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A SNAPSHOT OF ABORIGINAL YOUTH STREET GANGS IN MANITOBA

OCTOBER 1999

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The views expressed in this working paper are those of the author and are not necessarily those of the Solicitor General Canada.

“There are no Aboriginal Youth Street Gangs – Only Street Gangs” are the words of one Peace Officer. This paper is meant to provide a glimpse of the involvement of Aboriginal youth in street gangs in Manitoba as it exists in October 1999. It is not an academic paper but was styled to get the information from youth in a manner that was acceptable to them. The researcher was asked to look at the definition of Street Gangs: profile street gang members; and examine recruitment and links between rural and urban communities. It was felt that the information must be gathered and produced by an Aboriginal person as a way of presenting the Aboriginal perspective on the subject. In determining the value of the project, the key source of information were the youth. It was very difficult to get the input of informants who had worked with youth in the street gang phenomenon. As such, some perspectives may not be adequately represented in this document.

Four Aboriginal communities in rural and northern Manitoba and one northern urban centre were examined during the period of October 1999. Interviews were conducted with eight youth from rural and northern Manitoba and six youth from Winnipeg. All of the youth were Aboriginal. Interviews were held in private in the most comfortable turf for the youth, whether it be in a parking lot, a restaurant or a neutral kitchen table. All participants were informed that the information would only be used for this study which was being done for the Solicitor General Canada. Individuals were informed that they would remain anonymous as to person and community. Youth were also advised not to disclose any criminal activity that they were or may be involved in. Each interview took approximately one hour to one hour and forty-five minutes to complete. The youth were informed that they were free to terminate the interview at anytime. Informants included youth that continue to see themselves as gang members, youth and adults that have left the gang lifestyle and youth who have observed gang growth. The candor and trust that was apparent in the youth particularly impressed me when they had to sit for a long period of time.

Other informants included police officers, social resource people and individuals from correctional facilities. Interviews with police officers and other individuals confirmed the analysis of the youth. It is noted that in some communities, individuals were extremely

afraid of gang members and the perceived and real power they have in the community. Other communities have taken control and have developed strategies to eliminate a gang presence in there midst.

A literature review was also conducted, with the report of the Montreal Urban Community Police being the most current and comprehensive, with respect to youth involvement in gangs. Various conference reports and the study of the Royal Commission on Aboriginal People were the most reflective on the situation of Aboriginal youth. Documents produced by Correctional facilities were also viewed. The vast majority of documentation on street gangs does not have a focus on Aboriginal youth involvement. The issue of street gangs has been around in mainstream society for several generations and it has only been recognized as being entrenched in the Aboriginal community for the last five years. It has only been in the most recent past that strategic initiatives have been put in place to address gang situations. Much of the literature and indeed the interviews concluded that police forces and governments cannot bring about change alone but must include the whole community. Workshops produced by the Government of Manitoba – Family Services, entitled, “It takes a Community”, appear to achieve this multi-disciplinary approach to dealing with the situation of youth street gang involvement.

HISTORICAL PRESPECTIVES

In the Aboriginal community in Manitoba, the focus has been on the big picture items, such as economic development, land claims, broken treaties, and government to government relations. Women’s organizations have been focused on the development of a political voice both within Aboriginal and mainstream governments. In the eighties and the early nineties everybody was talking about fiduciary and fiscal responsibility. No one claimed a fiduciary responsibility for the children. Youth/Elder conferences and Education conferences were held, but financial resources limited attendance. No one

paid attention to the children being left alone. No one paid much attention to the phenomenon of Aboriginal Youth Street gangs.

TRADITIONAL WARRIOR SOCIETIES

There is a story, told by the older men, that the street gangs in Manitoba were born within the walls of a correctional facility. The young men were gathered to listen to an elder who chastised them by saying, "You call yourselves Warriors. You should be out looking after the women and children - not in here." These men picked up the challenge and called themselves Warriors. They called themselves Warriors without the understanding and knowledge of duty, responsibility, obligation and loyalty that individuals raised and taught in traditional cultures follow. Individuals who are involved in Warrior societies even in present day, are taught to be strong in mind, body and spirit. They are taught about honoring oneself and respecting all that is around them. Warriors are taught to respect leadership and social order. When asked to describe the traditional Warrior society in a way that it would be understood by mainstream society today, one individual stated, "It's kind of like a Kinsmen club. We meet, we help those in need, and we teach young people about values." These are the teachings that the young men did not receive within the walls of the institution.

When they got out of prison, the young men were still angry. Some believed that they were going to change the situation of the People. They were going to save the people from the grip of poverty that they believed was being enforced by corrupt band management that forced people into the cities to live on welfare. Believing that they understood the responsibility of being a Warrior, these young people participated in occupations and low level intimidation. In turn, there was little respect shown to them, and they became known as "muscle" for one faction or another. It was the show of "muscle" that held the younger children in awe. It was also the perception of what a Warrior was supposed to be that enamoured the children. A prime example of this perception comes into play during the conflict in Kanawake that played itself out on television screens across the country. This conflict garnered international attention and

emblazoned the modern day Warrior image in the hearts and minds of all people. For young Aboriginal men and women in Manitoba there was pride that our people can still fight for what we believe in. Demonstrations and rallies of support were held in every community in Manitoba where Aboriginal people lived. While this event created pride in Aboriginal people, it also widened the gulf between the institutions and young people. For the young men that came out of the institutions wanting to be Warriors, in the traditional sense their objectives were never met. Some became what we now know of as "Manitoba Warriors."

THE ABORIGINAL JUSTICE INQUIRY

At the time of the release of the Aboriginal Justice Inquiry in Manitoba in 1991, Aboriginal street gangs were not seen as a problem. Issues such as the over-representation of Aboriginal youth in the justice system and the systemic discrimination encountered were discussed. The Inquiry did examine preventative measures to stem the flow of youth crime. The Commission recommended that "Aboriginal communities throughout Manitoba be encouraged and adequately funded to develop crime prevention programs for youth based on the development of a full range of employment, cultural, social and recreational opportunities." A limited response came only after street gangs became a mainstream reality.

THE ROYAL COMMISSION ON ABORIGINAL PEOPLE

In 1996, Canada released the Report of the Royal Commission on Aboriginal People. Throughout its extensive and comprehensive report, the situation of Aboriginal youth street gangs was never examined or addressed. The report heard evidence of the emergence of street kids but did not make the link to street gangs. It did find that youth have common concerns. In those common concerns, we may find the roots of street gang growth.

In Perspectives of Youth the commission report states, “ They (youth) are the current generation paying the price of cultural genocide, racism and poverty, suffering the effects of hundreds of years of colonialist public policies. The problems that most Aboriginal communities endure are of such depth and scope that they have created remarkably similar situations and responses among Aboriginal youth everywhere. It is as though an earthquake has ruptured their world from one end to another, opening a deep rift that separates them from their past, their history and their culture. They have seen parents and peers fall into this chasm, into patterns of despair, listlessness and self-destruction they fear for themselves and their future as they stand at the edge.” The Royal Commission on Aboriginal People made several recommendations to address the situation of Aboriginal youth.

THE CURRENT SITUATION

Statistics Canada reports that the largest age group in the Aboriginal population is under the age of 25 and that this sector will continue to grow in the future. The Manitoba Bureau of Statistics adjusted the Statistics Canada projections to better reflect the situation in Manitoba. In 1991, Aboriginal people comprised 10.8% of the total population. By the year 2016, that percentage will rise to 15.3. Aboriginals will experience a growth rate of 1.9% compared to a 0.3% growth rate of other Manitobans. In 1991, 38.3% of the Aboriginal people lived on reserves, while the projections indicate that 76.0% will live in the city of Winnipeg in 2016. The statistics indicate that currently 56.2% of the Aboriginal population is under the age of twenty-five.

According to one study, Winnipeg is the child poverty capital of Canada. Winnipeg has twelve neighbourhoods defined by the study as “distressed”. The factors weighted in determining distressed neighborhoods are: high individual poverty rates; high government transfers; low school attendance; low male employment for the ages of fifteen and up; and a high percentage of single parent families. Winnipeg is the only

urban area with a high concentration of Aboriginal people living in its distressed neighborhoods.

While the situation for Aboriginal people resident in Winnipeg is dismal, it is only magnified in rural and remote communities. Applying the five criteria to reserve communities indicates that all reserve communities fit the definition of being "distressed". When one applies the high rate of suicide, which is seven times the national average and the over representation of Aboriginal people in all aspects of the justice system, we see a generation of Aboriginal children who have no hope.

One community intervenor stated that the root of many of the problems for the kids is the lack of structure in the home. The kids who get in trouble are those who were left alone at as young as four years old while their parent(s) went out gambling or drinking. These parents come home either too hung over from drinking or depressed from gambling that they can't look after their kids. When the kids go to school they take it out on their peers and are outcast again.

DEFINITION OF STREET GANGS

In Manitoba, police forces and correctional facilities have uniformly adopted the six point criteria to identify a street gang member developed by Criminal Intelligence Service Canada. A gang is identified as "A group of persons consorting together on a formal or informal basis, to engage in unlawful activity. Of the six points of identification three must be met and one must be criteria # 4. The criteria is as follows:

- Reliable source information;
- Police information provided as result of direct observed association with other gang members;
- Subject acknowledged gang association;
- Involvement (direct or indirect) with gang motivated crime;

- Previous court findings that a person was a gang member; and
- Common or symbolic gang identification or paraphernalia (i.e. tattoos, weapons, poems, rituals, and clothing).

The Courts have accepted this criteria as proof of bona fide gang membership.

Acceptance of these criteria has allowed for a creation of a database and the recognition of person as "Special Interest Person."

Based on this criteria there is approximately 1600 persons listed as "Special Interest Person."

DEFINITION OF STREET GANG BY ABORIGINAL YOUTH

Aboriginal youth involved with gangs see themselves as affiliated with the larger and better-known street gangs such as the Manitoba Warriors or Indian Posse. They identify themselves by virtue of being dispossessed by the family, community and society. Members must be willing to take and act on direction from the gang hierarchy. The youth that participated in this review stated that they were related to somebody or where friends with somebody that introduced them to the gang. Individuals that live in urban centres tended to define their placement in the gang through known terminology such as "I was a striker since I was thirteen."

While in rural and remote individuals define themselves as either being in a gang or out of a gang, in urban areas gang affiliated individuals were in possession of outward identifiers, such as headscarves. These were no longer worn in a visible manner but would be kept on their person when out on the street, often to act as an identifier when approached. This would either tell rival gangs to back off or identify associates of the same gang. One young person left his scarves hanging in his living room when he went out. While he was out his place was broken into but nothing was stolen. He believes this was because his scarves were visible and the would-be thieves got scared.

For individuals living in urban locations, hand signals or signs were also of greater importance than for rural and remote persons. They have been used to identify turf, membership, approaches and activities.

PROFILE OF ABORIGINAL YOUTH STREET GANG MEMBERS

All informants and intervenors identified the age range of the gang members as being as young as eight years old and as old as forty. The bulk of membership is in the twelve to twenty four years. Those persons that are affiliated with the Manitoba Warriors are in the older persons range from eighteen to forty. Those persons affiliated with Indian Posse are in the younger age from twelve to twenty years old. There appears to be an increase in the number of young girls that are becoming involved in street gangs, and increasing assuming leadership positions within the ranks.

Aboriginal youth become involved in gangs as a result of social disorganization, poverty, lack of education and racism. Indeed, the youth that participated in this project had experienced all four of these indicators and attributed this to their involvement with the gang. One young male indicated that he started having "trouble in school at grade 6." While another youth indicated difficulty in junior high and had dropped out by grade 9. None of the youth had completed grade 12.

When asked why they got involved in street gangs one youth indicated, "to be powerful," while another indicated, "so people would be scared of me and leave me alone."

The youth were not situated in their original two parent biological families at the time of their introduction to the gang lifestyle. Youth were living in single parent families, extended families or on their own. The youth that were living on their own became wards of the state and had also spent time in juvenile detention centres. The one factor present in all cases was the complete lack of male parental involvement in the lives of these youth.

GANG RECRUITMENT

The youth indicated that they did not chose the gang they ended up in, but where chosen by virtue of where they lived. There is one noted exception with respect to a gang that had a short-lived presence in a northern community: These individuals were relocated from their remote community of origin to attend school where members of this gang got together to support one another in an unfamiliar and seemingly unfriendly environment. Only members from the community of origin where given membership and their activities created a presence and a fear that gave them a sense of security and solidarity.

In Winnipeg, the youth indicated recruitment into gangs begins with dangling of goodies before vulnerable youth. One youth described his recruitment as having begun with riding around in Limousines all day and eating out in restraunts. This youth also received a pager so that he could be contacted when required. At first it was just to get together with the guys... Intelligence sources confirm that this is a common method of recruitment. In rural and remote communities youth were attracted by the bravado of their relatives who had come back home from southern Manitoba institutions. They brought with them and were offered a sense of power and belonging that comes with being associated with a Winnipeg gang. Even in a street gang, nobody wants to be "a dumb Indian." Being affiliated with a powerful Winnipeg gang takes that label away. The youth indicated that they were also offered drugs. One adult indicated that they didn't want their kids to go down south because, 'they just come back badder than when they left.'

In the rural and remote communities, it is generally felt that there is no active recruitment occurring. The youth were aware of the presence of gang members but had not been actively recruited nor were aware of any active campaign. Intervenors in these communities where also aware of the presence of gang members but also felt that there was no active recruitment occurring at this time.

The initiation rites tend to be different by location. Some common rites involve “swarming” a victim, break enter and theft. One youth said, “We just get told who to beat up and we go do it.” Young girls in all locations are subject to being “sexed in” to the gang. In some locations, arson is deemed to be the new initiation rite.

LINKS BETWEEN RURAL AND URBAN COMMUNITIES

It is a commonly held belief that the spread of gangs to rural and remote communities is a result of exposure in correctional facilities. Rural and remote communities can identify the more public rise of gang membership and gang activity to the return home of individuals from correctional facilities.

Less common, but factored in are the youth that leave their rural and remote communities to attend school in a larger urban centre. Students sometimes experience a sense of dislocation and academic disparity when leaving their home communities. Students are then left in a vulnerable state and become easy picking for gangs. One youth indicated that when he turned twelve, “All of a sudden I was six feet tall and couldn’t fit in my desk. Other kids made fun of me because all of a sudden I was older and bigger. My mom sent me to school in Winnipeg. I just used to cry and hide in my bedroom because I didn’t want to join a gang. In the end I had no choice because no one would look after me. Everyone was scared of me.” In order to escape the gang they return to their home communities. They often bring the gang mentality home with them. It is almost intimidating for adults to deal with youth who come back home to Northern Manitoba affecting the style and language of a “Homey” from the ghettos and barrios of America. One adult indicated that, “you don’t know these kids anymore and you can’t do anything about it.” Communities have been ill equipped to deal with the emergence of street gang mentality, particularly those with limited fly-in resources. All children and youth, regardless of their location are exposed to the same gang culture through television and popular rap music.

Key to the link between rural communities and urban centres is the importance of extended blood family ties to gang membership. Individuals may leave a rural or northern community and become involved and maintain involvement with gangs because of biological family ties. The youth identified older family members such as cousins as having the primary gang involvement. In no case was a parent identified as bringing the individual into the gang lifestyle. One young girl stated that she was not really involved in a gang anymore but her cousin was. When she moved back home again she felt that she would probably be involved again, because her cousin was, and he was the leader.

LINKS BETWEEN YOUTH STREET GANGS AND ORGANIZED CRIME

According to police sources, Manitoba has approximately forty street gangs, almost all of them being predominantly Aboriginal in membership. Approximately twenty five percent of the gangs are youth gangs. Intelligence suggests that the most organized of the street gangs is the Manitoba Warriors with affiliation to the Saskatchewan Warriors, Ontario Warriors, and Alberta Warriors. The Manitoba Warriors are also known to have affiliation with the Los Bravos and Spartans of Manitoba and the Hells Angels. A year ago the Winnipeg Police completed "Operation Northern Snow" which resulted in the arrest of 35 members of the Manitoba Warriors and their associates. The operation utilized the organized crime legislation Bill C-95, which resulted in charges of drug and weapons offences. The Manitoba Warriors are also linked to the Deuces which is seen as the farm team and is composed primarily of young Aboriginal persons, but has crossed territorial lines and recruited Caucasians. The Deuces is also known as the most violent street gang.

LINKS BETWEEN GANGS AND PRISON OR YOUTH DETENTION CENTRES

As stated earlier, the Aboriginal Justice Inquiry confirmed an over-representation of Aboriginal youth in the criminal justice system. That over-representation continues in

1999. Due in part to the incarceration of the Manitoba Warriors, who are awaiting trial, youth that would normally be remanded to the Winnipeg Remand Centre are being sent to Headingley Provincial Correctional facility. These youth are then sent to Stony Mountain Federal Correctional facility.

Without fail on any given day the Manitoba Youth Detention facility is operated on an overcrowded basis. All provincial and federal correctional facilities work in cooperation with the Winnipeg Police Service and the Royal Canadian Mounted Police to identify gang membership and meet on a monthly basis. One intervenor felt that the street orders still came from membership within the walls of the correctional facilities. The individuals that operate in the street gangs are seen as not operating independently of the incarcerated, but as one unit.

Governments at all levels and police forces have realized that the presence of street gangs is going to continue to be a constant factor in daily life. In about 1993, correctional facilities began to establish gang coordinators or individuals to monitor the presence of gangs. Institutions segregate gang members from non-gang members as a preventative measure. In some cases gang affiliated inmates are introduced back into the general population after some form of behavior modification.

LINKS BETWEEN STREET GANGS AND COMMUNITY RESOURCES

The City of Winnipeg and Winnipeg Police Service established a Gang Coordinator position and Gang Prevention Unit. This unit works with individuals, schools, and the community to do gang prevention. The unit works with students in areas that are most vulnerable to gang recruitment and with individual gang members who want to leave the gang lifestyle. This unit is also involved in the delivery workshops to community resource people. One intervenor from a rural community identified a staff member of the Winnipeg Gang Prevention Unit as being most helpful in diffusing a tense situation between rival gang members. This situation occurred in a rural community and involved

gang members who were resident in Winnipeg. The rivalry was threatening the security of family members situated in both locations. While the intervenor acknowledged the ability of the gang prevention unit to handle the situation, a lack of resources in rural and remote communities is also recognized.

The Winnipeg Native Alliance runs a program that is widely cited and is seen to be a successful prevention program in the core area of Winnipeg. The Alliance provides outreach to institutions and five Inner City high schools. They also offer an Urban Sports Camp that involves sport and traditional Aboriginal cultural teachings. The program is staffed by young Aboriginal people who have a mission "to empower youth to make positive lifestyle choices by promoting Native strength and unity through fitness, sports, recreation, pride, identity and spirituality.

In rural communities, however, there are a significant lack of community resources.

The Government of Manitoba responded to the gang presence by developing a three-day workshop that requires the participation of the community, service providers (governmental and non-governmental), police and other meaningful community institutions. This program focuses on a preventative community model. This workshop gives service providers and community members an opportunity to learn about gang functions and functioning, completing assessments, utilizing multi-system approaches and developing community prevention/intervention responses. It appears to work well in urban and larger rural environments where resources are available and response is not limited by distance. This model could be useful in rural and remote communities but would need to be amended to address the particular realities of northern and remote communities.

The police forces, particularly the Royal Canadian Mounted Police have also been engaged in preventative and community based models. These models appear to be focussed primarily on the needs of young males. However, it is noted that these programs are effective in bringing a positive lifestyle to young people in general. Two

programs that they have supported are the Heat, which is a hockey team, and On-Side, which is a program whereby officers identify at risk youth and promote positive life-style choices. Local detachments committed to the community prevention model participate in inter-mural activities in school gymnasiums, community slo-pitch leagues and teach a variety of sports that would not necessarily be otherwise available in the communities they police. Officers that are Aboriginal and have knowledge of traditional practices are able to engage the communities in activities such as talking circles and remembering and regaining the practice of picking medicines such as sweetgrass and medicinal roots.

Winnipeg has many programs that are run by community clubs and organizations that identify at risk youth as the subscribers of the service. An attempt by the Children and Youth Secretariat resulted in the production of a pamphlet that identifies major programs and services available to youth. While some services exist in Winnipeg, it should be noted that prevention programs do not exist in a coordinated and proactive manner outside the city.

In conclusion, these programs and services that appear to be achieving a level of success in gang prevention, are those that reach out to the children, one at a time, on their own terms and on their own turf.

CONCLUSION

While there may not be acceptance of the term Aboriginal Youth Street Gangs the fact remains that the majority membership of street gangs in Manitoba are Aboriginal children and youth. There is an opportunity to form partnerships with northern and remote communities to prevent and suppress the establishment of street gangs in these areas. As an Aboriginal person it was indeed heartbreaking to hear the responses of youth to the question, "What would have prevented you from joining a gang?" They said, "If my parents told me they loved me" and "If my parents said No and disciplined me." The youth provided recommendations that were rooted in a need to connect the past with the present. They see a need to reconnect with the traditional culture, history and pride of

Aboriginal people. Street Gangs may be a mainstream problem, but it is one that Aboriginal youth feel can be solved in their own communities given the will of the leadership.

One Northern Manitoba community has taken proactive measures by making a public announcement that gangs and gang members would not be tolerated, by having community resource people attend to the school on a regular basis and having active justice committees. When I asked one youth why she wasn't involved in a gang when it seemed like the thing to do, she said, "Gangs are stupid, phony. It's just kids trying to act good. Like better than everybody else but they're not."

The Royal Commission on Aboriginal People had this to say about the children:

"Children hold a special place in Aboriginal cultures. According to tradition, they are gifts from the spirit world and given to be treated very gently lest they become disillusioned with this world and return to a more congenial place. They must be protected from harm... They bring a purity of vision to the world that can teach their elders. They carry within them the gifts that manifest themselves as they become teachers, mothers, hunters, councillors, artisans and visionaries. They renew the strength of the family, clan, and village and make the elders young again with their joyful presence."

**RECOMMENDATIONS
A SNAPSHOT OF
ABORIGINAL YOUTH STREET GANGS IN MANITOBA
OCTOBER 1999**

The insight gained into Aboriginal youth that are involved with street gangs was at times gut wrenching, deeply thought provoking and highly emotional. Sometimes I would think this just couldn't be happening to our kids. While we all may be able to write lists of reasons why the youth are in this state today, this won't change the reality. I am reminded of the story of the birch tree that is hit by lightning. Its bark is burned and a scar is left, yet its core is protected and it continues to grow. Talking with the youth tells me that their core is still protected and they will continue to grow. They have given us some insight on what they think will help them to grow as the birch tree. I really hope we take the time to listen and the time to act. Their recommendations don't bring easy and fast solutions but require a long-term commitment. The question posed was this: "If there was anything that would help you or other kids in general to get out or to stay out of gangs what would that be?"

They responded:

1. To have cultural teachers available at all times in the community so we could learn about traditional ways.
2. To have sweatlodges available in the community every day if necessary to help the youth.
3. To have a youth centre open and available in the community especially on evening and weekends.
4. To go back to school and get my grade 12.

From the point of view of intervenors, all believe that gangs are a community problem and must be solved by community approaches. Information must be distributed to a wider audience to engage positive support and interventions.

These recommendations are:

1. To widen the delivery of a Multi-system Approach to Street gangs by making it mandatory for all school divisions to participate
2. To present the Multi-system approach to Street gangs workshop in Northern and rural communities, and ensure the curriculum reflects the particular realities of these communities.

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**YOUTH QUESTIONS
A SNAPSHOT OF ABORIGINAL YOUTH STREET GANGS**

PERSONAL DATA

1. age
2. Community of Origin
3. Current address
4. last grade level completed?

Living situation at time of gang involvement:

5. Living with both or one parent? If one parent, which one?
6. Living with other family member? Who?
7. Living in other situation?
8. Describe your living situation at that time?

Current living situation

9. living with both or one parent? If one parent, which one?
10. Living with other family member? Who?
11. Living in other situation?
12. Describe your current living situation?

About Being a Gang Member

13. How old were you when you first became involved?
14. How old were the other people that were involved?
15. Why did you become involved?
16. What did you have to do to become a member?
17. What other ways do people become a gang member, if any?
18. Where were you when you first became involved?
19. Did anyone introduce you to the gang? Who?
20. Did the gang offer you anything to get involved with them?
21. What attracted you to the gang?
22. Who was involved in your gang? (Do Not Give Names)
23. To your knowledge, had anyone been to jail that was a member?
24. How many people were involved in your gang?
25. What did you call yourselves?
26. Did you have contact with other gang members that were not in your community?
27. Did you have ranks in your gang?
28. Did you have to have particular colors or clothes?
29. Did you have hand signs and what did they mean in general?

Leaving the Gang (If applicable)

30. Have you left the gang?
31. How did you leave the gang?

32. What did you need to do?
33. Did anyone help you?

Recommendations

34. If there was anything that would help you or other kids in general to get out or stay out of gangs, what would that be?

