



POLYNESIAN/ISLANDER  
GANGS  
AND  
CULTURE

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# **POLYNESIAN/ISLANDER GANGS**

**By  
Detective Isileli Tausinga**

Due to the extreme increase of gang activities in the state of Utah, we as law enforcement officers are challenged with the awesome responsibility of dealing with this problem.

Because we live in a country of many different ethnic backgrounds and cultures, law enforcement is forced to understand these differences and deal with them effectively. Unfortunately, no one is immune from the problem of "gangs." It is a serious threat to our youth today. Its influences are among the young and the old, from every race and color, from whites to blacks and from the rich to the poor. It extends from the west side to the east and from the north to the south.

Here in Utah we are faced with the same gang problem, a major one being the T.C.G. (Tongan Crip Gangsters) and other island gangs. Like all other documented gang members in Utah, the T.C.G.'s influence, in one form or another, has been felt in our communities from Provo to Ogden. Their center of activities, however, is in the Salt Lake County area. Like all other gangs in Utah, the T.C.G. and other island gangs pose a threat to our communities.

Having worked with the Salt Lake Area Gang Project and dealing with the island gangs, particularly the T.C.G (Tongan Crip Gangsters), S.O.S. (Sons of Samoa), P.V.C. (Park Village Crip), T.S.G. (Tongan Style Gangsters) and S.L.P.(Salt Lake Posse), I feel qualified to compile this report. My objective is to help you identify and understand these gang members. It will consist of the following factors: (a) who and what are T.C.G.s; (b) what do they do; and (c) how to divert and rehabilitate T.C.G. gang members. However, because there are no gangs (Bloods and Crips) back in the islands, the T.C.G.'s street-gang mentality does not coincide with the Tongan culture. Therefore, I will first explain to you a little about the Tongan culture to differentiate Tongans and T.C.G.s. It should be noted, however, not all T.C.G. members are Pacific Islanders.

## **TONGAN CULTURE**

Polynesia consists of many different islands such as Hawaii, Fiji, Tahiti, New Zealand, Samoa and Tonga, most of which are under British, European and American influences. However, there is only one remaining kingdom in the South Pacific and that is Tonga and, therefore, Tongans are very proud of their culture, freedom, self-independence and their unity as a people. They have a strong identity and self worth.

In October 1773, European explorer Captain James Cook landed in Tonga. On his arrival, Tongans swarmed his ship, smiling, friendly and ready to trade. After his visit, Captain James Cook named the islands the "Friendly Islands of Tonga." Certainly we can learn something good from this unique culture. It can teach us good citizenship, friendliness and compassion. Because of this reason, many islanders living in the American society will hold strong to these cultural values. This is certainly good. However, the younger generation is becoming more Americanized causing them confusion and misunderstanding between the culture and the American society.

# SALT LAKE AREA GANG PROJECT

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## KO HO'O NGAahi Totonu [fakakonisitūtoné]

FEITU'Ū: \_\_\_\_\_  
'AHŌ: \_\_\_\_\_  
TAIMÍ: \_\_\_\_\_

Kuo pau ke tomu'a machino kiate koe ho'o ngaahi totonu [fakakinisitūtoné], pea toki lava ke mau fai atu ha ngaahi fehu'i kiate koe.

1. 'Oku 'i ai ho'o totonu [fakakonisitūtoné] ke ke fakalongolongo pē.
2. 'E lava 'o ngāue'aki 'a e ngaahi fakamatala te ke fai ke talatalaaki 'i 'aki koe 'i he fakamaau'angá.
3. 'Oku 'i ai ho'o totonu [fakakonisitūtoné] ke ke talanoa mo ha loea koe'uhi ke ne fale'i koe, pea mau toki fai atu ha ngaahi fehu'i, pea 'i ai foki mo ha'o fakafofonga lao lolotonga hono fakafehu'i koé.
4. Kapau 'e 'ikai te ke lava 'o totongi ha loea, pea kapau 'okú ke loto ki ai, 'e fili leva 'e he fakamaau'angá ha loea ke ne fakafofonga'i koe.
5. Kapau te ke fili ke ke tali 'a e ngaahi fehu'i he taimi ni ta'e 'i ai 'a ho'o loeá, 'okú ke kei ma'u pē ho'o totonu [fakakonisitūtoné] ke ke ta'ofi ha'o tali 'emau ngaahi fehu'i, kae 'oua kuō ke talanoa mo ha loea.

## KO HO'O TUKU ANGE HO'O NGAahi Totonu [fakakonisitūtoné]:

1. Kuo mahino kotoa kiate koe ho'o ngaahi totonu [fakakonisitūtoné] ko ia kuo u fakamatala'i atu?  
'IO \_\_\_\_\_ 'IKAI \_\_\_\_\_
2. 'I he mahino kiate koe ho'o ngaahi totonu [fakakonisitūtoné] ko iá, 'okú ke fie talanoa mo au he taimi ni, neongo 'oku 'ikai 'i heni 'a ho'o fakafofonga laó?  
'IO \_\_\_\_\_ 'IKAI \_\_\_\_\_

Kuō u lau 'a e fakamatala ko 'eni ki he'eku ngaahi totonu [fakakonisitūtoné], pea 'oku mahino kiate au 'a 'eku ngaahi totonu ko iá. 'Oku ou loto ke fai ha'aku fakamatala mo tali 'a e ngaahi fehu'i. 'Oku 'ikai te u fie ma'u ha loea he taimi ni. 'Oku mahino kiate au peá u 'ilo'i 'a e me'a 'oku ou fai. Kuo 'ikai fai mai ha ngaahi tala'ofa pe ha fakamanamana kiate au, pea kuo 'ikai fakamālohi'i pe fakakouna'i au 'i ha fa'ahinga founa.

\_\_\_\_\_  
Fakamo'oni Hingoa

\_\_\_\_\_  
'Aho Fā'ele'i

\_\_\_\_\_  
Fakamo'oni'i'e

A MULTI-JURISDICTIONAL GANG SUPPRESSION & DIVERSION UNIT

even friends become close relatives. They support one another in times of trouble, including financial needs, food, health, etc., and are very generous in aiding the family.

Surprisingly, it is sad to see that the island gang members come from these types of family values. Like other non-island gangs that generally come from single parents and/or broken homes, this is not the case with most island gang members. Therefore, it is obvious that gang influence is among all youth regardless of their background.

### **C. Festivities and Social Life-style**

Most Tongan families find an excuse, such as birthdays, academic accomplishments, marriages and other special occasions to celebrate with a large feast. During these festivities there is music, dancing and loud-boisterous happy celebrating. An invitation to a celebration is an open invitation to all Tongans. This explains the large gatherings in Tongan homes, churches and communities.

As the American society flock to bars to drink a cold beer, Tongans (mainly stages 1, 2, and some from 3) flock to a KAVA PARTY to drink kava. Kava is a drink from the root of a pepper plant. It is not a narcotic, however, when large amounts are consumed a person can begin to feel ill, vague and hazy. These kava parties (usually all men in attendance) are used as social events, fundraisers or to just tell stories (true or not true) and play music. These parties are held regularly throughout Tongan homes and the Tongan community from late afternoon to the wee hours of the morning. (These events can sometimes be viewed negatively by American society).

### **D. Religion**

I have never found a Tongan to be an atheist. Tongans take religion very serious. In Tonga, the law states that the Sabbath day is to be considered sacred. Businesses and sports events are prohibited on Sundays. In Tonga, if you are caught violating this law, you are subject to a fine and three months of hard labor. Ministers, preachers and bishops are given the highest respect by the people. In Tonga, these principles are still practiced, however, for the Tongans living in America they find it very difficult to live this religious way due to the American Life-style. This religious way, however still influences all four stages.

### **E. Cultural Attire**

In Tonga, Islanders are, by law, required to dress modestly in keeping with the strict fundamentalist Christian ideals. Men are to wear a shirt at all times when in public. Failure to do so results in a fine. Women must cover their shoulders and chest completely as well as covering their legs at least to the knees. Men will often wear a wrap-around skirt, know as a tupenu, which extends to the knees. Tongans living in America (stages 1 and 2), still keep this tradition even though they live in American society. However, the stage 3 and 4 dress code is completely into the western style. This will help you identify the different stages when coming in contact with the Tongan community.

### **F. Physical Attitude & Behavior**

In the Tongan culture, many of the kids are accustomed to disciplinary ways of the culture, that is by being physically beaten by their parents, uncles and aunts. This is practiced by stages 1

and 2 on stages 3 and 4. These ways are very effective in their culture in most cases. Back in Tonga the people use this, and the police also uses it very effectively. This disciplinary action does not coincide with the American society's disciplinary ways. Therefore, this poses a problem here in America and its law enforcement agencies.

Take this one case for example, a Utah police officer arrests a T.C.G. member for burglary. The officer then takes him home and informs the father of his son's gang involvement and crime committed. The father informs the officer that he will take care of the problem with his son. The father then turns and beats his son severely in the presence of the officer, sending the son to the hospital. Later, the father was criminally charged. (This particular case is not practiced by every Tongan, however, it is generally practiced by stages 1 and 2).

This incident raises a question with the Tongan parents in disciplining their children when the children are involved in gang problems. When solving disputes in the Tongan culture, most cases are apt to be solved physically rather than verbally. In many cases, Tongans have beaten people severely, and in some instances, to death. This physical behavior is used in all four stages, however, in stages 3 and 4 (mainly the T.C.G. members) most of the time they will use this behavior when committing criminal activities. (See Criminal Activities).

#### **TONGAN CRIP GANGSTERS (T.C.G.)**

When we speak of island gangs in Utah, T.C.G., S.O.S., P.V.C. and so forth, it is to be made clear that a small minority of the island groups belong to gangs. Unfortunately, it is the old problem of a few "bad apples" contaminating our perception of the whole tree. The fact is these bad apples need to be dealt with effectively (with little or no tolerance). The following information will better inform you of their criminal activities.

##### **A. The Origin of T.C.G. Influence**

The T.C.G.s, as a general rule, originally hail from the Los Angeles area (primarily Inglewood, California) where they are known to be aligned and interacting with predominantly black gangs (Crip sects). The T.C.G.s in Los Angeles are more hardcore than the T.C.G.s in Utah mainly because T.C.G.s in California have learned and associated with the hardcore Crip set, therefore, they are more sophisticated in their organizations in order to compete with other Los Angeles hardcore gangs. In other words, the T.C.G.s in California are forced to quickly adapt to the Crip gang activities.

In the latter part of 1988, the hardcore T.C.G. gang members in California began to feel heavy pressure from the California police. They needed to escape, therefore, they came to Salt Lake City to live with relatives, friends, and cousins. Once they arrived, they began to influence the local Tongan youth. During that time, our Tongan youth had seen the gang problems in California through the media, newspapers and public theaters. For the local Tongan youth, to hear that there were hardcore Tongan gangsters from Los Angeles here in Salt Lake City raised anxiety and pride to know that there are "Tongans" in gangs.

When the Tongan youth hear of L.A. T.C.G. parties and hangouts here in Salt Lake City, they flock there to check them out, watch and listen. While observing, they see the hardcore T.C.G.s from L.A. dressing down, telling stories of drive-by shootings, murders and so forth. And to

these youths this is attractive, cool and the "in thing" to do. Therefore, the local Tongan kids began organizing the local T.C.G. in Utah.

In some cases, the local Tongan kids go down to California to live with relatives and cousins and again are influenced by gangs. They then return to Salt Lake, carrying out the gang mentality through other Tongan kids.

For our Tongan kids in Utah who are school drop-outs or are kicked out of schools or rejected from school, they have found that belonging to a gang (T.C.G.) will give them a sense of belonging and a sense of pride. Therefore, they eventually become leaders of these groups and become the hardcore gang members. The hardcore T.C.G. members have been incarcerated, have left Utah, or have been sent back to the islands by their families. Unfortunately, their marks have been left behind for the younger youth to engulf.

This matter eventually spreads to younger kids throughout the Wasatch Front. Kids of every origin find T.C.G. to be the most popular gang and the "in thing" to do. This fits into the analogy of "monkey see, monkey do." These T.C.G. influences have spread throughout other states, including Arizona; Dallas, Texas; Reno, Nevada; Idaho, and Honolulu, Hawaii, as well as Internationally. Through our Police Intelligence Network, "Island Watch," we are told that in New Zealand and Australia, T.C.G.s are on the rise.

Instead of following the examples of their parents in adopting a work ethic to realize the "American dream," the Tongan children (stages 3 and 4) are choosing to emulate the culture and life-styles of the dominant black gangs out of the Los Angeles area called the "Crips." To this end, they began "Blue Raggin" (wearing and carrying a blue print bandana, the Crip "Flag"), "Saggin" (wearing pants too large so it will hang low exposing underwear), and flashing handsigns. In general, they adopted the mannerisms and philosophies of the Crips. To describe themselves, their gang affiliation and outlaw philosophy, they chose the name T.C.G., Tongan Crip Gangsters.

Because we are dealing with Utah gang problems, we will familiarize ourselves with two Island groups: Tongans and Samoans.

## **SAMOANS AND TONGANS**

### **Differences**

Even though the Tongans and the Samoans are two totally different people in culture, language, land, etc., it is very difficult for a non-islander to distinguish between the two. For example:

John Doe lives in Salt Lake City. John observes two Islanders (Polynesians) robbing a 7-Eleven store. He calls the Police to report the incident.

In this instance, and in almost every other instance, John Doe will probably tell the police that the suspects were two Tongans, even though there is a possibility the suspects could be Samoan or Hawaiian.

Why did John Doe automatically point out that the two suspects were Tongans? It is because here in Utah there are approximately 20,000 to 25,000 plus Polynesians, the majority being Tongans. The Wasatch Front community is more familiar with the Tongans than any other Island group.

Take the example above and apply it in California. John Doe would probably point out that the two suspects were Samoans because the same principle applies. The major group of Polynesians residing in California is the Samoan group.

Because there are more Tongans in Utah, we will have more Tongan gangs than Samoan gangs.

### **TONGAN & SAMOAN GANGS IN UTAH**

#### **A. The following are Tongan gangs identified in Utah:**

1. **T.C.G. (Salt Lake City)** - This is the largest Tongan gang in Salt Lake City. It is the original starter of TCG here in Utah. You will find many hardcore gang members in this group with ages ranging from 21 and under. Due to a few disputes among members within this group, some have broken off forming their own gangs along the Wasatch Front.
2. **T.C.G. (West Valley City)** - The ages range from 10 to 16 years.
3. **T.C.G. (Kearns Town T.C.G.)** - The ages range from 12 to 19 years.
4. **Tongan Crip Pee Wees** - This group is comprised of approximately 30 to 40 youth, whose ages range from 9 to 15.
5. **T.S.G. (Tongan Style Gangsters)** - This gang reportedly consists of approximately 30 youth under the age 15. Their territory is the West Valley/Kearns area.
6. **S.L.P. (Salt Lake Posse)** - This group consists of high school and junior high ages. It is a mixed group of Tongans and Samoans.

#### **B. The following are Samoan gangs identified in Utah:**

1. **S.O.S. (Sons of Samoa)** - You will find many of these members in the West Valley/Kearns area. A large number of members of this group comes from Compton/Carson, California. Along with youth members, you will find a large number of adults.

2. **P.V.C. (Park Village Crip)** - You will find many of these members in the West Valley area. They also spread as far south as Provo and Ephriam. A large number of members of this group comes from Compton/Carson, California.
3. **S.P.G. (Samoan Pride Gangsters)** - Most members of this group are in the high school/junior high age. You will find them mostly in the West Valley area.

These groups have a combined membership between 150 to 200 members.

The above groups are not all Tongans and/or Samoans. Take the T.C.G. for instance. It consists of many whites, Hispanics, Asians and blacks, however, it is made up of predominantly Tongan kids. This intermixing of gangs is a result of several different factors including the following:

1. **Best Friends.** When asking a non-island member why they joined the T.C.G.s, their answer is that, "my best friend is Tongan and he happened to be a T.C.G. member, therefore, I became one."
2. **Kids Associating at School.** Many Tongan students in schools excel in sports because of their physical stature. Tongan kids are physically big and like to fight and intimidate others, therefore, when they become T.C.G. members, many of the white, Hispanic and black kids who are being picked on or harassed by other gangs will turn to them for security and protection. Therefore, hanging out, partying and doing things with them will eventually result in these kids becoming a member or an associate of the T.C.G.
3. **Growing Up in the Same Neighborhood.** - Many T.C.G. members associate with other neighborhood kids, non-islanders, which may result in becoming a member or an associate.
4. **Popularity and Recognition** - When asking a non-islander why they joined the T.C.G.'s, their answer is that "it's their popularity and recognition that we become a member or an associate of that group." Also, when you identify yourself as a T.C.G. member other kids take it as a solid threat.
5. **Identity.** - Many non-island kids join the T.C.G, or other island gangs so they can identify themselves with a group (peer pressure) and/or have a sense of belonging which they might not get from other gangs.

### C. Criminal Activities

Even though the T.C.G. in Utah is not as complex as the T.C.G. in California, the following criminal activities prove that the gang mentality is progressively increasing in the Wasatch Front area:

1. **Homicide** - March 11, 1990. An altercation occurred between T.C.G. members at a West Valley City party. One person, a Samoan, was assaulted and struck down with a tire jack

by a T.C.G. member. The Samoans fled in a truck, traveling at a high speed on an icy road up to 70 m.p.h. The T.C.G. members gave chase and attempted to force the Samoans off the road. A chase resulted with the Samoan vehicle losing control, crashing and killing all three occupants. Two of the deceased were determined to be members of the Hoodlum Crips (out of Garden Grove, California) and Royal Samoan Posse (a Crip set out of Santa Ana, California).

2. **Homicide** - June 6, 1990. An altercation occurred at a high school graduation party between T.C.G. members (who were wearing colors and flashing hand signs) and Blood affiliated members who were also wearing colors. A shooting erupted in which the bullet lodged in the head of one T.C.G. associate. He lingered on a life support system for several weeks before dying.

3. **Drive By Shooting** - June 14, 1990. In reference to the above homicide, five shots were fired by alleged T.C.G. members at a location where the homicide suspect from the June 6 incident was staying.

4. **Aggravated Robbery** - July 1, 1990. Three T.C.G. members entered a known drug house, run by another gang, to make a drug buy. The encounter went bad and one of the T.C.G. members grabbed a 13-year-old girl, holding a knife to her throat. The gang member demanded money and drugs from the occupants in the house. One of the occupants shot at the T.C.G. member holding the girl. All the T.C.G.s fled on foot while being shot at by the occupants of the house. No one was struck, but later, one of the T.C.G. members was identified and later arrested.

5. **Burglary** - May 27, 1990. Five T.C.G. members were arrested by Salt Lake City Police after burglarizing a pawn shop. Taken in the burglary were 37 hand guns ranging in caliber from .22 to .44 magnum. The police recovered 29 of the guns from the suspect vehicle which fled the scene in a high speed chase in excess of 60 m.p.h.

Interview with the suspects revealed one of them had been confronted at a Provo night club by members of the S.O.S. The confrontation resulted after the two groups flashed hand signs to one another. The T.C.G. member was attacked by S.O.S. members. The T.C.G. member returned to Salt Lake City and, after informing his fellow T.C.G. members, they committed the burglary. Their intentions were a) to return to Provo with the guns and shoot the S.O.S.; and b) to protect themselves from other gangs.

6. **Strong Armed Robbery** - February 23, 1991. Six T.C.G. members were arrested after entering a convenience store, taking numerous cases of beer. They physically and severely beat the store clerk.

Strong armed robberies, such as this case, are very common criminal activities among the T.C.G.s. Also, burglaries on closed convenience stores for large amounts of beer cases is also common among T.C.G.s. Take note that these burglaries and strong armed robberies will always be for the purpose of taking beer. Later, it will be explained where the cases of beer are being taken to. (See Party Places and Hangouts.)

## 7. Drive-by Shootings:

A. October 15, 1990. A T.C.G. member was shot at (not hit) by a rival gang (55th Street Bloods).

B. January 12, 1991. Two T.C.G. members were shot by a rival gang (55th Street Bloods), both survived.

C. January 29, 1991. Five shots were fired into a T.C.G. member's house by a rival gang (E.S.P. - East Side Packers). One bullet barely missed a sister, and another missed the grandfather.

D. October 11, 1990. P.V.C. and T.C.G. members were walking home when a rival gang drove by, shooting at them. No one was injured.

E. November 23, 1990. Two S.L.P. members were caught car prowling. In their possession was a sawed-off shot gun and a 9 mm. Both members were under the age of sixteen.

From the above criminal activities (these are just a few cases), it clearly shows how the T.C.G.'s criminal behavior in Utah has escalated, assimilating the California gang mentality.

## D. T.C.G. Hangout/Party Location

T.C.G.s love to party as a group. For the purpose as noted above in burglarizing convenience stores for beer, the beer is brought back to the party location. This location is usually at a T.C.G. member's house, garage, public park or a parking lot of a popular dancing place where heavy drinking takes place. It should be noted that at these hangouts, all criminal activities (to be carried out later that night or in the near future.) are usually planned. They also brag of their criminal activities committed.

This hangout is very critical in different phases. For example:

1. Phase (1) If T.C.G. members have money, and are in the right set of mind, will usually buy beer from the store.
2. Phase (2) They bring that beer to the hangout, drink it, and when out of beer, being under the influence of alcohol, they become "psyched" to go out and commit burglaries or strong armed robberies for more beer.
3. Phase (3) At this phase, they become completely intoxicated and along with drugs (if available), they are vulnerable to commit other serious crimes such as: aggravated assault, robbery, shooting and so forth.

It should be warned, in phase (3), this is when T.C.G. members are most dangerous. It should also be reminded that at these parties is where they form leadership, organize the gang membership, recognize each member's street name and learn of their abilities.

For law enforcement agencies, it is very critical to find these locations. In addition to the above locations, you will also find T.C.G. members "hanging out" in other locations such as Tongan community activities, dances, weddings, birthday parties, Polynesian rugby games, and other special occasions, youth/church dances and local dance/night clubs. The T.C.G. members are usually not part of these occasions, however, they just like to "hang-out," or "check-it-out," sometimes causing trouble and influencing other Tongan youth.

#### **E. Music and Graffiti**

As indicated above in regards to the party locations, music plays a very important part as a motivator to these T.C.G. members. For example, phase (1) (See Party Location) they will listen to "Reggae" music. This is their mellow stage, however, when they reach phase (3) they will listen to black hardcore gangster rap music such as N.W.A., Easy-E, Ice Cube, Boo-yaa Tribe and so forth. And if listening to N.W.A.'s song lyric "Fuck-the-Police," that will be their attitude towards law enforcement agents. It should be noted that Reggae music is a popular form of music in the islands, therefore, you will find T.C.G. members at local Reggae concerts or night clubs. On the other hand, Samoan gangs such as S.O.S. and P.V.C. will usually listen to hard core gangster rap music. (It should be noted that Boo-yaa Tribe is a Samoan gangster rap group.)

T.C.G. members love to draw graffiti within their territorial areas to identify themselves. You will also find their graffiti at schools, business buildings, neighborhood buildings and city walls and parks. They also give hand signs, whenever possible, especially for the camera. Not every person giving hand signs in pictures is necessarily a gang member. However, hand signs is the "in-thing" to do when taking pictures. You can see the popularity of hand signing (or gang influence) in our youth today.

#### **F. Drugs and T.C.G.s**

T.C.G. members in Utah have not developed the knowledge for drug dealing like other gangs such as black, Asian and Hispanic gangs. However, T.C.G.s are involved in small time narcotics with operation geared towards their local areas. Marijuana is the most common type of narcotic being handled by these T.C.G.s. Cocaine (and other drugs) is often purchased through a local source in small quantities when available. T.C.G.s are a little behind, however, you will find the above drugs in T.C.G. gangs. They are increasingly learning because of their association with non-island gang members. It is unique to know that alcohol is more popular than drugs with T.C.G.s, due to their lack of sophistication.

#### **G. T.C.G. Temperament**

When you approach T.C.G.s during their sober state of mind, you will find them the most friendly (this is probably the culture in them) and, if you pretend to be their buddies and laugh and joke with them, showing respect and dignity of who they are, they will most likely tell you everything. (They are known to tell on other gang members, disclosing valuable [true or not true] information.) However, if they are in phases 2 and 3 (see Party Locations), their tempers can cause them to be physically uncontrollable.

## **H. Auto Theft and Car Prowling**

Another new trend we are encountering more and more often with the island gangs is vehicle theft. Through our information and intelligence, when asking T.C.G. members of techniques of car theft, they state they learned it from Asian gang members (i.e., Vietnamese, Laotian and Cambodian gang members) and are presently using these methods when needing transportation from Utah to California. We interviewed a Cambodian gang leader who is widely known for committing this type of crime and he confessed to the police that he taught T.C.G. members these techniques. Because of this reason, we will see an increase of this type of activity among T.C.G. members.

## **I. Tatoos**

We are encountering more T.C.G. members having tatoos on their hands, back and legs. You will find them on stages 3 and 4. Tatoos such as: T.C.G, P.V.C., S.O.S., Samoan pride, Tongan pride, and so forth.

## **J. T.C.G. Street Tricks**

Because the T.C.G.s are bilingual and deal with two cultures, and because of law enforcement agencies' lack of understanding the Tongan language, the T.C.G.s use this to their full advantage. For example, if a police officer stops a member and asks for I.D., the member will usually not have any. Instead, when asked what their name is they use the following tricks:

If real name is: David Heimuli

They give the name: Dee (for David) Muli (for Heimuli),

using only part of the first and last name; or, another popular trick is:

Swear name give: Sione Uluta'e

Meaning: John Shithead.

It is also common for T.C.G. members (stages 3 and 4) to not give their real name to police officers, instead they will give their uncle's, cousin's, friend's and even brother's names. It is important to ask other Tongans around of each others names to confirm their identity.

Therefore, the officer, not knowing Tongan would most likely write this name on their field cards, not knowing what it meant. To help law enforcement officers and others, it is important to learn some Tongan vocabulary. Use the following list to your advantage in dealing with T.C.G.s, or all four stages for that matter. You will find when using these words, you will probably shock and surprise them, and find them more cooperative.

The following are additional words and select phrases to assist when coming in contact with T.C.G.s or a Tongan.

- |                        |               |
|------------------------|---------------|
| 1. Hello.              | Malo e lelie. |
| 2. How are you?        | Fe fe hake?   |
| 3. Fine, thank you     | Sai pe malo.  |
| 4. Thank you very much | Malo 'aupito. |

5. Yes	'Io
6. No	'Ikai
7. Speak	Lea
8. Bad	Kovi
9. Good	Lelei
10. Smart (Intelligent)	Poto
11. Go	'Alu
12. Stop	Tuku
13. Come	Ha'u
14. Help	Tokoni
15. Kava - National Drink of Tonga	
16. Male/boy-youth	Tamasi'i
17. Female/girl-youth	Ta'ahine
18. Listen	Fanongo
19. Do you speak English?	'Oku ke lea faka Palangi?
20. Caucasian/white/foreigner	Palangi (no critical)
21. What is your name?	Ko hai ho hingoa?
22. Speak slowly.	Lea ma malie.
23. Do you understand?	'Oku mahino?
24. You don't understand?	'Oku ikai mahino?
25. Are you angry?	'Oku ke 'ita?
26. Please be patient.	Kataki fakamolemole.

To make your communication efforts with Tongans more effective, begin using Tongan words (cited above mixed in with English sentences. The following are some examples:

1. Hey, tamasi'i/ta'ahine, what are you doing?
2. You are a tamasi'i kovi!
3. Do you lea faka Palangi?

Continue to add more Tongan words to your sentences.

The following are Samoan vocabulary words:

1. Hello.	Talofa.
2. Thank you (very much).	Fa'afetai (lava).
3. Please	Fa'a molemole
4. Goodbye	Ta fa soi fau.
5. How are you?	O a mai oe?
6. What is your name?	O ai lo'u igoa?
7. I don't understand	O te le malamalama.
8. Where are you going?	Alu i fea?
9. Boy	Tama
10. Girl	Teine
11. Man	Tamaloa
12. Woman	Fafine

13. Good
14. Love
15. Bad

Lelei  
Alofa  
Leaga

#### **K. Investigative Tips on Interviewing/Interrogating Suspects**

1. Inform suspects being interrogated not to converse amongst each other in Tongan or Samoan. If this is allowed, they may form a common excuse of their involvement in the crime committed.
2. Prior to the actual interview, it is helpful to ask where he or she attended school (Tonga or America) This will assist the interviewer in determining what their abilities might be in writing and speaking in English. This may be helpful in determining which stage (of Stages 1 through 4) the suspect most likely fits into. If the suspect appears to have a heavy accent, ask if a translator is needed. This may be important when advising them of their Miranda rights. (See the attached American Miranda Rights in Tongan). **Note: When using an interpreter, it is critical that he/she is well qualified, respected among the Tongan people, but most importantly, that he/she is police-minded and supportive of the law.**
3. When dealing with juveniles, parents (if after contacted, are available) come to the police station. By doing so, this creates an uncomfortable setting for both the parents and the juvenile. The parents (in most instances) may force their son or daughter to tell the police everything, to be cooperative and tell the truth.

#### **L. Weapons**

The significance of the four stages (cited above) becomes apparent when viewed in terms of the possessing and using of firearms. In Tonga, the possession of firearms is forbidden and their use is virtually unheard of. A Tongan from the first two categories would most likely not consider the possession and use of firearms because it contradicts their upbringing and they fear the dangers of guns. Those Tongans from the latter two categories, especially the fourth, however, would not hesitate to possess and use a firearm. (See Criminal Activities.)

#### **REHABILITATING T.C.G.S**

The following information are possible ways, and may be effective, in helping and solving T.C.G. problems:

1. **Educating Parents of Their Kids' Gang Involvement.** In most instances, parents (stages 1 and 2) do not understand or comprehend the street mannerism of gangs which engulf their children. It is critical that communication to these parents (stages 1 and 2), because of the language barrier, be given basic information accurately, on their level. These kids (stages 3 and 4) use this language barrier to their advantage. When facing this problem, make sure that an interpreter (an educated person, understanding English) is used in communicating with the parents.
2. **Target the Hardcore Gang Leaders.** Two effective methods: incarcerate hardcore leaders (imprisonment) and/or send them back to the islands. In some cases, when parents realize their kids are heavily involved in gangs, in general, they usually send them back to the islands. Because there are no gangs in Tonga, and the zero tolerance from the police, their gang

involvement is diminished.

**3. Work With Young Kids (Elementary and Junior High Ages).**

Divert their minds to other positive constructive activities (athletic programs, community programs, church programs, etc.).

**4. Positive Role Models.** It is pertinent that we have Polynesian leaders within our communities. Such people as government leaders, law enforcement officers, athletes, businessmen, educators, religious leaders, etc., to play as role models to the youth, to broaden their minds and provide possible opportunities in progressing and becoming productive citizens in our community.

**5. School/Education.** Because some Tongan youth excel in sports such as football, basketball and so forth, many will qualify for collegiate athletic scholarships, which will provide academic opportunities. If taken seriously, they will become productive.

**6. Religion.** Since the Polynesian people hold strong to their religious values, it will be helpful to inform church leaders, priest, ministers, pastors, and bishops, of the problem. If they do not comply to your requests (denial stage), it is critical to go above them to a hierarchy of a particular denomination because, if they are aware of the situation, they will take the appropriate measures.

**7. Maturing in Age.** It is common within the Tongan culture, when settling down (i.e. married or having families), many begin to change their mentality. This is a proven fact because in Utah, we have never found a T.C.G. gang member to be over the age of 27. In the past, when the Gang Unit has talked to older T.C.G. members (approx. the age of 25), and when asked about their gang involvement, they state they have a family to take care of now. This philosophy is common among stages 1, 2 and 3, however, stage 4 still remains to be seen.

**8. Tips for Juvenile Probation/Case Workers.** If at all possible and if time permits, attempt the following suggestions.

a. Periodical visits of juvenile's home, giving the family and juvenile a feeling that you are interested in his/her activities. Tongan parents appreciate this attention and will probably take you into their confidence.

b. If possible, monitor his activities in school (attendance/grades) through school counselors and resource officers.

c. Make an effort to attend ethnic social functions, to get a first-hand look of the atmosphere, type of associates and who your clients hang out with.

d. This will result in:

- (i) parents and community awareness of who you are,
- (ii) ability to deal with their needs.

#### IV. CONCLUSION

Like all other gangs in Utah, the T.C.G.s and other island gangs pose serious problems to our community and our youth today. Remember not all kids are gang members, however, some claim gang affiliation because of a sense of identity, belonging, recognition, popularity, intimidation and pride. T.C.G.s are not mysterious. Show them that he or she has no alternative, that you are his friend and you will be FAIR but FIRM with them. Deal with them effectively. On the other hand, show the utmost sensitivity to the culture. Remember the culture and its dignity to their families. We will make mistakes and continue to do so, but we will also learn from it.

**GOOD LUCK!!!!!!**

# SALT LAKE AREA GANG PROJECT

315 E. 200 S.

SALT LAKE CITY, UTAH 84111

(801) 799-3742 FAX: 799-3180

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## YOUR RIGHTS:

PLACE: \_\_\_\_\_  
DATE: \_\_\_\_\_  
TIME: \_\_\_\_\_

Before we ask you any questions, you must understand your rights.

1. You have the right to remain silent.
2. Anything you say can be used against you in court.
3. You have the right to talk to a lawyer for advice before we ask you any questions, and to have an attorney with you during questioning.
4. If you cannot afford a lawyer, one will be appointed for you by the court if you wish.
5. If you decide to answer questions now, without a lawyer present, you will still have the right to stop answering at any time, until you talk to a lawyer.

## WAIVER OF RIGHTS:

1. Do you understand these rights as I have explained them to you?  
YES \_\_\_\_\_ NO \_\_\_\_\_
2. Having these rights in mind, do you wish to talk to me now without an attorney?  
YES \_\_\_\_\_ NO \_\_\_\_\_

I have read this statement of my rights, and I understand what my rights are. I am willing to make a statement and answer questions. I do not want a lawyer at this time. I understand and know what I am doing. No promises or threats have been made to me, and no pressure or coercion of any kind has been used against me.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date of Birth

\_\_\_\_\_  
Witness

**A MULTI-JURISDICTIONAL GANG SUPPRESSION & DIVERSION UNIT**

# SALT LAKE AREA GANG PROJECT

315 E. 200 S., SALT LAKE CITY, UTAH 84111 (801) 799-3742 FAX: 799-3180

## KO HO'O NGAahi TOTONU [FAKAKONISITŪTONÉ]

FEITU'Ū: \_\_\_\_\_  
'AHŌ: \_\_\_\_\_  
TAIMÍ: \_\_\_\_\_

Kuo pau ke tomu'a machino kiate koe ho'o ngaahi totonu [fakakonisitūtoné], pea toki lava ke mau fai atu ha ngaahi fehu'i kiate koe.

1. 'Oku 'i ai ho'o totonu [fakakonisitūtoné] ke ke fakalongolongo pē.
2. 'E lava 'o ngāue'aki 'a e ngaahi fakamatala te ke fai ke talatalaaki'i 'aki koe 'i he fakamaau'angá.
3. 'Oku 'i ai ho'o totonu [fakakonisitūtoné] ke ke talanoa mo ha loea koe'uhi ke ne fale'i koe, pea mau toki fai atu ha ngaahi fehu'i, pea 'i ai foki mo ha'o fakafofonga lao lolotonga hono fakafehu'i koé.
4. Kapau 'e 'ikai te ke lava 'o totongi ha loea, pea kapau 'okú ke loto ki ai, 'e fili leva 'e he fakamaau'angá ha loea ke ne fakafofonga'i koe.
5. Kapau te ke fili ke ke tali 'a e ngaahi fehu'i he taimi ni ta'e 'i ai 'a ho'o loea, 'okú ke kei ma'u pē ho'o totonu [fakakonisitūtoné] ke ke ta'ofi ha'o tali 'emau ngaahi fehu'i, kae 'oua kuō ke talanoa mo ha loea.

## KO HO'O TUKU ANGE HO'O NGAahi TOTONU [FAKAKONISITŪTONÉ]:

1. Kuo mahino kotoa kiate koe ho'o ngaahi totonu [fakakonisitūtone] ko ia kuo u fakamatala'i atu?  
'IO \_\_\_\_\_ 'IKAI \_\_\_\_\_
2. 'I he mahino kiate koe ho'o ngaahi totonu [fakakonisitūtoné] ko iá, 'okú ke fie talanoa mo au he taimi ni, neongo 'oku 'ikai 'i heni 'a ho'o fakafofonga laō?  
'IO \_\_\_\_\_ 'IKAI \_\_\_\_\_

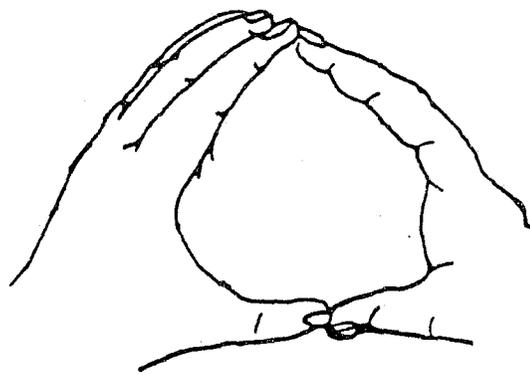
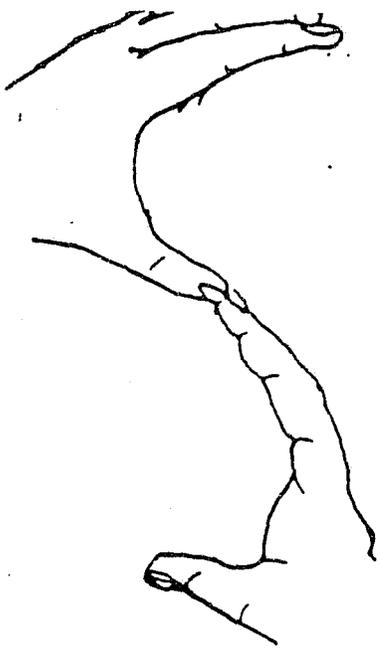
Kuō u lau 'a e fakamatala ko 'eni ki he'eku ngaahi totonu [fakakonisitūtoné], pea 'oku mahino kiate au 'a 'eku ngaahi totonu ko iá. 'Oku ou loto ke fai ha'aku fakamatala mo tali 'a e ngaahi fehu'i. 'Oku 'ikai te u fie ma'u ha loea he taimi ni. 'Oku mahino kiate au peá u 'ilo'i 'a e me'a 'oku ou fai. Kuo 'ikai fai mai ha ngaahi tala'ofa pe ha fakamanamana kiate au, pea kuo 'ikai fakamālohi'i pe fakakouna'i au 'i ha fa'ahinga founa.

\_\_\_\_\_  
Fakamo'oni Hingoa

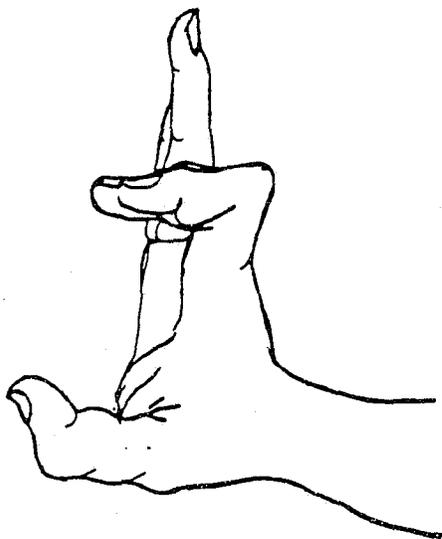
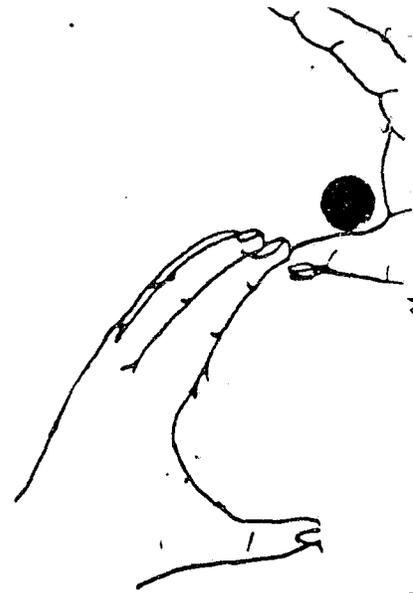
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'Aho Fā'ele'i

\_\_\_\_\_  
Fakamo'oni'i'e

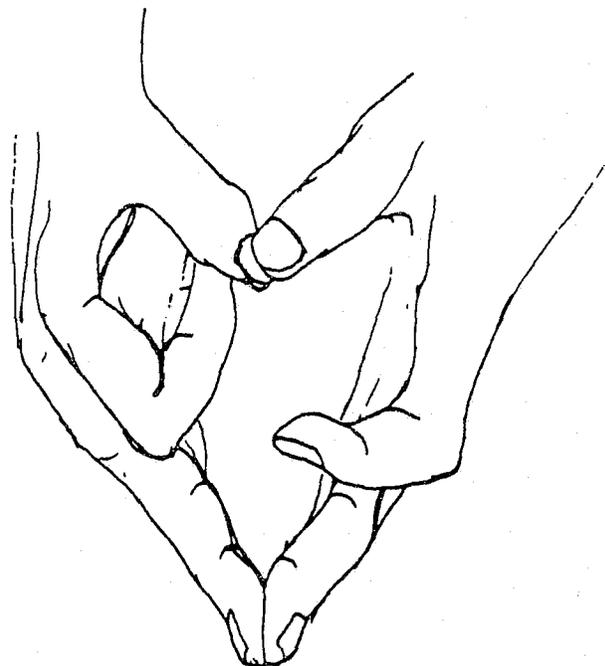
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S.O.S.



T.C.G.



P.V.C.