XVIII Airborne Corps & Fort Bragg Provost Marshal Office

Commander's Handbook

GANGS & EXTREMIST Groups

Dealing With HATE

"Participation in extremist organizations or activities is inconsistent with the responsibilities of military service. It is the policy of the U. S. Army to provide equal opportunity and treatment for all soldiers without regard to race, color, religion, sex, or national origin." AR 600-20, para. 4-12

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The proponent of this handbook is the XVIII Airborne Corps and Fort Bragg Provost Marshal Office. Submit suggested changes for improving this handbook to:

XVIII Airborne Corps and Fort Bragg Provost Marshal Office
Attn: MPI Gang / Extremist Team
Building AT-3275
Fort Bragg, North Carolina 28307-5000

(910) 396-4401 / 6608 / 5617

DEPARTMENT OF THE ARMY
HEADQUARTERS, 16TH MILITARY POLICE BRIGADE (AIRBORNE)
FORT BRAGG, NORTH CAROLINA 28310

REPLY TO
ATTENTION OF:

AFZA-PS

15 November 2001

MEMORANDUM FOR RECORD

SUBJECT: Gang Handbook

1. This packet is intended to assist commanders and leaders in educating their subordinates, as well as detecting possible racist or gang membership or association via symbols, tattoos, clothing, and paraphernalia. It is to be used as a guide only; it is not comprehensive in nature. The information contained in this document may not exactly match items, paraphernalia, or tattoos that are found on or in the possession of soldiers. Themes and symbology illustrated herein are found on paraphernalia or tattoos common to one or more racist or gang-related groups. Additionally, designs change frequently and may be modified according to geographic region. If in doubt, contact your unit's Equal Opportunity Advisor (EOR), your trial counsel, or the Military Police Extremist-Gang Team in the Fort Bragg Provost Marshal Office.

2. The tattoos and symbols shown in this handbook are merely indicators of possible racist / gang activity. Leaders must consider other factors (such as attire, attitude, lifestyle, and presence of other paraphernalia) when forming their assessments.

3. Commanders at all levels are strongly encouraged to make use of this information and educate their subordinates. A decision-making guide and template are included to assist leaders in determining appropriate actions.

4. The information contained within this handbook has been taken from other sources within the Law Enforcement and Military Community. Organizations include:

Austin Police Gang Suppression Unit, Austin TX
Chicago Organized Crime Unit, Chicago, IL
U.S. Army Special Forces Command Equal Opportunity Office
USAREUR Provost Marshal Office

5. POC is the undersigned or the Military Police Investigations Extremist-Gang Team at 396-4401 / 6608 / 5617.

SAMUEL J. HERNANDEZ
COL, MP
Commanding

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1. Purpose

a.. The intent of this handbook is to educate commanders, parents, and school teachers on typical gang characteristics and the warning signs indicating a soldier, family member, or student is drifting into gang-like activity. We hope you, the reader, can apply the information in this handbook to help civilian and military professionals discourage the formation of gangs or gang-like groups and deter gang-related incidents through-out XVIII Airborne Corps and Fort Bragg.

b. The Office of the Provost Marshal, XVIII Airborne Corps and Fort Bragg, developed this handbook using source documents written by military and civilian criminal justice administrators and educators.

2. Command Awareness

a. **Awareness.** Every soldier should be aware of AR 600-20, and that activity in any extremist-gang organization is unauthorized. Commanders can prohibit service members from participating in any activity, which might adversely affect the good order and discipline or morale within the command. Commanders can stop soldiers from displaying this type of material in the barracks and or work place. Commanders must stress that this type of behavior will be taken into account when considering recommendations for promotions, awards, and jobs pertaining to or allowing access to certain information.

b. **Command Authority.** Commanders have the authority to prohibit military personnel from engaging in or participating in any other activities that the commander determines will adversely affect the good order and discipline or morale within the command. This includes, but is not limited to, the authority to order the removal of symbols, flags, posters, or other displays from barracks, to place areas or activities off-limits (see AR 190-24; requires AFDCB after complaint is filed with JAG, IG, or PMO), or to order soldiers not to participate in those activities that are contrary to good order and discipline or morale of the unit or pose a threat to health, safety, and security of military personnel or a military installation (see AR 600-20 par. 4-12 in Tab A and XVIII Abn Corps & Fort Bragg Policy Letter 78 in Tab C).

c. **Command Responsibility.** Any soldier involvement with or in an extremist organization or activity, such as membership, receipt of literature, or presence at an event, could threaten the good order and discipline of a unit. In any case of apparent involvement with or in extremist organizations or activities, commanders must take positive actions to educate soldiers, putting them on notice of potential adverse affects that participation in violation of Army policy may have upon good order and discipline in the unit and upon their military service.

d. **Fort Bragg Regulation 600-2 (see page 15)** outlines a brief description as to what can and cannot be worn or displayed on Fort Bragg, due to it being extremist-gang related, or offensive in nature. This helps prevent situations from arising due to mistaken identity and is proactive. Fort Bragg Regulation 600-2 is in Tab B.

e. **Commander's Actions.** Actions that commanders can take are outlined in Army Regulation 600-20, paragraph 4-12 in Tab A. A commander's decision making guide and decision support template can be found in Tabs E and F. Sample counseling memorandums can be found in Tab F.

3. Gang Overview

a. Definition and History

(1) For the purpose of clarity and continuity, this handbook defines a gang as a group of individuals who may or may not claim control over a certain territory in the community and engage, either individually or collectively, in violent or other forms of illegal behavior. However, one of the simplest and most functional definitions is that a gang is a group of people who form an allegiance for a common purpose and engage in violent, unlawful, or criminal activity. Hispanic and Black street gang members account for most violent gang crimes; however, Asian and Pacific Island gangs are becoming more active. Gangs involve all races and socio- economic levels.

(2) Criminal gangs have plagued major cities in many countries for centuries. Gangs have a long history in most metropolitan areas of the United States. The roots of criminal streetgangs can be traced back to the 1920s. Criminal streetgangs as we know them today first emerged in the United States in the late 1960s. Streetgangs are predominantly territory oriented. Each gang has its own turf and graffiti marks its boundaries. Anyone not belonging in the area and who resembles a rival gang member may become the subject of attack.

(3) Cliques and Sets. Many gangs are subdivided into sets or cliques. A clique or set will usually have its own name. Sets usually apply to Black gangs and cliques to Hispanic gangs.

(3) The highly publicized West Coast gang movement started in Compton, California, between two rival high schools. These groups adopted the names "Bloods" and "Crips." The Bloods wore the color red to denote their gang affiliation and the Crips wore the color blue. It wasn't long before violence erupted, as these gangs grew in size and began competing for revenue, recruits, and territory.

(4) Some gangs have evolved into extremist organizations. Groups such as the "Skinheads" and "Aryan Youth Movement" are driven by prejudice and bigotry. White supremacy is the basis for their existence and actions.

(5) Gangs have expanded across the United States as an extension of their drug-trafficking efforts. Because the military is a reflection of our society, gangs have, in one form or another, infiltrated some military communities (primarily in the United States).

(6) Gang and extremist-group activity rose to the limelight in the U.S. Army on December 7, 1995, when soldiers from Fort Bragg were charged with two racially motivated murders in Fayetteville, North Carolina. In the aftermath of these murders, the Secretary of the Army formed a task force to investigate extremist-group activity in the Army's ranks. The task force visited 28 major Army installations in the United States, Germany, and Korea during January and February 1996. After conducting over 7,000 interviews and 17,080 written surveys, the task force concluded that there was minimal evidence of extremist-group activity in the Army.

(7) Provost marshals report few gang-related incidents on their installations. When incidents do occur in XVIII Abn Corps, they are usually carried out by former soldiers or juvenile family members. Most of these gang-related incidents are actually committed by people who imitate gang members rather than actual hard-core gang members. It is important to note that little evidence exists of gang activity that is part of an organized, ongoing criminal enterprise. Most gang activity on Fort Bragg is best described as delinquent or simple criminal behavior.

b. Why Do Young People Join Gangs? There are a variety of reasons including the excitement of gang activity, peer pressure, attention, financial benefit, family tradition, and a lack of realization of the hazards involved. In many cases, young people are not actively discouraged from gang activity by their parents. Often, parents don't realize that their children are engaged in gang activity.

c. Effects of Gang Involvement. Gang membership extracts a terrible toll from the lives of all who come in contact with members. Parents and relatives of gang members live in a double fear; one for their own safety and that of other non-gang family members, and a second fear for the survival of their gang member son or daughter. Non-gang member friends are cast aside and soon the youth's only friends are gang members. Gang membership, although a temporary phase for some youth, will shape the individual's future. All levels of formal education are discarded because they differ from the gang's objectives. Gang members not killed or seriously injured often develop patterns of alcohol and narcotics abuse, and extensive police records that will limit their employment opportunities.

d. Gang Activity: What Do Gangs Do?

(1) It is not practical to examine everything a gang does. In fact, many gang activities are frequently shared by a large portion of society. But when a gang is involved in a weekend party, or attends a public event such as visiting an amusement park, the potential for violence and criminal activity is far greater than for any other group of people. Gang members seek confrontation with rivals. The resulting violence often claims innocent victims.

(2) While gang violence often makes headlines, it creates even more damage on a regular basis to local property and business. Vandalism, in the form of graffiti and the wanton destruction of public and private property, is often done in furtherance of the gang's reputation. Abandoned houses are favorite targets for vandalism but even occupied homes do not escape.

Local businesses suffer not only from the property damage and graffiti, but also from loss of customers and employees. Businesses facing decreasing revenue and rising insurance costs close their doors leaving another abandoned building for the gang. However, the majority of residents in a gang area who are unable to move away, live in fear.

e. Stages of Development

(1) Gangs are defined by stages of activity or development that range from experimental to final stages.

(2) Youths, typically between the ages of 10 and 12, experiment with gangs because they are looking for a peer group to associate with. Youths who do not grow out of the gang mentality may move to other stages of gang development. Often these other stages of development include an initiation called "jumped in" or "sexed in." "Jumped in" is a ritual normally involving the gang candidate either being beaten by the gang members or performing some violent crime. "Sexed in" is a ritual normally involving a female having sexual intercourse with several gang members. After the youth is jumped in or sexed in, the young gang member becomes a "foot soldier."

(3) In the final stage of gang development, individuals strongly identify with a specific gang, are used as part of the main workforce, and are frequently used for the sexual gratification of older gang members.

f. Types of Gangs

(1) Gangs are typed by activity, race, and gender. There are many types of gangs. Some examples of the major gangs found in the United States include the following:

(a) Black gangs ("Bloods" and "Crips").

(b) Hispanic gangs - also referred to as Latin gangs ("Latin Souls" and "Orchestra Albany").

(c) Asian gangs ("King Cobra Boyz" and "Ba Hala Na").

(d) White gangs ("Stoners," "Skinheads," and "Bad Boy Club").

(e) Immigrant gangs ("V.C. Boys" and "Vietnam Trouble Makers").

(f) Hybrid gangs ("Campbell Boys" and "C-Notes").

(2) Some individuals and groups experiment with the gang lifestyle, but are not actual gang members. These individuals and groups are called "wannabes." They can, nevertheless, pose a challenge to communities and law enforcement. Most wannabes move from one group to another without committing themselves to a specific group or gang. Wannabes and groups develop styles of dress and communication closely resembling that of real gang members. This can place them in danger of being mistaken for rival gang members and being tagged as imposters or infiltrators. The commitment and physical violence associated with gangs in the United States keep many wannabes from seeking real gang membership.

4. Gangs in the Military

Military posts are a microcosm of the society as a whole, so it was simply a matter of time before gangs began to infiltrate the military communities. Military dependents are a high-risk group in themselves, because their families move often and are somewhat isolated from other civilian families. Dependent children frequently turn to groups that accept them readily. Gangs view the military communities as sources of steady revenue, for sales of narcotics or as a pool of potential victims. Gang members target active-duty military members because of their access to weapons and ammunition. Gangs also use active-duty service members to distribute their drugs. With the potential drug market overseas, gangs are quick to employ active-duty members as couriers and for easy access to military post offices and transportation. Military enlistment standards today are higher than ever before. Most gang members fail to qualify for service, because a background check can reveal criminal activity. However, gang members and others with non-felony criminal records have, in the past, been allowed to join the armed services.

5. Gang-Activity Indicators and Warning Signs

a. When soldiers, family members, or students begin drifting toward gang-like activity, commanders, parents, and teachers should see indicators or warning signs. Commanders should deal quickly with graffiti, a sudden increase in violent crime, and illicit drug activity in their communities.

b. A sudden change of attitude, dress, or poor job or academic performance may be more than just a phase an individual is going through. The following are warning signs that commanders, parents, and teachers, should watch for:

- Gang-related graffiti (gang names, signs, or symbols) appearing in communities or near soldier or family quarters.
- The sound of "hard" gangster rap, punk, or heavy-metal music full of profanity coming from soldier or family quarters or automobiles.
- A significant increase in the number of drug offenses or racial incidents.

- Unregistered weapons being found in units or schools.
- A significant increase in the number of "informal social groups" with unusual names (for example, "Woodland Heights Posse," "Rip Off A Rule," "18th Street Crew").
- Increased use of alcohol or drugs.
- Soldiers, children, or students--
  - ✓ Wearing certain colors or styles of clothing or jewelry, or brandishing strange tattoos or burns.
  - ✓ Wearing beepers or bringing cellular telephones to work or school.
  - ✓ Engaging in physical confrontations, showing a sudden poor perform ance at work or school, or drawing graffiti on folders or schoolbook covers.
  - ✓ Using a nickname or attaching a prefix to their name.
  - ✓ Suddenly buying or wanting clothing of one color (especially black, blue, or red).
  - ✓ Suddenly developing a rebellious attitude toward superiors, parents, or teachers.
  - ✓ Changing their hairstyle or dress.
  - ✓ Having new friends with the same hairstyle or dress.
  - ✓ Being secretive.
  - ✓ Showing new interest in graffiti symbols and displaying symbols in bedroom.
  - ✓ Changing routines, without explanation, when with new friends.
  - ✓ Changing hangouts or leisure activities.
  - ✓ Going out with unusually large groups of friends.
  - ✓ Showing indications of drug use (for example, mood changes, the smell of inhalants on breath, unusual drowsiness or excitability).
  - ✓ Having an increase in possessions such as clothes, hats, and money.
  - ✓ Changing their attitude about school and hobbies.
  - ✓ Having disciplinary problems at work or school.

- ✓ Receiving telephone threats against family members.
- ✓ Having an abnormal fear of police.
- ✓ Showing defiant or unusually argumentative behavior.

6. Gang-Oriented Music

a. "Gangster" Rap Music. "Gangster Rap" is music that glorifies the gang lifestyle. Recordings often bear "Parental Advisory" labels. This music can be a powerful propaganda tool used to promote the life that gang members live. Profits from illegal activities may finance the music careers of these rap singers. Rap music is often categorized as either "hard" or "soft."

(1) Hard rap addresses gang-member experiences in inner-city America. The language used is often vulgar, obscene, and punctuated by four-letter references to sexual intercourse and the male and female anatomy. Hard rap music is banned by most American radio stations but can be purchased on tape or CD.

(2) Soft rap often contains a toned-down, more socially acceptable version of the hard-rap message. When children listen to rap tapes or CDs, parents may think they are listening to a soft version of a rap song heard on the radio. In reality, their children may be listening to a hard version of the same song available only by purchasing a tape or CD.

b. "Oi" Music.

(1) "Oi" means "hey" in Cockney. Skinhead messages are often delivered and glorified through "oi" style music.

(2) This music contains guttural messages that depict the life of unemployed, white, working-class British youth who aspire to follow the skinhead movement. This music paints the world in terms of "us" (the white race - insiders) against "them" (everyone else - outsiders).

c. Heavy Metal and Punk Rock. Heavy metal and punk rock music is often associated with white Stoner gangs. Their music, dance, and behavior are a reflection of the violence, anger, and anarchy they thrive on.

7. Gang Communication

a. Introduction. Streetgangs communicate through their own style of language, clothing, graffiti, hand signals, and tattoos. Their unique dress, language, and symbols also reinforce gang cohesiveness and loyalty. A gang's image and the reputation of its members depend on this recognition.

b. Language.

(1) Gang language is slang that uses words or terms not commonly recognized by those outside the gang community. Gang words or terms are normally taken out of context and meanings are twisted. "Blood" may mean a non-Crip gang member; "H" may be substituted for the word heroin; "down" might mean to do the right thing for fellow gang members or to live up to their expectations.

(2) Words or terms that are unfamiliar, or seem to be used to describe something strange or different, may be a sign of gang-related activity. Commanders, parents, and teachers should discourage young people from using this type of slang. Gang language unknowingly used in front of a gang member could lead to physical violence. Sample gang language and terminology are in Tab M.

c. Clothing.

(1) Gang members reinforce their sense of gang membership by adopting a style of dress. Most members are proud of their gang and therefore openly display signs of membership.

(2) There are two basic types of gang clothing. The first type of gang clothing is designed to make observers believe the individual belongs to a gang without specifically identifying which one. This clothing may indicate the type of gang, such as Hispanic or black, but not name the particular gang. The second type of gang clothing identifies a particular gang. A gang name, color, or logo may appear on jackets or sweatshirts.

(3) Members of black gangs often identify themselves with specific colors of clothing. Members of the Bloods use the color red, while members of the Crips use the color blue. Colors can be represented on headgear, earrings, shoelaces, belts, handkerchiefs, bandannas, and even vehicles. Other than jeans, Bloods will avoid wearing the color blue. Likewise, Crips will avoid wearing the color red. Hispanic-gang members and white supremacists often wear black.

(4) Tab L outlines gang and extremist clothing in military and civilian clothing.

d. Graffiti.

(1) Graffiti is not only a form of gang communication, it is also the most visible form of gang criminal activity. It can be seen in neighborhood parks and on buildings, fences, and retaining walls. Graffiti is also used by gangs to brag about crimes they have committed or intend to commit.

(2) There are two types of graffiti. The first type of graffiti is called "tagging." Many perceive this as a form of art or social expression. Tagging is usually very well done, and artists often sign their work with a nickname. Sometimes tagging is used to show disrespect to other gangs, or used to make death threats against rival gang members. The second type of graffiti is called "gang graffiti" and is usually done to mark territory or turf. Sample gang graffiti is in Tab J.

(3) Different gang types have different graffiti styles. For example, there are vast differences between the black- and Hispanic-graffiti styles. Black-gang graffiti often lacks the flair and attention to detail evidenced by Hispanic-gang graffiti. Graffiti writing, although improved in recent years, is often crude and contains profanity.

(4) Normally, graffiti found close to the center of a gang's area is less challenged. Graffiti found away from the center of a gang's area is more challenged, and crossouts may be observed. When a gang has its graffiti crossed out by another gang's graffiti, this indicates that the area where the graffiti is found is a contested location. In the United States, homicides have resulted when gang members are caught marking a rival's territory with their graffiti.

e. Hand Signals. Hand signals are another nonverbal method of gang communication that can identify the user with a specific gang. Gang hand signals are often outlawed on school campuses to prevent violence. "Flashing" or making hand signals is a face-to-face challenge between rival gang members. Asian and Pacific-island groups in the United States have their own hand signals and body language. When their hands are on their hips, elbows out, gang members may be making a threat. Hands crossed behind the back may indicate an insult or a way of wishing bad luck on another. If an islander takes off his shoes, this may be a challenge to do battle. Tab K contains many examples of gang hand signals.

f. Tattoos. Gangs use tattoos as a method of communication and identification. By displaying a tattoo, gang members carry the image of their gang. Traditional Hispanic gangs use tattoos extensively. Hispanic tattoos are usually visible on arms, hands, or shoulders. They may be as small as a homemade dot in the web of a hand, or large enough to cover an entire back or stomach. White-supremacist gangs such as the Aryan Brotherhood have tattoos in the form of Nazi symbols, 666 (the biblical mark of the beast) or the initials AB. Bikers go for Harley Davidson tattoos and the symbols of their gang. Black-gang members do not usually use tattoos to identify gang membership. Tabs H and I have many examples of gang and extremist tattoos and symbols.

8. Codes of Honor

a. Gang members must live by the gang's code of honor. Once people join a gang, the rules in the code of honor become their commandments. These codes of honor differ from gang to gang but contain similar themes of secrecy, loyalty, and respect for the gang and its traditions. Silence and secrecy are strictly maintained to keep sensitive information about illicit or illegal gang activity internal to the gang and away from parents, teachers, or law enforcement authorities.

b. Codes of honor must be viewed with a discerning eye. To the uninformed, they may look honorable, but they contain hidden meanings. Only those in the gang and those who actually live the life of a gang member will know the meanings.

(1) For example, a code of honor may state that a gang member should not disrespect another gang member. What the code of honor does not say is that if a gang member disrespects another gang member, the penalty may be death.

(2) Members of the Gangster Disciple Nation (a gang originating in Illinois) are told in their code of honor to read and become familiar with the Illinois criminal law and the State Constitution. This is encouraged so that members can find a way around the law.

c. Key words and terms in a code of honor may mean something entirely different than what they appear to mean.

(1) The word "community" may be used in a code of honor. The word "community" in a gang code of honor does not mean a civilian or military community. It means the gang community. The gang community is one of territory, turf, and a place where gang members engage in criminal activity.

(2) Another key term is "righteous endeavor." A righteous endeavor is not necessarily good nor legal. A righteous endeavor could mean participating in a drive-by shooting to avenge a violation of territory or turf by another gang.

9. Prevention

a. Gang culture can fill a void in young person's life. Gangs give their members feelings of belonging, identity, power, security, and even love. Once someone has joined a gang it may be difficult to leave, because of threats. For this reason, preventing youths from becoming gang members is very important. Some preventive measures to keep children from joining gangs are listed below.

Parents:

- Spend sufficient time with your children. Convince them that they are an important part of the family.
- Insist on meeting your children's friends and the parents of these friends.
- Know where your children are going, with whom, how they are traveling, and when to expect them home.
- Set rules and enforce them. Children whose parents do not set and enforce rules will conform to a gang's rules because a gang will tolerate nothing else.
- Communicate with teachers. Ask them for information on gang-type behavior.
- Encourage legitimate out-of-school interests to make your children feel they are part of a group.
- Talk to your children about gangs, their recruitment tactics, and their activities. Explain why gangs are dangerous. Mention the constant threat of violence, the hatred gang members face from members of other gangs, gang-member drug use, and the chance of getting arrested or killed.
- Don't try to be an expert on gangs. No one has all the answers.

Schools and Communities

- Learn about gangs and obtain training on how to prevent them from forming.
- Look for changes in the community.
- Report graffiti to law-enforcement authorities and have them photograph it. Remove graffiti as soon as possible. Keep a file on graffiti.
- Develop and strictly enforce clear written rules and regulations that prohibit gangs.

- Ensure administrative staff, counselors, and teachers are visible and accessible to students.
- Keep the school grounds clean.
- Minimize time between classes.
- Deal with rumors as if they were true.
- Keep the staff informed.
- Set up a security program that includes schools and the community.

b. If gang activity is suspected, immediate intervention is required. Parents should contact the agencies mentioned below for help, collect any gang-related clothing and accessories, and closely monitor (and restrict where necessary) their children's activities.

10. Referral Agencies for Dealing with Troubled Youth

a. When a soldier, employee, family member, or student is suspected of engaging in gang-like activity, commanders, parents, and teachers should immediately seek assistance from local professionals. These professionals can provide counseling and assistance or information on gang-like behavior. Many health-care professionals and school, church, and police leaders have access to, or training in, gang intervention and eradication programs.

b. The Fort Bragg Provost Marshal Office has reporting and investigation services for criminal misconduct. The Provost Marshal Office also provides youth-oriented crime-prevention programs such as Drug Abuse Resistance Education (DARE).

c. Adolescent substance abuse counselors (ASACs) are available in Department of Defense Dependents Schools (DODDS). DODDS guidance counselors and school nurses are also available in DODDS and can refer parents to a trained school psychologist, if appropriate. Fort Bragg ADAPC provides drug and alcohol-prevention and intervention programs for soldiers and family members.

d. Social-work services are available through local health clinics or hospitals. Military health-care professionals can give referrals to mental health services as appropriate. Military chaplains assigned to military units and community chaplains can also provide assistance.

e. Legal-assistance attorneys can answer questions from commanders, parents, and teachers on liability, criminal jurisdiction, and possible legal options regarding soldiers, DA civilians, and family members.

f. Gang activity can become a way of life. Education is the key to discouraging gang activity. Individuals and groups first need to recognize the destructiveness of their actions and then want

to change. The professionals mentioned above are trained to educate and provide alternatives to gangs. The organizations listed below may be contacted for more information.

•Executive Director (Stephen Rickman), Executive Office for Weed & Seed, U.S. Department of Justice, 633 Indiana Avenue NW (3d floor, room 304S), Washington, DC 20531, telephone: (202) 616-1152.

•Foundation for Educational Resource, 100 Congress Avenue, Suite 2000, Austin, TX 78701, telephone: (512) 469-6322.

•Gang & Drug Intervention Counseling Component, Nestro Centro, 937 West 12th Street, Dallas, TX 75208, telephone: (214) 948-8336.

•Gang & Drug Policy Training Program, National Center for State & Local Law Enforcement Training, building 67, Glynco, GA 31520, telephone: (912) 267-2345.

•Horizons Plus, Window to the World, Inc., Tidewater Project, 5300 Atlantic Avenue, VA Beach, VA 23451, telephone: (804) 428-7137.

•Law Enforcement Program Manager, Office of Juvenile Justice and Delinquency Prevention, 633 Indiana Avenue NW (room 710), Washington, DC 20531.

•National Gang Suppression & Intervention Program, University of Chicago, 5801 South Ellis Avenue, Chicago, IL 60637, telephone: (312) 702-1134.

•National Criminal Justice Referral Service, P.O. Box 6000, Rockville, MD, 20849-6000, telephone: (301) 251-5500.

•Safe Schools Coalition, Inc., 5351 Gulf Drive, P.O. Box 1338, Homes Beach, FL 34218-1338.

•The Juvenile Justice Clearinghouse, 1600 Research Blvd., Rockville, MD, 20850, telephone: (800) 638-8736 or (301) 251-5500.

•Youth Gang Intervention Program, Boys & Girls Club of America, 711 First Avenue, New York, NY 10017, telephone: (212) 351-5947.

Tab A

AR 600-20, Par. 4-12

Extremist Organization

AR 600-20, Para 4-12 (Extremist Organization) – Revision 1
2 December 1996

4-12. Extremist organizations and activities

Participation in extremist organizations or activities is inconsistent with the responsibilities of military Service. It is the policy of the U.S. Army to provide equal opportunity and treatment for all soldiers without regard to race, color, religion, sex, or national origin. Enforcement of the Army's equal opportunity policy is a responsibility of command, is vitally important to unit cohesion and morale, and is essential to the Army's ability to accomplish its mission. It is the commander's responsibility to maintain good order and discipline in the unit. Every commander has the -inherent authority to take appropriate actions to accomplish this goal. This paragraph identifies prohibited actions by soldiers involving extremist organizations or activities, discusses the authority of the commander to establish other prohibitions, and establishes that violation of the prohibitions contained in this paragraph or those established by a commander may result in prosecution under various provisions of the Uniform Code of Military Justice (UCMJ). This paragraph must be used in conjunction with DoD Directive 1325.6, Subject: Guidelines for Handling Dissident and Protest Activities Among Members of the Armed Forces.

a. **Participation.** Military personnel must reject participation in extremist Organizations and activities. Extremist organizations and activities are ones that advocate race, gender or ethnic hatred or intolerance; advocate, create, or engage in illegal discrimination based on race, color, sex, religion, or national origin; advocate the use of or use force or violence or unlawful means to deprive individuals of their rights under the United States Constitution or the laws of the United States or any State; or advocate or seek to overthrow the Government of the United States, cr any State by unlawful means.

b. **Prohibitions.** Soldiers are prohibited from the following actions in support of extremist organizations or activities. Penalties for violation of these prohibitions include the full range of statutory and regulatory sanctions, both criminal (UCMJ) and administrative.

(1) Participating in a public demonstration or rally;

(2) Attending a meeting or activity with knowledge that the meeting or activity involves an extremist cause when on duty, when in uniform, when in a foreign country (whether on or off duty or in uniform), when it constitutes a breach of law and order, when violence is likely to result, or when in violation of off-limits sanctions or a commander's order;

(3) Fund raising;

(4) Recruiting or training members (including encouraging other Soldiers to join);

(5) Creating, organizing, or taking a visible leadership role in such an organization or activity; or

(6) Distributing literature on or off a military installation the primary purpose and content of which concerns advocacy or support of extremist causes, organizations, or activities and it appears that the literature presents a clear danger to the loyalty, discipline, or morale of military personnel, or if the distribution would materially interfere with the accomplishment of a military mission.

c. **Command authority.** Commanders have the authority to prohibit military personnel from engaging in or participating in any other activities that the commander determines will adversely affect good order and discipline or morale within the command. This includes, but is not limited to, the authority to order the removal of symbols, flags, posters, or other displays from barracks, to place areas or activities off-limits (see AR 190-24), or to order soldiers not to participate in these activities that are contrary to good order and discipline or morale of the unit or pose a threat to health, safety, and security of military personnel or a military installation.

d. **Command options.** Commander's options for dealing with a soldier's violation of the prohibitions include -

(1) UCMJ action. Possible violation include -

(a) Article 92 -- Violation of or failure to obey a lawful general order or regulation (for example, participation in demonstrations, distribution of literature without approval, or unlawful discrimination).

(b) Article 116 - Riot or breach of peace.

(c) Article 117 - Provoking speeches or gestures.

(d) Article 134 - General article, specifically, conduct which is prejudicial to good order and discipline or service discrediting.

(2) Involuntary separation for unsatisfactory performance or misconduct, or for conduct deemed prejudicial to good order and discipline or morale.

(3) Reclassification actions or bar to reenlistment actions, as appropriate.

(4) Other administrative or disciplinary action deemed appropriate by the commander, based on the specific facts and circumstances of the particular case.

e. **Command responsibility.** Any soldier involvement with or in an extremist organization or activity, such as membership, receipt of literature, or presence at an event, could threaten the good order and discipline of a unit. In any case of apparent soldier involvement, with or in extremist organizations or activities, whether or not violative of the prohibitions in subparagraph b, commanders must take positive actions to educate soldiers, putting them on

notice of the potential adverse effects that participation in violation of Army policy may have upon good order and discipline in the unit and upon their military service. These positive actions include -

(1) Educating soldiers in the Army's equal opportunity policy. Commanders will advise soldiers that extremist organizations' goals are inconsistent with Army goals, beliefs, and values concerning equal opportunity.

(2) Advising soldiers that any participation in extremist organizations or activities:

(a) Will be taken into consideration when evaluating their overall duty performance, to include appropriate remarks on evaluation reports

(b) Will be taken into consideration when selections for positions of leadership and responsibility are made.

(c) Will result in removal of security clearances, where appropriate.

(d) Will result in reclassification or bar to reenlistment actions as appropriate.

(3) The commander of a military installation or other military controlled facility under the jurisdiction of the United States shall prohibit any demonstration or activity on the installation or facility that could result in interference with or prevention of orderly accomplishment of the mission of the installation or facility, or present a clear danger to loyalty, discipline, or morale of the troops. Further, such commanders shall deny requests for the use of military controlled facilities by individuals or groups that engage in discriminatory practices or for activities involving such practices (see para. 6-7).

f. Commanders should seek the advice and counsel of their legal advisor when taking actions pursuant to this paragraph.

Tab B

XVIII Abn Corps & Fort Bragg Regulation 600-2

Installation Dress Code

DEPARTMENT OF THE ARMY
HEADQUARTERS, XVIII AIRBORNE CORPS AND FORT BRAGG
Fort Bragg, North Carolina 28307-5000

Regulation
No. 600-2

SEP 23 1994

Personnel-General
INSTALLATION DRESS CODE

1. Purpose. This regulation prescribes standards of civilian attire and personal appearance for patrons and guests using service facilities on the Fort Bragg military reservation.

2. General. The professional atmosphere and high standards of appearance created by uniformed military personnel at Fort Bragg should carry over into the selection of civilian attire. While off-duty personnel, family members, and civilians may dress casually and comfortably, there are legal, moral, safety and sanitary criteria that require a dress code for Fort Bragg's service facilities. Compliance with the Uniform Code of Military Justice and the prevention of any activity which appears to advocate violation of the law must be considered. Wear of appropriate attire avoids public embarrassment and promotes a sense of community. It also assists in the orderly accomplishment of the installation's mission and fosters loyalty, discipline, and morale of troops. Accordingly, the following articles of civilian clothing and appearance are inappropriate for wear in service facilities:

a. Clothing worn as an outer-garment which is obviously intended to be worn as an undergarment. This does not include t-shirts.

b. Clothing with obscene, slanderous, or vulgar words or drawings. Also clothing which advocates the overthrow of the U.S. Government.

c. Articles of apparel, which include, but are not limited to, t-shirts or hats, which depict drugs or drug paraphernalia, or which advocate the use of drugs.

d. Bare feet in any facility except one where footwear is inappropriate, such as swimming pools.

e. Apparel or grooming which is unsanitary or offensive because it lacks cleanliness.

f. Attire that is immodest or likely to offend other patrons. Examples are males without shirts in public areas other than recreation areas where such attire is appropriate, females wearing transparent or semi-transparent garments, and persons wearing spandex type bottoms and tops or swimwear as an outergarment except at fitness centers and swimming pools.

g. Distinctive military uniforms and uniform items as prescribed in paragraph 1-10, AR 670-1, will not be worn by unauthorized persons; however, PT uniforms may be worn by authorized persons while patronizing fitness centers, gas stations, and shoppettes.

h. Gang related clothing is inappropriate for wear in Fort Bragg facilities.

(1) It includes, but is not limited to: colored bandannas worn with same color clothing such as baseball caps, matching jackets, or other same color clothing that suggests gang membership; clothing depicting pictures or messages of violence; or emblems, patches, and/or other items worn to indicate membership in a gang.

(2) A gang is defined as: a group, usually informally organized and led, which habitually involves itself in illicit, illegal, and/or disruptive behavior which is not conducive to good discipline or law and order. It does not include formally chartered or led organizations such as: Boy Scouts, Girl Scouts, organized athletic teams, school related teams, YMCA/YWCA led groups, church groups, government sponsored groups, or other publicly recognized and supported organizations.

3. Applicability. The provisions of this regulation are applicable to all patrons and their guests who are ten years of age and over at all Fort Bragg facilities which perform customer service functions. These facilities include but are not necessarily limited to, the Post Exchange and its concessions, Commissary and its branches, theaters, hobby and craft shops, Youth Services, recreation facilities, snack bars, education centers, hospital/medical center, troop medical clinics and dental clinics. Entrance will be denied to persons not complying with this regulation. NOTE: Persons will not be denied emergency medical or dental care because of their attire; however, appropriate clothing is required for routine appointments. The dress code for the Installation Club System is found in the appropriate house rules. The dress code for dining facilities will be established by each unit commander.

4. Responsibilities. Specific items prohibited for wear by facilities are attached as Appendix A. Facilities will post a list of specific items of prohibited dress that can be easily seen and read by all persons entering the facility. Managers are responsible for enforcing dress regulations within their facilities in a fair, impartial, and objective manner.

5. Exceptions. Exceptions to the policy contained in this regulation will be approved only by this headquarters, ATTN: AFZA-GC.

(AFZA-GC/Tel 6-1525)

FOR THE COMMANDER:

OFFICIAL:
FRANK H. AKERS, JR.
Brigadier General, GS
Chief of Staff

//S//
PAUL T. HENGST
LTC, SC
Director of Information Management

DISTRIBUTION:

A; D; E

APPENDIX A
FORT BRAGG DRESS CODE

The following items of dress are prohibited in this facility:

* Clothing worn as an outergarment which is obviously intended to be worn as an undergarment. This does not include t-shirts.

* Clothing with obscene, slanderous, or vulgar words or drawings. Also clothing which advocates the overthrow of the U.S. Government.

* Colored bandannas worn with clothing such as baseball caps, matching jackets, or other same color clothing that suggests gang membership; clothing depicting pictures or messages of violence; or emblems, patches, and/or other items worn to indicate membership in a gang.

* Articles of apparel, which include, but are not limited to t-shirts or hats which depict drugs or drug paraphernalia, or which advocate the use of drugs.

* Attire that is immodest or degrading to other patrons.

* Bare feet except in facilities where footwear is inappropriate, such as swimming pools. Sandals or shoes without socks or stockings are authorized.

* Items of distinctive military uniforms worn by unauthorized persons or mixed with civilian clothing.

* Hair curlers, except in beauty parlors, or when covered by a scarf or hat.

* PT uniforms except at fitness centers, gas stations or shopettes.

Managers and supervisors of facilities are responsible for the enforcement of the Fort Bragg Dress Code.

Entrance will be denied to persons not in compliance with this code.

Tab C

XVIII Abn Corps & Fort Bragg Master Policy Letter 78

Extremist Organizations and Activities

POLICY OR PRECEDENT

(XVIII Abn Corps and Ft Bragg Memo 25-50)

1. SUBJECT		2. MASTER POLICY NO.
Extremist Organizations and Activities		78
3. ORIGINATOR	**4. PHONE NUMBER**	**5. DATE ESTABLISHED**
AFZA-JA-A	396-4913	11/03/97

6. SYNOPSIS: (if more space is needed, use reverse side.)

1. This is an XVIII Airborne Corps and Fort Bragg Policy implementing the revised Army policy on participation in extremist organizations and activities.

2. Participation in extremist organizations or activities is inconsistent with the responsibilities of military service. It is the policy of the U.S. Army to provide equal opportunity and treatment for all soldiers without regard to race, color, religion, gender, or national origin. Enforcement of the Army's equal opportunity policy is a responsibility of command, is vitally important to unit cohesion and morale, and is essential to the Army's ability to accomplish its mission.

3. Army command policy prohibits military personnel from participating in extremist organizations and activities. Commanders have the inherent authority to prohibit military personnel from participating in extremist organizations and activities or any other activities that the commander determines will adversely affect good order and discipline or morale within the command. This authority includes, but is not limited to, the authority to order the removal of symbols, flags, posters, or other displays from barracks, to place areas or activities off-limits (see AR 190-24), and to order soldiers not to participate in those activities that are contrary to good order and discipline or morale of the unit, or pose a threat to health, safety, and security of military personnel or a military installation.

4. All soldiers and leaders must be alert to the signs of extremism or gang activity and be proactive in identifying soldiers who may be involved in these kinds of activities. Soldiers should pass any credible information to their chain of command. Commanders must:

a. Counsel soldiers who are alleged to be racists, extremists, skinheads, or gang members, or who are alleged to be associating with the activities of such individuals or groups. The counseling session should be in writing in all cases and include an order to the soldier to refrain from engaging further in the improper activities.

b. Evaluate all the facts and circumstances of each allegation and decide whether further action is required. Get legal advice and report the incident to their trial counsel, even when no further action is contemplated.

7. TYPE POLICY	8. IDENTIFY POLICY AFFECTED
[X] NEW	
[ ] CHANGE	
[ ] REVOCATION	9. APPROVED: /S/ DAN K. McNEILL, BG, GS, Chief of Staff

10. DIRECTIVE ON WHICH BASED (Show date, subject, and origin.)

AR 600-20, Army Command Policy, revised 20 Dec 96

11. DISTRIBUTION	12. DATE PUBLISHED
A, E, F	17/03/97

c. Educate all soldiers on the derogatory effects of racism, extremist organizations, and gangs, and ensure that soldiers recognize the signs and symbols of such activities and organizations. Information is available from the Equal Opportunity Office and Provost Marshal for this education.

d. Stay engaged in the barracks. Know what is going on and how the soldiers are doing. Conduct health and welfare inspections of soldiers and barracks rooms as necessary for signs and symbols that adversely affect unit cohesion, safety, fitness, or good order and discipline. Soldiers may be ordered not to display divisive items.

5. Commanders should seek the advice of their trial counsel before taking actions pursuant to this policy.

Tab D

Commander's Decision Making Guide

Commander's Decision Making Guide

The information contained herein will assist commanders in making decisions and deciding courses of action when faced with suspected extremist group association / affiliation by a member of his command. A matrix is provided to facilitate proper decision making by commanders. This information is provided as a guide and should be utilized to complement / supplement other sources of guidance in this area, to include: AR 600-20; XVIII Abn Corps & Fort Bragg Regulation 600-20; XVIII Abn Corps & Fort Bragg Master Policy Letter 78; Manual for Courts-Martial, 1995 Edition; and the advice of your Group Judge Advocate or Legal Advisor.

Suspected affiliation or involvement in extremist activities may come to the attention of a commander in a number of ways, to include reports through the chain of command, anonymous calls, or personal observation. Once a commander receives such information, a commander's inquiry should be conducted to ascertain whether the information is credible and to fully explore the facts and circumstances surrounding any extremist activity or affiliation.

The commander's decision as to how to conduct the commander's inquiry should take into account the seriousness and type of extremist activity involved. Informal inquiries may be sufficient in many cases. However, commanders should consider referral to formal investigative agencies (MPI or CID) in serious and/or complex cases.

Commanders who identify individuals as being active participants in an extremist organization must take action. At a minimum, the individual will be counseled on the Army Command Policy concerning active participation in extremist organizations/activities and ordered to cease such activity. Commanders should also consider taking other action, either administrative or judicial.

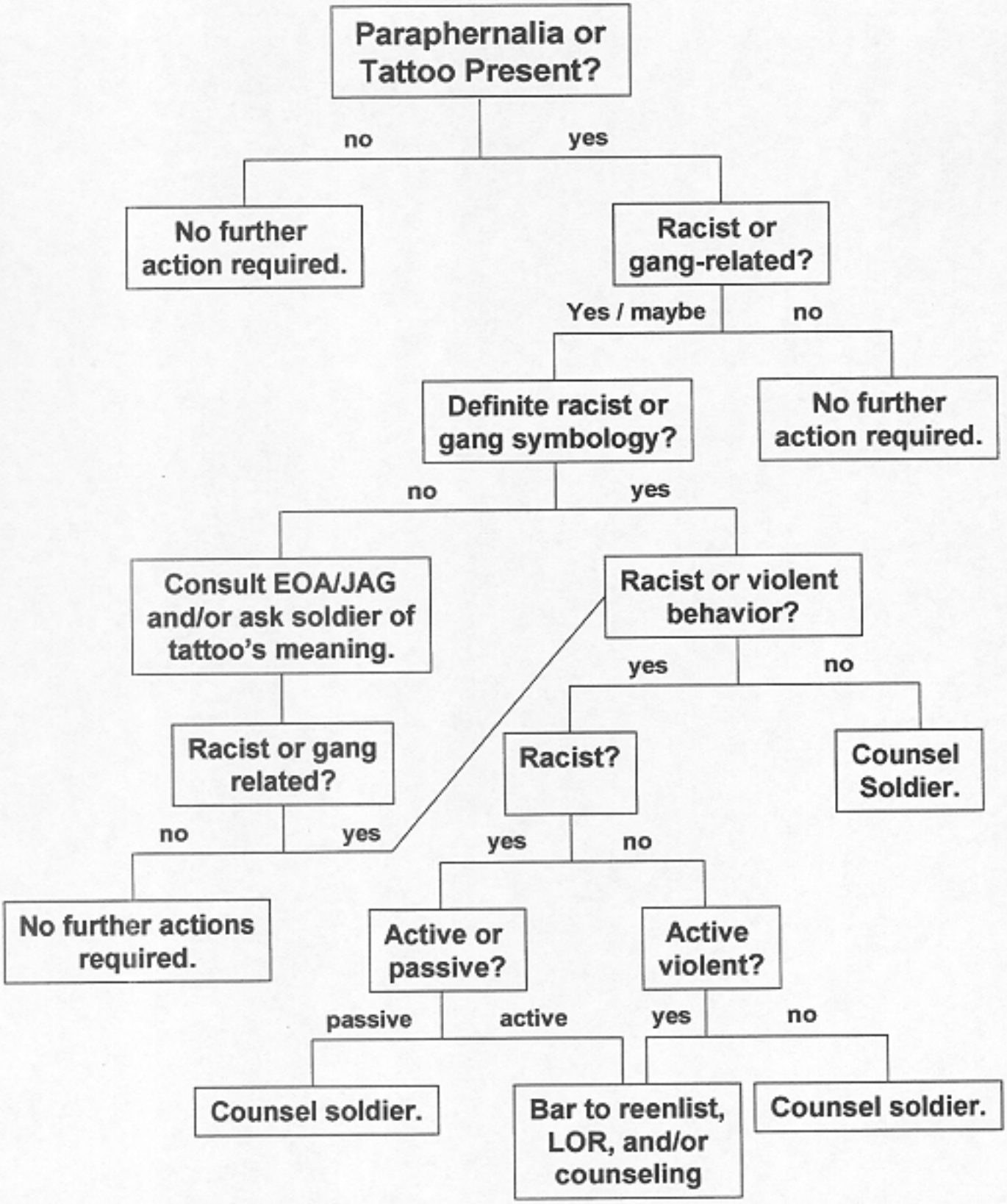
The commander must also counsel individuals identified as having a passive association or affiliation with an extremist organization. The individual should be informed that continued association may result in adverse evaluations and/or administrative action.

A wide range of activities and degrees of association may be encountered when dealing with individuals involved in extremist organizations. There are no "bright lines" in determining passive versus active participation. Therefore, it is imperative that all commanders become knowledgeable in identifying potential extremist symbols and paraphernalia. Commanders should also utilize the expertise of the Equal Opportunity Office and/or their Legal Advisor in dealing with these issues.

Tab E

Decision Support Template

Decision Support Template



Tab F

Counseling Memorandums

SUGGESTED FORMAT FOR SOLDIERS SUSPECTED OF PASSIVE ASSOCIATION WITH EXTREMIST GROUPS

office symbol date

MEMORANDUM FOR [Name of SM]

SUBJECT: Formal Counseling and Order to Avoid Unauthorized Activities

1. You are hereby formally counseled for your suspected [participation/association] with [name of extremist organization] and ordered not to participate in any unauthorized activities.

2. Activities of extremist organizations are inconsistent with the responsibilities of military service and will not be tolerated by this command.

3. Army Command Policy, AR 600-20, prohibits you from associating with extremist organizations by participating in public demonstrations or rallies; knowingly attending meetings or activities in uniform; violating off-limits sanctions or a commander's order; conducting fundraising activities; recruiting or training members or encouraging other soldiers to join; organizing or leading such a group; distributing literature on or off the installation; or participating in any activity that is in violation of regulations, constitutes a breach of law and order, or is likely to result in violence.

4. The purpose of this counseling is to remind you of the Army's policy of fair and equitable treatment for all; advise you of the incompatibility of extremist organizations with military service; and warn you that membership in such an organization may be considered in your performance evaluations and when you are considered for positions requiring leadership and responsibility.

5. Active participation in the activities of an extremist organization could result in the loss of your security clearance, a bar to reenlistment, MOS reclassification, disciplinary action under the UCMJ, and/or involuntary separation from the Army.

[COMMANDER'S NAME]
[RANK, BRANCH]
[Commanding]

SUGGESTED FORMAT FOR ACTIVE PARTICIPATION IN EXTREMIST GROUPS

office symbol date

MEMORANDUM FOR [Name of SM]

SUBJECT: Formal Counseling and Order to Cease Unauthorized Activities

1. You are hereby formally counseled for your active [participation/association] with [name of extremist organization] and ordered to end your [participation/association] immediately.

2. Activities of extremist organizations are inconsistent with the responsibilities of military service and will not be tolerated by this command.

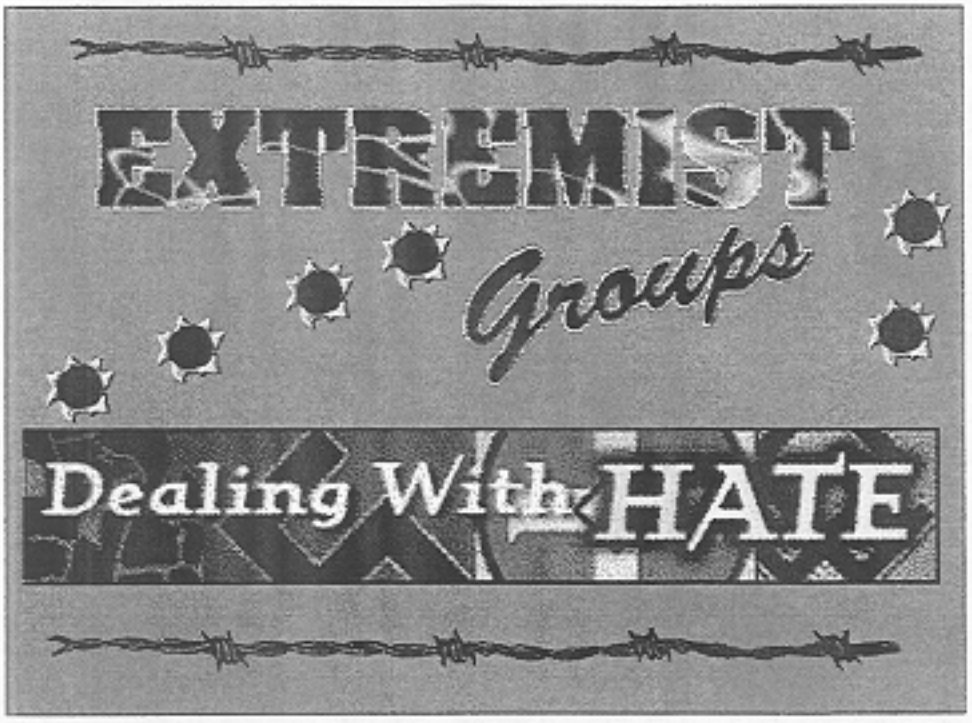
3. Army Command Policy, AR 600-20, prohibits you from associating with extremist organizations by [SELECT PERTINENT PHRASES: participating in public demonstrations or rallies; knowingly attending meetings or activities in uniform; violating off-limits sanctions or a commander's order; conducting fundraising activities; recruiting or training members or encouraging other soldiers to join; organizing or leading such a group; distributing literature on or off the installation; or participating in any activity that is in violation of regulations, constitutes a breach of law and order, or is likely to result in violence.]

4. This memorandum is imposed as an administrative sanction and not as punishment under Article 15, UCMJ. My purpose is to censure you for your unacceptable [participation/association] with a known extremist organization and to advise you that your continuing [participation/association] will be considered in your performance evaluations and consideration for positions of leadership and responsibility. Active participation in such activities could also result in the loss of your security clearance, a bar to reenlistment. MOS reclassification, disciplinary action under the UCMJ, and/or involuntary separation from the Army.

[COMMANDER'S NAME]
[RANK, BRANCH]
[Commanding]

Tab G

Extremist Organizations Briefing

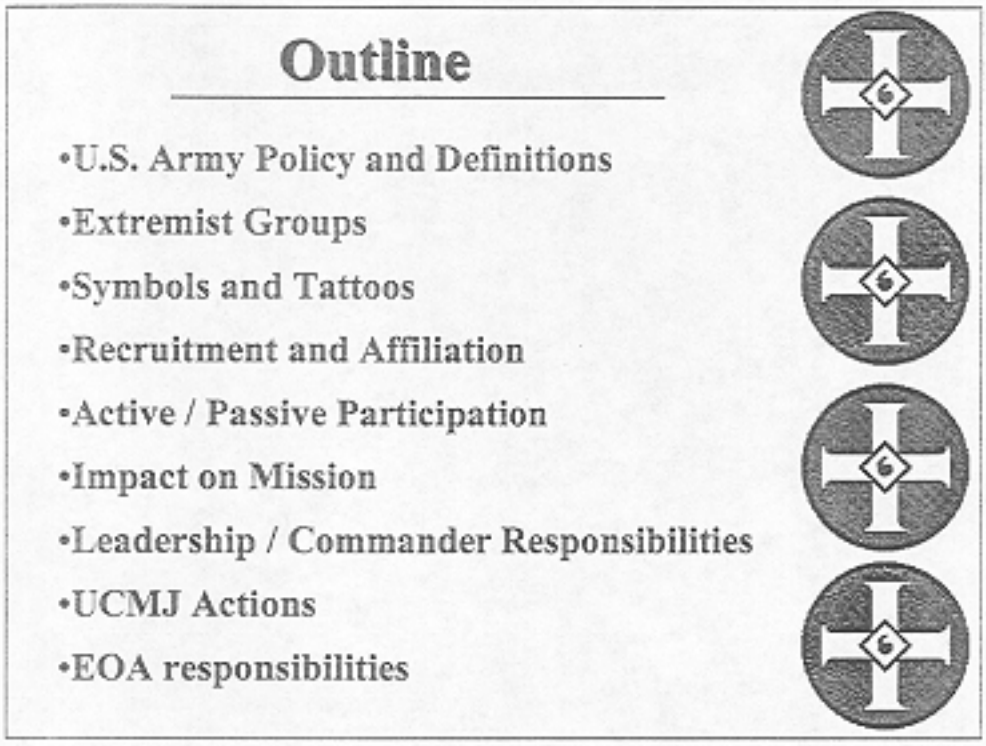


[RE: Overhead]

Americans enjoy great personal freedoms and personal liberties. This heritage was past down by our founders and fought for by our military ancestors.

Today, however, some of the recipients of those hard fought ideals use their freedom in sometimes violent attempts to deny others of their own civil liberties. They preach hatred and advocate the use of violence to inflict their own agenda upon others.

They live in our communities, dine in our restaurants, and, at times, a few fall in ranks with us.



[Greet audience]

[Introduce Self]

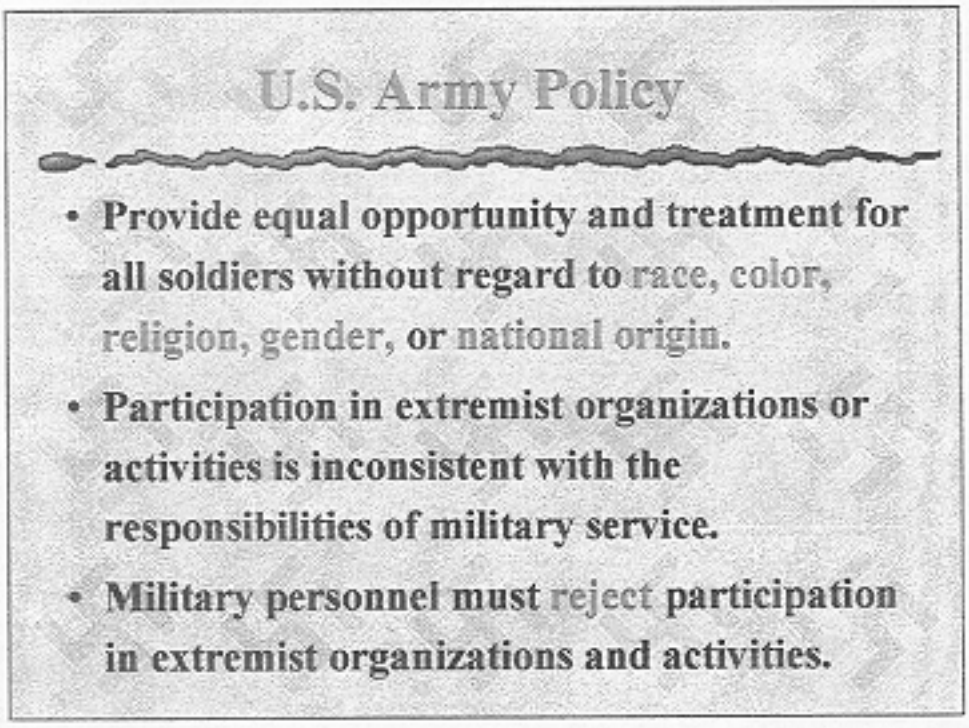
Today you will recieve a mandatory command briefing. I will be discussing Extremist Groups as they relate to military personnel and service.

[RE: Overhead]

The focus of this presentation is to give soldiers and leaders regulatory guidance and Army Policy on Extremist Organizations. This is done in an effort to effectively negate the effects such groups have on military life, organizations, and unit missions.

Because of the every changing nature of these types of issues I will stay away from assigning absolutes. The rule that works in one situation may not apply to the next. I will try and pass along knowledge to be used in the future instead of just rehashing yesterday's facts and figures.

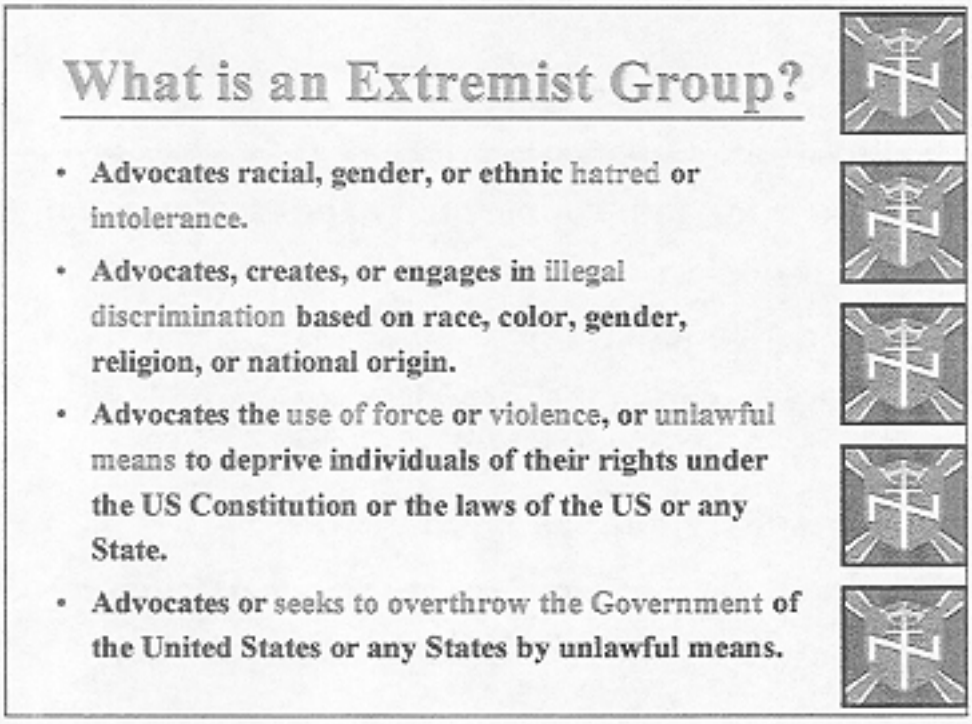
The first and most important item of consideration is where does the Army stand on Extremist groups.



It should be noted that this policy is nothing new. And, that it hasn't changed much since the McArthy Era.

[RE: Overhead]

What is an extremist group?



[RE: Overhead]

What are some extremist organizations?

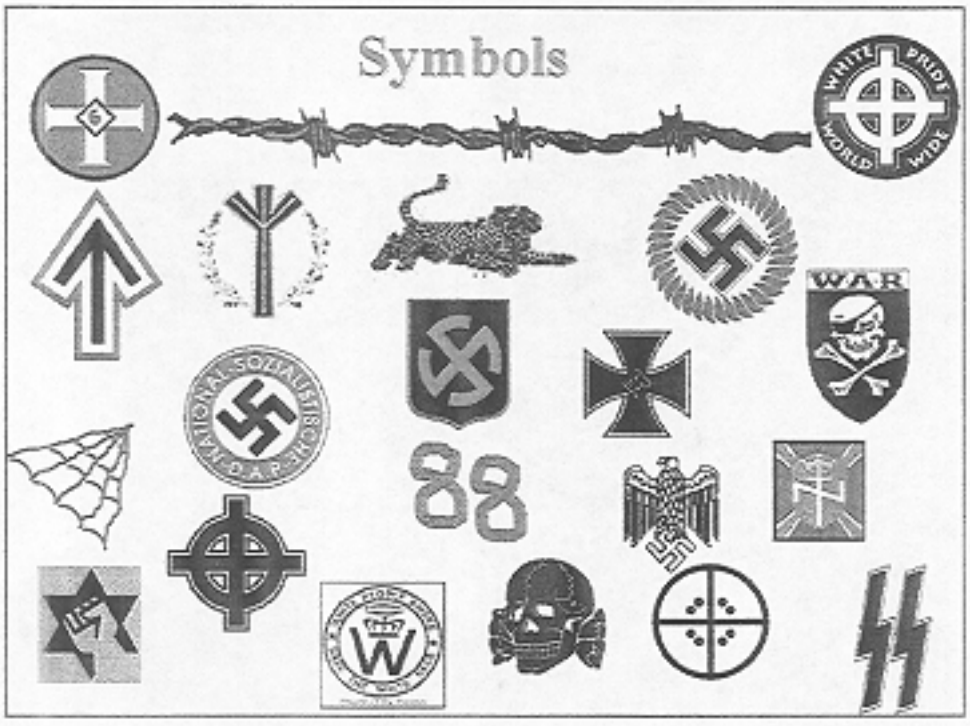
[RE: Overhead]

There appears to be a brand of hatred and ridicule out there for everyone.

It is impossible to track every extremist group going at one time. Some pop-up, speak their peace, and leave while others are more situational. They are only heard from when their buttons are pushed or they have some sort of time sensitive agenda.

Shown here, are some of the more prolific extremist groups. There are countless more. Actions by sub-elements of groups like Greenpeace, Right to Life, and People for the Ethical Treatment of Animals (PETA) also meet the military definition of extremist.

It should also be noted that many of the people who are active in these organizations are also active in the nations many growing militia movements. Many of which can also be categorized as extremist.



[RE: Overhead]

Symbols of hate and cryptic underground messages flash through our lives so fast that unless they are the more imfamous, like the nazi swastika, we hardly take note. Just as there are a myriad of groups, there are even more symbols used by these groups.

Some symbols have been or have become part of the national culture. The fad of sagging pants that teenagers wear today is a symbol of recently paroled gang members; its message, I did hard time in jail and wasn't raped [sodomized].

Is every child or person that wears their pants in that fashion a "gang banger" or trying to send that message. No. Most probably don't even know why they're doing it outside of the fashion statement.

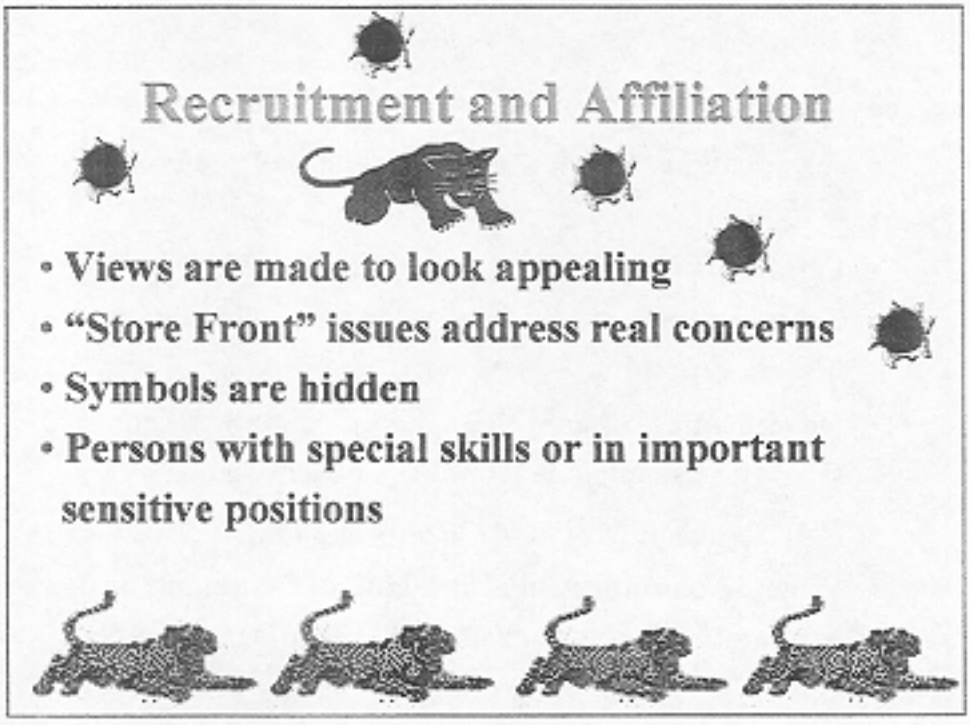
It is important to be aware of the symbols prevalent in our community. They can be indicators that certain issues may require closer scrutiny. But, just as stylishy baggy pants can be misleading so can other isolate symbols.

Individuals may question symbols that others may consider displays of pride or heritage. A method like the expedient banning of these icons can create even more of a stir. Unless all icons of this nature are banned, it is perceived as lopsided legislation. A better method would be clarifying the individual's intent through observed behaviors and counseling.

Be aware of symbols but don't pass judgement on someone based on what you think their "symbols" represent.

Tattoos

- Frequently associated with racist and/or gang activities.
- Skinheads frequently use tattoos and symbols of lightning bolts, skulls, Nazi Swastikas, eagles, and Nordic Warriors.
- No immediate assumptions should be made when strange or suspicious tattoos are observed.
- May be considered as a warning signal.
- When in doubt, consult the Chain of Command or the Military Police Extremist/Gang Team for guidance.



[RE: Overhead]

Most extremist groups have stopped yelling their messages of hate and are now quietly talking about legitimate issues to gain membership.

Instead of standing in the park dressed in sheets and shouting hate over a bull-horn; extremists are now sitting in bars and break areas, wearing street clothes, and talking about individual liberties, states rights, and how, with help, they can make the world a better place to live.

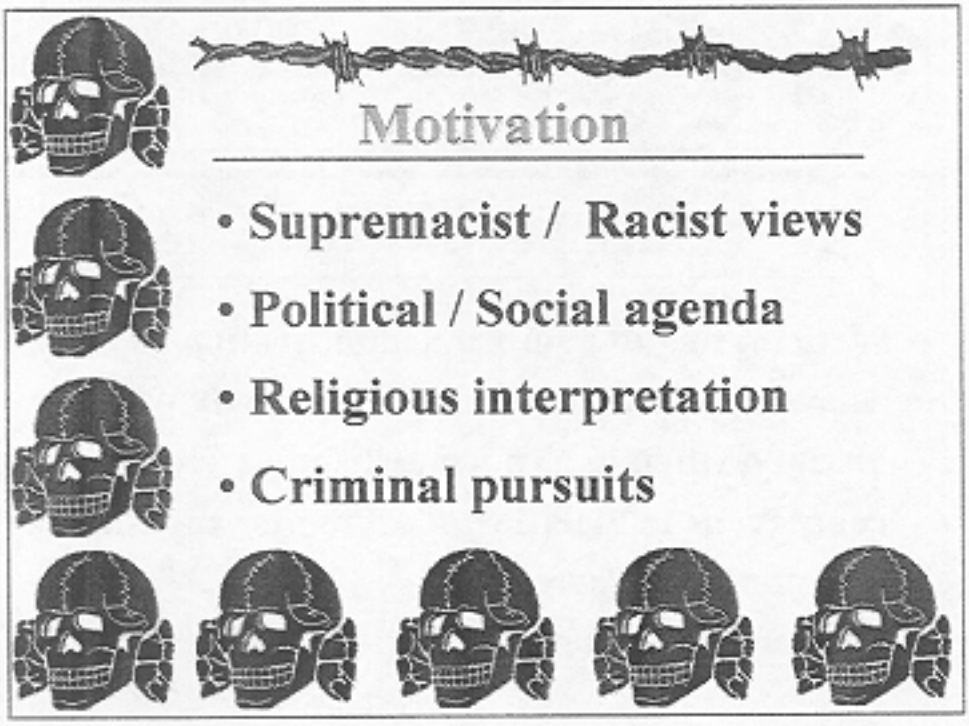
Their standard hateful rhetoric has not been replaced; just packaged better with issues like freedom of speech, laced with anti-gun control themes, and tax reform.

Recognizable hate symbols and paraphernalia are hidden away until a recruit is hooked on the validity of the groups goals. In some cases, once accepted by a group, like the Skinheads or the Klan, titles and/or their identifying symbols are often the incentive used to motivate individuals to perform certain actions or deeds.

Some groups, like the National Alliance, a Neo-Nazi organization, shy away from the use of symbols altogether, knowing that these outward displays identify and stigmatize them.

Still other groups rally around symbols of benign nature like the Christian cross and the Islamic crescent. Even the U.S. constitution is used as an idealistic symbol by extremists seeking violent change towards their group's agenda. **This slick form of pervasive marketing** turns what most would think an outrageous proposition into an offer that others might think considerable.

Because of their unique qualifiers, capabilities, and resources; public officials, law enforcement, and military personnel are recruiting bonuses. Based upon the need of these qualities it is believed, that at times, these individuals are specifically targeted for recruitment.



[RE: Overhead]

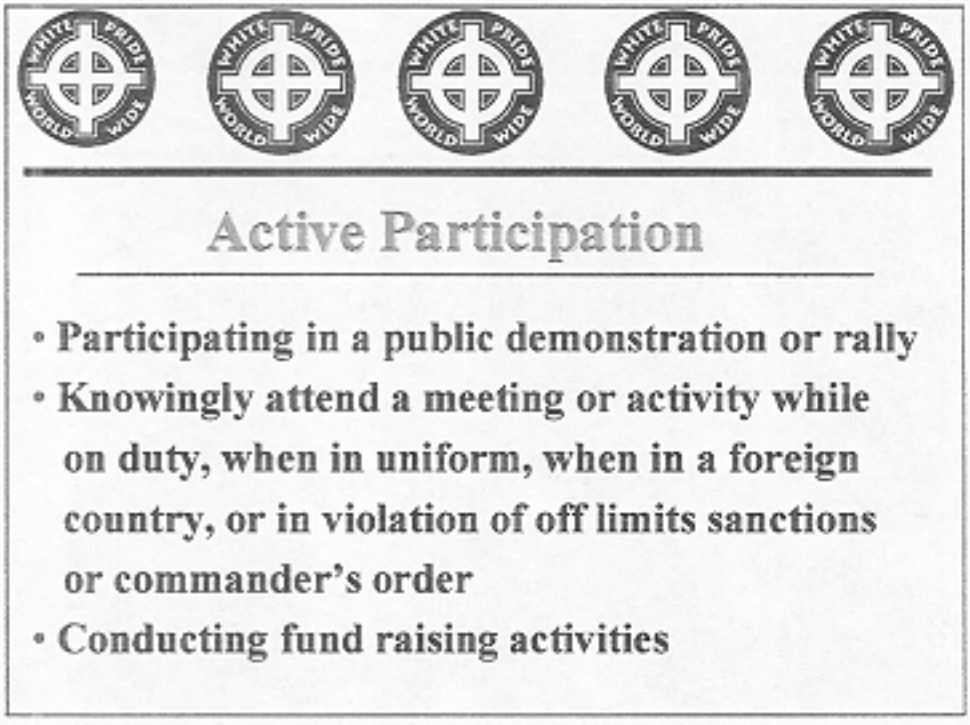
Extremist Groups champion various goals, views, and opinions. Although seemingly more prevalent, racial supremacy is not the only goal of groups and organizations that exist our society.

Racist organizations like the KKK and the John Brown Anti-Klan Committee (JBAKC) have been joined in their illegal and often violent activities by organizations waving other banners.

Some, like "Posse Comitatus" and the Black Panther revival movement, seek political change, while others, like some anti-abortion groups attempt social change.

Religion plays its role as well. In the name of their God, groups like the Identity Church Movement and Nation of Islam, preach their own brand of hatred and violence.

And if race, ethnicity, politics, personal morals, and religion weren't enough, there are organized groups or gangs, with vast memberships and violent rituals whose sole purpose of existence appears to be the commissioning of criminal activity.



By policy and regulation the following are specifically prohibited activities by soldiers.

[RE: Overhead]

Active Participation

(continued)

- **Recruiting or training members (including encouraging other soldiers to join)**
- **Participating in any activity that is in violation of regulations, constitutes a breach of law and order, or is likely to result in violence**
- **Organizing or leading such a group**

By policy and regulation the following are specifically prohibited activities by soldiers.

[RE: Overhead]

[Examples]

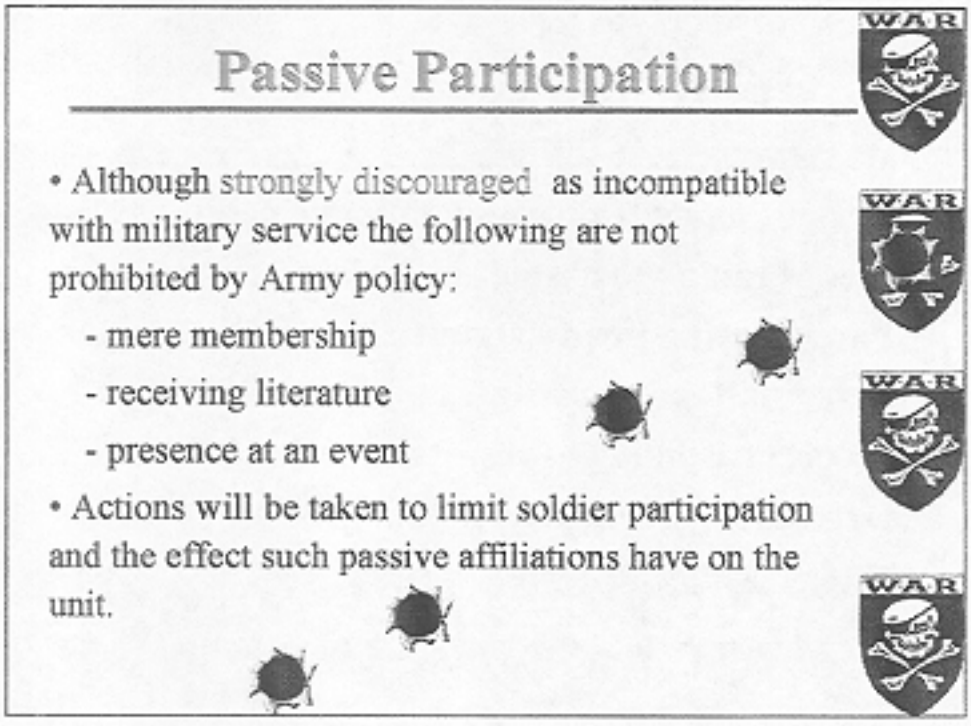
- Showing extremist literature to another soldier could be seen as recruiting.

- Gathering ones own group and meeting one of the three criteria, even without outside support or sponsorship.

- Shouting down or harassing a speaker as part of a group effort at a legal gathering could constitute a breech of law and order.

- Taunting another or seeking out provocation would obviously be an activity that is likely to result in violence.

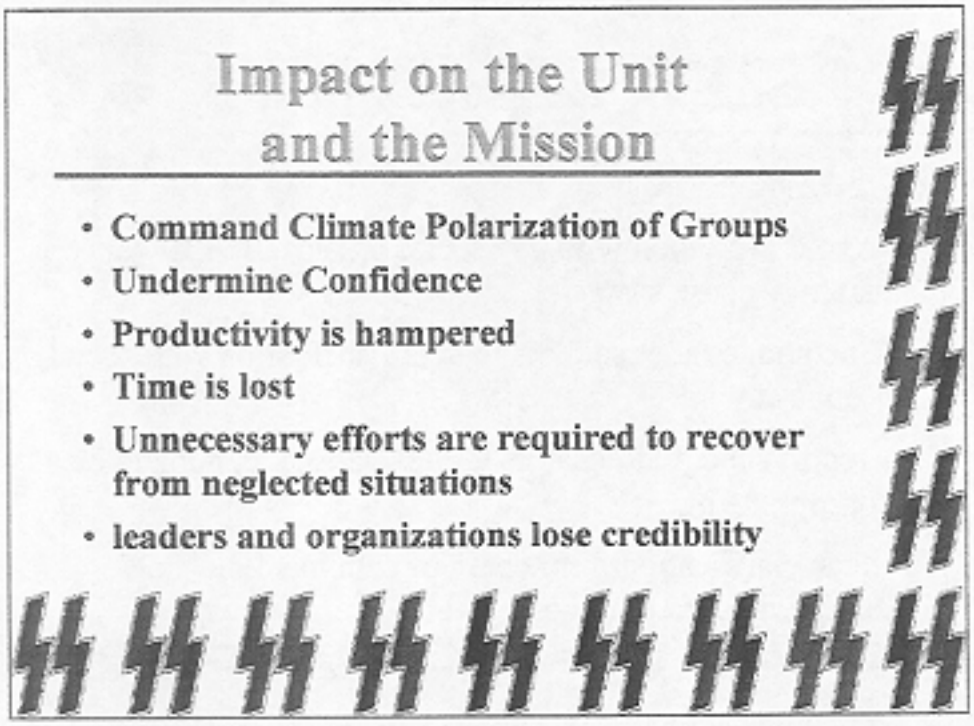
These actions are violations of Policy and Regulation, and subject offenders to action(s) under the UCMJ.



Again, although the military does not prohibit these actions, this does not mean they are condoned.

Being even a passive participant in a group's activities can have an adverse impact on the discretionary decisions made on a soldier's career [I.e. leadership assignments, evaluation reports, re-enlistment status].

The goal is to sway individuals away from such organizations, and failing that; adversely impact the few individuals who deliberate actions and affiliations destroy our organizations from within.



[RE: Overhead]

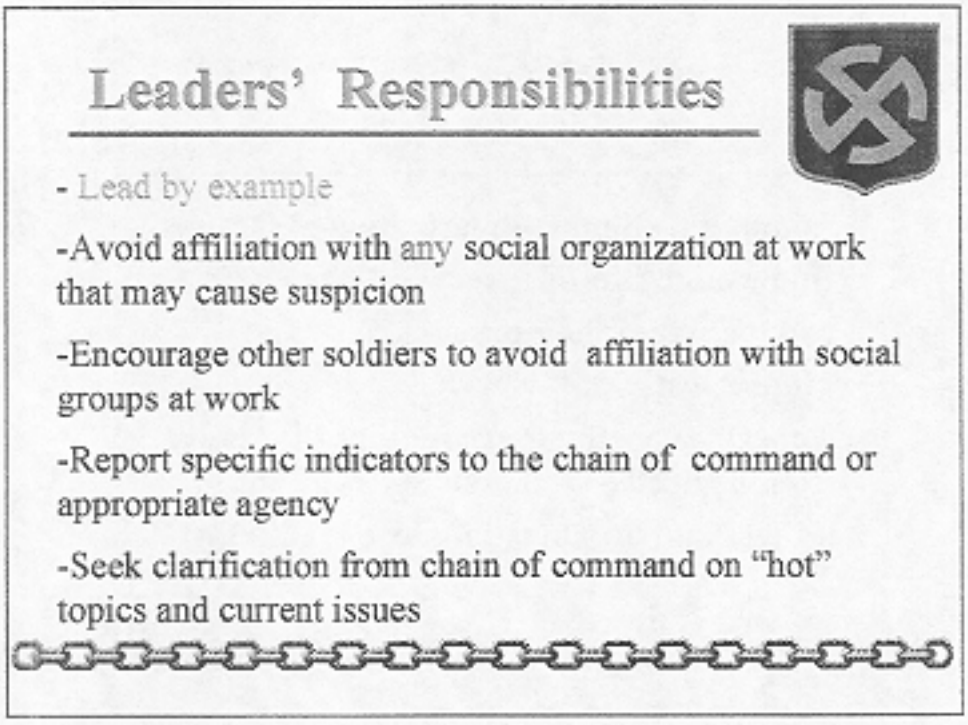
Military organizations strive to create units where talented individuals work well together and value being part of a team. These teams then carry out the instructions necessary to accomplish the unit's mission.

When individuals on these teams are supportive of an extremist organization there is an immediate impact on the unit. Even as the mission continues and work is accomplished, the overall command climate changes as it adjusts to this new element.

In subtle ways individuals take up positions; some in favor, some against, and others somewhere in between. Members who share like views interact less and less with others who hold opposing views.

At times, individuals who oppose or disagree will not confront the extreme views of another; because they either do not feel directly affected by it (i.e., it's not personally offensive to me, therefore it's not my fight) or they fear they may damage the team's working environment by publicly dissenting. **Confronting such an issue** could be a question of personal loyalty or even loyalty to the team.

While this posturing occurs, individuals begin to question the personal motives of others on the team. Leadership inaction, which is most often perceived as tolerance, may cause good soldiers to question professional decisions. Even leaders may second guess themselves for "political correctness" by asking, "if I make this decision affecting soldier A, will soldier B take offense."



Soldiers need to be mindful of their responsibilities with regards to extremist groups.

[RE: Overhead]

Leaders need to be responsive and able to talk with soldiers about their legitimate concerns. They should not give soldiers the impression that they are "blowing off" their issues or giving merely the book answer.

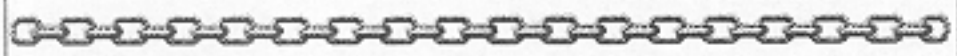
Leaders' Responsibilities
(continued)

-Understand what their soldier's positions are

-Be alert for indicators of extremist ties

-Enforce the Army's policy on extremism by reporting suspected activities

-Educate and counsel soldiers on the incompatibility of military service with such affiliations



Recognizing the indicators of possible involvement with extremist groups is a subjective task at best. Symbols change; what meaning does a tattoo have?... that banner offends some but not others... is this pamphlet just political campaigning or the cover for racist propaganda?

Compounding the issue is the fact that the leaders who will most likely detect the first indicators are the newest: team, squad and section leaders. Line soldiers and their immediate supervisors will be deep into issues usually long before company or battalion level leadership is even aware. Even then, they may become aware only after an incident exposes extremist ties.

Affiliation by military personnel with extremist groups is damaging to the organization and its mission. All leaders should be proactive in their actions to lessen or negate the effect extremist affiliations have on their organization.

[RE: Overhead]

The most important action a leader takes is the first; recognizing the issue. Don't run from it, don't ignore it, and don't second guess it. Confront it, learn about it, evaluate it, and then take the appropriate action.

Soldiers should be made to understand that the closer they affiliate with an extremist group the further they distance themselves from the military and their chosen profession.

Leaders' Responsibilities
(continued)

- Stay alert for possible indicators of extremist group affiliation
- Stay informed on what activities are prevalent in the area at the moment
- Deal with issues as they arise
- Look at issues objectively with the Army ethic being the first consideration

Organizations that preach supremacist agendas, attempt to create illegal discrimination, or advocate the illegal use of force or violence are an affront to the ideals America's Army was formed to defend.

It cannot be emphasized enough that affiliation by military personnel with any extremist organization is completely incompatible with military service. Even passive association with such groups can create intolerable situations in units and tear away at the cohesiveness that is imperative to military organizations.

Because America will not violate its own ideals to deny such groups their freedom of speech and assembly; they enjoy the ability to espouse their hatred, gather in public, and recruit amongst our ranks.

Affiliations with such organizations have an adverse impact not only on individuals within, but the unit's mission and overall credibility as well. Soldiers and leaders alike should be ever mindful to the indicators of such affiliations and how they can affect their organizations.

Vigilance, oversight, and proactive measures by commanders of the abhorrent few, will lessen the impact, their activities have on our units, service, and America.

Commander's Responsibilities

- **When identified as a participant of extremist groups commanders should:**
  - **Educate and counsel**
  - **Advise that affiliation will be considered during evaluations and a factor in selecting individuals for leadership positions**
  - **Recommend removal of clearance**
  - **Initiate reclassification or bar to re-enlistment**

[RE: Overhead]

Commanders should take positive actions when soldiers in their units are identified as members of extremist groups or when they engage in extremist group activities. They should-

Educate soldiers on the Army's policy of fair and equitable treatment. Point out that holding views to the contrary are not in harmony with Army goals, beliefs, and values, and that they should seriously reconsider their position.

Counsel and advise soldiers of the incompatibility of extremist organizations with military service, and that their membership or activities-

Will be taken into consideration:

- when evaluating their overall performance and can be reflected on conseling records, NCOER's, and OER's, and;

- is a legitimate factor to be considered when selections for leadership positions and positions of responsibility are made.

Commanders should also consider:

- Removing or recommending removal of security clearances, where appropriate.

- Initiating reclassification actions or bar to reenlistment actions, as appropriate.

Commander's Responsibilities
(continued)

- **Initiate UCMJ actions for violations of military law**
- **Consider involuntary separation of soldier**
- **Order soldiers not to participate in specific events sponsored by extremist groups when there is a likelihood of such participation resulting in activities which are illegal or prejudicial to good order, discipline and morale**

[RE: Overhead]

IAW AR 600-20, ch 4-12

Not every incident warrants separation or UCMJ action.

Actions taken by commanders must be appropriate to the specific facts surrounding any incident.

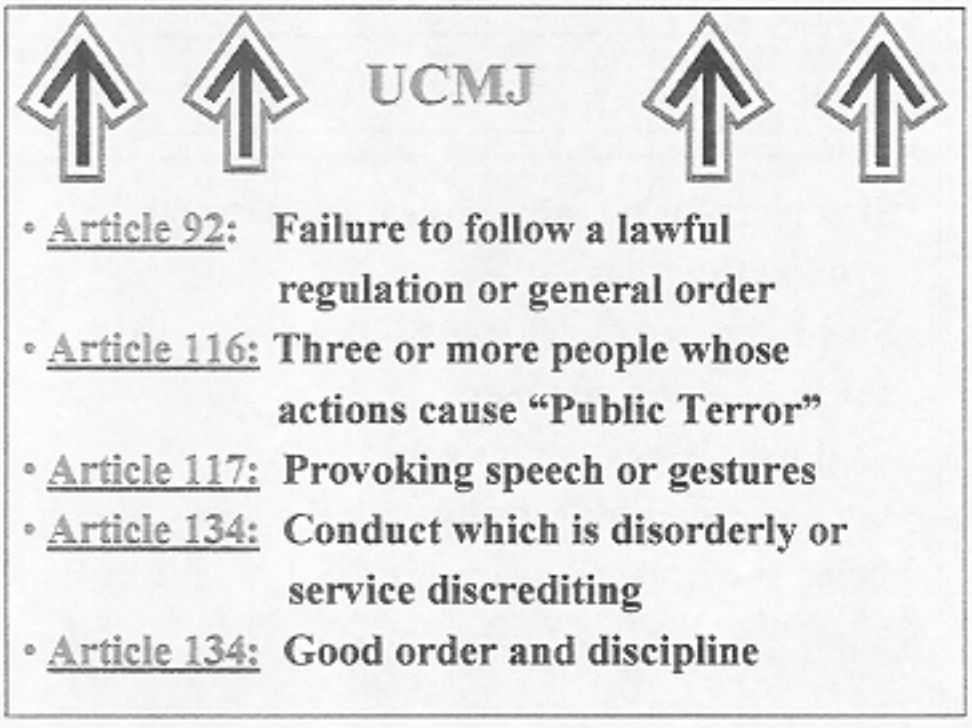
Coordination with the servicing staff Judge Advocate is strongly advised.

Additionally, commanders can;

Deny requests for the use of on-post facilities by organizations which engage in illegal discriminatory practices.

And,

Impose off limits restrictions on off-post facilities that pose a threat to the discipline, health, morale, safety, or welfare of military personnel.



Where policy and guidance fail, military law steps in.

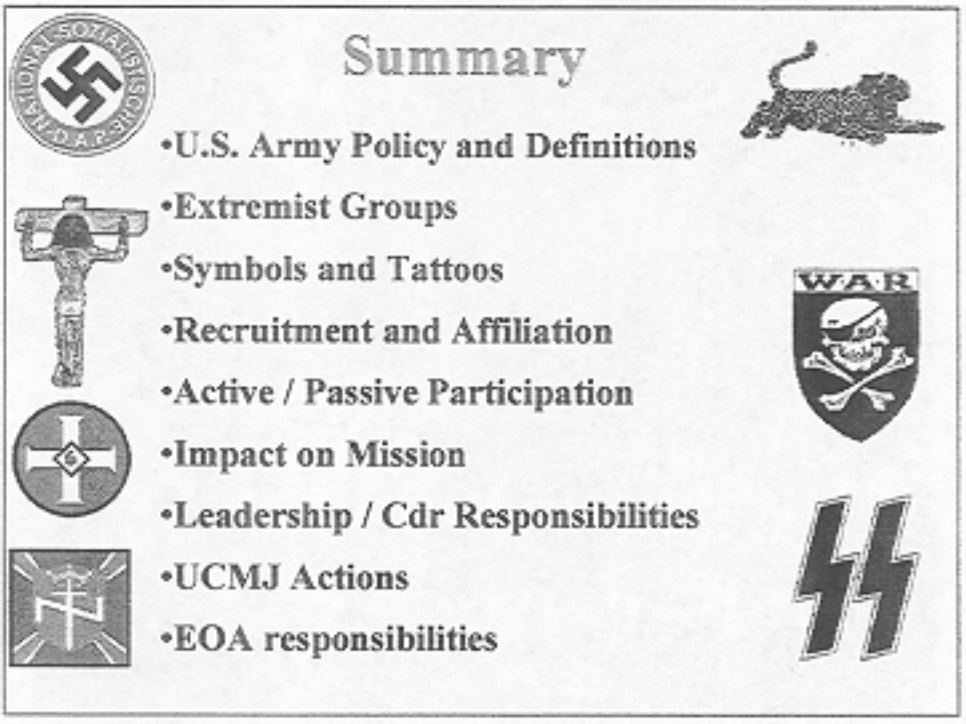
The following are the UCMJ articles listed in AR 600-20 dealing with general violations of the regulation.

[RE: Overhead]

Again, the Staff Judge Advocate's office has the expertise to advise on specific cases. Commanders should always seek their assistance when leadership issues become legal matters.

EOA Responsibility's

- Stay alert for possible indicators of extremist group affiliation
- Stay informed on what activities are prevalent in the area at the moment
- Deal with issues as they arise
- Look at issues objectively with the Army ethic being the first consideration



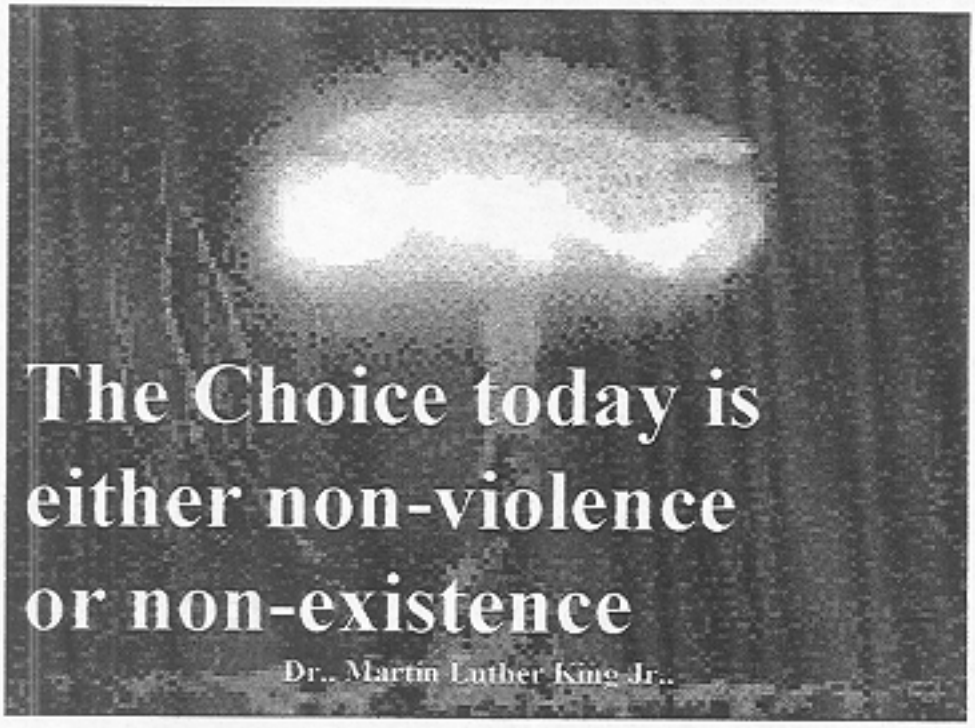
[RE: Overhead]

As members of America's Army, we have truly been given positions of special trust and confidence.

We stand ready at a moments notice to deliver the decisive military force that supports our nations loftiest goals.

We should never forget that those goals were founded in personal liberties;

and that just as we stand ready to fight in defense of those liberties, we must resist those who operate within the bounds of our society, in such a fashion, as to deny those liberties to others.


The Choice today is
either non-violence
or non-existence
Dr.. Martin Luther King Jr..

Tab H

Extremist Tattoos and Symbols

Extremist Symbols

White Aryan Resistance & Skinhead Symbols

Extremist Symbols

White Aryan Resistance

Nazi Swastika

National Socialists
Skinheads

Nazi Swastika

Aryan Nations

White Aryan Resistance

Aryan Nations

Klu Klux Klan

Heil Hitler
"H" is the 8th letter of the alphabet

Extremist Symbols

Flaming Celtic Cross

Spider Web Tattoo

Zionist Occupied Government

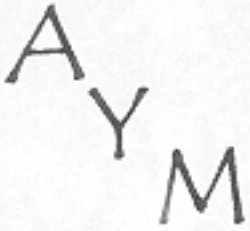
Skinhead Anti-Semitism

Black Panthers

Skinhead Tattoo

Abraxas Foundation

White Supremacists



Aryan Youth Movement

Celtic Cross

Circle of Truth

KKK symbol

Extremist Symbols

Hammerskins
Skinhead Group

German Hammerskins
Skinhead Group

British Hammerskins
Skinhead Group

Southern Cross Hammerskins
Skinhead Group

National Alliance
Skinhead Group

National Alliance
Skinhead Group

Skinheads

Church of the Creator
Skinhead Group

American Nazi Party
Skinhead Group

Extremist Symbols

Aryan Nation

The Order of the Bruder Schweigen
White Supremacists

Wotan's Volk
White Supremacists

Wotan's Volk
White Supremacists

Tab I

Gang Tattoos and Symbols

Gang Symbols

Folk Nation
6-pointed Star

Latin Kings
3-pointed "Star"

Latin Kings

Latin Kings
5-pointed "Star"
with Pitchfork pointed down
for People Nation

Vice Lords
Rounded Rock

Vice Lords
Rounded Rock

Vice Lords
Rounded Rock

Gang Symbols

Gangster Disciples

Black Gangster Disciples

Black Gangster Disciples (BOS)

Vice Lords

Latin Saints

Latin Disciples

Maniac Latin Disciples

PR Stones

PR Stones

Gang Symbols

Orchestra Albany

El Rukns

Black P-Stones

Crips

Crips

Bloods

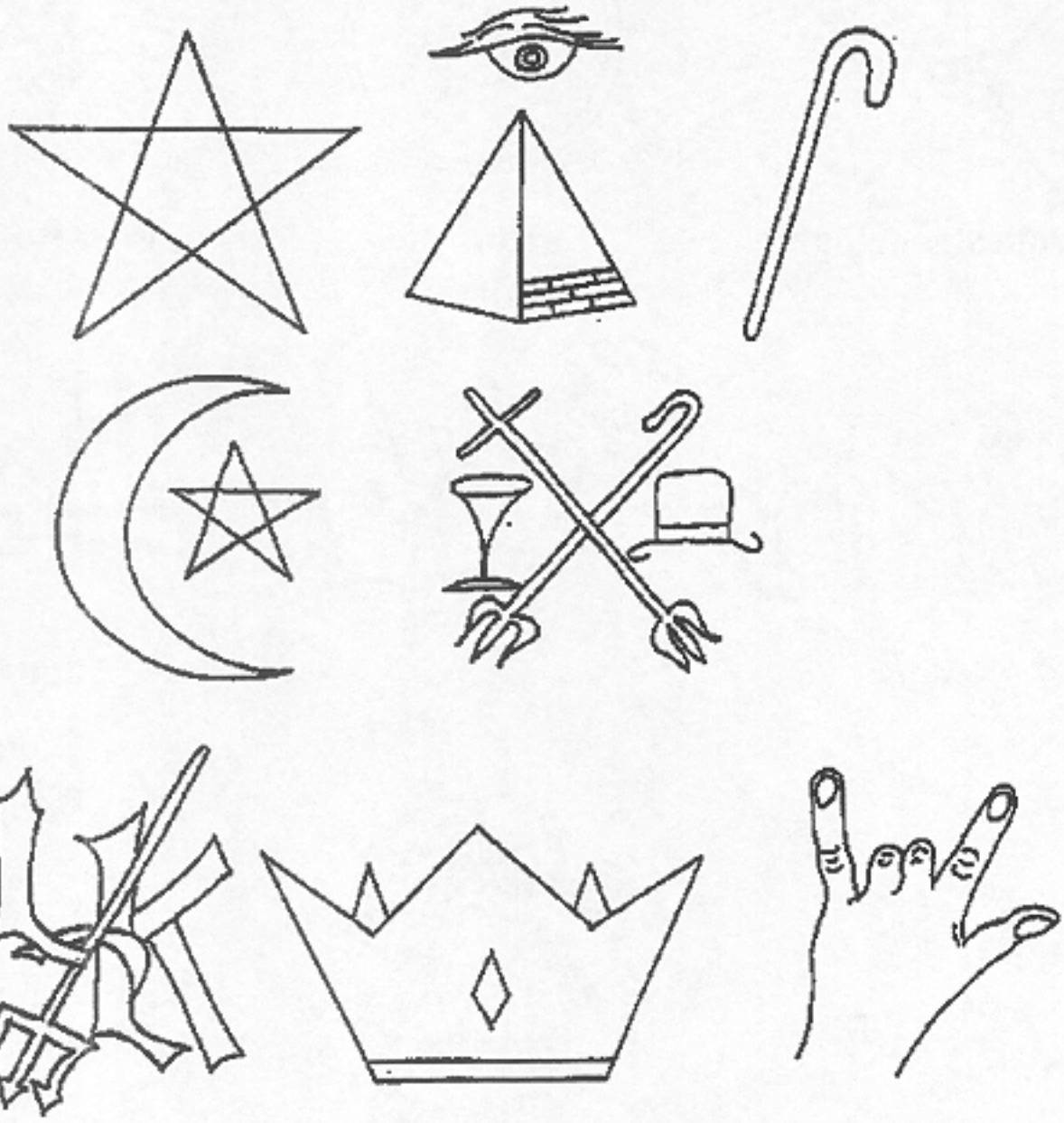
Bloods

Mexican Mafia

La Nuestra Familia

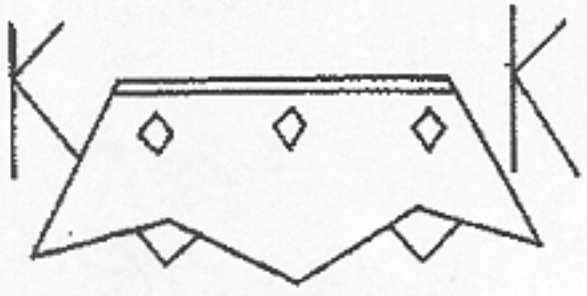
Gang Symbols

People Nation



Gang Symbols

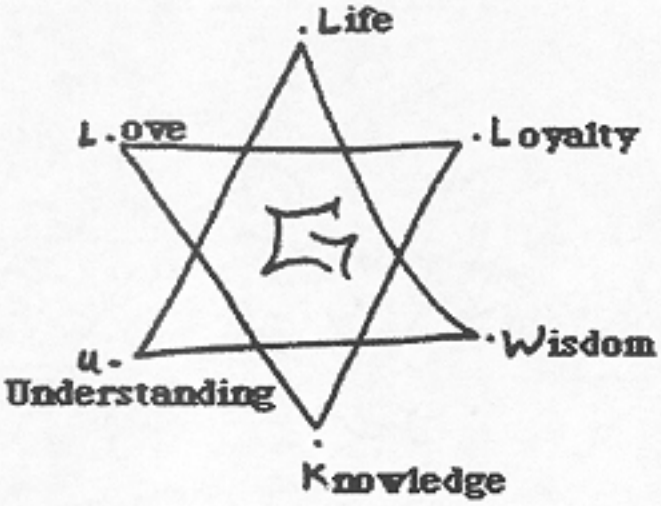
Folk Nation



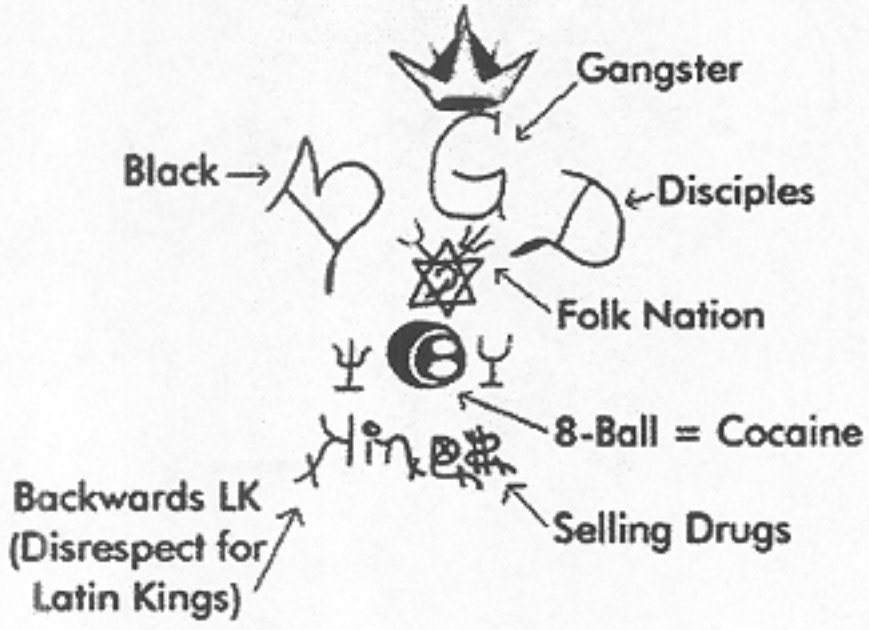
GD

74

Gang Symbols



Black Gangster Disciples



Chicago-based Gang

Black Gangster Disciples

Gang Symbols

Prison Gangs

Texas Syndicate

Texas Syndicate

Texas Syndicate

Black Guerrilla Family

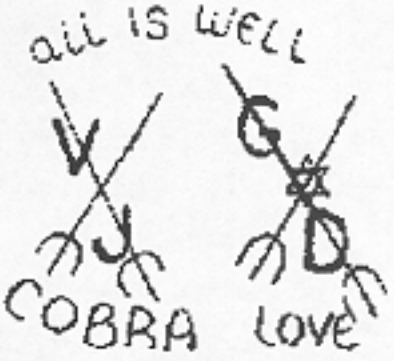
Neta

Tab J

Gang Graffiti

Gang Graffiti

Latin Souls putting down
Latin Kings and Vice Lords



Cobra Stones putting down
Gangster Disciples

2.7.4 = B.G.D. = Black Gangster Disciple
12.12.12 = L.L.L. = Love, Life, Loyalty

Tab K

Gang Signals

Gang Signals

Bloods

Bloods
From Piru St. in LA

Crip Killer
Bloods show this to Crip members

Number 1

4th St. Brothers

4th St. Brothers

West Cost
East Coast if held to the side

East Coast

Crips

Gang Signals

"Double C" sign for Crips

Hoover Crips
Round Rock

Power

"M" Mafia Crip

F--- You

"0" - Number Zero

Harlem Crip

"C-C" Compton Crip

Mafia Crip

Tab L

Gang Clothing

GANG CLOTHING AND DRESS IDENTIFIERS – MILITARY UNIFORMS

- One side starched and the other iron pressed only (alignment side is starched)
- One rank placed higher than the other (alignment side is higher)
- One boot is highly shined and the other is brushed shined (alignment side is highly shined)
- Eyelets not subdued on one boot (alignment side)

GANG CLOTHING AND DRESS IDENTIFIERS – CIVILIAN CLOTHES

Right/Left Rule

One side is adopted by a gang, and many things are used to identify that side (such as a belt buckle to left or right of center, bandanna hanging from pocket, tied to belt loop, or tied around leg on that side). One side is adopted by a belt buckle to left or right of center, bandanna hanging from pocket, tied to belt loop, or tied around leg on that side).

Colors

Color combinations are chosen by a gang and often used by members (such as gang colors in friendship beads, clothing, shoes, hair decorations, or earrings).

Clothing

Clothing choices common for gang members include:

- Jogging suits - in gang colors
- Sweatshirts - hood out over jacket to show gang colors
- Hats - direction tilted, color if Civil War type, insignia
- "New Wave Star" - sheets of material worn under the hat, hanging down the back, may have colors and/or symbols (also popular with some non-gang members, such as construction workers)
- One glove - left or right hand (also popular with non-members)
- Gym shoes - color of shoe combined with color of laces, two sets of colored laces in both or left or right shoe, one colored lace in one shoe only, tongue turned up in left or right shoe and down in other, one shoe laced only halfway in either right or left shoe
- Roller skates - laces or how tied, as with athletic shoes

- Pockets - insides dyed with gang colors
- Pants legs - rolled up on right or left

Jewelry

Symbolic jewelry used by members include:

- Earrings - left or right ear, specific symbol
- Rings - specific finger, gang symbol
- Necklace, bracelet, or key ring - with symbol or color
- Jelly Bracelets - plastic loops in colors and manner worn
- Buttons - imprinted with the gang's symbol or slogans

Hairstyles & Fingernails

Hair or nails can signify membership:

- Hair - designs cut into the hair, colored beads or barrettes worn in the hair, colored treaks on different sides of the head, pony tail rubber bands of different colors
- Combs - in bear or hair, front or back, left or right
- Nails - two nails with gang colors on left or right hand

CRIP STYLES OF WEARING CLOTHING OR BANDANAS

- Wearing right pant leg up
- Wearing jewelry to the right
- Bandana's tied around right leg/arm
- (girls) using bandana as substitute for scrunchie
- Bandana's tied "ancient momma" style
- 5 point star cut off bandana's
- Wearing blue, black, or gray, everyday
- (girls) Painting finger nails and toe nails gang colors
- Wearing hats where the bill points to the right

GANG CLOTHING – THE CLOTHING BRAND NAME CONNECTION

This is an explanation to why certain gang members will wear certain clothing. It DOES NOT mean that everyone who wears these brand names or this sports attire is a gang member.

ADIDAS
Crips
Stands for "All day i disrespect all slobs"

K-Swiss
Crips
Stands for "Kill slobs when i see slobs"

Folks
Folk
Stands for "Follow Obey Laws King Sets"

Nike
All gangs
Stands for "Niggas Insane Killing Everybody"

Flight
Disciples
Stands for "Forever Living In Gangster Hoover Town"

Fila
Disciples
Stands for "Folks In Love Always"

GANG CLOTHING – THE SPORTS TEAMS CONNECTION

This is an explanation to why certain gang members will wear certain colors / sports teams colors. It DOES NOT mean that everyone who wears these colors or this sports attire is a gang member.

CHICAGO BULLS
NBA, basketball team - Chicago, IL
Colors - Red
BULL(S) = Bloods Usually Live Longer

CHICAGO WHITE SOX
Professional baseball team - Chicago, IL
Colors - Black
SOX spelled backwards XOS = X Out Slobs
or Slobs On Execution

CHARLOTTE HORNETS
Professional basketball team – Charlotte, NC
Colors - Turquoise Blue and Purple
Neighborhood Crips

CINCINNATI REDS
Professional baseball team - Cincinnati, OH
Colors - Red
Bloods color

COLORADO ROCKIES
Professional baseball team - Denver, CO
Colors – Purple
Crips
C R = Crips Rule

DALLAS COWBOYS
Professional football team – Dallas, TX
Colors - Blue and White
Crips
COWBOYS = Crips On Westside Bangin on You Slobs

DETROIT TIGERS
Professional Baseball team - Detroit, MI
Colors - Blue and Orange
Folks, Disciples /'Crip alliance
Initial "D" for Disciples

DUKE BLUE DEVILS
College athletic team - Durham, NC
Colors – Black and Blue
Blue Devils, B D = Blood Destroyer
Folks - "Duke" = "Disciples Using Knowledge Everyday"

GEORGETOWN HOYAS
College athletic team - Washington D.C.
Colors - Blue & Gray
Crip Gang - Particularly the Hoover sets (G = Gangster)
HOYAS = Hoova On Your Ass Slobs

HOUSTON ASTROS
Professional Baseball team - Houston TX.
Colors - Orange
Crip gang, Hoover sets, Houston = Hoova

INDIANA UNIVERSITY
Imperial Gangsters Folks
Initials "I" & "U" overlapping appear to make the shape of a pitchfork showing "Folks" affiliation

KANSAS CITY CHIEFS
NFL, Football team - Kansas City, MO
Colors - Red & White
CHIEFS = Crips Hated In Each F--- ing State

KANSAS CITY (KC) ROYALS
Professional Baseball team
Colors – Blue
KC =Crip Crazy'

KANSAS UNIVERSITY
College Team
Colors - Blue
Crip gangs. Kill All Niggas Suck Ass Slobs

LA RAIDERS
NFL Football team, Los Angeles, Ca.
Colors - Black
Folks
RAIDERS = Remember After I Die Everybody Runs Scared
RAIDERS = Ruthless Ass Insane Disciples Everywhere Running sh*t

LA KINGS
Professional Hockey team - Los Angeles, CA
Colors - Black & Silver
Latin Kings - Hispanic Gang

LA LAKERS
Professional Basketball team - Los Angeles, Calif.
Colors - Purple & Gold
Crip gang, Grape Street set

MIAMI HURRICANES
College athletic team - Miami, FL
Colors - Orange & Black
Crip gang, Hoover sets - M: Magnificent & H: Hoover

MICHIGAN
College athletic team
Colors - Blue and Gold
Main Street Crips

NEW ORLEANS SAINTS
Professional football team – New Orleans, LA
Colors - Black and Gold
Crips
Stands for "slobs aint sh*t

NEW YORK GIANTS
Professional Football team – NY, NY
Colors - Blue & White
GIANTS - Going Insane All Night Toward Slobs

NORTH CAROLINA TAR HEELS
College athletic team - Durham, NC
Colors - Blue & white
Crip gang, Neighborhood sets
NC stands for "Neighborhood Crips"

NOTRE DAME
College athletic team
Colors - Green
Irish Mob Gangster, Crip, or Disciples
switch ND to DN = Disciple Nation

ORLANDO MAGIC
Professional basketball team – Orlando, FL
Colors: Black/Blue represents many "Folks" gangs
"Magic" stands for "Maniacs (MLDs) and Gangsters in Chicago"

PHILADELPHIA PHILLIES
Professional baseball team – Philadelphia, PA
Colors - Red and White
Pirus

PITTSBURGH PIRATES
Professional Baseball team - Pittsburgh, Pa.
Colors - Black and Gold
Pirus, bloods and people's nation alliance

ST. LOUIS CARDINALS
Professional Baseball team, St. Louis, MO
Colors - Red
Blood gang

SAN FRANCISCO FORTY-NINERS
Professional Football team – San Francisco, CA
Colors - Red & Gold
Bloods
Ilers" = Erickets Running Scared

TAMPA BAY LIGHTNING
Professional Hockey team - Tampa Bay, FL
Colors: Black/Blue
Gangster Disciples

Tab M

Gang Terminology

5-0: Police

13: Same as SUR

187: Murder (California penal code)

911: Police

ACE KOOL: Best friend/Backup

A.K.: AK-47 rifle

AK/UZI: Semi-auto weapon

ALL THAT: In possession of all good qualities.

A.R.: AR15 rifle

AY YO TRIP: Phrase to seek attention, compare check this out.

BAG UP: To laugh real hard at something; To be caught or arrested by the police.

BANG: To fight to kill.

BANGER: Someone associated with gangs and murder.

BANGING: Doing gang activity

BARRIO: Neighborhood

BASE HEAD: Person hooked on cocaine

BEING (DOWN) WITH SOMETHING: Favoring something; thinking the same way.

B.G.: A baby gangster is someone who has not shot anyone yet, as opposed to an OG who has.

B.K.: Blood killer

B.K.A.: Blood killer always

BLACK GANGSTER DISCIPLE: A Chicago based street gang, founded in the late 60, early 70s many experts feel that they are the for-runner to the Crips. Although the BGD's often wear blue, it's not mandatory. The major way to tell members of this gang is by the way they wear their caps with the brim cocked to the right.

BLOOD: A member of a LA gang whose color is red. Piru/Non-Crip.

BLOB/SLOB: Crips' derogatory term for a Blood

BLUNT: See MARIJUANA. Marijuana cigarette, herb stuffed cigar, generally phillies.

BO/BUD: Marijuana

BONED OUT: Quit/Chickened out/left

BOOK: Run/Get away/Leave

BONE: To have sexual intercourse; penis; one dollar; core, soul; to bone out, as in leaving.

BOOTY: Not good; lacking; bottom, ass, or getting a piece of ass; biblical, as in pirates booty or treasure. Since booty is stolen treasure, it could be good or bad. Often used in the negative today.

BOO-YA: Totally DOPE, incredibly fine.

BREAK: Run/Get away

BREAKDOWN: Shotgun

BUCKET: Old, ragged car

BULLET: One year in county jail

BUMPER KIT: Girl's butt

BUMPING TITTIES: Fighting

BUSTED/POPPED A CAP: Shot at some one

BUSTER: Youngster trying to be a gang member/Fake gang member

CAMARADA: Friend

CAP: A retort/ or, shoot at

CARNAL: Brother

CARNALA: Sister

CHALE: No

CHAVALA: Little girl

CHECK IT OUT: Listen to what I have to say

CHILL OUT: Stop it/Don't do that/Calm down

CHINGASOS: Fighting.

CHINGATE: Fuck yourself

CHIVA: Heroin

CHIVERO: Heroin addict

CHOTA: Police

C.K.: Crip killer

CLICK UP: To get along well with a homeboy

CLUCK: Cocaine smoker

COLORS: Gang colors (on shoes, rag, shoelaces, etc...)

COLUM: Colombian Marijuana

CON SOFOS (C\S): Anything you say goes back to you twice as bad

CONTROZZA CON SOTOAS: Gang hood or gang territory.

COURTING IN: Initiation into a gang

COURTING OUT: Initiation out of a gang

CRAB/E-RICKET: Bloods' derogatory term for Crips

CRANK: A mentally unstable person

CRIP: A member of a LA gang whose color is blue; Blue down LA based gang nation

CRUMBS: Tiny pieces of rock cocaine

CUZZ: Crip

DEUCE & DEUCE (DOUBLE DEUCE): 22 caliber weapon

DIS: Disrespect

DOG: Term used to address someone, not derogatory

DOWN FOR THE HOOD: Loyal to the neighborhood

DROP A DIME: To tell on someone

EIGHT TRAY: 83

EL JALE: The job

ESE!: Hey, man

ESE VATO: Hey, dude

FERIA: Money, change.

FILA: Knife

FILERO: Knife

FLAG: Handkerchief in the color of the gang

FLYING YOUR COLOR: Wearing colors of your gang

FOLK: Blue down Chicago based gang nation

FOUR-FIVE: 45 caliber gun

FRY: Marijuana laced with embalming fluid

FRONT-IN: Talk about someone, embarrass

G-RIDE: Stolen vehicle, refers to grand theft auto

GAT: Gun

GEEKING: Under the influence of crack cocaine

HAY SHEN (pronounce Haitian): A popular term for crack cocaine used mainly in the deep south although the term is catching on in the Midwest also. It's called that primarily because the pusher know that the drugs are coming to the Gulf Coast from outside of the country on small boats like the Haitians did.

JACK: Rob

JACKIN: Robbery, assault

JET: Go or leave.

JURA (JUDA): Police

KICKIN IT: Taking it easy, relaxing

KNOCKIN BOOTS: Having sex.

LA LEY: Police, the Law

LIT UP: Shot at

LOC: From locos meaning crazy; crazy muthafuka.

MAD DOG: Hard stare

MARIJUANA: Dried leaves and flowering tops of the pistillate hemp plant that are smoked in cigarettes for their intoxicating effect. Also known as bammer, blow, bud, buddha, cannabis, cheeba, chronic, doubage, ganja, grass, green, groove weed, hash, herb, ill, Indo, iszm, Lebanon, Mary Jane (mj), pot, sensi, sess, shake, shit, skunk, stress, tabacci, Thai, wacky and weed.

MY BAD: My fault.

NEL: No

NO DIGGITY: No doubt, without question, for sure, etc.

ON HIT: Good, slamming, excellent.

ON SWOLL: The same as on hit.

O.G.: Original gangster, which you are considered to be when you have killed someone; true; original; someone who is true to the game, who never sold out.

PEACE OUT: Bye.

PEACE-N: Not looking for trouble

PEDO: Fight.

PEOPLE: Red down Chicago based gang nation.

PHAT, THAT'S: Incredible; great.

PIEDRA: Rock cocaine, crack

PIRU BLOOD: Red down LA based nation.

POPO: Police

POR VIDA (P\V): Forever

PUT IN SOME WORK: Do a shooting

QUETTE: Gun

ROCK STAR: Cocaine prostitute or user

ROOSTER: Piru blood street gang

RUKA: Gang chick

SALTY, YOU: Think you know everything.

SET-TRIPPING: Switching from one gang to another; to get one click to go against, jump, or fight a rival "click" or gang.

SIMON: Yes

SLINGING ROCK: Selling crack cocaine

SLOB: A derogatory name blood.

SODA: Cocaine

STRAPPED: Carrying a gun

SUR: South or southside.

TECATO: Heroin addict

TRAY-EIGHT: 38 caliber weapon

VARRIO: Neighborhood

VETERANO: Veteran gang member, war veteran

VICE LORDS: Another Chicago based street gang that many consider to be the forerunner to the Bloods. Just as the BDG's wear blue, VLs wear red though not mandatory. Their caps are worn with the brim cocked to the left.

VICKIE LUO: A derogatory name for a Vice Lord.

WHADUP DAWG: A way of saying hi to your friend.

Tab N

Extremist Organizations in North Carolina

EXTREMIST ORGANIZATIONS IN NORTH CAROLINA

- The state of North Carolina is fourth in the country for extremist and hate crime activity.
- There are currently 21 known extremist organizations in North Carolina.
- They include:
  - ✓ American Knights of the KKK – Denton, Elkin, Pilot Mountain.
  - ✓ Aryan Christian Knights of the KKK – Browns Summit.
  - ✓ Christian Knights of the KKK – Mt. Holly, Charlotte.
  - ✓ Confederate Knights of the KKK – Henderson..
  - ✓ National Alliance – Charlotte, Elon College, Raleigh, Silver City.
  - ✓ New Beginnings – Waynesville.
  - ✓ Northpoint Tactical Teams – Topton.
  - ✓ Stone Mountain Ministries – Ashville.
  - ✓ American Revolutionary Nationalist Nuclei – Albermarle.
  - ✓ Cause Foundation – Black Mountain.
  - ✓ National Association for the Advancement of White People – Booneville, Mocksville.

- Extremist Organizations in the Fayetteville Area:
  - ✓ Underground Soldiers (UDS).
  - ✓ American Knights of the KKK.
  - ✓ Arian Circle.
  - ✓ Nation of Islam - 5%ers.

- Militias in North Carolina:
  - ✓ Special Forces Underground.
  - ✓ No Limit Soldiers.
  - ✓ North Carolina Militia.
  - ✓ Common Law Court.

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