report was to enhance dialogue between law enforcement and American Muslim groups.<sup>124</sup> More recently, MPAC released another counterterrorism report in 2003 entitled “A Review of US Counterterrorism Policy: American Muslim Critique and Recommendations.”

While also advocating for American-Muslim communities, CAIR is very different from MPAC in its approach. CAIR’s organizational structure is focused on the local, grassroots level. Although CAIR does maintain a Washington, DC office with a staff of 25, it is most effective at the local level, where it proves to be a socially and politically vibrant organization. With 25 chapters around the country, CAIR is the largest grassroots, American-Muslim advocacy organization. The Southern California chapter has a local membership of 5,000 and maintains an office of seven full-time employees.<sup>125</sup> CAIR was formed after the 1995 Oklahoma City bombing which spurred a backlash of hate crimes against American-Muslims before the capture of the real perpetrator, Timothy McVeigh. CAIR’s national mission is to promote a better understanding of Islam in America and empower the American-Muslim community through political and social activism.<sup>126</sup> The organization advances its mission primarily through media relations, publications, action alerts, conferences and seminars. CAIR has published much about Islam and Muslims including a “Law Enforcement Official’s Guide to the Muslim Community”, which outlines some Muslim beliefs and practices that would be useful to community policing officers and others who came in contact with the American-Muslim community.<sup>127</sup> Additionally, CAIR publishes a civil rights annual report, which documents cases of discrimination against Muslims throughout the U.S, especially where there is a CAIR chapter.

Although SMART and the community it represents is significantly smaller than MPAC or CAIR and their constituents, its work is no less prominent in Southern

California. Founded in 1996, SMART is the oldest national level Sikh-American advocacy organization. Its mission is “to protect the rights of Sikh Americans through legislative advocacy, public education, legal assistance, and ensure accurate portrayal of the Sikh religion.” SMART is a primarily volunteer-based organization that maintains only three full-time employees nationwide. However, this organization is composed of dedicated volunteers, including a pro-bono legal team, who are surprisingly effective in their work despite their small numbers. Nationally, the organization works to create and distribute educational products and resources for community members, the American public, and law enforcement; provides legal services to community members in regards to civil rights, civil liberties issues, conducts cultural and religious awareness training; and monitors the media and responds to inaccuracies or misrepresentations of Sikh Americans and Sikhism.<sup>128</sup> SMART’s work in Southern California, in regards to partnering with law enforcement, is detailed below.

## PRE-SEPTEMBER 11<sup>TH</sup> INTERACTIONS

Discord between law enforcement and the community around race issues is not a new phenomenon in Southern California. This conflict between certain communities and law enforcement was most visible during the 1991 Los Angeles riots, which were triggered by the acquittal of L.A.P.D officers who were videotaped beating Rodney King. The riots focused national attention and prompted debates on racism and police brutality within the L.A.P.D. Some argue that, in the long-term, the riots were a learning experience for Southern California because they enabled law enforcement to mark potential hotspots in their community policing efforts. Others, however, contend that the riots and their aftermath reinforced Southern California’s culture of lawsuits and litigation and had a chilling effect on law enforcement and community policing.

It was in this pre-September 11, 2001 world where members of the Muslim, Arab, and Sikh communities and law enforcement in Southern California maintained a somewhat limited relationship. The local chapters of both the CAIR and SMART said that the main concerns of their respective communities before September 11<sup>th</sup> were very different from those of today. These community-based organizations had focused on issues such as discrimination in the work place, fair housing practices, domestic violence, and health care and had dealt with law enforcement only in respect to these and other sim-

<sup>123</sup>“MPAC’s Mission”, Muslim Public Affairs Council, available at: [http://www.mpac.org/home\\_mission.aspx](http://www.mpac.org/home_mission.aspx), accessed on 3/30/04.

<sup>124</sup>Muslim Public Affairs Council, “A Position Paper on US Counter-Terrorism Policy”, p.67-70,6/99.

<sup>125</sup>Interview with Ra’id Faraj, Public Relations Director, Council on American-Islamic Relations (CAIR) - Southern California, 3/9/04.

<sup>126</sup>Council on American-Islamic Relations (CAIR) available at: <http://www.cair-net.org/asp/aboutcair.asp>, accessed on 4/5/04.

<sup>127</sup>“Law Enforcement Official’s Guide to the Muslim Community,” is currently available at the CAIR website, at:

<http://www.cair-net.org/asp/0002.asp>.

<sup>128</sup>Sikh Mediawatch and Resource Taskforce, available at: <http://www.sikhmediawatch.org/aboutus/aboutus.asp>, accessed on 4/5/04.

ilar issues. It is important to note however, that both of these organizations had some type of relationship or at least periodic interaction with law enforcement prior to September 11<sup>th</sup>. CAIR, for example, held cultural briefings and awareness forums for law enforcement personnel but because the organization rarely received complaints from the community about law enforcement discrimination or misconduct, these types of cultural training events were not a primary focus of the organization.<sup>129</sup> The Sikh community was also familiar with law enforcement prior to September 11<sup>th</sup> in part because during the 1979 Iranian hostage crisis, Sikh Americans in Southern California experienced backlash and were disproportionately targeted in hate crimes.<sup>130</sup>

Salam Al-Marayati (Executive Director, MPAC) reports that his organization had a robust relationship and maintained an open dialogue with the FBI prior to September 11<sup>th</sup>. MPAC chose to work primarily with the FBI because of its perception of the Bureau as the “lead law enforcement agency”.<sup>131</sup> The MPAC-FBI relationship began around 1993 when MPAC invited then Special Agent in Charge Timothy McNaley to a presentation on Islam. McNaley came to the educational presentation, attended by more than 300 people, accompanied by his young son, which the community perceived as a gesture of goodwill. This presentation proved to be a “healthy exchange” and served as the basis of MPAC’s future relationship with the local FBI office. MPAC continued to initiate proactive relationship building measures, even when it perceived law enforcement’s interactions with the community to be reactive and primarily in response to hate crimes.<sup>132</sup>

When questioned on the utility of this MPAC-FBI relationship, Al-Marayati cited FBI’s quick action that thwarted a December 2001 plot to bomb Muslim and Arab targets in Southern California including the MPAC office, the local office of United States Congressman Darrell Issa (R-CA) who is of Arab-American descent, and a Culver City mosque.<sup>133</sup> Earl Leslie Krugel and Irving David Rubin, two prominent members of the Jewish Defense League, were planning these bombings. The Los Angeles Joint Terrorism Task Force (JTTF), which includes the FBI, L.A.P.D., L.A.S.D., US Secret Service, the Bureau of Alcohol, Tobacco and Firearms, the US Customs Service, the then Immigration and Naturalization Service, the IRS-Criminal Investigation, and the Monrovia Police Department, coordinated the arrests of Krugel and Rubin through an informant, thus

disrupting the plot. In February 2003, Krugel plead guilty to conspiracy to impede or injure an officer, importation, manufacture, or storage of explosives, and civil rights violations.<sup>134</sup> He is due to be sentenced on April 12, 2004.<sup>135</sup> Rubin committed suicide in 2002 while in custody, awaiting trial for charges in this case. While this incident occurred after the September 11<sup>th</sup> attacks, Al-Marayati believes law enforcement’s quick action and positive response to the community was in part due to the previously established MPAC-FBI relationship.

In response to this incident, many public figures in the Department of Justice (USDOJ) and law enforcement, including Attorney General John Ashcroft, Assistant Attorney General for the Civil Rights Division Ralph F. Boyd Jr., US Attorney Debra W. Yang, and FBI Assistant Director in Charge Ronald Iden, issued statements condemning the planned bombings and voicing their support for the local Muslim and Arab communities.<sup>136</sup> As noted by Al-Marayati, law enforcement was able to successfully address the fear and security concerns within the Muslim and Arab communities by using the pre-existing MPAC-FBI channels of communication. Law enforcement knew points of contact at MPAC, which allowed officers and agents to immediately come forward, help protect the community, and assuage its fears.

## POST-SEPTEMBER 11<sup>TH</sup> INITIATIVES IN SOUTHERN CALIFORNIA

As in communities across the United States, September 11<sup>th</sup> changed the primary concerns of Muslim, Arab, and Sikh communities and the primary objectives of law enforcement in Southern California. Immediately after the attacks, both law enforcement and these communities were forced into action with the common goals of preventing another terrorist attack and protecting the community against the backlash of hate crimes and hate incidents. Although the Muslim, Arab, and Sikh communities had many shared objectives with each other and with law enforcement, given the size and diversity of these communities and of law enforcement in Southern California, their ability to work in collaboration was limited. Unlike in Southeastern Michigan, where the community is largely concentrated, many of the programs and initiatives in Southern California that resulted after September 11<sup>th</sup>, were created and implemented by independent and geographically dispersed

<sup>129</sup>Interview with Ra’id Faraj, Public Relations Director, Council on American-Islamic Relations (CAIR) - Southern California, 3/9/04.

<sup>130</sup>Interview with Nitasha Sawhney, Representative, Sikh Mediawatch and Resource Taskforce (SMART)- Southern California, 3/9/04.

<sup>131</sup>PfP Southern California Community Focus Group, Salam Al-Marayati, Director, Muslim Public Affairs Council (MPAC), 3/10/04.

<sup>132</sup>Ibid.

<sup>133</sup>Ibid.

<sup>134</sup>18 U.S.C. §§ 372, 844, 241.

<sup>135</sup>See Appendix E.

<sup>136</sup>“Jewish Defense League Member Pleads Guilty in Plots to Bomb Mosque, Offices of Congressman Issa”, 2/4/03, US Department of Justice Press Release - FBI-Los Angeles Division, available at: <http://losangeles.fbi.gov/2003/la020403.htm>, accessed on 3/24/04.

organizations for the benefit of their particular community base. It is therefore appropriate to discuss these actions in the context of the organizations or agencies that initiated them.

### **Muslim Public Affairs Council (MPAC)**

The Southern California chapter of MPAC is one of the most dynamic organizations in terms of its proactive approach to building relationships and working collaboratively with law enforcement. As noted earlier, MPAC maintained a positive relationship with the FBI even before September 11<sup>th</sup>. After the attacks, Executive Director Salam Al-Marayati felt his organization needed more than ever to pursue partnerships with law enforcement as a mechanism to enable the community to come to the table and have its voice heard.<sup>137</sup> MPAC's 1999 counterterrorism report also discussed the need for inclusion of American Muslims in developing and implementing counterterrorism policy in coordination with policy-makers and law enforcement.<sup>138</sup>

MPAC's initial responses immediately following the attacks were orchestrated at a very grassroots level and without the direct leadership of Al-Marayati and other Muslim community leaders who before the attacks had traveled to Washington, DC for a previously scheduled meeting to discuss issues affecting American Muslims. Despite the absence of leadership, MPAC members and supporters in Southern California immediately organized interfaith gatherings and open houses at local mosques. It was also the first organization to actively participate in the cultural competency training program, entitled "Building Cultural Competency: Understanding Arab, Muslim and Sikh Cultures" that was initiated by the Department of Justice Community Relations Service (discussed below).

Since then, MPAC has continued to pursue its local level relationship-building initiatives with law enforcement in addition to its more nationally oriented education and advocacy campaigns. MPAC has arranged "Ride Alongs" for community members with L.A.P.D officers to help the community better understand the day-to-day activities of law enforcement agencies. It has also worked with the L.A.P.D to train Neighborhood Watch Communities on how to distinguish between suspicious activity and cultural or religious practices, which may be unfamiliar. The organization continues to hold cultural sensitivity trainings for both the L.A.P.D and the L.A.S.D. Most recently, on March 10, 2004 it

hosted a well-attended forum entitled "Community-Police Partnership: Bridging the Gap of Communication" to discuss the Southern California Muslim community's relationship with law enforcement in context of pending federal legislation and policies such as the USA PATRIOT Act, the NSEERS program, and the CLEAR Act.<sup>139</sup>

MPAC has also worked proactively to publicize its productive relationship with law enforcement. In this effort, MPAC held a joint press conference in May 2003 with FBI Special Agent in Charge Larry Albert, Commander Dave Betkey from the L.A.S.D Office of Homeland Security, Director John Miller of the L.A.P.D Office of Homeland Security, L.A.P.D Chief Lee Carter, Gary De La Rosa with the City of Los Angeles Human Relations Commission, and Ray Regalado of the County of Los Angeles Human Relations Committee.<sup>140</sup> The conference served to inform the media and the larger Southern California community about the MPAC-law enforcement commitment to partnerships. MPAC acknowledges the importance of the media's role in publicizing these partnerships and depicting Muslim-Americans in a positive light. To this end MPAC recognizes commendable journalists, filmmakers, artists, and writers by giving an annual media award. Some recipients of the award include Ted Koppel of ABC Nightline, Lindsay Miller for the production of *Islam in America*, and Artistic Director Peter Sellars for the Los Angeles Festival of Arts.<sup>141</sup>

MPAC has worked with Congressman Adam Schiff (D-CA) to help garner support for an anti-hoax bill he introduced on April 8, 2003, which seeks to increase penalties for perpetrators of terrorism hoaxes and those who misinform law enforcement about possible terrorism.<sup>142</sup> Many times American-Muslims suffer negative consequences because of such misinformation. MPAC continues to lobby for and educate its community base about this bill. The organization has released a number of statements, published articles, and has publicized this issue in its newsletter.<sup>143</sup>

### **Council on American-Islamic Relations (CAIR)**

While the Southern California chapter of CAIR has historically maintained a limited relationship with law enforcement, it greatly stepped up its efforts to further develop this relationship in the post-September 11<sup>th</sup> arena. The organization's local leadership including

<sup>137</sup>PfP Southern California Community Focus Group, Salam Al-Maryati, Director, MPAC, 3/10/04.

<sup>138</sup>Muslim Public Affairs Council, "A Position Paper on US Counter-Terrorism Policy", p. 67-70 6/99.

<sup>139</sup>Muslim Public Affairs Council, "Muslim Community and Law Enforcement Meet to Bridge Communication Gaps", News Release, 3/10/04, available at: [http://www.mpac.org/home\\_article\\_display.aspx?ITEM=662](http://www.mpac.org/home_article_display.aspx?ITEM=662), accessed on 3/24/04.

<sup>140</sup>Muslim Public Affairs Council, "MPAC and Law Enforcement Hold Joint News Conference on Cooperation, Partnership" News Release, 5/23/03, available at: [http://www.mpac.org/news\\_article\\_display.aspx?ITEM=552](http://www.mpac.org/news_article_display.aspx?ITEM=552), accessed on 8/23/03

<sup>141</sup>Muslim Public Affairs Council, "Media Awards", News Release, 11/4/02, available at: [http://www.mpac.org/prog\\_article\\_display.aspx?ITEM=238](http://www.mpac.org/prog_article_display.aspx?ITEM=238), retrieved on 4/5/04.

<sup>142</sup>Sireen Sawaf, Hate Crimes Prevention Coordinator, Muslim Public Affairs Council, received via e-mail on 4/6/04.

<sup>143</sup>Ibid.

Public Relations Director, Ra'id Faraj and Director of Government Relations, Omar Zaki said that they wanted to meet the challenges faced by their community "head-on" and wished to "build a constructive relationship based on mutual understanding and respect".<sup>144</sup> Today CAIR, with its membership base of 5,000 in Southern California, frequently works with law enforcement to improve understanding and help alleviate community concerns. Some of CAIR's post-September 11<sup>th</sup> initiatives and programs geared at law enforcement in Southern California are detailed below.

According to Ra'id Faraj, in the weeks and months after September 11<sup>th</sup>, CAIR was among the first community organization in the area to begin cultural competency training for law enforcement agencies about Islam and the local Muslim communities. These training sessions, which were attended by 150 officers and agents, were initiated by CAIR using existing points of contact within the local FBI office and police departments.<sup>145</sup> Another successful event initiated and hosted by CAIR was a meeting of law enforcement and 50 leaders and imams of different area mosques before the US invasion of Iraq in April 2003. This event was in response to the community's perception that the local FBI office was charged with the task of "counting mosques" in their area and collecting information on their leaders. CAIR wanted to send the message to law enforcement that their community had nothing to hide.<sup>146</sup> While the community's perception and knowledge of the FBI's mission may have been limited, the event itself proved to have the desired effect of creating an open and productive dialogue between agents and the community's religious leaders. CAIR chapters across the country initiated similar meetings between leaders in the Muslim community and FBI officials.

To date, CAIR has provided training about issues related to the Muslim community to hundreds of law enforcement members across Southern California. CAIR's current initiatives in Southern California include, weekly briefings to Sheriff's deputies, recruiting community members for positions within the Bureau of Citizenship and Immigration Services (BCIS/ICE) (have held job fairs), and a voter registration program. CAIR is also a part of advisory committees in the L.A.S.D. Most recently, CAIR-Southern California has co-sponsored Resolution AJR 64 with

Assemblywoman Judy Chu. The resolution condemns hate crimes, bigotry, and violence against Muslims, Arabs, South Asians, and Sikhs and it was endorsed by more than 40 organizations, including California's Attorney General, Orange County Sheriff Michael Carona and Los Angeles County Sheriff Leroy Baca.<sup>147</sup>

One of CAIR's most significant accomplishments in working with law enforcement is its relationship with the Hate Crimes Network at the local FBI office. This productive and on-going relationship includes bi-monthly meetings between CAIR representatives and agents from the Hate Crimes Network. Ra'id Faraj and Omar Zaki both have direct access to the FBI squad supervisor and no longer have to go through different watch officers when calling about a possible hate crime or hate incident. They report that they have received reasonably rapid responses in such matters and that they maintain a healthy relationship with this section of the FBI office.<sup>148</sup>

### **Sikh Mediawatch and Resource Task Force (SMART) / Sikh Community**

September 11<sup>th</sup> and its devastating backlash of hate crimes was a wakeup call for the Sikh community in Southern California, which like many Sikh communities in the US, was disproportionately targeted in these attacks. There was a tangible surge of energy as the community went into "survival mode" that was reflected in an increased ability to mobilize and raise funds for proactive, hate crime prevention initiatives.<sup>149</sup> The Sikh community in Southern California, which unlike the Muslim and Arab communities was not suspect in counterterrorism investigations or forced to register under the NSEERS program, decided that there were few challenges in and a myriad of benefits to initiating a partnership with law enforcement.<sup>150</sup> Despite its relatively small size, the Sikh community in Southern California represented by SMART, individual community leaders, and other community-based organizations, has a large presence in the political, law enforcement, and advocacy scenes. This presence is largely due to the many relationship-building and educational initiatives that this community actively pursues.

In early October 2001, San Diego County recorded its first post-September 11<sup>th</sup> hate crime victim, Swaran Kaur Bhullar, a Sikh American. Mrs. Bhullar was

<sup>144</sup>Interview with Ra'id Faraj, Public Relations Director; Interview with Omar Zaki, Director of Governmental Relations, Council on American-Islamic Relations (CAIR) Southern California, 3/9/04.

<sup>145</sup>Interview with Omar Zaki, Director of Governmental Relations, Council on American-Islamic Relations (CAIR) Southern California, 3/9/04.

<sup>146</sup>Ibid.

<sup>147</sup>Correspondence with Ra'id Faraj, Public Relations Director, Council on American-Islamic Relations CAIR Southern California, received via e-mail on 4/12/04.

<sup>148</sup>Interview with Ra'id Faraj, Public Relations Director, CAIR Southern California, 3/9/04.

<sup>149</sup>Interview with Nitasha Sawhney, Representative, Sikh Mediawatch and Resource Taskforce (SMART) Southern California, 3/9/04.

<sup>150</sup>PfP Southern California Community Focus Group, Nirinjan Khalsa, California Sikh Council, 3/10/04.

stabbed in the head by two attackers who forced their way into her car. After the attack, Mrs. Bhullar said that she had faith in her neighbors and her country to ensure “that such crimes will not be tolerated.”<sup>151</sup> In response to this hate crime, California’s Lieutenant Governor Cruz Bustamante, who created the Commission for One California after the 1999 fire-bombings of synagogues in Sacramento, extended his support to key leaders in the Sikh community and issued a state-wide directive to prevent hate crimes against Sikh Americans.<sup>152</sup> Leaders of the Southern California Sikh community including, Bicky Singh, banded together to form the Sikh Council of Southern California (SCSC). Since its inception, the SCSC has become politically active by hosting fundraisers for political campaigns and demonstrating to elected officials that while the Sikh community in Southern California may not be able to deliver votes because of its size, it is able to deliver money and is therefore a political force.<sup>153</sup> This recognition was apparent in Governor Gary Davis’s letter-writing initiative that discussed Sikh identity in California and was to be distributed to “all law enforcement and school districts in the state.”<sup>154</sup>

The Sikh community of Southern California is also currently working in collaboration with the Los Angeles County Sheriff’s Department. The local chapter of SMART first pursued this initiative which was spurred by Sheriff Leroy Baca visit to a local gurdwara<sup>155</sup> following the September 11<sup>th</sup> attacks. At this visit, Sheriff Baca commented that he could not wait until the day that a Sikh man would stand with him in uniform.<sup>156</sup> The common perception in the Sikh community is that L.A.S.D grooming standards and uniform requirements do not allow full beards and turbans thus generally preventing practicing Sikh men from participation in uniformed L.A.S.D positions. However, as stated in the Department’s “Manual of Policy and Procedures”, a division chief may waive uniform requirements if inapplicable to an employee when appropriate.<sup>157</sup> Nitasha Sawhney of SMART and other Sikh community members followed up on Sheriff Baca’s comment, which eventually led to the formation of a Sikh Advisory Board for the L.A.S.D. The main objectives of this board are to recruit Sikh community members for the L.A.S.D and help reform the department’s grooming standards and uniform requirements.

While hate crimes and violence continue to be a major concern for the Sikh community in Southern California, the community is slowly beginning to regain some of its pre-September 11<sup>th</sup> sense of security, partly due to proactive educational and relationship building initiatives.

## Law Enforcement

After September 11<sup>th</sup>, the local field office of the FBI, the L.A.S.D, and the L.A.P.D have had increased interaction with the Muslim, Arab, and Sikh communities of Southern California. While much of this interaction is motivated by short-term operational needs, many within Southern California’s law enforcement agencies have had the foresight to develop ongoing relationships with members of these communities in order to meet operational objectives as well as to maintain credibility amongst these communities. Certain agents, officers, and officials like Ron Wakabayashi (CRS), Matthew McLaughlin (FBI Office of Public and Congressional Affairs), Sheriff Leroy Baca (L.A.S.D), and Lt. Governor Bustamante have become familiar names and faces to many community leaders. The following highlights some of the proactive steps, in regards to the Muslim, Arab, and Sikh communities, taken by some law enforcement agencies/departments in order to meet the many demands placed on them after the September 11<sup>th</sup> attacks.

## Federal Bureau of Investigation (FBI) – Los Angeles Field Office

In the months following the September 11<sup>th</sup> attacks, the Office of Public and Congressional Affairs at the FBI field office participated in a number of town hall meetings. The FBI initiated some of these meetings and participated in others that were held by other government agencies/offices such as the Department of Justice Community Relations Service (CRS). The meetings were held in community centers, Islamic centers, mosques, and at the offices of some community-based organizations like CAIR and were open to all community and law enforcement members.<sup>158</sup> Agents were also involved in informal working groups and accepted the numerous invitations to visit local mosques. Currently, the FBI-Los Angeles Office of Public and Congressional Affairs

<sup>151</sup>“Lt. Governor Cruz M. Bustamante Joins Sikh, Muslim and Hindu Leaders in Condemning Attacks; Calls for Tolerance, Unity and Understanding”, Office of the Lt. Governor, Press Release, 10/10/01, available at:

<http://www.ltg.ca.gov/newsroom/pressreleases/2001/pr101001.asp>, accessed on 3/26/04.

<sup>152</sup>“California Sikhs Recognize Bustamante, Sikh Sentinel News Network, 2/28/03, available at:

<http://www.sikhsentinel.com/sikhsentinel0303/bustamante.htm>, accessed on 3/26/04.

<sup>153</sup>Interview with Nitasha Sawhney, Representative, SMART Southern California, 3/9/04.

<sup>154</sup>“California Sikhs Recognize Bustamante, Sikh Sentinel News Network, 2/28/03, available at:

<http://www.sikhsentinel.com/sikhsentinel0303/bustamante.htm>, accessed on 3/26/04.

<sup>155</sup>Gurdwara is a place of worship for Sikhs.

<sup>156</sup>Interview with Nitasha Sawhney, Representative, SMART Southern California, 3/9/04.

<sup>157</sup>Los Angeles County Sheriff’s Department, “Manual of Policy and Procedures,” Volume 3, Chapter 1, Section 050.80 (3-01/050.80), Alexandro Villanueva, Sergeant, L.A.S.D, received via e-mail on 4/1/04. There is also one known Sikh man in full turban and beard who is currently a recruit in the L.A.S.D. Reserve Academy.

<sup>158</sup>Interview with Norma Loza, Office of Public and Congressional Affairs, FBI-Los Angeles, 4/5/04.

sional Affairs is pursuing the establishment of an advisory committee, which will initially be composed of Muslim, Arab, and Sikh community members but will later expand to include other minority groups.<sup>159</sup> This advisory committee is part of a larger FBI Headquarters suggested ombudsman program that recommends all field offices create some means for community outreach. Although this advisory committee is not currently operational, FBI-Southern California reports that it should be in effect by May 2004.

### Los Angeles County Sheriff's Department (LASD)

As noted in other sections of this chapter, the L.A.S.D and Sheriff Leroy Baca have worked frequently with certain groups and members within the Muslim, Arab, and Sikh communities after September 11<sup>th</sup>. The L.A.S.D participated in a number of community forums, talks, and post-September 11<sup>th</sup> related events. Prior to September 11<sup>th</sup>, the L.A.S.D had actively pursued the community-policing model with initiatives such as the Community Advisory Committee (CAC) and the Community Law Enforcement Partnership Programs (CLEPP). These programs, however, were not specifically geared to the Muslim, Arab, and Sikh communities.

One means of community involvement in the L.A.S.D is through its Multi-Faith Clergy Council. This Council, which is composed of religious leaders, seeks to serve as a link between law enforcement and faith-based communities by partnering with the L.A.S.D. In this effort, the Council sponsors a number of events including, Urban Religious Leaders Day at the Capitol where Council members meet with California's elected officials to better understand each other's goals and Community Day Recognition Banquet where Sheriff Leroy Baca honors the work of community volunteers. The Clergy Council began in 1996 and has recently seen an increase in its Muslim representation with both MPAC and CAIR as new members. The Sikh community has also been very active in this Council. In total, it represents over 900 faith-based and religious organizations.<sup>160</sup>

### Los Angeles Police Department (LAPD)

In the months after the September 11<sup>th</sup> attacks, the L.A.P.D tried to make it known that their job was to pro-

tect all segments of the population within their community. Immediately after September 11<sup>th</sup>, L.A.P.D officers were posted at local mosques and Islamic centers and continued a static display of police protection by leaving police cars nearby and conducting helicopter flyovers. Officers also periodically stopped by some local businesses that were known to be owned by Arab, Muslim, or Sikh Americans to make sure they were not being targeted.<sup>161</sup> Officers also tried to make their Chief accessible to the community in an effort to publicize their mission and ease community concerns. Because of some of these initiatives, the L.A.P.D currently maintains a good working relationship with members of the Muslim, Arab, and Sikh communities.

The L.A.P.D is not new to working with diverse communities and historically has modified its tactics to accommodate the needs and concerns of these communities. For example, one officer noted that most officers in the Department have learned not to force suspects who may ascribe to the Nation of Islam<sup>161</sup> on their knees during search or arrest because some within this group believe that it is against their religion to bow down to anyone but God.<sup>163</sup> Similarly, officers have learned not to force people of the Jewish faith observing Shabbat to sign jaywalking tickets because their religion prohibits them from writing or using any mechanical instrument including crosswalk signal buttons from sundown Friday to sundown Saturday.<sup>164</sup> Thus, when after September 11<sup>th</sup> the L.A.P.D's interaction with the Muslim, Arab, and Sikh communities increased, the Department implemented basic cultural sensitivity training on how to handle routine calls for service within these communities. Officers received internal training and some attended training provided by the community organizations mentioned above.

The L.A.P.D also sponsored training for other law enforcement agencies and community members through the Community Anti-Terrorism Training Institute (C.A.T. Eyes), which is a private, industry-specific, for-profit training initiative that seeks to train individuals to be the "eyes and ears" of law enforcement to fight against domestic terrorism and racial profiling. The program uses a train-the-trainer model and provides a web-based e-learning center.<sup>165</sup> C.A.T Eyes has been applauded by some community organizations such as the Arab American Institute, for its focus on an individual's behavior and not race or religion as a valid indicator of terrorism. Others, like MPAC's Hate Crime

<sup>159</sup>Interview with Norma Loza, Office of Public and Congressional Affairs, FBI-Los Angeles, 4/13/04.

<sup>160</sup>For more information about the Los Angeles County Sheriff's Multi-Faith Clergy Council, please contact Bishop Edward Turner, Director at 323-753-4673.

<sup>161</sup>PfP Southern California Law Enforcement Focus Group, A.J. Kirby, Sergeant, L.A.P.D Community Relations Section, 3/10/04.

<sup>162</sup>A primarily African American non-mainstream Muslim group that was formed by Wallace D. Fard in the early 1930s and was spread by Alija Muhammad who was his proclaimed prophet. Then Nation of Islam shares very few ideological similarities with mainstream Sunni or Shi'a Islam.

<sup>163</sup>PfP Southern California Law Enforcement Focus Group, A.J. Kirby, Sergeant, L.A.P.D Community Relations Section, 3/10/04.

<sup>164</sup>PfP Southern California Community Focus Group, Nirinjan Khalsa, California Sikh Council, 3/10/04.

<sup>165</sup>C.A.T EYES Institute, at: [www.cateyesprogram.com](http://www.cateyesprogram.com), accessed on 4/2/04.

Prevention Coordinator Sireen Sawaf who participated in the L.A.P.D sponsored C.A.T Eyes training, felt that although portions of the training were helpful, overall it lacked an Arab or Muslim perspective.<sup>166</sup>

## Community Relations Service (CRS) – Region IX

While the Community Relations Service (CRS) of the Department of Justice (USDOJ) is neither a law enforcement entity nor a community-based organization, it is uniquely positioned, as a public face of USDOJ, to serve as a bridge in community and law enforcement partnerships.

As was noted in Southeastern Michigan, the personalities and experiences of key community and law enforcement players greatly impact the success of partnerships within certain communities. This is most clearly seen by the post-September 11<sup>th</sup> relationship-building initiatives pursued by CRS under Regional Director, Ronald Wakabayashi in Southern California. Having served as the National Director of the Japanese American Citizens League, Wakabayashi is a veteran of working with disproportionately targeted communities. After the September 11<sup>th</sup> attacks, Wakabayashi was quick to call MPAC and the local chapter of ADC, with whom he had long-standing relationships. They discussed strategies for anticipating and mitigating backlash against the large Muslim and Arab populations of Southern California.<sup>167</sup> In October and November of 2001 CRS initiated and conducted about a dozen town hall meetings for law enforcement and community members, including MPAC and CAIR.

In 2003, the regional office of CRS began to rollout a cultural competency training course developed by CRS headquarters to be distributed by all its regional offices. This course tackles cultural diversity and constitutional rights issues and is geared for law enforcement personnel. This program is unique in that the trainers are members of the community. While all CRS regional offices will at some point implement this training, Wakabayashi and his regional office were quick in doing so.

## CHALLENGES IN SOUTHERN CALIFORNIA

Despite the many post-September 11<sup>th</sup> relationship-building initiatives and programs, the Muslim, Arab, and Sikh communities and law enforcement in Southern California face a number of challenges to their partnering efforts. Perhaps the greatest of these challenges is the present lack of a formal community-law enforcement channel of communication, such as an advisory

board. Therefore, there is no ongoing, institutionalized mechanism for conducting productive dialogue.

## Community Organization

As noted earlier, some well-established Muslim, Arab, and Sikh organizations in Southern California have prioritized the need to partner and develop a dialogue with law enforcement in order to have the voices of their communities heard. However, other local community organizations, given their scarce resources, do not believe that investing time and energy in a law enforcement partnership model would be productive. These organizations including the South Asian Network (SAN), the Coalition for the Humane Immigrant Rights of Los Angeles (CHIRLA), and the local chapter of the American-Arab Anti-Discrimination Committee (ADC) contend that operational level discussions with law enforcement are not the most productive means of serving their communities. They believe that the root of the problem is unjust legislation from the highest levels of government and the American public's acceptance of racial profiling and they feel that they should focus their energy on these issues. They also believe that so long as their communities are indiscriminately targeted in counterterrorism investigations and considered to be suspicious, they cannot legitimately partner with law enforcement. In other words, they cannot simultaneously be suspects and partners. SAN, CHIRLA, and the local chapter of ADC feel that their number one priority and duty to their communities is to advocate, at a high level, for legislative and policy changes.<sup>168</sup> They point to initiatives like NSEERS and the USDOJ interview project which "cast the net wide" and focus on immutable characteristics as examples of unjust law enforcement initiatives which focus primarily on national origin and religion.

The unwillingness of certain segments of the organizationally and ideologically divided Muslim, Arab, and Sikh communities of Southern California to participate in a dialogue with law enforcement naturally poses a serious challenge to partnering efforts. While there is a strong need for representatives to advocate for their communities at the national level, there must be a multi-pronged strategy that includes local-level work focused on mitigating the negative effects of stringent legislative programs and initiatives through collaborative community-law enforcement implementation. Furthermore, while dissent in itself can often be a positive driving force, opposing opinions that are not heard by "the other side" (in this case law enforcement) are of no value in affecting institutional changes. The segments of the

<sup>166</sup>PfP Southern California Law Enforcement Focus Group, Sireen Sawaf, Hate Crimes Prevention Coordinator, MPAC, 3/10/04.

<sup>167</sup>Wakabayashi admits he unfortunately did not include SMART or other members of the Sikh community in these initial discussions. The Sikh community later joined the dialogue through other community contacts and CRS HQ directives. Interview with Ronald Wakabayashi, Regional Director, CRS, 4/2/04.

<sup>168</sup>Telephone conversation with Hamid Khan, Executive Director, South Asian Network, 3/5/04.

Muslim, Arab, and Sikh communities represented by SAN, CHIRLA, ADC-Southern California, and other ideologically aligned organizations miss important opportunities by not having their voices heard by those who locally implement state and national policy directives, conduct counterterrorism investigations, and protect against hate crimes.

These differing opinions about the need for community – law enforcement partnerships in Southern California highlight the reality that no community is monolithic nor does it speak with a single voice. This fact in itself is challenging for law enforcement in its community policing and relationship building efforts, as it is at times difficult to identify effective community leaders and productive partners.

### Law Enforcement Standard Operating Procedures

Another major challenge to law enforcement-community partnerships are the internal structures and standard operating procedures of some law enforcement agencies and departments. Traditional policing efforts have focused on arrests rather than community partnerships. Officers are often evaluated by the numbers of arrests made or traffic citations issued. Community work, by contrast, is proactive and preventative and cannot easily be quantified and evaluated like more traditional policing efforts. Therefore, officers tend to focus their efforts on more easily quantifiable outputs such as arrests, searches and seizure, and the development of assets and informants in order to achieve the best performance evaluations, which ultimately lead to better assignments and promotions.

The community, therefore, sometimes correctly perceives law enforcement to be more concerned with reactive arrests and detentions rather than proactive community policing initiatives—such as identifying community leaders, building an on-going channel of communication, and participating in community events—that may lead to crime detection and prevention. The community also finds the transient, rotational structure of law enforcement in Southern California to be a hindrance to partnerships. According to Salam Al-Marayati (MPAC), “Once you know somebody (within law enforcement), they move” thus making it difficult to maintain relationships that are beneficial to both the community and to law enforcement.<sup>169</sup> From the law enforcement perspective, however, this rotational structure has historically been used as a means to prevent corruption. Periodically moving officers and agents between different sections/branches also serves as a cost effective and easy-to-implement training mechanism.

Further, many middle management-level law enforcement officials have not traditionally been moti-

vated to do community work. This may be due to the fact that at times community work presents career risks, because it allows public and media access and ability to scrutinize law enforcement entities, while offering little rewards in terms of personal career goals. Higher-level management is forced to be proactive because it is constantly in the limelight and must answer directly to the community. New officers are also more likely to engage in proactive community work because they have been trained in an era that is receptive to such work and because they most often see on-the-ground benefits of such a model. Middle management, however, often feels it cannot afford to take the risks involved in community policing initiatives and it therefore has little incentive to be proactive.

The limited funds for training and community policing efforts raise another challenge for law enforcement-community partnerships. Law enforcement’s need for greater training and human resources is a theme echoed by a number of local officers, deputies, and supervisors in Southern California. Perhaps due to these funding constraints, some of the cultural sensitivity and community policing training that is implemented, while affordable, is sometimes weak in terms of content.

The C.A.T Eyes training that was sponsored by the L.A.P.D (see “Initiatives in Southern California”) is cost effective in its “train-the-trainer” model. However, some community members feel that its lack of input from the Muslim or Arab communities in curriculum development was quite obvious. This New York-based program was developed by US military officers, local police, and an Israeli police officer.<sup>170</sup> It is important to note here the general negative reaction members of the Muslim and Arab communities have to training that is based on Israeli perceptions, intelligence, or notions of policing. Whether real or perceived, some members of the Arab and Muslim communities cite partialities and biases in training that is directed by or based on Israeli analysis.

### Inaccuracies in Printed Materials

Perhaps due to the lack of ongoing formal communication between community groups and law enforcement in Southern California, printed literature and publicity materials play a large role in disseminating information. This becomes problematic when printed materials are either inaccurate or do not effectively communicate the view of the organization/agency. For example, an FBI Community Outreach pamphlet entitled “Terrorism, What Can I Do To Help?” asks, under a subheading called “Suspicious Persons,” “Are you aware of anyone who does not appear to belong in the workplace, neighborhood, business establishment or near a key facility?” While the overall objective of the pamphlet is to raise

<sup>169</sup>PfP Southern California Community Focus Group, Salam Al-Marayati, Director, MPAC, 3/10/04.

<sup>170</sup>Available at: [www.cateyesprogram.com](http://www.cateyesprogram.com), accessed on 4/2/04.

awareness of suspicious behavior and activities, that particular section may be perceived as suggesting that there are certain people who “do not belong” and who become inherently suspicious when in certain areas. Years of community policing research has shown that focusing on suspicious people as opposed to suspicious behavior is operationally ineffective. Such an approach is also counterproductive in building partnerships with communities. It is important to note that the Los Angeles field office did not produce this pamphlet, which appears to have been made at the national level. It was, however, shown and discussed by an FBI-Los Angeles representative at an MPAC-hosted forum.<sup>171</sup>

Another such example comes from a pamphlet produced nationally by CAIR entitled “Know Your Rights Pocket Guide,” which is intended as an educational reference for community members. In a section that outlines the rights of an individual contacted by the FBI, the pamphlet states, “Never meet with [the FBI] or answer any questions without an attorney present.” CAIR-Southern California claims that after September 11<sup>th</sup> it advised its members to meet and openly speak with law enforcement and continues to do so today. However, this pamphlet remains a point of contention for some at FBI-Los Angeles who feel that it may inhibit their communication with the community.

## The Immigration Question

For the reasons noted in Chapter IV of this Guide, immigration enforcement also creates an impediment for law enforcement-community partnership building efforts and may present a significant challenge to counterterrorism and hate crime investigations. The challenge in Southern California is particularly acute given the size of the immigrant population in the region. Law enforcement realized this challenge in 1979 when L.A.P.D Chief Gates issued Special Order 40 at the directive of the Los Angeles City Council. Special Order 40 prohibits officers from stopping, questioning, or detaining individuals solely because of immigration status and bars them “from enforcing federal immigration laws”.<sup>172</sup> However, since September 11<sup>th</sup> there has been local and national pressure to rescind this order, which of course does not apply to FBI agents who always reserve the right to ask about immigration status.

Southern California law enforcement has also faced challenges in implementing national policy directives such as the NSEERS program. In December 2002, Southern California received international attention when the Immigration and Naturalization Service (INS)

conducted its first round of registration, which included men and boys over 16 years of age with certain visa types who were citizens of Iran, Iraq, Libya, Sudan, or Syria.<sup>173</sup> The Southern California office of INS seemed ill-prepared to handle the mass of people that it was forced to process in the limited time period between November 15 and December 16. The office detained a large number (reports range from 150-1,600 persons) of people who had come to register in overcrowded detention facilities. Although INS-Southern California spokesman, Francisco Arcaute said that “the only time the INS detains anyone is if they have violated INS law,”<sup>174</sup> community members and some released detainees claim that INS detained all individuals who they were unable to process due to time or administrative constraints. According to one community member, immigration officials in Southern California initially used a total of three computers for the registration process. Thus, the implementation of the NSEERS program in Southern California hindered law enforcement and community partnerships because it created a great deal of mistrust and anger on the part of the community, which in the initial phase of registration included the large Iranian community of Los Angeles that is comprised of Muslim, Jewish and Ba’hai populations. Moreover, Muslim and Arab communities as well as civil rights communities nationwide felt this anger and mistrust, which presented challenges to their local partnering efforts.

## LESSONS LEARNED

The Muslim, Arab, and Sikh communities and law enforcement groups in Southern California are at a critical stage in developing a productive, mutually beneficial relationship centered on counterterrorism and hate crime issues.

### Prioritizing Partnerships

Before Southern California can successfully implement a new community-policing paradigm, both communities and law enforcement must prioritize relationship-building initiatives. Clearly certain community groups and some individuals and departments within law enforcement quickly learned the importance of partnerships after September 11<sup>th</sup> and were spurred into action. However, many segments of the community and law enforcement have not yet fully realized the operational benefits of these partnerships and accordingly have not prioritized them.

<sup>171</sup>“Community-Police Partnerships: Bridging the Gap of Communication”, MPAC Forum, 3/10/04.

<sup>172</sup>“L.A.P.D Must Respect Special Order 40”, Press Release, ACLU of Southern California, 9/6/01, at: <http://www.aclu-sc.org/News/Releases/2001/100022/>, accessed on 3/27/04.

<sup>173</sup>Subsequent rounds of registration included citizens of Afghanistan, Algeria, Bahrain, Eritrea, Lebanon, Morocco, North Korea, Oman, Qatar, Somalia, Tunisia, United Arab Emirates, Yemen, Saudi Arabia, Pakistan, Bangladesh, Egypt, Indonesia, Jordan, and Kuwait.

<sup>174</sup>“Iranian-Americans Protest Immigration Policy,” CNN website, 12/19/02, at: <http://www.cnn.com/2002/US/West/12/18/ins.protest/>, accessed on 4/1/04.

## Effective Communication

Although the FBI-LA field office is working to address the matter, Southern California currently lacks a formal, ongoing structure for community and law enforcement communication. Such a structure would entail an ongoing, perhaps monthly, meeting of static community and law enforcement representatives who would discuss common issues of concern and collaboratively devise strategies to tackle these issues. Such groups should be wide-ranging and attempt to include as many possible productive community and law enforcement partners. This type of formal structure has the potential to attract community groups who are otherwise reluctant to partner with law enforcement because 1) it will enable them to gain strength by aligning themselves with other likeminded groups and 2) it will reinforce their legitimacy as a community representative.

In addition to creating a means for community and law enforcement communication, a formal advisory board type structure would also enable greater communication amongst community groups. As noted earlier, Muslim, Arab, and Sikh community-based organizations in Southern California are very diverse in ideology and practice. A formal structure of communication would allow these groups to share and learn from differing views and, when acceptable, pool scarce resources for a common objective.

The FBI-LA field office is currently working with community organizations including MPAC and CAIR to establish this type of advisory board structure and hopes to hold its first meeting in May 2004.

## Localizing Efforts

Both community organizations and law enforcement must also localize their partnership-building efforts. Data shows that community-policing models are most effective at the local level and given the size and population of the area, partnerships in Southern California must be initiated and maintained sub-regionally. This requires a very personalized approach to community-law enforcement relationship building. For example, if law enforcement rotational structures are necessary in community-policing outfits, then incoming officers should be introduced to community partners as a matter of protocol.

## Publicizing Partnerships

Almost equally important as developing community-law enforcement partnerships is publicizing their existence. Both community and law enforcement groups in Southern California must use the media as an outlet to share positive work and accomplishments with the larger public. As noted by Sgt. Brian Moriguchi of the L.A.S.D., at times Sheriff Leroy Baca has had productive

meetings with community members which were not reported by the press.<sup>175</sup> The lack of interest by the media to cover such events prevents the general public from being informed about ongoing community-law enforcement partnerships. The outward appearance to the general public, therefore, is that no such partnerships exist when, in fact, they actually do exist. Such occurrences are missed opportunities for law enforcement and the community. In addition to publicizing partnership-building accomplishments, media should also be used to diffuse potential setbacks. Joint community and law enforcement press conferences after a hate crime or hate incident, for example, send a strong visual message that communities and law enforcement stand together against such crimes.

Another way to publicize partnerships is by giving awards and recognizing valuable partners. MPAC uses a similar method by giving an annual award to personalities in the media who have portrayed Muslims in an accurate light and have helped dispel stereotypes. However, this should be done at a local level and awards should be given to those who have worked to build relationships. Community members should call or write to supervisors of exceptional officers and agents to express their appreciation. Likewise, local law enforcement must publicly recognize the work of community partners who have contributed to their mission.

<sup>175</sup>PfP Southern California Law Enforcement Focus Group, Brian Moriguchi, Sergeant, Field Operations Support Services, L.A.S.D, 3/10/04.